9th International Conference – Seminar on Tamil Studies

Nurturing Tamil Studies in the Era of Globalization

29 Jan – 1 Feb 2015
University of Malaya,
Kuala Lumpur

(Articles / ஆர்க்கில்கள்)
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NURTURING TAMIL STUDIES IN THE ERA OF GLOBALIZATION
(Articles/ஆய்வுக்கட்டுரைகள்)

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9TH INTERNATIONAL CONFERENCE - SEMINAR ON TAMIL STUDIES

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வாழ்த்துரைகள் / Messages
Message

I am pleased to write a message for the souvenir magazine of the 9th World Tamil Conference scheduled to be held at Universiti Malaya from 29th January to 1st February 2015. I was informed that this year's conference had attracted about two thousand delegates from Malaysia and countries worldwide. It is indeed an opportunity for foreign delegates to visit Malaysia and witness the nation's various cultures and enjoy the hospitality of Malaysians.

This year's conference is the continuation of the tradition of being the prime forum for presentation of research findings based on various fields of Tamil language and literature. The research results and findings would assist in understanding the richness of the Tamil language. The delegates will have a unique opportunity to discuss and share their experiences and culture with the participants. They will identify new directions for future research and development.

As one of the ancient languages, Tamil has transmitted its rich ethical and moral values to the world in a moderate way. The Cankam classics, the devotional and philosophical works, the modern genre of short stories, novels and poetry have at all times contributed a positive guidance to the people. It is proper to mention about the ethical work of Thirukkural that had given the universe the exhaustive information about values. This work had been translated in many major languages and this attempt is a proof for its invaluable contribution.

I sincerely hope that you will find this program interesting and thought-provoking and that the symposium will provide you with a valuable opportunity to share ideas with other researchers and practitioners from academic institutions around the world. The conference will also provide a stage to exchange ideas and work together for the development of Tamil language and literature.

Finally I would like to take this opportunity to congratulate the Chairman Dato' Seri Utama Samy Vellu and members of the Organising Committee for organising this International Conference for the third time in Malaysia.

DATO' SRI MOHD NAJIB
Deputy Prime Minister’s Message

I congratulate the organizer for organizing such an important International Conference on Tamil studies. Tamil had been one of the languages in this country since the arrival of the Tamils in this part of the world. The Malaysian government at all times provides assistance and guidance through continuous enhancement of teaching and learning of Tamil in schools. Tamil is taught not only in primary and secondary schools, but also at the university level. I understand that Tamil language is widely used by the Tamils in all spheres of their life.

The literary value of the language encompasses various aspects of different fields. I hope this conference would witness the presentation of various research papers on Tamil education as a dynamic tool for development. In this regard, I encourage Tamil educationists to work closely with the government to further uplift the standard of Tamil education in this country. Other than improving physical infrastructure of Tamil schools, special attention should be given to the use of new technologies such as ICT and virtual learning as an enabler of Tamil education.

The theme of this conference “Nurturing Tamil Studies in the Globalized Era” aptly reflects the current focus of Tamil education, which is to enhance the exchange of ideas particularly on the position of the Tamil language and literature in the modern era of technology. I hope the meeting of scholars in this conference would be beneficial in promoting new ideas and aspirations for Tamil education in Malaysia and abroad. I hope that the Malaysian Tamil teachers participating in this Conference will have an opportunity to understand the current trends in the study of Tamil language and literature in the modern era.

TAN SRI DATO’ HAJI MUHYIDDIN BIN HJ. MOHD. YASSIN
UM.C/850/1
6 January 2015

MESSAGE FROM THE VICE CHANCELLOR
OF THE UNIVERSITY OF MALAYA

Assalamu'alaikum Warahmatullahi Wabarakatuh and salam sejahtera.

It is my pleasure to write for the souvenir magazine of the 9th International Conference-Seminar on Tamil Studies which will take place from 29th January to 1st February 2015 in University of Malaya, the premier university of the nation. I was told that this prestigious conference is taking place for the third time in the University of Malaya, with expected participation of more than 2000 delegates from more than 30 countries. It is indeed a good platform for local and foreign scholars to meet and have fruitful discussion on research related to Tamil studies.

With literary works dated as back as 2000 years, the language has wealth of literatures covering various fields. It includes Grammar, Literature, Philosophy, Religion and Modern-day genre of writings such as Short Stories, Novels and so on. Its unique heritage is that has allowed the language recognized as one of the classical language. Its inheritance not alone has contributed to the wellbeing of Tamils, but also has contributed positive guidance to humanity in general. I am glad to see that legacy which is still continuing in the form of conference, such as this one.

There is no doubt that this significant conference will pave an effective platform for many fruitful discussions in Tamil Studies and allows the scholars from various countries to exchange their ideas and research findings for four days. In return, it may give a new direction to the Tamil studies. Besides, it is also hoped to create more avenues for networking among the scholars which may lead to publication of quality works in the field.
I am glad to witness the active participation of a department from University of Malaya in organizing a prestige conference as this and translates the academia role of the UM as premier hub for promoting various forms of academic discourses, including Tamil and Indian Studies in Malaysia. For sure, this conference will be another milestone event for Department of Indian Studies in promoting research culture among the scholars from both local and international institutions. I sincerely hope that the department will heavily be benefited from the conference. It is indeed right time for the department to strengthen its position and explore new frontiers to become an excellent center for studies related to India and Indian in the region.

I take this opportunity to record appreciation to the Chairman of Organizing Committee, Dato' Seri Utama Dr. S. Samy Vellu, Members Organizing Committee, and the collaborators; International Association for Tamil Research, International Association for Tamil Research, Malaysia, and the Department of Indian Studies at the Faculty of Arts and Social Science, University of Malaya who have worked untiringly to make this conference a success.

With best wishes,

PROFESSOR DATO' DR. MOHD AMIN JALALUDIN
Vice-Chancellor
தினச்சால் 29.1.2015 வாக்குப் பெயரில் தான் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்குப் பெயரில் சி சென்னாய் மாநிலத்தில் பாலூட்டிய குழுக்களுக்கு வாக்கு
To be filled with message of

Yang Berhormat Datuk Seri G. Palanivel
President, Malaysian Indian Congress
Minister of Natural Resources and Environment, Malaysia
MINISTER OF HEALTH MALAYSIA


MINISTRY OF HEALTH MALAYSIA
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MINISTER OF HEALTH MALAYSIA

[Text in Malayalam]

[Signature]

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TIMBALAN MENTERI PENDIDIKAN II
KEMENTERIAN PENDIDIKAN MALAYSIA

Tên: Dr. (Professor) Mohd Md. Shukri bin Mohamed

Oh pasukan: Dato' Sri Haji Shafie bin Ahmad

Negeri: Johor

Tahun: 2020

Pangkat: Tentera Kejuruteraan Madya

Posisi: Kajis Menteri Perendidikan

Agensi: Jabatan Perendidikan

Alamat: No. 1, Jalan Merdeka, 80000 Johor Bahru, Johor

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பாதுகாப்பு வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, நான் பாதுகாப்பு வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கிவரும் வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது.

என்று குறுகியத்தக்கும் வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது. நான் குறுகியத்தக்கும் வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது.

என்று குறுகியத்தக்கும் வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது. நான் குறுகியத்தக்கும் வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது.

என்று குறுகியத்தக்கும் வாயில் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது, வாயில் தமிழ்நாட்டின் குடியரசு அமைச்சகியும் ராஜா கிளையின் குடியரசு அமைச்சகியும் உணர்தல் தொடரும் படைத்தறிகை தூண் அமைவு செயல்பாடு நிறுவனத்தை வழங்கி வந்துள்ளது.
தமிழ் லாப்பிரிக்கா மாரியா விளங்கும்

தனது பிறரிய போது ராமேஸ் II கடவுள் அவருடைய பேரரசின் இசையில் புரட்சிக்கால நிறுவனாக விளங்குவதற்கு முன் தன் குறுக்கிய பேரரசின் மீது தாய் பொருளாதார துவாரத்தில் செல்வதாக காட்சிக்கு எந்தபோதும் அமைவுகள் நடைபெற்றது.

இவ்வருடா மூன்று குறுக்கிகள் மூவர் 1966இல் குறுக்கிய பொருளாதார மீது ராமேஸ் II கடவுள் விளங்குவதற்கு முன் தன் குறுக்கிய பேரரசின் மீது தாய் பொருளாதார துவாரத்தில் செல்வதாக காட்சிக்கு எந்தபோதும் அமைவுகள் நடைபெற்றது.

முதல் பகுதியில் குழல்தென்று அவர்த்தநாட்டு றங்கு தேதி பொருளாதார மீது நன்மைக் கொண்டு தனது பரங்கார் உரைகளைச் செய்தார். இவை, தமிழில் பாதுகாப்பு, வடிவமான சுற்றுச்சூழல் போன்றவை காவல் சீட்டில் உள்ளன. பொருளாதாரத்திற்கு எல்லாம் முனையில் எல்லாம் குழல்தென்று உரைகளை செய்யப்பட்டது.

இரண்டாம் பகுதியில் பொருளாதார பண்பாடும் ராணா. பொருளாதார பாதுகாப்பு, விளைந்து பாதுகாப்பு, விளைந்து பாதுகாப்பு, விளைந்து பாதுகாப்பு போன்றவை காவல் சீட்டில் உள்ளன. இவை பொருளாதாரத்திற்கு எல்லாம் முனையில் எல்லாம் குழல்தென்று உரைகளை செய்யப்பட்டது.

ஆண்டு விழாக்கான சட்டங்கள் விளைந்து விளைந்து பாதுகாப்பு விளைந்து பாதுகாப்பு போன்றவை காவல் சீட்டில் உள்ளன. இவை பொருளாதாரத்திற்கு எல்லாம் முனையில் எல்லாம் குழல்தென்று உரைகளை செய்யப்பட்டது.
வேளிப்பாடு பல்வேறு விதமான வரலாற்றுக்கான அதிகருடைய குறிப்பிட்டியை போக்கையிடுவதற்கு முன்பு குறிப்பிட்டிக்கொள்ளும் இடையைக் கொண்டாட்டுக். அதற்கான வழங்கக்குள் குறிப்பிட்டியை உள்ளேற்றுவதற்கு மதில்களை பார்க்கிறோம். அவாறு உள்ளேற்றுக்குள் நமது மக்கள் குறிப்பிட்டியை குறிப்பிட்டுக் கிழக்கு குறிப்பிட்டிக் கிண்ணாவர் துருவையிட்டு வருவதற்கு அருங்காட்சியை விளக்கியேற்றும் நோய் பல்வேறு வழங்குகிறோம் குறிப்பிட்டிக் குறிப்பிட்டிக்கொள்ளும் இடையை புகழ்பெற்றேற்றும் முடிகிறோம்.
நூற்றாண்டு பிறகு அதிகாரிகள் கல்விமாற்றத்தின் உடைருணர் அரசுத்திரை நூற்றாண்டு, மனித பூர்வகை நூற்றாண்டு குறிப்பிட்டத்தைக் குறித்தது. அதன் முன்னடிப்பில் அசைலியின் கல்விமாற்றத்தின் வேளுக்குரிய வரையறுக்கப்பட்டு, போர் நூற்றாண்டுகளுக்கு முன்னர் பராமரிப்பின் சேவை விளக்கப்பட்டது. இந்த போர்ப்படிகளுக்கான மதிப்புமதிக்கப்பட்டது, வேளாண்டு நாளில் விளக்கப்பட்டது. அதிகாரிகளின் முன்னடிக்குவிட்டு அவ்வேளையை குறிப்பிட்டத்தை விளக்கப்பட்டது. இந்த வேளாண்டுகளுக்கு முன்னர் சமந்தரங்களின் விளக்கமும் வரையறுக்கப்பட்டது. இது அவ் நூற்றாண்டு முதல் நூற்றாண்டுகளுக்கு விளக்கமும் வரையறுக்கப்பட்டது.
தமிழையில் விளக்கும் வகையில், இவ்வரின் புதிய பரிசுக்குறிகளுன் விளக்க வரும் பகுதிகளின் முக்கியமே இவ்வரின் அநுப்புது. இதனை தமிழில் கூறி வைத்தல் முடிகிறது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது. இது முக்கியமான வரிசையில் இருந்து ஏற்றும் வகையில் பட்டியலிடப்பட்டுள்ளது.
பயணூடுகள் இன்றும் பட்டாலையில். பயணூடுகள் பட்டாலையில் இன்றும் நேரத்தில் பயணிகள் தற்போதைய குறுக்கு தொடர்பு செய்ய வேண்டும். பயணூடுகள் பட்டாலையில் இன்றும் நேரத்தில் பயணிகள் தற்போதைய குறுக்கு தொடர்பு செய்ய வேண்டும்.

நேரத்தில் பயண்கல வரும் பயணி குழுவானது குழுவும் குழுவும் கூட்டுதல் மையத்தில் தினசரி உயர்ந்த எய்குந்து செய்யச் செய்யப்பட்டது. இது தமது குழுவானது மையத்தில் குழுவை தாழ்வு செய்யச் செய்யப்பட்டது. இது தமது குழுவானது மையத்தில் குழுவை தாழ்வு செய்யச் செய்யப்பட்டது. இது தமது குழுவானது மையத்தில் குழுவை தாழ்வு செய்யச் செய்யப்பட்டது.

துத்தூரிய இறக்கை இதற்கு அடிப்படையில் குழுவை தாழ்வு செய்யப்பட்டது. இது தமது குழுவானது மையத்தில் குழுவை தாழ்வு செய்யப்பட்டது. 29 முதல் பிப்ரவரி 1 முதல் பிப்ரவரி 28 வரை காலக் காலம் உயர்ந்தது வருமாறு மையத்தில் குழுவை தாழ்வு செய்யப்பட்டது.
முருகந்தன் புதுவேல் ப. குருசாரி
மாத்தியராஜா நாட்டு கல்லூரியின்
வேதியியல் வ. கார்த்திக் அச்சலேஷ்
மாணவூர் விசாரன்

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர் மற்றும்
மாணவர் மாத்தியராஜா நாட்டு கல்லூரியின் முன் செயல்வாதூர் மற்றும்
வேதியியல் மாணவர் மாணவர்களுடன் வேதியியல் வகுப்புக் கற்பத்து செய்து மீள்வுக்
மாணவர் முன் செயல்வாதூர் மற்றும் வேதியியல் வகுப்புக் கற்பத்து செய்து

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
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வேதியியல் வகுப்புக் கற்பத்து செய்து

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
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வேதியியல் வகுப்புக் கற்பத்து செய்து

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
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வேதியியல் வகுப்புக் கற்பத்து செய்து

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
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வேதியியல் வகுப்புக் கற்பத்து செய்து

மாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
மாணவர் மாத்தியராஜா நாட்டு கல்லூரியின் முன் செயல்வாதூர்
வேதியியல் வகுப்பு

�ாணவர் மதார் குருசாரி பிறந்தவர், மதார் குருசாரி பிறந்தவர்
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வேதியியல் வகுப்பு
விளங்குதல் நேரலை வந்து இழுவதற்கு முன்னரே வாழ்ந்த மாணவரின் செயற்பாடு செய்து வருகிறது. இதனால் வாழ்ந்த மாணவரின் செயற்பாடுகளில் மேலாண்மை கொடுக்கும் இடைவு நோக்கில் இது மாணவரின் மேலாண்மையிலும் மூடப்பட்டது. மறுவரைப்பட்ட மாணவரின் வெளிப்படுத்தல் வழியாகும். அப்படி வருவாய்க்கும் பல்வேறு பாதுகாப்புகளைச் செய்யாது.
முருகன் இந்திய ஆற்ற நூற்றாண்டு கிறில், கணவன் குழந்தைகளுடன் குறுக்கு பாதுகாப்புக் காரணி முழுக்கு அளித்து வந்தார்


மாற்றப்பட்ட குற்றங்களின் காரணமாகவும், முற்பதிவான 30-வது பக்கத்தில் குறிப்பிடும் என்று, முற்பதிவு 1-வது பக்கத்தில் குறிப்பிடும் என்று பொறுப்பு.

மாற்றப்பட்ட முரண்கவலைகள் அகிலிய இடங்களில் தெரிவு செய்யப் பெற்று நிலைபற்றும் தொகுப்புச் செயல்பாளர்களுடன் - அல்லது பற்றிப்பதற்கு அதிகம் முற்பதிவுகளை அறியமுறும் பொருளாதார வழங்கும் இருந்து முடியும் நிலையில் முற்பதிவு பொறுப்பு குறிப்பிடும் என்று கூறியுள்ளது. இதன் மூலமாக அதிக வலைகளை உள்ளடக்கும் நலம் வழங்கும் விளைவு வழங்குவது என்று பொறுப்பு முற்பதிவு பொறுப்பு பொறுப்பானது.

மாறு தொடர்பு! தொடர்பு தொடர்பு!

அனுப்பதை
இரண்டுமாதிரியுடன் அலங்கற்று வாழ்வோ அலங்கற்று வாழ்வோ
அணிந்துரை

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ARTICLES
Game based learning of Tamil memory poems for school students - Abraham Mmeshach Ponraj
Game based learning of tamil memory poems for school students

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Abstract

Recently, online learning has evolved from a marginal form of education to a commonly accepted and increasingly popular alternative to traditional face-to-face education. To keep pace with changes in technology and to meet the increasing demands of the knowledge-based economy requires a highly-skilled and educated workforce capable of working collaboratively to address problems of a diverse economic, social, technical, and environmental nature- games based eLearning technologies can be used to enrich the learning experiences of students with different learning styles. With the introduction of touch sensitive screens, it is having a significant impact on School Education, where it has now evolved from a marginal form of education to a commonly accepted alternative to traditional face-to-face education.

Introduction

Innovative games are essential to reach a deep level of learning and to become involved in learning tasks to pursue the goals of furthering their knowledge. Incorporating active learning helps to motivate the students and improve understanding and learning (Ref1-3).

During the last decade a growing body of smart phones and tablets have introduced various types of games. In order to create a more positive feelings about silapathykaram and enhance the learning outcome, educational games such as crossword puzzles were introduced.

Some benefits of using Game-Based Learning
**Get students attention.** Students easily engaged to game activities due to their willingness in playing.

**Students get a positive experience about learning.** The use of games encourages students to keep learning and to erase the idea that learning is boring.

**Rememorize concepts or facts.** Activities such as solving a crossword or alphabet soup are activities more engaging than a regular test. Prepare some contests such as “Who wants to be a millionaire” or “The wheel of fortune”. Encourage students to work in teams to achieve the goal where their knowledge is the clue to succeed.

**Reinforce and consolidate knowledge in a friendly environment.** The most effective way to turn content in something meaningful is to find out where and when to use it. With games students can reinforce and consolidate their knowledge through practicing and getting reward for their achievements.

**Understand the consequences of our choices.** Using games enables users to understand the consequences of their choices. In other words, the students learn through experiences, through trial and error. Games offer a safety environment to test and learn through mistakes so the information becomes meaningful when students understand its use.

We aim these games for the students to overcoming difficulties in dealing with ambiguity and vagueness in writing the correct spelling, developing self confidence and increased motivation to memorize more poems and allowing students time to reflect upon their practice.

The objective of this work is to introduce the games for android apps for school children to memorize the poems in tamil. We use the Eclipse to develop the games using HTML and java scripts.

We introduce games such as picture activity to understand the poem and their context, drag and drop activity for correct spellings in tamil, ordering activity to memorize tamil poems.

**Problems With Spellings**
In order to master literacy, one must not only be able to read and write, but to spell as well. Spelling is the encoding of linguistic forms into written forms. Two of the most important processes which spelling relies on are phonological awareness and alphabetic knowledge.

The best predictors of a student’s spelling success is his or her phonological knowledge and the knowledge about letters and their sounds. Nevertheless, the literacy acquisition among Tamil-second language learners differs from first-language learners because they use their knowledge of their first language in learning to read, write, and spell in their second language.

Summary and Conclusion

Although online games have many advantages (“anytime, anywhere, anyplace”), there are also disadvantages such as increased setup costs, more responsibility is placed on the students who has to be self-disciplined and motivated, increased workload on students and staff, non-involvement in the virtual community may lead to feelings of loneliness, low self-esteem, isolation, and low motivation to learn, which in turn can lead to low achievement. Thus we conclude that both face-to-face contact and game based learning should be given equal importance.

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Analysis of Computer literacy, resources and E-Learning behavior among Female College Students in Chennai with Tamil as a Major subject – Dr. Apitha Sabapathy; Dr. Semmal
Analysis of Computer literacy, resources and E- Learning behavior among Female College Students in Chennai with Tamil as a Major subject

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Introduction: The advance and subsequent phenomenal growth of the Internet world due to the fascinating advancements in the information technology industry has the potential to impart dramatic changes in the scope and outlook of Tamil language related research fields.

Aim: To conduct a survey about the Computer literacy, resources, and E- Learning behavior among Female College Students in Chennai who have opted Tamil as a major subject.

Material and Methods: Female students studying Tamil as a major subject (B. A, M.A, M. Phil, Ph.D) in various educational institutions in Chennai city during 2014 were included in the study. Students were asked to fill out a carefully designed and appropriate questionnaire that unveiled a wide range of relevant attitudes and experiences related to computer literacy, resources and E- Learning behavior.

Results and Discussion: Data was entered in Microsoft excel and appropriate statistical tests were applied and analysis was accomplished successfully. The Questionnaire has 4 separate parts. Part 1 is the demographic questionnaire which collects basic data about the subject like [1] Name [2] Age [Course] [4] Year of study [5] Affiliated Institution [6] Year of study [7] Marital status [8] Pin code of the current area of residence [9] Pin code of the school in which the subject had schooling was also noted [10] If a post graduate then the pin code of the institution where under graduation was accomplished was also noted.

Part 2 of the questionnaire was designed to collect related to assessment of computer literacy. 76 % subjects accept that they are not well versed in the basic steps in the use of information and computing technology including starting, operating and shutting down a computer without any assistance whereas 24 % subjects accept that they are well versed in
the skill, this reiterates the importance of providing training to the arts college students who have opted Tamil as a major subject.

63% subjects opine that information and computing technology in not user friendly and may not be an useful and effective source for Tamil research purposes, whereas 37% students strongly believe that Tamil research can be very efficiently done using the information and computing technology, the major factor that thrusts the thought process of Tamil major subjects against information and computing technology is the reduced awareness about it and their reduced skill levels and when this lacunae is nullified strong inroads can be made for the benefit of future Tamil research.

69% of subjects were actually not aware of the authentic Internet addresses of websites which provides clear and credible data related to Tamil research, 31% subjects are aware of the details, this issue can be addressed when proper advertisements about the Tamil research related websites are shared with the Diaspora and to start with at least to the institutions in which students doing Tamil research have access to.

91% of subjects were not a member of any Tamil related social networking groups like the Google group and the Facebook groups, whereas 09% subjects have a membership in the various freely available groups, this is an important finding as most of the discussions related to Tamil research were done by the Tamil Diaspora in the hundreds of groups via the Facebook and the Google Groups. many popularly believe that all that was discussed in these stages will eventually reach the thought process of the Tamil major students, but on ground the reality is quiet strange, they never reach the target audience.

88% students strongly feel that technology was not optimally utilized in the current curriculum of Tamil major students, drastic changes are being made in technical education by the concerned agencies but such a pace is clearly missing in the Tamil related curriculum- this necessitates a clear mandate to change the current curriculum design towards an upper edge in technology.

Part 3 of the questionnaire was used to assess the E - resources available to the students studying Tamil as a major subject, 93% subjects declare that they will never share their findings of Tamil research related information on the internet as they fear that there is a clear vulnerability for misuse of their data in the internet world, this stems from the fact that the Tamil Diaspora has no clear system to stop or prevent plagiarism in Tamil research, the attitude of "Let the research happen in somewhat fashion" will not be the correct approach as every researcher has the complete right to safeguard his or her work and findings at least until he or she completes the purpose for which the work was done, innumerable reports of copyright breach is existent in the internet world this strongly de motivates scholars from sharing their work.

64% subjects believe that the internet is an unreliable place to get authentic information, the behavior of counter checking information provided in authentic websites by referring the printed books is prevalent among 59% subjects. Regarding the sites used
by the subjects to procure information related to Tamil research by the subjects who use the internet, the most common sites in descending order are is the Google (83%), Google Scholar, Facebook, Mail, Wikipedia, E Books and You Tube. Subjects with Tamil as a major subject spend more time in the college central library (88%) than among the digital section (22%); 21 % subjects prefer the digital section while 79 % of the subjects prefer to spend more time in the printed books sections. For the question about experiencing pleasantness to read Tamil books in paper format and as E book format, more subjects vote for printed books (89%) than the E books (11%), as the concept of production of E books is easy both from feasibility and financial point of view, improper understanding about E books in this arena will not be fruitful.

**Conclusion:** The purpose of having innumerable groups with very few contributors rather than very clear and few groups with a conglomeration of contributors is a dire necessity during the current timeline, otherwise enormous amounts of data related to Tamil research will be lost as non functional blogs and expired website data. This work permits us to decipher the on the ground reality and will assist the academicians to ponder upon and plan the course of action for creating a special curricular design to prevent students who lack computer skills from being disadvantaged or from developing computer- unfriendly attitudes with regards to Tamil Major.

The innovative modules will be successful only when they move from a top to down manner rather than a down to top fashion, which means that a helping hand must be aggressively given to the Tamil departments by the Diaspora and the college management, the management has many limitations considering the commercial returns hence funding agencies should place in ideas as well as assistance to modify the Tamil related curriculum to cater the generation next. It is not just an option but a priority.
Notes on Astronomy in *Sangam* Literature

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There are many references to Astronomy and Astrology in *Sangam* literature. These references can be used to establish the relative chronology of various works in *Sangam* literature. Varahamihira, an ancient Indian astronomer, acknowledged that some contributions were made by Greeks and Romans to Indian astronomy1. It is believed by some though disputed by others that the twelve divisions of the Zodiac and the houses of planets were introduced into the subcontinent by Greeks. The seven day week in which each day is named after a celestial body, was introduced into India following Constantine reformation of the calendar. It is also believed that Hellenistic Astrology reached India around third Century C.E. with the appearance of *Yavanajataka* of Sphujidhaiva2. Based on the development of Astronomy in India we can identify *Sangam* poems composed before and after the introduction of Greek and Roman thoughts to Indian astronomy.

Majority of texts ascribed to the *Sangam* period, while frequently invoking the sun, moon and constellations of stars, rarely mention the five planets or the twelve Zodiac divisions.

There are twenty seven *Nakshatras* (stars or constellations) that cross the path of the moon everyday in a lunar month. The name of the star or constellation found closer to the moon on a particular day is considered the star of the day. The daystar becomes the ‘star’ of an individual borne on that day. A lunar month was given the name of one of these stars seen frequently near the moon on the full moon day. This star is recognised as the star of the month. The word ‘*meen*’ in Tamil translated as the ‘sparkling body’ is used in *Sangam* literature to depict all shiny objects in the sky other than the sun and the moon. The twenty seven stars or constellations are referred to as ‘*Naalmeen*’ or ‘*daystars*’.

In *Purananuru*, the *Sangam* poet Perunchithiranar compares the large and small golden bowls in which the meat and spices are served to the visitors by king Kumanan to daystars surrounding the moon3.

Another poem in *Sirupanarupdai* calls the stars surrounding the less bright sun in the sword coloured sky as ‘*koalmeen*’ or stars of the celestial sphere4.

Commentators have assumed the term ‘*koalmeen*’ in the above poems refers to planets orbiting the sun. Based on this interpretation some scholars have suggested that *Sangam* poets possibly had an idea about the heliocentric solar system5. Although it is possible to see some stars or a few planets near the sun just before sunrise or just after the sunset we cannot conclude the poet is talking about only the planets which are different from stars.
Another Sangam work, *Paddinapalai*, speaks about daystars that mingle with other stars in the blue sky.

“like the daystars (Naalmeen) that rise up with strength and
mingle with the other stars (koalmeen) in the blue sky,
the warriors join with many others to
fight each other in the vast sporting field”<sup>6</sup>  *Paddinapalai 66-69*

Here again ‘Koalmeen’ mentioned in the poem cannot be taken as planets as there are not many of them to join with the daystars. It is evident that Sangam poets do not mean the planets when they talk about ‘koalmeen’. It is more likely that the poets meant stars other than the twenty seven daystars when they were referring to ‘koalmeen’.

Although there are many references to the twenty seven daystars or Nakshatras in Sangam Literature, the Sanskrit-origin names of these stars are rarely mentioned in early Sangam poems.

The name *Arumeen* meaning ‘six stars’ is used to refer Karthikai (krittika) Nakshatra (Pleiades). Likewise *Elumeen* or ‘seven stars’ refer to Saptarishi (the Big Dipper) which is not one of the daystar constellations.

From very ancient times the festival of light has been celebrated in Tamil Nadu on the full moon day in the month of Karthikai when the Karthikai Nakshatra is seen near the moon. There are many poems in Sangam literature that associate this event with people decorating their street and houses with rows of lamps and garlands. Sangam poets often compare the rows of lights with the array of red flowers in a leafless kongu tree (red-silk cotton tree).

“The rows of flower-dense kongam trees
look like the rows of lamps lit in the virtuous month
when the Pleiades constellation is in the sky”<sup>7</sup>  *Natrinai 202*

No less than five poems in *Akananuru* speak about this festival of light including one written by poet Nakkeerar.

“in the cloudless sky
when the little hare gets the other colour and the full moon
joins the six star constellation in the middle of the night
festive lights are lit and flower garlands are hung in the ancient city”

Akananuru 141

Vaidehi Herbert who has translated this poem seems to believe that a constellation called ‘the hare constellation’ is also referred to in this poem in addition to Karthikai or the Pleiades.

The ‘Lepus’ or hare constellation, first named by Claudius Ptolemy, is not listed in any of the Indian texts on Astronomy or Astrology. The ‘little hare’ mentioned in this poem is better interpreted as the darker region seen on the bright full moon as this is the case in another Sangam poem in Kalithokai. In this poem the young girl seeks the help of the ‘little hare’ on the moon to find the whereabouts of her lover and threatens with dire consequences if the hare doesn’t help.

"O little hare that appears on the moon! You look at the world with the vast raging ocean! Won’t you reveal where my lover lives? If you don’t, I will instigate fierce dogs to attack you and tell the hunters about you. If you do not end my distress that has distorted my intelligence, I will have the snake swallow you with the moon”

Kalithokai 144

On the other hand, the name Arumeen, the Tamil name for Pleiades, appears in every poem that talks about the festival of light held in the lunar month of Karthikai. The star of this month, Karthikai, is also referred to as the ‘head star’ in Akananuru. Kaar Naatpathu, a post Sangam work also calls this star as the ‘head star’. In Indian Astronomy, Krittikaadi system (Karthikai as the first constellation) was in practice until the end of Jyotisha Vedanga period. According to some it was Varahamihra who fixed the sphere at the beginning of Aswini in the 6th century C.E. This means literary works that consider Karthikai as the head star must be the most ancient ones.

Lunar eclipses were also observed during this period as we can infer from a few poems in Sangam literature including the one by Madal Padiya Mathankeeranar in Natrinai.

“I am wasting away thinking of this girl with beautiful
forehead surrounded with hair,
that looks like the moon in the dark wide sky,
reduced by a snake”

Natrinai 377
Occurrence of lunar eclipse was considered an omen foretelling an undesirable future event. However, there is no record of a solar eclipse in any of the Sangam literature. This is not surprising since solar eclipses occur in certain locations at intervals of hundreds of years.

One poem in Purananuru contains many astronomical events considered bad omens foretelling the imminent death of a king. This poem attributed to Kudalur Kilar lists many celestial events that preceded the death of the Chera king Mantharan Cheral Irumporai.

“In the bright half of the month of Panguni (Phalgun), on the day of Karthikai nakshatra, in the middle of the dark night, within the boundary that begins with the star at the base of Anusham (Anuradha) and ends with the star at the base of Punarpoosam (Punarvasu), Uththaram (Uttara Phalguni) shifts from zenith; Moolam (Moola), the eighth constellation from Uththaram, rises opposite to it; Mirukaseeridam (Mrgasheerisha), the eighth constellation in front of Uththaram sinks to the shore; A star not moving East or North burns in between like a lamp to the ocean bounded earth and falls spreading fiery fire against the blowing wind.

On seeing that, I like many others who had come to him in need, felt despair in our hearts, and hoped that the lord of a country where waterfalls roar down like parai drums should live without disease. The seventh day has come. As mighty elephants sleep on their trunks, the royal drum tightly tied has bursts its eye and rolls on the ground, the protective white umbrella has snapped at the base, horses as swift as the wind stay still, he has gone to the upper world.” 14 Purananuru 229

This is the only poem in Purananuru that mentions one of the twelve zodiac houses. It also gives the unadulterated Tamil words for six of the twenty seven Nakshatras. However, it should be noted that even this poem does not talk about any planet.

We come across another reference to the goat constellation (Mesha Rasi of zodiac) in Nedunalvadai. This is also the only poem in Sangam literature that refers the third Nakshatra of the twenty-seven daystars by its Sanskrit name ‘Rohini’.

“with stable Rohini star
that moves together with
the splendid moon that differs from the sun
that roams high in the sky along with
many other constellations
starting with the goat constellation
shown with a ram with strong horns” 15 Nedunalvadai: 165

Nedunalvadai that mentions a zodiac house probably belongs to a late Sangam period.
As we have seen in the poem by Kudalu Kilar in *Purananuru* as well as in *Nedunalvadai*, prophetic Astrology was beginning to get some recognition during the later part of the *Sangam* era. However it should be borne in mind that the horoscope or *Jataka* was unknown in Tamil Nadu during this period. In fact the word ‘orai’ used in place of Sanskrit ‘Hora’ (hour) in Tamil Astrological works, refers to a game played by girls in *Sangam* literature.

Some scholars believe that the planets Mars and Saturn are mentioned in *Purananuru*. A single poem in *Purananuru* is claimed to have spoken about the planet Saturn. This poem is translated by Vaidehi Herbert as follows:

“Even if Saturn smoldered, a comet appeared,  
 or if Venus ran towards the south”  
 *Purananuru* 117

The term ‘Maimeen’, meaning the black star, is taken as referring to the planet Saturn. Since no one ever could have observed the planet Saturn in smoke the ‘Maimeen’ mentioned in the poem could be none other than a shooting star or meteor. Although Venus was observed to change its position in the sky it is not evident it was recognized as a celestial body different from fixed stars.

Another poem by Uraiyur Maruthuvan Thamotharanar in *Puranauru* talks about a ‘Semmeen’ or the red star.

“Like a lantern on a boat in the middle of the ocean  
 there was the red star arched above us in the sky” 17

The term ‘Semmeen’ in this poem is interpreted many scholars including Vaidehi Herbert as the red planet or the Mars. However, ‘Semmeen’ in Tamil could be translated as either a ‘red star’ or an ‘auspicious’ star. The identification of ‘Semmeen’ with the red planet Mars is not very convincing as the star *Aruntati* is also referred to as ‘Semmeen’ in *Sangam* literature.

“among the celestial women in the sky,  
 she is chaste like Aruntati  
 your wife from the ancient city” 18  
 *Pathitruppathu* 31
An in-depth analysis of astronomical events mentioned in *Sangam* literature reveals that neither zodiac nor the planets are mentioned in any of the early *Sangam* poems including *Akananuru* and *Narrinai*.

*Jataka* or the horoscopic part of Astrology has already been introduced to the Tamil country at the time when *Paripadal* was composed. This is the only work *Sangam* in which the Zodiac houses of the Sun, moon and the five planets are clearly mentioned as described by Ptolemy in his *Tetrabiblos*. This poem by Asiriyvan Nallanthuvanar is about the flooding Vaikai river in the Pandya country. The substance of this poem can be summarised as follows.

“On the celestial path of twenty seven constellations from down to up on the great circle are Krttika, Barani and Aswini where the Venus occupies the Taurus, Mars in Aries (Mesha), Mercury in Gemini (Mithuna), Jupiter occupying the house neighbouring that of Saturn and the Saturn itself in the house Capricorn (Makara) lying next to the Sagittarius, on the day of a lunar eclipse, when the star Agasty (Canopus) rises high and reaches Gemini (Mithuna), the river Vaikai floods with water” 19

Undoubtedly *Paripadal* belongs to a very late period of *Sangam* era written possibly after the third century C.E.

Next to *Paripadal*, horoscopic astrology is spoken of in another ancient Tamil work called *Muthollayiram*. It is the earliest Tamil book that talks about the birth star of a king.

*On festive Revathi day, from my lord
Killi with a bright blade on his spear,
Brahmins received gold along with cows,
and bards won elephants as huge as the Mantharam mountains, before leaving.
Why is it that only spiders lost their webs?* 20 *Muthollayiram 46*

*Muthollayiram* appears to be a book written after *Jataka* (personal horoscope) gained prominence in Tamil Nadu and hence, it belongs to the post *Sangam* period. During this time, birth day celebrations were organized on the day of the birth star of the king. As revealed by the poem in *Muthollayiram* Brahmins received cows and gold as birthday gifts and poets received elephants from the king on his day. People cleaned their houses to celebrate the occasion and as a result the poor spider lost its nest.

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திங்கள் உள்சதான்றியிருந்த எம்சகள் இதன் அகத்துவழிக்காட்டீசமாக காட்டியாய் ஆயின் கதொய் ககாளுவுசவன் சவட்டுவர் உன் வழிச் கேப்புசவன் ஆட்டி மதிகயாடு ஆம்பு மடுப்சன் மதித்தாிந்து என் அல்லல் தீவாய் என்குளத்கதாரக

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Naturalism and Humanism in Bharathidasan: A Comparison with British and French Romantics.
Bharathidasan, the supreme poet of Tamilian is also a poet of naturalism and humanism and Tamil becomes a symbol of both. According to Rene Wellek, “Romanticism is characterized by imagination, the glorification of the individual, the human heart, and the common man as well as a concept of organic nature which is revealed through abundant imagery and the use of symbol and myth as primary determinants of poetic style”.

Marx also says that “Communism as a fully developed naturalism is humanism and as a fully developed humanism is naturalism. It is the definitive resolution of the antagonism between man and nature, and between man and man ... It is solution of the riddle of history and knows itself to be this solution.... The human significance of nature only exists for social man, because only in this case is nature a bond with other men. Only then is nature the basis of his own human experience and a vital element of human reality. The natural existence of man has here become his human existence and nature itself has become human for him”.

Bharathidasan, the great revolutionary bard of the twentieth century Tamilnadu and the disciple of Bharathi who heralded the Romantic movement in Tamil, can be called a romantic in view of his lyricism, glorification of the natural passions of simple folk as well as his use of the language of the common man. Though he does not see anything transcendental in the human reality he accepts the human reality as complete in itself, and in this as well as his naturalism, comparable to the British Romantics particularly in his use of nature imagery and symbols, and though he does not accept myth in the ordinary sense, he subverts them and sometimes creates a counter myth of Man based on rationalism and Tamil. He is comparable to Keats in his sensuous approach to love and beauty though he is closer to Shelley in his concept of nature as an embodiment of revolutionary principle and woman as a primary agent in bringing out the revolution.

Bharathidasan's very first poem “Enkenku Kaninum Sakthi” (Wherever YOU SEE IS ONLY Sakthi) is a hymn to the principle of energy that dances through the cosmos and Earth:

Wherever you see is only Sakthi – Hai brother
The seven seas embody her harmony of clolur – there,
See, myriad spheres bursting like balls
From the hands of the Mother – in darkness
Have you seen the seven clouds
Assemble and roar – there
The sound of the Chunkling of the damsel – her
Gentle smile is flashing there!

The most interesting thing about the very first poem of Bharathidasan which is a nature poem is that he sees it completely in human terms. It has been said that to Western Romantics nature is almost divine and takes the place of God and hence romanticism has been even called a substitute religion or spilt religion by Hulme and natural supernaturalism by M.H.Abrams. And Bharathidasan is simply intoxicated with the beauty of nature in this poem as well as other nature poems in his first anthology and though there is nothing divine about his nature, we should note he calls the Sakthi (though the phrase was suggested by his master Bharathi) and he sees it as a pervasive and perennial principle suggesting something infinite though in concrete terms. Even the first poem, Sanjeevi Parvathathin Saral (The slope of the Sanjeevi Hill), begins and ends with lively descriptions of the beauty of nature which provides the basis (Muthar Porul) for the natural love of Kuppan and Vanchi. It refers to the beauty of all five senses enshrined in the kingdom of nature – the cooing of the Koel, the dance of the multicoloured Peacock, the moist fragrant breeze, the water springs, the fruit trees, the fragrant flowers and the humming bees searching for the honey in the flowers which symbolizes the raving of human love. The end of the poem refers to the same but now explicitly relates to the power of love based on reason for which nature is the reservoir and the Sanjeevi Hill and the herb are aspects of that way of life. The heroine stands for the principle of life and she is linked with nature and the herb stands for the power of reason. The poem celebrates humanism in relation to naturalism, because their love is a natural passion nourished by the natural environment. He also subverts the old myth in which Hanuman goes to the hills to bring the herb and restore Rama and Lakshmana to consciousness.

This poem is comparable to Keats’s Eve of St.Agnes in which also there is a conflict between spiritual love symbolized by the heroine and the passionate love symbolized by the hero and there is a subversion of religious and mythical atmosphere associated with the eve of St.Agnes for glorification of human love. In this also we see nature providing strength and support for human love.

Bharathidasan’s philosophy of beauty is more elaborately brought out in his “Alagin Cirippu” (The Laughter of Beauty) and this is comparable to Keats’s vision of beauty in his odes. Bharathidasan drinks deeply the beauty of the entire world:

In the tender rays of the dawn I saw her;
In the expanse of the sea, in the flood of light I saw her;
In the grove, in the flowers, in the sprouts
She made herself visible wherever I touched;
She shines in the ruby lamp
That glimmers in the sky in the dust,
In the roads, in the parrots of the branches,
Dame Beauty offered the gift of poetry.

This is very much like Keatsian intoxication with beauty in Endymion and other poems. But the major difference is that Bharathidasan sees beauty in the peasant’s majestic walk also. Behold She dwells jubilant in the shoulders. He also describes the Sun as an agriculturist who saved the life when Earth was barren.; One may compare this with Shakespeare’s description of ‘the morn in russet mantle clad walking over the dew of yon eastward hill’ (Hamlet). Throughout the poem Bharathidasan humanizes nature much more than Keats but both are alive to the sensuous of nature. Bharathidasan like Keats is fond of the imagery of light and taste. In Alagin Cirippu he describes the rising sun more than once in terms of the imagery of taste. He says that the grove of the shore will display the ripe fruit of the rising sun. There is a Keatsian intensity of sensuous richness in the synaesthetic imagery in which he describes the Sun to be opening the jackfruit of darkness and putting light inside the juicy fruit. To Bharathidasan, Beauty is the eternal principle of regeneration and renewal in nature. In the third stanza of the first poem he refers to regeneration:

She is the pulp behind all that is green
The virgin unravished by antiquity
Look at her with love,
If you succumb to her there is no sorrow.

Bharathidasan humanised the principle of regeneration in nature, and in his romanticism there is nothing transcendental. Beauty is the eternal greenness – or the principle of the permanence in the natural process. Throughout Alagin Cirippu, he refers to the novelty of regeneration in the world of nature, particularly to the refreshing power of the Southerly as well as the sea. We can compare this with Keats’s glorification of beauty as the undying principle in the world of nature and man in his odes.

But he is closer to Shelley in his humanisation of nature and seeing it not only as a principle of regeneration but as a nourisher of revolutionary values and embodiment of a social order free from exploitation. According to Marx “Society is the accomplished union of man with nature, the veritable resurrection of nature, the realised naturalism of man and the realised humanism of nature” and in Bharathidasan also there is the humanisation of nature as well as the glorification of natural human feeling and passions. He sees the kingdom of nature as a socialist society. The ocean symbolises both revolution and the peace after revolution in society. The river is linked with the human effort of the pleasant. The sky makes the port exclaim, “What a Vast sky / think of yourself. This earth is a small fruit and you are small ant on it,”
Is not every one like that?  
And why people get mad and  
Speak of the high and the low?

The culmination of his vision of beauty is his glorification of Tamil as an aspect of nature in the last poem in *Alakin Cirippu*. Tamil to him symbolises both humanism and naturalism. In the poem on 'Thenral’ also he always associates the Southerly with human activities, particularly myth and Tamil. Tamil vitalises his spirit just as the southern breeze vitalises his body. Here he is comparable to Shelley.

Both Bharathidasan and Shelley are great myth makers based on nature. Both visualise the creative wind as a cosmic force and describe it as creator and destroyer. Bharathidasan links the Sothern breeze with the moisture of Pothikai Sandal and the fragrance of radiant flowers and says that it has grown listening to the melody of beetles just as Shelley links the West wind with the dreaming earth and the sweet buds fleeing and the living hues and odours on plains and hills. Both refer to the wind as the unseen presence – to Shelley it is the imageless truth whereas to Bharathidasan it is the invisible spirit of life. Both personify the wind and use images related to the sky and the sea, but Bharathidasan realtes it to the hill and the soil, whereas Shelley links the west wind with the cosmic powers, Bharathidasan makes the Sothern breeze participate in human life or love. It plays with lovers and children and the poet, besides embracing the blacksmith.

Both use images of light and sound and also humanise nature. But there is something of the uncanny in Shelley’s West wind and it has more power than love and it will destroy to create a brave new world. Bharathidasan’s breeze is a playful comrade of children.

We can also compare Bharathidasan’s song on the skylark with Shelley’s ‘Ode to the Sky lark’. Both use a series of images to describe the bird. Shelley says that it was never a bird and pours its heart from heaven or near it. He links it with the cloud of fire. The golden lightening of the sunken Sun, a star of heaven, the arrows, the moon raining out her beams from one lonely cloud and then he links it with a poet hidden in the light of thought. All the time his emphasis is on its radiance, swiftness, solitude and pure joy.

Bharathidasan also wonders ‘Did the sky or the skylark sing?’ He also relates it to a musician, but a Tamil musician and also ‘Yaazh’ the typical Tamil musical instrument. He also compares it to the nectar poured by a solitary lass who sings to delight the people of the Earth.

Are you the flute played by an expert Tamil musician  
Sititng on a sky vessel; or yaazh (harp)  
Are you the ambrosia poured by the throat  
Of a solitary lass to delight the people of the earth?

Bharathidasan’s bird is more earth bound and rooted in the Tamil milieu.  
Shelley’s poetry also breathes a passionate plea for the creative as well as revolutionary role of women, and in this he was inspired by Godwin as well as Mary
Wollstonecraft. The Latter said that women are human beings before they are sexual beings, that mind has no sex, and that society is wasting its assets if it gives women the role of conventional domestic slaves and “alluring mistress.” Even Shelley’s *Queen Mab* contains the impact of this philosophy.

Woman and man, in confidence and love

   Equal and free and pure together trod
   The mountain paths of vulture

Bharathidasan is like Shelley in making women the centre of transformation and the leaders of revolution. In Shelley’s *Queen Mab* Cythna takes the lead. According to Carlos Baker the Shelleyan hero is very much dependent upon the Shelleyan heroine. His spirit is often girt round with weakness. He is unable to cope with his environment effectively unless he is able to establish a connection with some epipsychological counterpart, through whom he is completed and strengthened. Prometheus was strengthened by Asia, just as the revolutionary poet is strengthened by Amudavalli.

But Bharathidasan’s heroines go even a step further. They not only take swords to destroy evil but even reject heroes belonging to the royal family. One of the heroines Kannukkiniyal refuses to marry the hero when in the denouement when she learns that the hero is a prince. In Bharathidasan’s poems starting from ‘The Slope of the Sanjeevi Hill’ there is the Shelleyan passion for women’s freedom.

*Unless the slavery of woman is put an end to,*

*The freedom of the nation only a mirage*

According to Shelley as long as women are treated as dumb creatures, marriages will be mere tortures. Bharathidasan also says that the liberation of the land will be an improbability like the coming of horns on the head of a rabbit until the liberation of woman is achieved. In Puratchi Kavi also. Woman is given the primary role and she is a symbol of creativity by linking her with the Moon. The poet says that the beauty of the moon and (indirectly) of Amudavalli is beyond words. In fact Amudavalli is the reality or Sakthi which vitalises the words of the poet, and we can say that Bharathi-dasan suggests that the revolutionary spirit is the result of the union of Tamil and human values, or creative imagination and the spirit of action. Amudavalli stands for life force or appetite for life whereas the poet stands for the denial of life or love in the beginning. This is similar to, but not identical with, the relationship between Prometheus and Asia in Shelley’s *Prometheus Unbound.*

Prometheus stands for reason not vitalized by creative imagination symbolized by Asia, but when he is united with Asia he recovers his full being. Whereas Prometheus fights against the tyranny of Jupiter and Love triumphs over Necessity in Shelley, here we find love triumphing over the social barriers and both together fighting against tyranny. An important difference between Bharathidasan and Shelley is that Shelley is more metaphysical whereas Bharathidasan humanises or socialises the problem of evil.
In Bharathidasan the woman represents the spirit of life the evolutionary appetite (the elan vital) or the word order. She not only takes initiative in love but she becomes the force behind history which is responsible for changing the word order as well as the avenging fury when an injustice is done.

The narrative poems of Bharathidasan become epics of the common man; ‘Common’ not only in the sense of being average men in the economic and spiritual sense, but also in the sense of collective humanity - the individuality yields place to collective identity. And that is why in most of the stories the denouement does not mean the intervention of God, but of the people as a whole. Whereas in Bharathi, Panchali appeals to lord Krishna, in Bharathidasan the heroines appeal to the common people.

In Bharathidasan’s emphasis on physical passion as well as naturalism and realism and above all his materialism, there is a greater affinity with the French Romantics such as Victor Hugo, Lamartine and Musset. His ‘Puratchi Kavi’ seems to have been inspired by a French poem ‘on the breaking of the Basstille’.

He seems to have been influenced also by French philosophers such as Bergson, whose concept of creative evolution can be seen in his portrayal of women. He should also have been influenced by George Bernard Shaw, whom he praises in a poem on Bernard Shaw on woman and Shaw’s concept of women as vehicles of life force is very close to Bharathidasan’s concept of women. Shaw was also influenced by Bergson.

Finally Bharathidasan’s concept of socialism is like that of Proudhan’s Libertarian socialism which opposes private ownership of the means of production. According to Proudhan, “such properties indeed is a form of theft”. Bharathidasan also says, “The capitalist produces thieves and the communist removes theft”. Bharathidasan’s humanism is also similar to Sartre’s existential humanism as he also thinks that man creates himself. But a study in greater depth is needed to assess the impact of the French Romantics on him.

To conclude, whereas Bharathi is closer to The British romantics because of his idealism and transcendental humanism, Bharathidasan is more like the French thinkers as his humanism is based on naturalism. Bharathi is a visionary humanist but Bharathidasan is a revolutionary humanist.

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Teacher Approach Towards Multiple Intelligence - Ms. D.Chitra
TEACHER APPROACH TOWARDS MULTIPLE INTELLIGENCE

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“No road is too long to the man who advances deliberately and without under haste; and no honors are too distant for the man who prepare himself for them with patience”

- Bruyere

Education is the deliberate and systematic influence exerted by the mature person on the immature through instruction and discipline. It means the harmonious development of all the powers of the human being physical, social, intellectual, emotional, aesthetic and spiritual. Education is a product of experience. It is the process by which and through which the experience of the race, i.e., knowledge, skills and attitude are transmitted to the members of the community. Education is the process of helping the child to adjust to this changing world.

Gandhiji speaks of education as “By education, I mean an all round drawing out of the best in the child and man-body, mind and spirit” (Rai B.C. 1981, p.12). Education makes the student as much as intelligent, this leads to the person to become emotionally, mentally, socially and psychologically act as intelligence in the society.

MULTIPLE INTELLIGENCE

Gardner set about studying intelligence in a systematic, multi-disciplinary and scientific manner, drawing from psychology, biology, neurology, sociology, anthropology and the arts and humanities. This resulted in the emergence of his theory of Multiple Intelligences (MI) theory as presented in Frames of Mind (1983). According to Gardner (1999) intelligence is much more than IQ because a high IQ in the absence of productivity does not equate to intelligence. In his definition “Intelligence is a bio-psychological potential to process information that can be activated in cultural settings to solve problems or create products that are of value in culture” (Cronbach, 1977, p.34).

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To qualify as ‘Intelligence’ the particular capacity under study was considered from multiple perspectives consisting of eight specific criteria drawn from the biological sciences, logical analysis, developmental psychology, experimental psychology and psychometrics. The criteria to consider ‘Multiple Intelligence’ (Gardner, 1999, p. 36) are

1. The potential for brain isolation by brain damage,
2. Its place in evolutionary history
3. The presence of core operations
4. Susceptibility to encoding
5. A distinct developmental progression
6. The existence of idiot savants, prodigies and other exceptional people
7. Support from experimental psychology and
8. Support from psychometric findings.

From the eight criteria, Gardner proposed and defined seven intelligences. They are Verbal-linguistic, Logical-mathematical, Visual-spatial, Bodily-kinesthetic, Musical-rhythmic, Interpersonal and Intrapersonal intelligence.

CHARACTERISTICS OF MULTIPLE INTELLIGENCE

According to Howard Gardner (1983) “intelligence is the ability to solve problems or to create products, which are valued within one or more cultural settings” (Robert A. Baron, 1989, p.86). Gardner believes that there is no general intelligence rather, multiple, distinct intelligences. He claims that all human beings have Multiple Intelligence. This Multiple Intelligence can be nurtured and strengthened or ignored and weakened.

1. Verbal-linguistic intelligence

   It involves the capacity to use words effectively, whether orally or in writing. This intelligence includes the ability to manipulate the syntax or structure of language, the phonology or sounds of language, the semantics or meaning of language, and the pragmatic dimensions or practical use of language.

2. Logical-mathematical intelligence

   This is the capacity to use numbers effectively and to reason well. This intelligence includes sensitivity to logical pattern and relationships, statements and propositions functions and other related abstractions.

3. Visual-spatial intelligence

   It is the ability to perceive the Visual-spatial accurately and to perform transformations upon those perceptions. This intelligence involves sensitivity to colour, line, shape, form, space and the relationships that exist between these elements.

4. Bodily-kinesthetic intelligence
It is the expertise in using one’s whole body to express ideas and feelings and facility in using one’s hands to produce or transform things.

5. Musical-rhythmic intelligence

This is the ability to perceive, discriminate, transform, and express musical forms. This intelligence includes sensitivity to the rhythm, pitch or melody or tone colour of a musical piece.

6. Interpersonal intelligence

Interpersonal intelligence is the ability to perceive and make distinctions in the moods, intentions, motivations and feelings of other people.

7. Intrapersonal intelligence

It is the self-knowledge and the ability to act adaptively on the basis of that knowledge.

TEACHER AND STUDENT

A sound and effective system of education results in the unfoldment of learners’ potentialities, enlargement of their commitments and transformation of their interests, attitudes and values. A teacher in our society is called upon to do a variety of tasks. The teacher is supposed to look after the total development of the personality of the child. He should help students to break complex problems into manageable pieces that awaken their proclivities to identify its parts without going wildly astray. They trained as better equipped to transfer new facts to solve authentic problems when they use personal strengths to accomplish this task.

IDENTIFYING MI IN YOUR STUDENTS

Talk with other teachers and school personnel

Conference with parents

Ask students to tell you about their strongest intelligence through: Checklists, journal, autobiography, art activity, group discussion, projects, one-to-one interviews

Use questionnaires and checklists

Observe behaviours and misbehaviours

Document performances

Look at school records; grades, test scores, comments, etc.

Set up special activities, interest areas designed to give information

TEACHER AND MULTIPLE INTELLIGENCE
Teachers genuine love and affection for students, tolerance towards their mistakes and mischief's coupled with their pedagogically correct interpretations, commitment to their progress and development, concern for their human empowerment and care for the development of quality of life among the children. Teachers can act as trail-blazers in the lives of learners and in the process of education for development. This will culminate into a high quality learning amongst students in cognitive and non-cognitive areas of human development. Howard Gardner's theory of multiple intelligences has not been readily accepted within academic psychology. However, it has met with a strongly positive response from many educators. It has been embraced by a range of educational theorists and, significantly, applied by teachers and policymakers to the problems of schooling.

**APPROACHES**

Researches show that a high incidence of classroom disciplinary problems has a significant impact on the effectiveness of teaching and learning. (Schoolwide and classroom management: The Reflective Educator-Leader, - L.A.Froyen & A.M.Iverson, 1999) and they have pointed out the importance of assisting students in positive behaviors. Howard Gardner’s multiple intelligence theory has asked educators to take a fresh look at our assumptions about children and learning. Teachers around the world are rethinking lessons and units and their entire approaches to teaching based on MI. Some approaches are,

Teaching students with diverse needs.
Awakening genius in the classroom.
You’re smarter than you think: a kid’s guide to multiple Intelligences.
A guide to understanding their brain and boosting their brainpower.
Positive life habits activities for applying them in their classroom.
Teaching mathematics to students with learning disabilities.
Beyond chalk & talk: collaborative strategies for creating activity.
Unleashing the power of perceptual change: the potential of brain-based teaching.
Classroom strategies for interactive teaching and learning.

**EFFECTS**

Valuing and nurturing individual differences.

Authentic assessment of learning.

A challenging, comprehensive and integrated curriculum.

Notable improvement in academic achievement, thinking, problem solving, and student retention.

Increased self-confidence in ability to learn using much intelligence.
Preparation for living, working, and life-long learning in the 21st century.

Equal access to learning for all students.

Understanding of learning differences instead of learning disabilities.

Improved and expanded repertoire of instructional strategies.

Varied teaching/instructional approaches that are celebrated and supported.

Increased teacher/parent collaboration.

Planned and consistent staff development including use of a shared professional vocabulary.

Increased involvement in school-wide decisions.

Renewed sense of professionalism.

CONCLUSION

The Kothari commission says that the destiny of India is being shaped in the classroom. If this is so the teachers have greater role in the development of Multiple Intelligence of students, which will lead to the better academic achievement of them. Seven kinds of intelligence would allow seven ways to teach, rather than one and the powerful constraints that exist in the mind can be mobilized to introduce a particular concept (or whole system of thinking) in a way that children are most likely to learn it and least likely to distort it. Paradoxically, constraints can be suggestive and ultimately freeing. Teaching strategies are intended to foster student learning and help them develop their different intelligences.

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Contributions of German Christians to Tamil Studies in early 18th century - Daniel Jeyaraj
Contributions of German Christians to Tamil Studies in early 18th century

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Introduction

The intellectual and cultural relationship between the Tamils and the Germans has a long history. The arrival of Bartholomäus Ziegenbalg (1682–1719) and Heinrich Plütschau (ca. 1675–1752) in the small Danish colony of Taraṅkampāṭi (commonly called: Tranquebar) on 9 July 1706 opened a new chapter of this history. These two young men initiated systematic transfer of socio-cultural knowledge between the Tamils and the Germans that lasted for over 150 years. This essay explores Ziegenbalg’s contributions to Tamil studies and derives its insights from select palm leaf manuscripts and his major treatises.

Significance of this essay

Ziegenbalg’s life and work laid the foundation for German Christian activities among the Tamils from 1706 to 1845. Over the years, several scholars, mostly Germans, have been examining his writings in German to ascertain his multiple contributions to the Tamil language and the Tamils. The distinctiveness of my current essays lies in its analysis of Ziegenbalg’s foundational texts for Tamil studies. Existing works have not yet highlighted them sufficiently.

To cite an example, in 1740, Johann Lukas Niekamp summarized key themes that characterized the German-Tamil exchange of ideas from 1706 to 1736.\(^1\) It was translated into Latin (1747) and French (1755). The first 173 pages provide a good overview about the Tamils, their language, culture, religious beliefs, and practices. Pastor Michael Meier (1704–1779) brought together key details about German Christian interactions with the Tamils from 1737 to 1767; in 1772, he published his findings as a continuation to Niekamp’s work.\(^2\) Thus, these works by Niekamp and Meier give a summary of information found in the famous nine volume *Halle Reports* (1710–1772) consisting of about 17,500 printed pages.\(^3\)

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Wilhelm Germann (1840–1902) can be considered the third major scholar in this field. He consulted not only the *Halle Reports*, but also the thousands of unpublished manuscripts now preserved in the Mission Archives of the Francke Foundations in Halle (Saale), Germany. He published his findings as biographies on Johann Philip Fabricius (1711–1791), the great translator of the Bible and Christian hymns into Tamil, on Ziegenbalg and Plütschau, the above-mentioned two founders of the German Lutheran Christianity among the Tamils, and on Christian Friedrich Schwartz (1726–1798), the famous Rajaguru of Tañjāvūr. Two of Germann’s essays deserve a special mention: one explores various contributions of these German Lutherans to Tamil studies, while the second essay reproduces Ziegenbalg’s report on his *Tamil Library* (August 1708).

N. Samuel, a Lutheran Pastor in Tranquebar, was probably the first Tamil scholar to write a history of the Tranquebar Mission from 1706 to 1906. Fifty years later in 1956, the Tamil Lutherans celebrated their 250th anniversary. At that time, Pastor G. Samuel expanded N. Samuel’s work and published an updated version of this history in 1955. Simultaneously, an English version of the excellent book *Es begann in Tranquebar* (‘It began in Tranquebar’) by Professor Arno Lehman (1900–1984) appeared in Cennai.

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8 Germann, Wilhelm: “Ziegenbalgs Bibliotheca Malabarica,” *Missionsnachrichten der ostindischen Missionsanstalt zu Halle*, Vol. 32, Issue 1, 1880, pp. 1–20 and 61–94. Recently, Dr. Will Sweetman has examined the titles of the Tamil works and their summary mentioned in this *Tamil Library*. It is evident that he has considered my earlier works, in which I attempted to identify and compare the 119 Tamil works with available Tamil writings. Sweetman’s work is more complete than my initial attempts. For additional information, see Sweetman, Will (ed.): *Bibliotheca Malabarica: Bartholomäus Ziegenbalg’s Tamil Library: An Annotated Edition and Translation by Will Sweetman with R. Ilakkuvan*, Pondicherry: Institut Français de Pondichéry, 2012.


Tamil works have largely reproduced information found in these two books. However, Professor C. S. Mohanavelu refused to go this route, but ventured to consult the vast body of literature held in the archives of the Francke Foundations and other similar institutions in Europe. As a result, he proposed a separate discipline known as “Tamilology.”

Since 1991, I have had the rare privilege of identifying and cataloguing 102 Tamil texts inscribed on palm leaves, which are kept in the Mission Archives of the Francke Foundation. Most of these texts contain the first translations of the Bible into Tamil, German devotional literature and hymns. In addition to identifying these palm leaf manuscripts, I have translated Ziegenbalg's three major works into English, namely the 99 Tamil letters collectively called *The Malabarian Correspondence* (1712–1714), the *Genealogy of the Malabarian Deities* (1713), and his Tamil grammar entitled *Grammatica Damulica* (1716). For the 300th anniversary celebrations of Protestant Christianity in India, I wrote Ziegenbalg’s biography and translated his well-known *Malabarisches Heidentum* (1711, ‘Malabarian Heathenism,’ i.e., Tamil Society). Walter Leifer, who has written on German visitors, adventurers, pilgrims, soldiers, settlers, and Christian missionaries, mentions


Ziegenbalg as an important player in the Indo-German relationships. Nevertheless, he has not discussed Ziegenbalg’s distinct contributions to Tamil studies and culture. The following parts of this current essay help us to fill this gap in our knowledge more fully than ever before.

German contributions to Tamil Grammar

The Tamils enjoy a long tradition of indigenous grammar from the time of Tolkāppiyam, Nanṉūl, and the like. Hence, there is no need for them to depend on grammars compiled by non-Tamils, including the Germans. At the same time, their grammar, mostly composed in metric verses, was not readily intelligible for untrained Tamil scholars and non-Indians. Particularly, those who were schooled in Greek or Latin or other European grammars found Tamil grammar very different. Europeans Henrique Henriques (1520–1600), Gasper da Aguilar (1588–1648), Balthazar da Costa (1610–1673), and Philip Baldaeus (1632–1672) understood Tamil grammar through the forms and rules of Latin or European grammars. Shortly after his arrival in Tranquebar in 1706, the Governor of Tranquebar gave Ziegenbalg a copy of the Portuguese Grammar, probably the Arte Tamulica compiled by Da Costa. This Portuguese-Tamil grammar became an important tool for Ziegenbalg to learn Tamil. Seven years later, on his way to Denmark to meet King Friedrich IV, Ziegenbalg wrote from the Cape of Good Hope about his intention to compile “a brief Tamil Grammar to be used by those in Europe who desire to learn it.” Finally, his Grammatica Damulica was published in Halle in 1716.

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18 For further information on these grammarians see Jeyaraj, Tamil Language for Europeans, 2010, pp. 17 ff.

19 I identified an incomplete copy of this grammar in British Library. Da Costa, Balthazar: Grammatica Linguae Malabaricae, verbis Lusitanicis explicata [i.e., Arte Tamulica], (British Library, OC Sloane 3003).


This grammar contains eight chapters, namely 1) Vowels and consonants, 2) Pronunciation of Tamil words, 3) Nouns, 4) Adjectives, 5) Pronouns, 6) Verbs, 7) Particles, and 8) Syntax. As in the writings of Baldaeus and Da Costa, different forms of the verb vicivācittal (‘to believe’) provide examples. My research has shown that Ziegenbalg had translated Da Costa’s Portuguese text into Latin and failed to acknowledge it. For example, Ziegenbalg’s declension of the pronouns and their conjugations (Ziegenbalg, 1716, 44) are identical with Da Costa’s examples in the Arte Tamulica (page 15). Even Da Costa’s abnormal orthography of the second person singular pronoun “Ṇī” (nīy, “you”), instead of the simple “Ṇī” (nī, “you”), is faithfully reproduced in Ziegenbalg’s grammar. Similarly, his usage of the words “சசி” (ta.i vaca.am, “single-saying” for singular nouns) and “சசி” (veku vaca.am, “plural-saying”) for plural nouns is also identical with Da Costa’s writing. Likewise, Ziegenbalg’s verb tables (affirmative, honorific, negative, singular, and plural forms), tense forms, imperatives, and moods are identical with those found in the Arte Tamulica. Most of his illustrative examples and their meanings agree word to word with the examples and meanings of the Arte Tamulica.

Ziegenbalg’s grammar introduced Tamil to a wide circle of Europeans in Germany and England. Heinrich Julius Elers (1667–1728), who had printed this grammar at the Francke Foundations in Halle, was its first student. When he sent a few copies of this printed grammar to Ziegenbalg in London, England, on 21 Dec 1715, he wrote a Tamil sentence, which can be transliterated as follows: “cakōtararē ippō nām uṅkaḷai Caruvēcurāṇukkum avarūṭaiya kirupaiya tiruvacanattukkum nampikkaiyāka oppukkoṭukkirōm” 23 (i.e., ‘Brothers! Now we entrust you to God and to His gracious word’).

It is important to note that the editors of the scholarly journal Acta Eruditorum (1717, pp. 253–255) reviewed the Grammatica Damulica, included its table of contents, and warmly recommended it to their readers. Subsequently, several intellectuals in London and Berlin interacted with this grammar.24 Arno Lehmann considered it a unique literary work (lit. “ein literarisches Unicum”) that had helped Friedrich Rückert (1788–1866), a poet-philosopher at Erlangen, to learn Tamil.25 Hermann Beythan, the author of Practical

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24 Some of these scholars included Henry Newman († 1743), the general secretary of the Society for Promoting Christian Knowledge in London, Maturin Veyssière La Croze (1661–1739) in Berlin, William Marsden (1754–1836) in London, and many others. For further details, see Jeyaraj, Tamil Language for Europeans, 2010, pp. 158 ff.

Grammar of Tamil (1943), and a lecturer in Berlin, examined Ziegenbalg’s *Grammatica Damulica* from the perspective of morphology proving that this grammar continued its impact until 20th century.

After Ziegenbalg’s *Grammatica Damulica*, the German Lutheran missionary, Christoph Theodocius Walther (1699–1741), a renounced Hebraist, made a second major contribution to Tamil grammar. In 1739, he published his Observations on Tamil Grammar and attached it to the grammar composed by Constanzo Beschi (1680–1747). Beschi had requested Walther to print his grammar since the Jesuits, who had earlier pioneered printing Tamil texts in India, did not have their own press at that time. During the editorial work of Beschi’s work, Walther observed several elements that caused him concern and gathered them together. He published his 64-page notes with the title *Grammatical Observations*. He explains how certain Tamil letters like ‘i’ contract, how Tamil nouns change according to their cases, how Tamil verbs are inflected according to their tenses and persons, and how sentences are constructed. It is a pity that the translators of Beschi’s grammar did not consider Walther’s *Observations* as having any worth; their efforts to be true to Beschi’s work did not allow them to translate Walther’s *Observations*. Nevertheless, these *Observations* constitute an important aspect of German contributions to Tamil studies, which is yet to be studied.

German contributions to Tamil Culture


27 Walther, Christoph Theodosius: *Observationes Grammaticæ, Quives Languæ Tamulicæ Idioma Vulgare in usum Operariorum in messe domini inter Gentes vulgo Malabares Dictas illuminatur a Christophoro Theodosio Walthero, Missionario Danico*, Trangambariae: Typis Missionis Regiæ, 1739.


29 Rajamanickam, S.: [Roberto de Nobili] *The First Oriental Scholar*, Tirunelveli: De Nobili Research Institute, 1972, pp. 175 ff. In 1554, three Indians in Lisbon, namely Vincente de Nazareth, Jorge Carvalho, and Thoma da Cruz, worked under Fra Joam de Vila de Conde, a Franciscan monk, transliterated the Lord’s Prayer in Tamil, included certain basic teachings, and published them with the title *Carthilha* (‘Brochure’). On 20 October 1578, Henriques published his famous 16-page booklet entitled *Tampirān Vānakkam* (‘the Lord’s Prayer’) in Quilon. On 14 November 1579, he published in Goa his Tamil version of Marcus George’s Portuguese catechism and called this 122-page work *Kīcittiyāṇī Vānakkam* (‘Prayers of a Christian’). Henriques also translated the Flos Sanctorum into Tamil. S. Rajamanickam published it in 1967 with the title *aṇṭikkyy atikalār iyāriyya Flos Sanctorum enṭa atiyār varalāru* (Tūttukkuṭi: Tamiḻ Ilakkiya Kalakam).
The concept of culture defies definitions. Hence, I propose to understand it as attitudes, values, histories, heritages, and customs of a particular people that have shaped who they are and what they aspire to be. The culture functions as an invisible bridge for people. They can move to their identifiable collective past on the one end. Simultaneously, they can also venture into the unknown future on the other end. As they move back and forth, they interact with the cultures of other peoples, societies, and nations. In this manner, every culture, in its being and becoming, constantly changes and reemerges afresh. The Tamil nouns nākarīkam, kalāccāram, and paṇpātu carry the notions of attitudes, beliefs, artistic expressions, behavior patterns, customs, and aspirations of a particular people in a particular place. As time passes, all of these factors get refined; some of their aspects may disappear or replaced or developed.

The German Lutherans documented various aspects of Tamil culture which they had observed in places like Taraṅkampāṭi, Taṅjavūr, Tiruccirāppalī, Čennai, Katalūr, and the like, and they sent their reports to their authorities at the Francke Foundations in Halle (Saale). These authorizes published only those sections of these reports that they judged important. When Johann Lucas Niekamp summarized the key cultural elements of the Tamils, as found in the Halle Reports, he grouped them under twelve headings: 1) the Danish Colony of Tranquebar, 2) Kingdoms surrounding this colony, 3) Climate, flora and fauna, 4) Inhabitants, 5) Languages, 7) Government policies, 8) Intellectual composition of the Tamils, 9) Arts and Sciences of the Tamils, 10) Tamil Religions and worship patterns, 11) Tamil Customs, and 12) Tamils ways of life and interactions.

Niekamp’s summary should be understood neither as a sociological account nor as an anthropological survey, but as an interpreted missiological report of the missionaries, who lived among the Tamils, spoke their language, read their literature, and interacted with them on a daily basis. Their account gives unique insights into the ordinary life of Tamils living in towns and villages, learning in schools, worshipping in temples, or working in agricultural fields. For example, his summary of the languages spoken in South India illustrates the accuracy of the reports according to the standards of early 18th century: he mentions that the Tamil language is ancient and likens it to Persian and European languages. However, he points out that unlike European languages, Tamil normally emphasizes the weaker aspects of life more than the stronger one: mother and father, moon and sun, and not vice versa. At that time, it does not employ punctuation marks. Nevertheless, it is clear, accurate, powerful, and suitable for Bible translation. Tamil sentences contain many infinities, participles, and gerunds. However, a single verb closes a sentence. Unlike German, Tamil has shorter, yet powerful words. It doubles certain consonants like k, p, and ṭ and the sound ‘h’ is absent in Tamil. All vowels are linked to the consonants.

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30 Niekamp, op.cit., pp. 8–134.
Besides these characteristics, Niekamp also states that the Tamil language some association with Sanskrit, mentioned as as Kīrantam written in Devanagāri scripts. It is said to be the language of the gods and Brahmins speak it in their temples. Each of its letters supposedly conceals a divine mystery. The form of its letters resembles Greek, Hebrew, and Persian.

Additionally, the who lived among the Tamils also spoke Telugu, Malayāḷam, Marāthi, Kanarase, Gujarathi, Bengali, Hindustani (i.e., Urdu), and Arabic. Thus, the German missionaries passed on many cultural details to their readers in Europe. For the first time, the Europeans were able to obtain information about ordinary Indians (not merely about kings, princes, palaces, trade, war, and geography).

Europeans, who had until that time heard about the richness of Latin, Greek, and Hebrew, would have found the new information about the Tamil language and the Tamil people startling and enriching. They sent many probing questions to Ziegenbalg and Ziegenbalg answered them. These answers are yet to be examined more fully.

Ziegenbalg initiated this transfer of cultural information. It was regrettable that his translations of the three Tamil ethics, namely Koṇṟaiṉēntaṉ, Nītiveṇpā, and Ulakanīti (1708), and his monographs entitled Malabarían Library (1708), Malabarían Heathenism (1711), and Genealogy of the Malabarían Gods (1713) were not published

31 Niekamp, op.cit., pp. 50–54.
32 Ziegenbalg, B.: An Account of the Religion and Government, Learning and Oeconomy, &c of the Malabarians—Sent by the Danish Missionaries to their Correspondents in Europe, London: Printed and Sold by Joseph Downing in Bartholomew-Close, near West Smithfield, 1717. Note: this work is a translation of Ziegenbalg’s answers (dated 27 August 1709) to questions sent by his friends in Germany. They were first printed in the Halle Reports, Vol. I, Continuation 3, 1713, 111–146.
33 Caland, Willem (ed.): B. Ziegenbalgs Kleinere Schriften [i.e., Ziegenbalg’s German translations of Koṇṟaiṉēntaṉ, Nītiveṇpā, and Ulakanīti], Amsterdam: Koninklijke Akademie van Wetenschappen, 1930.
immediately. Hence, European readers did not have an opportunity to know first-hand information about the Tamil people found in these writings. After much difficulty, the editors in Halle (Saale) agreed to publish 99 Tamil Letters, which Ziegenbalg and his colleague Johann Ernest Gründler (1677–1720) had translated into German in 1712 & 1714. The editors in Halle (Saale) also liked Ziegenbalg’s report on his 54 conversations with the Hindus and the Muslims of Tranquebar and published them. Together, these writings provide deep insights into the life and work of the Tamil people in and around early 18th century Tranquebar.

In 2006, I published for the first time an English translation of the *Malabarian Heathenism*. I translated the word *heathenism* as society because it refers to the people and their living environment. It does not carry the otherwise popular connotation of uncivilized or godless people. Ziegenbalg used it as a generic term to include all inhabitants of South India, who were not Christians, Jews or Muslims. In a palm leaf manuscript, in which he discusses these four religions, he employs the word *cāti* (Sanskrit: jāti, ‘caste’) to denote a religion. In all possibility, he seems to have thought of *cāti* as the Greek *ethnos* (‘people, nation’) with

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39 Ziegenbalg, B.: *intā pūlokattile vyuṭṭaṇā nālū cātiyāṟṟaiyā vattamāṅkanalai velippaṭuttukīra tarkka cāttiram* (‘A treatise [in the form of a] dialogue revealing the activities of four groups of people in this world’). This palm leaf manuscript (TAM 37, Leaves 184v–187) can be found in the Archives of the Francke Foundation in Halle (Saale), Germany.
specific history, language, and traditions. Therefore, for him, the Tamils did not constitute a homogenous group; instead, they were pluralistic and diverse in every way.

The full title of this book states its educative purpose. The two parts of this book should enable the readers to understand the theology and philosophy of the Tamil people. Here the concepts of theology and philosophy transcend narrow meanings and scope. The 26 chapters of the first part deal with religious and theological themes: Tamils belonging to diverse religious groups, their concepts of God, human beings, spirit-beings, revelations, virtues and sins, religious austerities, priests, festivals, death, funeral, and final bliss. The second part is philosophical and practical. It deals with Tamil understandings of cosmology, eons, caste, food habits, agriculture, medicine, chemistry, alchemy, poetry, music, astronomy, astrology, omens, and wars. Ziegenbalg quotes Tamil literary sources to undergird his arguments. For an example, the 96th song of Civavākkiyam reads as follows:

\[
\begin{align*}
\text{kaṭalile tiriyum } & \text{āmai } \quad \text{karaiyilēri } \quad \text{muṭṭaiyiṭṭu-k} \\
\text{kaṭalilē } & \text{tirintapōtu } \quad \text{rūpamāṇa } \quad \text{vāṟupōl} \\
\text{maṭluḷē } & \text{irukkumeṅkal } \quad \text{maṇiyaraṅka } \quad \text{cōtiyai} \\
\text{uṭalulē niṇaintunalla uṇmaiyaṇatu uṇmaiyē}
\end{align*}
\]

Ziegenbalg translates this poem as follows:

“The thirty-fourth verse of the second part of Civavākkiyam defines this seeking [after God, the Supreme Being]: ‘The tortoise that swims all around the sea lays its eggs on a beach, covers them with sand and returns to the open sea. Since it always keeps thinking about its eggs, as if they were tied to it by a rope, the young ones, as soon as they crawl out of the eggs, follow the traces [of their mother] until they come to her. Similarly, God placed us in this world, but he is up in heaven. However, he keeps on thinking about us, as though we are bound to him by a rope. If we follow God’s traces, we shall find him.’”

It is evident that Ziegenbalg’s translation is not literal; he paraphrases the core meaning of this verse and applies it to underline the indisputable relationship between God and human beings.

The 99 Tamil Letters, otherwise called Malabarian Correspondence, has another important cultural value. They retain a certain quality of authenticity, almost as if (but not quite) one were hearing the voices of those Tamil writers, who endeavored with all their might to be understood. The Welsh man, Jenkin Thomas Philipps (d. 1755), who published an English paraphrase of some of these letters, underscored the importance of these letters: “For a

\[\text{\textcopyright Jeyaraj, A German Exploration of Indian Society, op.cit., 2006, p. 92.}\]
thousand Years past very few Productions of this Nature (written by the Heathen themselves) have been seen in Europe.” He would have probably thought of the significance of Latin education 1000 years earlier during the Carolingian Renaissance in Europe. At that time, Europeans consciously discovered and adopted for themselves Roman achievements in governance, literature, art, and architecture. Philipps would have assumed that these Tamil letters would encourage his European readers to discover what the Tamils read in their schools, what they cultivated in their fields, and how they lived in their homes. Information about history, marriage, food, treatment of girl children, women, and elderly, government, trade, inter-religious sentiments, and the like would enrich European knowledge about the Tamils, similar to how the Roman achievements positively impacted the European society.

German contributions to understanding Tamil religions

Reports and information about religious interactions between the German Lutherans and the Tamils constitute a large body of available literature. The Tamils practiced and protected their religions as part of their dharma and bhakti. The Germans, on the other hand, tried to introduce the Tamils to the God, whom they understood through the Bible and their Lutheran Pietist traditions. The Germans agreed with the Tamil understanding of the unrevealed state of God as the Supreme Being and called it Civam (‘the auspicious One’), Parāparavastu, Sarveśvara (the ‘Lord of all’), Nityānanda (‘the God of eternal bliss’), Ādināyaka (the ‘first Lord’), Sarvalokadayāpara (the Compassionate One of the entire world’), Sarvarakṣaka (the ‘Savior of all things’), and the like. By contrast, they disagreed on the revealed, visible nature of the God as male and female principles, namely as Īśvara and Īśvarī. The emanations of Īśvara as Mummūrtti (‘three forms,’ namely in the characteristic Tamil manner as Śiva, Viṣṇu, and Brahmā) posed problems for the German Lutherans. Likewise, the Germans were unable to accept the various emanations of Īśvarī or Śakti (creative ‘energy’) as Pārvatī, Lakṣmī, Māriyammaṉ, and the like. These deities had human-like attitudes, behaviors, and lifestyle; some of these deities did not stay away from unjust and immoral activities. These anthropomorphic representations of the Tamil deities did not appeal to the German Lutheran Pietists.

Similarly, the Tamils and the Germans used same Tamil epithets for God, but understood them differently. Some of these epithets include Kaṭavul (‘the One, who has gone through everything and resides inside’), Cuvāmi (‘the good One’), Karttar (‘the Lord, the Doer’).

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42 Philipps, op.cit., 1719, 5th page of the Preface.

43 It is difficult to define Parāparavastu. It can mean ‘the divine substance that is simultaneously remote and near, cause and effect, earlier and later, higher and lower, and better and worse.’ Thus, it can include all contradictions and paradoxes in human understanding of God.

44 Jeyaraj, Genealogy of the South Indian Deities, op.cit., 2005, p. 49.
Depending on their belonging to a specific bhakti tradition, the Tamils would understand the epithet Kaṭavuḷ referring either to Civaṉ or Viṣṇu or to Aiyaṇār or to another deity. By contrast, this same word meant for the Germans the triune God as Father, Son and Holy Spirit, as revealed in the Bible.

Likewise, the Tamil understanding of the scripture had specific meanings and implications. It is true that theTamils prided over possessing the four Vedas, 18 Purāṇās, the epics like Kamparāmāyaṇam and Makāpāratam, and various Āgamās ('traditional stories, teachings’) specific to the worship of Śiva, Viṣṇu, and Śakti, and several philosophical works such as the Caivacittāntam of Meykanaṭar. Equally, they had several places of worship dedicated to their deities and not all Tamils had unhindered access to these places of worship. For example, the worshippers of the vegetarian deities did not visit the temples of the non-vegetarian guardian deities of villages such as Aiyaṉār, Ellammaṉ or Bhadrakālī. Socio-religious and economic distinctions based on the worshippers’ Varna and Jāti (confusedly called ‘caste’), location of their dwellings, particular habits pertaining to food, marriage, funeral, and occupation, determined the concepts of ritual purity and pollution.

The Genealogy of the South Indian Deities contains Ziegenbalg’s German translations of relevant passages from nearly 140 letters written by trustworthy Tamil scholars. These scholars lived on the Coast of Coromandel from Tiruverriyūr in the north near modern Čenṭai to Kumpākanam near Taṉjavūr. They answered Ziegenbalg’s questions about the nature and worship of the major goddesses and gods, their families, and festivals. The first part of this invaluable book deals with Parāparavastu. The second part explains Mummūrttis, and the final part examines the guardian deities collectively called Grāmadevatās.

An important characteristic of Ziegenbalg’s religious research dealt with the so-called Nāluṉpāṭacaivam (‘four-fold Caivam’). His earlier work on the 99 Tamil Letters contains information about the four groups of Śaivites: 1) The Cariyaikkārar are religious, but concentrate their activities on worldly things such as homes, education, business, and the

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45 The fuller title of this book reveals its content: “The Genealogy of the South Indian Deities: This book describes in detail how the South Indians believe in many deities, from where they derive their origins, how these deities relate to each other, what they are called and how their many different names relate to each other, and how they are portrayed in their poetical books. It also explains how they assume [visible] forms, what their nature is, what kind of offices they hold, and what kinds of activities they perform. This book mentions the families to which these deities belong, which manifestations of them the people believe in, what kinds of temples are built for them, what kinds of fasts and feasts are celebrated in their honor, what kinds of [ritual] offerings are made to them, and what kinds of books they have written about them. It explains their true [visible] forms. And it contains a detailed table of contents, which describes the whole order, scope and content of this Genealogy of the South Indian Deities.”

like. 2) The Kiriyaikkārar are more religious than the first group and devote more time and resources to fulfill prescribed religious duties. 3) The Yōkikal are specialists in controlling their breath and body postures. They eat little and mostly live alone. Their religious observance surpasses that of the previous two groups. 4) The Nāṅikal are the religiously and spiritually wise people, who have given up their Poṇṇācai, Maṇṇācai, and Peṇṇācai (i.e., desire for gold, land, and women), go on pilgrimages, lead a solitary life, and spend more time in meditation.

It seems that Ziegenbalg used his portrayal of the Tamil religions to encourage his contemporary Christians in Europe to take their Christian faith and practice more seriously. In 1711, he wrote that the Tamils, “within their natural powers often lead such a virtuous life that could shame many [European] Christians. It is evident that the South Indians are far more greatly concerned about the life [after death] than the Christians are.”47 According to Ziegenbalg, the Tamils are afraid of a bad karma and seek perform good deeds, i.e., those deeds that are religiously prescribed. Therefore, “the more a person does good works in this world the greater will be that person’s reward. According to this conviction one can find many people among the South Indians whose life and behavior put the Christians to shame.”48 Likewise, Ziegenbalg concludes his chapter on Virtues with the following words:

“We as Christians can notice how far the South Indians have progressed according to the natural light in their natural power. They invariably put us to shame because, though we have the teachings of faith in Christ Jesus, we remain unproductive. We do not accomplish things with the power of Jesus Christ which is available to us. But the South Indians achieve these things with their natural power. It shows that we do not allow the teaching of the scripture [lit.: law] and of the gospel to be powerful in creating in us a divine change.”49

A critical appraisal

Every method has its origin, means, and goals. The German Lutheran Pietists who came to the Tamils during the early decades of the 18th century were not professionally trained to be missionaries. However, their upbringing was rooted in Lutheran theology; the form of practical Pietism popularized by leaders of the Francke Foundations in Halle (Saale) energized them. August Hermann Francke, the founder of these Foundations and the author of Der Große Aufsatz (‘the significant essay,’ 1704),50 understood himself as a

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reformer, who felt called to equip his students and followers to transform every stratum of their society. He believed that the grace of God as revealed through the sin-atoning death and resurrection of Jesus Christ enabled them to interact with other fellow human beings more purposefully. He was convinced that all human beings were created in God’s image, but sinned in Adam, the first human being. Based on his own conversion experience, he strongly believed that Jesus Christ was the savior of the fallen human race. Once they were ‘saved,’ they should see themselves, other people, and the world from the perspective of God, whom Jesus Christ revealed as Father and whom the Holy Spirit made ever present. As they denied the power of sin, carnal nature, and the devil over them, they should learn to bring all things that they had inherited historically and culturally, under the Lordship of Jesus Christ. In this manner, they would assist people to become more humane towards each other, and dependent on God’s grace for innovative science-based education in schools and universities, for inventing medicine to minimize and to heal human sickness, and for improving the economic and social status of all people. Ziegenbalg did not study under Francke, but admired him all the more. The intellectual and cultural curiosity that he had seen among the Pietist leaders in Halle (Saale) and among his own teachers in Berlin (e.g., Joachim Lange) served as great examples for his work among the Tamil people.

When Friedrich IV, the King of Denmark, had him ordained within the Lutheran tradition, Ziegenbalg was obliged to uphold the teachings of Lutheran orthodoxy as enshrined in the Book of Concord (1578/80). He reminded himself that the Gospel of Jesus Christ was the greatest wealth of the church and he desired to present it to the Tamil people in their own language and on their own terms. In this process, he seems to have been guided by the Two Kingdoms Theory, namely God is the author and governor of the religious and non-religious realms. Human beings need both realms – Church and State – to flourish. This view meant that the realm outside the four walls of the church was not entirely evil. Christians should avoid any aspect of this realm that was evil, demonic, blasphemous, and remained incompatible with the Gospel of Jesus Christ. On the other hand, they could appreciate, appropriate, and promote all good things and achievements, which human beings have attained either with or without the direct knowledge of the God revealed by Jesus Christ. This basic approach shaped the Lutheran Volkskirche (‘folk-church’), which preserved the socio-cultural characteristics of each people group in Germany and other

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51 Pierrad, Richard V.: “The Lutheran Two-Kingdoms Doctrine and Subservience to the State in Modern Germany,” *Journal of the Evangelical Theological Society*, Vol. 29, No. 2, 1986, pp. 193–203: 194: “One kingdom is the realm of faith based upon freedom from sin and the powers of evil, while the other—the external order—rests on law and coercion. [...] God’s love rules in both realms. He works to liberate people from evil and the bondage of works through the revelation in Christ and moves towards the ultimate goal of his perfect kingdom in which peace and justice will freely dwell. But in the present age he works through institutions set up by human reasons – the three ‘estates’ of ecclesiastical, political, and economic institutions – and these human agencies guide people in carrying out their responsibility to God in secular occupations by combatting the powers of evil.”
Scandinavian countries. These characteristics should be understood as *adiaphora*, i.e., things that were not essential to the salvific nature of the Gospel of the Lord Jesus Christ, but could be necessary to affirm the dignity, individuality, and identity of a local society and its culture.

Moreover, those Tamils, who had willingly embraced the theological teachings of the German Lutheran Pietists and attempted to subject their heritage to the Lordship of Jesus Christ, would not have desired to lose their constitutive Tamil identity. Their language mattered a lot. Their relationship with the other Tamils, their histories, traditions, memories, and places were important to them as well. It was obvious that the German Lutheran Pietists would have wanted these new Christians to imitate them in thinking and living. These Tamil Lutherans admirably preserved their cherished Tamil identity. They became Christians, but not German Lutheran Pietists. This hybrid identity of being Christian-Tamils facilitated their appreciation for Tamil heritage and Christian lifestyle. These theological, ecclesiastical, and practical necessities influenced Ziegenbalg’s interaction with the Tamil language, the Tamil people, and their culture.

Besides these considerations, it is important to view the unpublished and published documents in their totality and thus seek to obtain a fuller picture that is closer to reality. It is evident that the editors of the *Halle Reports* printed mostly select extracts from the manuscripts of missionaries. It is truly admirable that these editors kept most of the manuscripts intact. These manuscripts reveal the mindset of the missionaries, who wrote them. Their observations, experiences, and documentations were processed through their worldviews and missionary goals. Likewise, the printed Halle Reports show not only the mindset of the editors, but also the intellectual and cultural capabilities and desires of their readers. A comparison of these unpublished and published details with the available Tamil records leads us to gain a fuller picture of German missionary contributions to Tamil studies.

**Conclusion**

These select examples of German contributions to Tamil grammar, Tamil culture, and our understanding of Tamil religions illustrate the richness of the Christian missionary reports. I have drawn these examples only from Ziegenbalg’s German writings. If we can consider his other works, which he had translated into Tamil from German, Hebrew, Greek, and Portuguese, our appreciation for his contributions will increase. His translated Tamil works include the books of the Old Testament from Genesis to Ruth, the entire New Testament, catechisms by Martin Luther (1483–1546) and Philip Jakob Spener (1635–1705).52

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theologies by Johann Anastasius Freylinghausen (1670–1739).53 We also have copies of his earliest Tamil sermons,54 48 Tamil worship songs,55 Tamil moral principles,56 and several Tamil tracts.57 All of them contain cultural information about the Tamils, their language, and culture.

Ziegenbalg was just one of the 54 Germans, who worked in Tranquebar from 1706 to 1845. All of them left behind extensive records. They observed the Tamil people in their own settings and provided them alternate ways of thinking and living. Consequently, 14 Tamil Lutheran pastors, several catechists, and numerous Tamils embraced their teachings and became Lutherans. Their story was inseparably linked with and shaped by their contemporaries belonging to and practicing other faiths. Therefore, it is my sincere hope that Tamil scholars will grab this opportunity and explore other avenues and discover German contributions to the Tamils, their language, religion, education, developmental works, agriculture, astronomy, biological sciences, printing press, technology, and the like.

The early decades of 18th century opened a new chapter in the history of Indo-German relationships. After the Danish property of Tranquebar was sold to the English East India Company in 1845, the Lutheran congregations and their immovable properties came under

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53 Ziegenbalg, B.: Vētacāttiram: itilē karaiyērukirattukku ağiya vēṇṭiṇa upatēcamākiṟa caruvēcurenukkaṭutta upatēcamum masuṇṇukkaṭutta upatēcamum cattiya vētattilē ataṅkiyirukkiṇa piratāṇa upatēcarikalellām teliyāka velippatutta-pattirukkuṭu (‘A systematic theology that clearly explains all the important teachings of the Bible on God and humankind that are necessary for salvation’), Tranquebar, Mission Press, 1717. This Tamil translation is based on the following two works: Freylinghausen, Johann Anastasius: Grundlegung der Theologie, Darin die Glaubens-Lehren aus Göttlichem Wort deutlich fürgetragen und zum thäthigen Christenthum wie auch Evangelischen Trost angewendet werden zum Gebrauch des Paedagogii, Halle: Verlegt im Wäysehause, 1703; rpt. Hildesheim: Georg Olg Verlag, 2005; Freylinghausen, J.A.: Compendium oder kurzer Begriff der ganzen christlichen Lehre in XXXIV Articuln/ nebst einer Summarischen Vorstellung der Göttlichen Ordnung des Heyls in Frage und Antwort einfältig und Schriftmäßig entworffen, Halle: Verlegt im Wäysehause, 1705.

54 For Ziegenbalg’s first 26 sermons (1707–1708), see Archives of the Francke Foundations, Palm Leaf Manuscript TAM 37, Leaves 1–79.


56 For Ziegenbalg’s 397 moral principles for Tamil Lutherans, see Archives of the Francke Foundations, Palm Leaf Manuscript TAM 37, Leaves 170r–184r. At present, I am working on this manuscript.

the purview of the *Leipzig Evangelical Lutheran Mission*. Several members of this mission agency devoted their time and energy to promote Tamil studies. For example, Karl Graul (1814–1864) is known for his full translation, among other works, of *Tirukkuṟaḷ* into German (1856). His Latin translation of *Tirukkuṟaḷ* was published posthumously in 1866. Two of his followers deserve special mention: the first is the above-mentioned Wilhelm Germann and the other is Hilko Wiardo Schomerus (1879–1945), the celebrated commentator of *Caivacittāntam*[^58] and the translator of Māṇikkavācakar’s poems on mysticism.[^59] A closer examination of these and other German contributions to Tamil studies will further enrich our understanding.


The Role Of Tamil Newspapers In The Development Of Tamil Education In Malaya, 1946 – 1960 - Ganesan Shanmugavelu
THE ROLE OF TAMIL NEWSPAPERS IN THE DEVELOPMENT OF TAMIL EDUCATION IN MALAYA, 1946 – 1960

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Abstract

The aim of this research is to study the role of Tamil newspapers in the development of Tamil Education in Malaya between 1946 and 1960. The assessment is made by focusing on three Tamil newspapers; namely, Tamil Nesan, Tamil Murasu and Jananayakam. The assessment is based on the role of these three Tamil newspapers in the development of Tamil education with particular regard to the problems of Tamil schools, the role of parents and the community as well as the issues of teachers in Tamil schools. The opening of Tamil schools in Malaya had enabled the Indians to maintain their identity, culture and language in this country. In the quest for Tamil Education in Malaya, Tamil newspapers have played an important role in the advancement of Tamil Education and ensuring Tamil schools remained in Malaya. This research found that the role of Tamil newspapers in the development of Tamil Education, which were conveyed through views, suggestions, criticism and exhortations certainly had undoubtedly affected all parties; including parents, leaders, teachers and even the government to think deeply about the importance of education to the Indians as well as measures to be taken for the advancement of Tamil Education in Malaya. This research is qualitative in nature and is approached through history research methods via library and archival research using primary and secondary sources.

Keywords: Role, Tamil Newspaper, Tamil Education

INTRODUCTION

Background of The Research

Indians are one of the biggest races in Malaysia and have had historical links with Malaya since hundreds of years ago. The arrival of Indians to Malaya in large numbers occurred during British colonization. (K.S.Sandhu, 1969: 131). At first, the Indians were brought in to Malaya with the aim to promote British economic policies. However the development of political, social and economic problems in the country has changed and the Indians have settled here. (K.Anbalakan, 2008:1). Since the arrival of Indians to Malaya, they have experienced a variety of social, economic and political development. They have also formed a community group with its own culture and traditions.
Various social, economic and political issues that occurred among the Indians in Malaya have encouraged the emergence of a middle class that began to voice their opinions and fight for the fate of the Indians. Among the significant methods used by them were to write their views in the newspapers. In truth, the Tamil newspapers played a very important role in shaping the thinking of Indians in this country. The middle class Indians published Tamil newspapers which served as a tool to voice the problems of Indians in Malaya.

Newspapers are one of the major media in the communication process and play a very important role in building a society in a country. The newspaper also had a great influence in people's lives and it works in reporting, peeling and sometimes judge and criticize current issues prevailing in the society. Society cannot refrain from reading the newspaper every day. As a source in the study of history, the press plays a role in describing the past of a community, especially when other sources are not trying to explain something in that situation. (Mohd.Sarim Hj.Mustajab, 1988: 29). In other words, the press is a device that recorded the historical facts about a society. (Ramlah Adam, 1979: 59).

The publication of newspapers have grown rapidly in Malaya since the 19th century. The emergence of newspapers in various languages in Malaya is related to the emergence of a plural society in this country. The conditions of the plural society in Malaya has caused the newspapers to use different languages to communicate and convey the information about issues, institutions, activities and personalities to different ethnic groups . (R.Sankaran, 1997: 49). Tamil newspapers published in Malaya describe the issues pertaining to Indians in this country. In short, Tamil newspapers published in Malaya before independence has played an important role in addressing the social, economic and political issues of Indians in Malaya. The influence, thoughts and vision of Indian journalism figures did not stop there, but continued to shape the lives of the Indian community until now. (K.Anbalakan, 2011: 110).

One of the key issues discussed by the Tamil newspapers was education. The opening of Tamil schools in Malaya had enabled the Indians to maintain their identity, culture and language in this country. However, the development of Tamil schools in Malaya was not something to be proud of because Tamil schools faced a lot of problems. In the quest for Tamil education in Malaya, Tamil newspapers played an important role in the advancement of Tamil education and ensuring Tamil schools remained in Malaya.

The role of Tamil newspapers such as Tamil Nesan, Tamil Murasu and Jananayakam in the education issues, was absolutely essential to the growth and development of Tamil education in Malaya. The issues of Tamil education discussed by the Tamil newspapers, allowed Indians to give importance to Tamil education. In addition, all comments, criticisms and suggestions by the Tamil newspapers which were directed at the government also affected the development of Tamil education in Malaya.

Objectives of the Research
This research aims to investigate the role of Tamil newspapers in the development of Tamil education in Malaya. It also aims to uncover the issues of Tamil education and how the Tamil newspapers play a role in these issues.

**Significance of the Research**

This research is important to recognize that there is a source of history that should be known by the people of Malaysia, namely Tamil newspapers, as a research material in the local history with particular regard to the Indians in this country. The issues of Tamil education discussed by the Tamil newspapers should be identified and analyzed in order to be known and understood by the younger generation. This research is also expected to add to the research findings related to Tamil newspapers particularly concerning the role of Tamil newspapers in the issues of Tamil education in Malaya.

**Limitations of the Research**

This research focused on the role of Tamil newspapers in the development of Tamil education in Malaya between 1946 to 1960 only. This study was limited to only three Tamil newspapers, namely Tamil Nesan, Tamil Murasu and Jananayakam. These newspapers have been chosen because they were in publication for a longer time compared to other newspapers and have contributed a lot to the Indians, especially in Tamil education. The selected time period of this research is from 1946 to 1960 because this duration is an important period in the history of the country, especially in relation to the development of Tamil education in Malaya. This research does not involve other aspects other than those specified above.

**LITERATURE REVIEW**

The Study of Tamil newspapers in Malaysia has been conducted by researchers in various fields by focusing on a range of issues faced by the Indian society. A preliminary study on Tamil journalism in Malaya was conducted by A.Rajeswary (1969) in Chapter 4 of her postgraduate thesis, entitled "Journalism in the Indian community in Malaya". Her study focused on the development of journalism in the Indian community in Malaya. This study however, did not discuss the role of the Tamil newspapers in the issues of Indians in Malaya.

Likewise, M.Ramamoorthi (2010), conducted a study on the contribution of Sangamani in the development of Tamil literary in Malaysia. His research focused on literary genres such as short stories, poems, literary adventures and novels published in the Sangamani. In addition, K.Parasmeswari (2010), also did a study on Tamil Nesan, focusing on the emergency. This study discusses the steps taken by the government to overcome the
communist terrorism during the emergency period in the state of Selangor from the view of Tamil Nesan.

M.Maheswary (1988) too had conducted a study on the historical development of the Tamil newspapers in the state of Selangor after the Second World War until 1957, by reviewing the social, economics and politics issues that featured in the editorial column of three newspapers that is, Nawa Yugam, Janoobakari and Sangamani. Studies on the history of Tamil newspapers have also been made by K.Mutharasu (1989), which focused on the history of Tamil dailies in Malaya from 1921 to 1940. His research focused on the participation of Indians in the field of Tamil journalism in Malaya and the important issues that were raised in the editorial column of Tamil dailies from 1921 to 1940.

During this time, B.Tamil Maran (1994), conducted a study on the contributions of Sangamani in the socio-economic issues of plantation workers in Malaya before independence. The researcher reviewed the background of Sangamani newspaper and analysed the socio-economic issues of plantation workers which were discussed in Sangamani between the years 1952-1957. Another study on Sangamani was done by S.Mathuray Veeran (1996). His research focused on the social and economic issues of Indians as described in Sangamani between 1952 and 1995 as well as the contributions of Sangamani to the development of Tamil literature in Malaysia.

Apart from studies in the form of theses and academic exercise, there were also writings in the form of articles related to Tamil newspapers. One of the articles related to Tamil newspapers was written by John A.Lent (1973), in which he discussed the development of Tamil newspapers in general and the role of Tamil newspapers in improving the political, labour, social and intellectual position of Indians in Malaya. Besides that, other related articles on Tamil newspapers were written by K.Baghavan (1984). His writing on Tamil Nesan focused on the background of the establishment and development of the Tamil Nesan and its role in various issues related to the Indians in Malaya.

Other articles on Tamil newspapers were also written by M.Krishnan (1988). His article discussed the history of Tamil newspapers before and after independence by focusing on the history and development of Tamil newspapers published in Malaya. He also discussed the contents of Tamil newspapers in general only. In the meantime, R.Kartigesu (1989), also wrote an article on “The Role of Tamil Newspapers in Ethnic Cultural Continuity in Contemporary Malaysia”. This article focused on the role played by the Tamil newspapers in Malaysia in preserving the language and culture of the Indian community in Malaysia with focus on Tamil Nesan, Tamil Osai and Thinamani.

Apart from Kartigesu, K.Ramanathan (1992), wrote an article entitled “The Tamil Press in Malaysia”. This article focused on news items reported in the Tamil Nesan and Malaysia
Nanban involving Indians in Malaysia. In addition, K.Loganathan (1992), also wrote an article entitled "The Malaysian Tamil Press: Some Critical Comments'. This article focused on the content displayed by Tamil Nesan and Malaysia Nanban and the role of both the newspapers in the development of Tamil literary in Malaysia.

The thinking of the pioneers of Indian journalism also got the attention of scholars. In this case, K.Anbalakan (2011), wrote an article that discussed the thoughts and visions of exponents of Tamil newspapers in Malaya in the days before World War II, the Japanese era and the period after the Second World War. Additionally, V.Thilagavathi (2011), also has produced an article that discussed the life of G.Sarangapani, a Tamil journalist and social activist as the champion of Indians and pioneer of Malayan national consciousness through Indian Daily Mail and Tamil Murasu.

The studies conducted on Tamil newspapers had placed less focus on the role of Tamil newspapers in the issues of Tamil education in Malaysia. Although previous studies have discussed the social issues in the Tamil newspapers, but discussion about Tamil education was not given special emphasis. Since Tamil education is one of the social issues that is very important for the Indians, the study of the role of Tamil newspapers in the development of Tamil education should have been given special emphasis and assessed in depth so that the Indian community know in depth the issues of Tamil education in Malaya as well as give them greater awareness of the importance of education for future generations.

METHODOLOGY

This research adopted qualitative approach and was conducted using historical methods. The design of this study is Library Research. This research uses historical sources comprising both primary and secondary sources. The primary sources were three Tamil newspapers published in Malaya between 1946 and 1960; namely, Tamil Nesan, Tamil Murasu and Jananayakam. Other primary sources used in this research include Official Government Files, Official Documents and Government Reports related to this research. The secondary sources employed in this research were books in Malay and English language, Journals, Academic Writing, Thesis, Academic Exercise and other resources pertinent to this research.

FINDINGS AND DISCUSSION
**Tamil School Problems**

The education system has existed in Malaya before the arrival of the colonial powers, but it is different to what was introduced by British colonists. The existing education system at the time was religious education or Cottage Schools. (Abu Zahari Abu Bakar, 1980: 6).

However, the old education system has changed after the arrival of the British to Malaya. The migration of Indians and Chinese to Malaya, enabled the British to introduce four school systems they being Malay Vernacular School, Chinese Vernacular School, Tamil Vernacular School and English School. (Abu Zahari Abu Bakar, 1980: 15).

With the increase of Indians entering Malaya to work in the plantation sector, it accelerated the opening of Tamil schools in Malaya. Tamil education in Malaya began with the opening of the Penang Free School in 1816 in Penang. (Abu Zahari Abu Bakar, 1980: 26-30). Tamil schools continued to grow rapidly from the mid-19th century. Beginning in 1870, the Tamil schools were opened in other localities such as in Seberang Prai and Johor. These schools were initiated by Christian Missionaries such as, 'Ladies Bible Tracts and Society', 'Society for the Propogation of Christianity' and 'Church Missions'.

Tamil School curriculum tailored to the circumstances and the situations prevailing in India. Textbooks were imported from India to provide knowledge about the culture, history and geography of India, but not in the slightest about Malaya. (S.Arasaratnam, 1980: 179). As a result, Tamil education was confined to primary school only. After completing their schooling, Indian children did not have much choice but to seek work in the plantations. Before the independence of Malaya, there were four types of Tamil Schools namely, Government Schools, Estate Schools, Missionary Schools and Private Schools.

The development of Tamil education gained the attention of various parties including the Tamil newspapers. The problems faced by Tamil schools, allowing Tamil newspapers to play a role in improving the standard of Tamil education in Malaya. Tamil newspapers such as Tamil Nesan, Tamil Murasu and Jananayakam gave suggestions, recommendations and criticisms to the government so that Tamil education is always given attention by the government. In addition, the Tamil dailies created awareness amongst parents concerning the importance of education to ensure the future of Indian childrens in Malaya.

Tamil newspapers always paid attention to the problems of Tamil education in Malaya. Related to this, the Jananayakam has published a letter written by an Indian teacher in connection with the problems faced by Tamil schools in Malaya. In the letter, the teacher gave suggestions to the government to build new schools in areas with no Tamil school. He also called the Trade Unions to take the initiative to establish Tamil Schools in Malaya. Given that 'Tamil school teachers' salaries are low, he asked the government to raise the salaries of teachers and provide better training for the teachers. He also called on the government to provide housing for teachers working in the plantation areas so that they can spend more time in school. (Jananayakam, February 11, 1947).
Jananayakam supported the proposal submitted by the teacher and also urged the government to take measures to ameliorate the problems of Tamil schools and further develop Tamil education in Malaya. Given that children living in the estate areas were not getting proper education and Tamil school teachers who are not trained, Jananayakam recommended that the government manage the Tamil schools in Malaya. (Jananayakam, February 11, 1947).

The Tamil Nesan viewed that, Tamil schools faced many problems, particularly in the estates due to lack of basic facilities. (Tamil Nesan, January 2, 1948). The conditions of most Tamil schools were disappointing; poor conditions of school buildings, unsatisfactory student attendance and high dropout rate. (Francis Wong and Paul Chang, 1975: 18). According to Tamil Nesan, this situation arose because the Indian leaders did not try very hard to improve the condition of Tamil schools. To improve the situation, Tamil Nesan wanted the Indian leaders to be more responsible and take heed of the problems of Tamil schools in Malaya. (Tamil Nesan, January 2, 1948).

Tamil Nesan also noted that the high rate of illiteracy among the population will affect the image of the country. Accordingly, Tamil Nesan urged the government to provide financial aid to build Tamil schools in the plantations as they were the prime localities for many Indian students. In addition, the Tamil Nesan also appealed to the government to provide education facilities and financial assistance to help Indian students pursue higher education. (Tamil Nesan, January 2, 1948).

The problems of Tamil schools continued to receive attention from Tamil Nesan. The newspaper reported that the education system in Tamil schools was not appropriate and called on the government to make changes to the education system so that it is balanced among all streams in Malaya. (Tamil Nesan, July 8, 1948). The criticisms and recommendations made by the Tamil newspapers began to get the attention of the government. In relation to this, S.Arasaratnam stated that:

“The content of education in Tamil Schools was also improved. The Department gave specialist advice on curricula and teaching methods. There was now more emphasis on practical crafts such as handwork sewing. Physical education was developed. The school building itself was improved.” (S.Arasaratnam, 1979: 187)

Although the government had taken various measures to improve Tamil education, problems related to Tamil schools continued to exist. Tamil Nesan urged the government to address the problem due to the increased number of students in Tamil schools causing congestion in the classroom. To overcome this problem, the government stipulated that every classroom should have 40 students and a teacher only. This step was taken to reduce
overcrowding in classrooms so that the learning process ran smoothly without any interruptions that may affect classroom activities. (Tamil Nesan, February 15, 1951).

Education during the colonial era that caused the gap between the races in Malaya led to the formation of Barnes Committee to examine the system of education in Malaya. Barnes Report suggested that formation of only one type of primary school which are open to all races and teachers also consists of various races. Barnes Report also suggested that separate Vernacular School system be dissolved and replaced by a type of elementary school called National School (Federation of Malaya, Report of the Committee on Malay Education (Barnes Report), 1951)

The recommendations in the Barnes Report was opposed by Tamil Nesan because it undermined the Tamil education system in Malaya. (Tamil Nesan, July 3, 1951). Accordingly, Tamil Nesan lent support to the Tamil Education Association in urging the government to form a committee to study the Tamil education system and criticized the Barnes Reports for not taking into account the importance of Tamil education. (Tamil Nesan, July 3, 1951).

Everyone should have access to education regardless of their background and socio-economic status so that they are not left behind and can contribute to the country. In this matter, Tamil Murasu urged the government to provide free education to everyone because this is the responsibility of the government. Tamil Murasu also said that education should also be provided to adults or those who are illiterate. (Tamil Murasu, January 2, 1952). In addition, the Tamil Murasu also urged the government to give priority to education in the mother tongue and also provide educational opportunities to people living in rural areas and provide all the necessary facilities for Tamil schools in the area. (Tamil Murasu, January 2, 1952).

The development of Tamil schools in Malaya also very much dependent on financial resources. Since Tamil schools are lack of financial resources, Tamil Nesan have contributed as much as $6000 for the construction of a Tamil school in Kuala Lumpur. Tamil Nesan also urged the Indian community to come forward to contribute and help the development of Tamil schools. In addition, the Tamil Nesan also urged the government to provide infrastructure facilities such as trained teachers, new buildings and student hostels for Tamil schools. (Tamil Nesan, January 7, 1958).

Although the government began to pay attention to the development of Tamil schools, but some steps taken by the government were opposed by the Tamil newspapers. This was evidenced when Tamil Nesan protested the government's proposal to impose a fee of $2.50 a month in Tamil schools. Tamil Nesan explained that this fee would decrease the enrollment in Tamil schools. Therefore Tamil Nesan urged the authorities to cancel the plan. (Tamil Nesan, January 29, 1958). As a result of objections from Tamil Nesan and also the Indian leaders, the government finally canceled the proposal. (Tamil Nesan, February 2,
1958). This demonstrated the success of Tamil Nesan and also the Indian leaders in solving problems related to Tamil education in Malaya.

To reduce the problems of Tamil schools in the plantation areas, Tamil Nesan recommended that small Tamil schools in the plantation areas are consolidated and provided with various facilities such as transport facilities for the students. Tamil Nesan also called on the government to provide hostel facilities and also education scholarships to outstanding students who continued their education in secondary schools in the city. (Tamil Nesan, February 22, 1958). Tamil Nesan’s recommendation was important because the facilities provided to the Tamil school students would reduce the financial burden on parents and will also encourage them to send their children to Tamil schools.

To elevate Tamil schools, a Tamil Schools Conference was held on March 30, 1958. During the conference, the Minister of Education, En.Khir Johari had assured that the government will always pay attention to the problems of Tamil schools as well as provide assistance to the development of Tamil schools in Malaya. Tamil Nesan welcomed the statement from the Minister of Education, stating that aid is very important for the development of Tamil schools in Malaya. (Tamil Nesan, March 31, 1958).

Since education is very important for society and also the development of the country, the government announced that students in rural areas will be given priority in education. The government’s move was supported by Tamil Nesan and this newspaper also has urged the government to provide adequate educational facilities to the Indian students living in urban areas. (Tamil Nesan, January 20, 1960). Tamil Nesan’s call was important in that Indian students were not marginalized and they can enjoy similar educational facilities as provided by the government to other students.

Tamil newspapers have played an important role in the development of Tamil education in Malaya. The Tamil dailies have been working hard to tackle the problem’s of Tamil education in Malaya. Issues related to Tamil schools have been given priority and Tamil dailies have always stated their views, suggestions and comments to all parties to cooperate in advancing Tamil education in Malaya.

The Role of Parents and Community

The development of Tamil education in Malaya also need the support of parents, especially their awareness about the importance of education to the younger generation and they should take the initiative to send their children to school. In this regard, Tamil Murasu urged the parents to send their children to Tamil school and ensure they get proper education. Tamil Murasu also stated that, given the Tamil schools were opened near the areas that there are many Indian people, so parents should take this opportunity to send their children to Tamil school. (Tamil Murasu, February 4, 1949). It should be mentioned
here that the role of the Tamil newspapers in the awareness of parents to send their children to school certainly have an impact. This can be seen with the increase in the number of pupils in Tamil schools in Malaya. In 1941, the number of pupils in Tamil schools are 25,600 and this figure has increased to 42,043 pupils in 1953. (Federation of Malaya, Annual Report 1953).

Admission of Indian students going to school at a later age are due to various factors. Parents can not send their children to school because they could not afford the school expenses. This caused many parents to send their children to work in the rubber plantations to overcome financial difficulties. In this case, Tamil Nesan stated that this situation also exists because parents are less aware of the importance of education for children as well as the attitude of not caring about educational opportunities. Parents are only concerned with the financial resources to meet the family income by sending their children to work. (Tamil Nesan, February 26, 1951).

However, Tamil Nesan welcome parents who enroll their children in Tamil schools for their studies after they have financial capability. (Tamil Nesan, February 26, 1951). It should be mentioned here that, parents commitment can provide an opportunity for Indian students to explore other areas of work. However, the action by Supervisory Officers of Tamil education imposing new regulations related to age of school students will destroy the future of Indian students. Accordingly, Tamil Nesan urged the government to amend the regulation to allow the Indians get the same education as other communities in Malaya. (Tamil Nesan, February 26, 1951). Moreover, Tamil Nesan also urged parents to play an important role in advancing the Tamil schools. To further strengthen the Tamil language and culture, Tamil Nesan urged parents to send their children to Tamil schools and also explained that the progress and development of Tamil education in Malaya highly dependent on the Indian community themselves. (Tamil Nesan, 3 November 1957).

While many facilities have been given to Tamil schools, the enrollment in Tamil schools is not so satisfactory. According to Tamil Nesan, this is caused by the attitude of parents who do not care for the education of their children. Tamil Nesan also criticized the parents who do not send their children to school, instead sending them to work. Accordingly, Tamil Nesan urged parents to send their children to Tamil school because education can raise living standards and ensure the future. (Tamil Nesan, January 14, 1959). Tamil Nesan also want the parents to send their children to Tamil schools to maintain the culture of Indian society, particularly the Tamil language. (Tamil Nesan, January 19, 1959). The suggestion by Tamil Nesan indeed have an impact because in 1957 the number of students in Tamil schools were 50,766 and it increased to 53,098 pupils in 1958 and this figure rised to 56,297 pupils in 1959 and the number of students in Tamil schools in 1960 was about 60,726. (Educational Statistics of Malaya, 1938 – 1969)
Parents must also play an important role in providing adequate education to not only boys but also girls, so that they have a bright future. Accordingly, *Tamil Murasu* reminds the Indian parents to take care of the education of girls and stop the practice of discrimination between boys and girls in education. (*Tamil Murasu*, January 8, 1952). In addition, in an effort to bring awareness to parents, *Tamil Murasu* also noted that women who are educated can make a significant contribution to family and society and can form a virtuous and disciplined society. (*Tamil Murasu*, January 8, 1952).

The advice by *Tamil Murasu* to the parents about the importance of education for women is important. This is because, the Indian community is more concerned about the education of boys and they feel girls do not need to get a higher education because their job was simply at home. Such criticisms by *Tamil Murasu* made the parents aware about the importance of education for both men and women. This can be seen in the increasing number of female students in Tamil schools. In 1938, the number of female students in Tamil schools are 7,236 pupils. This figure increased to 13,120 pupils in 1947 and in 1956, the total number of female students in Tamil schools are 21,270 pupils. (*Educational Statistics of Malaya, 1938-1969*).

Besides parents, the advancement of Tamil education in Malaya is also very dependent on the role of the Indian community. Related to this, *Jananayakam* stated that although the Indians have long settled in Malaya, but they still have not been developed in the field of education. The responsibility to build Tamil schools should also be borne by the rich Indians and has a high position in the society to help the poor children to get education. (*Jananayakam*, May 6, 1948).

The role of political parties representing the Indians also important in the development of Tamil education in Malaya. As the MIC is the only Indian political party that fighting for the rights of Indians in Malaya, *Tamil Nesan* urged MIC leaders to keep trying to improve Tamil education in Malaya. In line with this, the MIC took the initiative to build a Tamil school in Petaling Jaya (Kelang Road) because there are about 300 Indian students in the surrounding area and the MIC was trying to get a rented building to start a Tamil school in that area. (*Tamil Nesan*, 15 November 1957). *Tamil Nesan* stated that efforts by MIC is crucial to the advancement of Tamil education and urged the Indian leaders to show more concern for the advancement of Tamil education in Malaya. (*Tamil Nesan*, 15 November 1957).

The advancement of Tamil Education in Malaya also need the support and responsibilities of all parties, including the employers of plantation. *Tamil Nesan* welcomed and praised the attitude of the plantation employers who provide assistance to Tamil schools in the plantations. *Tamil Nesan* explained that, although admission to Tamil schools are not so encouraging, however Tamil schools in rural areas showed an increase in students. This is
the effect from the support by the employers of plantation and this is a positive sign for the development of Tamil education in Malaya. (Tamil Nesan, 28 January 1958).

In the meantime, Tamil Nesan also calls upon the Indians to cooperate with the government in an effort to develop Tamil education in Malaya. Tamil Nesan has warned the management of Tamil schools to ensure Indian students can improve themselves and prepare to enter the University in the future. (Tamil Nesan, February 11, 1958). In addition, Tamil Nesan also praised and welcomed the attitude of MIC president, V.T. Sambanthan and also P.P.Narayanan, a Union leader who want to work together for the development of Tamil education in Malaya. (Tamil Nesan, February 11, 1958). It must be remembered, though the Indian leaders have different ideologies, but their cooperation is essential to promote Tamil education in Malaya. The cooperation by the leaders also may be due to the role of Tamil newspapers which always reminds Indian community to unite and cooperate in the development of Tamil education in Malaya.

Tamil newspapers are always concerned about the progress of Tamil education in Malaya. Related to this, Tamil Nesan and another Tamil daily, Sangamani agreed to hold a meeting in Seremban to discuss the issues of Tamil education in Malaya. Both this newspaper invites political leaders and community leaders to attend the meeting to be held on March 16, 1958. (Tamil Nesan, March 5, 1958). The meeting which was held in Seremban was able to collect money as much as $4947 to be donated to the Java Lane Tamil School in Seremban. Tamil Nesan welcomed the support of community members who attended the meeting and called on all levels of Indian society to be always concerned about the development of Tamil education in Malaya. (Tamil Nesan, March 20, 1958).

**Issues of Tamil School Teachers**

The advancement of Tamil education in Malaya also depends on the quality of teaching in schools. Before the independence of Malaya, teacher education does not have specific goals, objectives and it's not systematic. It discourages the school system, especially Tamil education. However, after 1937, the government has taken steps to improve the quality of teachers and open more training centers in the cities. (Annual Report on Education In The Straits Settlements and the Federated Malay States, 1938).

Related to the issue of teachers in Tamil schools, Jananayakam stated that the administration of Tamil schools, particularly in the plantation areas are not carried out systematically by the employer. Teachers receive very low wages of $15.00 per month, causing them to do part-time work. In addition, most of the teachers who teach in the plantation area are working on part-time basis only and this affected the education of pupils in the school. (Jananayakam, January 12, 1948). In this matter, Jananayakam urged the government to take appropriate measures to address the problem of teachers in Tamil schools as this will affect the teaching and learning process and urged the government to
take the initiative to develop Tamil education in Malaya. (Jananayakam, January 12, 1948).

Problems of teachers in Tamil schools always get the attention of Tamil newspapers. This can be seen when the Tamil Nesan criticized the weakness of teachers in Tamil schools because they do not have complete and perfect teacher training. This affects the teaching and learning process in Tamil schools. (Tamil Nesan, July 8, 1948). The increased number of students in Tamil schools also raises the problem of shortage of teachers. To overcome the problems that occur in Tamil schools with particular regard to the issue of teachers, the government took some steps to address the problem. Related to this, S. Arasaratnam stated that:

"Because of the demand for teachers, the Department of Education reduced the minimum standard for teachers to standard VI. Teacher training schemes were expanded. In 1949, out of 1,341 Tamil school teachers, 369 were trained and 617 were undergoing training. Training classes were held on Saturdays and Sundays, and instruction was given by Assistant Inspectors or trained school teachers from English schools. The course lasted three years, and at the end of it, candidates were examined by the Department and given a certificate of training. These were confirmed after two years of satisfactory teaching. In 1947, an incremental salary scale was introduced for Tamil teachers". (S. Arasaratnam, 1979: 186-187)

The above statement shows that the government has begun to pay attention to the problems of teachers in Tamil schools in Malaya. It may also be caused by the criticism and proposals submitted by the Tamil newspapers that the government pay attention to the problem of Tamil school teachers and take appropriate measures to improve the quality of Tamil education in Malaya. With a proper and systematic teacher training, the number of trained teachers in Tamil schools also continues to grow. Table 1 below shows the number of teachers in Tamil schools in Malaya between 1938 to 1960.

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Total Number of Tamil School Teachers in Malaya, 1938 - 1960

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In addition, the Tamil school teachers also need to improve their knowledge so that the quality of education in Tamil schools can be improved. Related to this, a total of 60 Tamil school teachers in the state of Selangor organized a study tour to Tamil Nadu and Sri Lanka. The visit aims to obtain important information about education and to improve their knowledge. *(Tamil Nesan, 13 November 1956).* *Tamil Nesan* encourage this program because it can improve the quality of teaching with new knowledges. *Tamil Nesan* also called for a program like this to be continued in the future to improve the quality of Tamil school teachers in Malaya. *(Tamil Nesan, 13 November 1956).*

The role and commitment of teachers is very important in improving the quality of education in Tamil schools. Consequently, *Tamil Nesan* praised the Tamil school teachers who have done their job well and show their commitment in teaching. Teachers are also urged to continue their efforts in ensuring the success of the New Education Policy, which was introduced by the government and the welfare of Tamil school teachers will always be given priority by the New Education Policy. *(Tamil Nesan, 25 November 1957).* *Tamil Nesan* also called the Indian teachers to show a strong commitment towards the improvement of Tamil education in Malaya, so that Indian students can excel in academics. *(Tamil Nesan, 25 November 1957).*

All views and proposals by *Tamil Nesan* to the Tamil school teachers are justified by many ways. This can be seen when the Tamil school teachers produce books in Tamil though in principle, the Ministry of Education that produce these books. *Tamil Nesan* welcomes the efforts of Tamil school teachers and wanted such efforts to continue and urges all parties to cooperate, encourage and support to noble effort by the Tamil school teachers. *(Tamil Nesan, December 3, 1957).*
As the teacher is the pillar to the advancement of Tamil education in Malaya, Tamil Nesan urged the Indian teachers in Tamil schools to join the Tamil School Teachers’ Association of Malaya. This allows them to contribute more to the development of Tamil education in Malaya. (Tamil Nesan, 14 November 1958). Moreover, Tamil Nesan also reminded Tamil school teachers to show a strong commitment in their profession, because the development of Tamil schools and academic progress of the students are highly depends on the efforts and commitment of teachers. (Tamil Nesan, December 15, 1958). It can be seen that, Tamil newspapers have played an important role by highlighting the issues of Tamil school teachers in the newspaper and express their views, suggestions and proposals with a view to improving the quality of Tamil education in Malaya.

CONCLUSION

It can be surmised that Tamil newspapers; namely, Tamil Nesan, Tamil Murasu and Jananayakam have played an integral role in the development of Tamil education in Malaya. They have always paid heed to the problems of Tamil schools and have constantly urged the government not to ignore Tamil schools in Malaya. Tamil newspapers have also encouraged and supported the Indian community, especially parents and leaders to prioritize education and work together to promote Tamil education in Malaya. Additionally, the Tamil newspapers have always taken notice of the issues involving Tamil school teachers to ensure Tamil schools continue to thrive in Malaya. The opinions, suggestions, criticisms and exhortations by these newspapers particularly in relation to Tamil education, have to some extent affected the development of Tamil education in Malaya. In some ways, they have sustained Tamil education to remain and grow in Malaya until today.

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Divine Wives and Social Reforms: Revisiting Devadasi System in Modern Tamil Nadu - Dr. S. Ganeshram
Divine Wives and Social Reforms: Revisiting Devadasi System in Modern Tamil Nadu

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The socio-religious reform movements sprang up in various parts of India during nineteenth century. They were primarily a reaction to the threat of Western domination. As Romila Thapar has put it, the socio-religious reform movements "attempted to defend, re-define and create 'Hinduism' on the model of the Christian religion." The reformers looked to the 'glorious' past of the Hindus and hoped for its revival. This process also contributed to the formation of Indian nationalism. Indian nationalism, as part of its agenda, aimed at the social, economic as well as political regeneration of India. In the words of A.R.Desai, "Indian nationalism felt democratic yearnings from its birth. The socio-reform and religio-reform movements embodied these yearnings. In varying degrees, these movements sought to eliminate privilege from the social and religious fields, to democratise social and religious institutions of the country, to reform or dissolve such disruptive institutions which were obstacles to national unity." The leaders who founded the Congress and dominated its working were either social reformers or those who were anglicized in their life-styles. The nationalist leaders viewed social evils and superstition in Hinduism as obstacles in the way of national regeneration and unity. The revivalists declared nationalism as a religion of which the civic, the economic and the political ideas were merely different manifestations. Thus, there existed a very close connection between nationalism and socio-religious reform movements - the one influencing the other. This paper seeks to briefly trace the origin and growth of the devadasi system, its impact on society and deal with how the social reformers engaged themselves against the practice of devadasi system in the nineteenth and early twentieth century Tamil Nadu.

The system of nautch or devadasi system was one of the age old customs in Tamil Nadu. The word devadasi literally means a woman dedicated to the service of God. Though the period of origin of this system is not quite clear, it may have begun in the Pallava period. It developed gradually during the Chola and the Vijayangar period. The system was a pan-Indian phenomenon, but found mainly in the South Indian temples, particularly in Tamil Nadu. In North Indian temples dancing girls were less in number and less a wealthy body. Even in South India, its development was not uniform in all the regions. The stronghold of the system in Tamil Nadu was in the districts of Chingleput, North Arcot, South Arcot, Trichirapalli, Thanjavur and Tirunelvelly. The devadasis mastered the art of dancing and singing and their duty was to sing and dance before the idol during pooja time in the temples to which they were attached. They were forbidden to marry but they would wear a Thali to mean that they had been married to god. The number of dancing girls attached to temples varied from temple to temple depending upon the popularity and wealth of the temple. For
example, Rajarajeswara temple of Thanjavur had four hundred dancing girls;\(^9\) and the temple of Kanchipuram had one hundred.\(^{10}\) The system was a hereditary one. These \textit{devadasis\(^{11}\)} in course of time developed into a class of prostitutes. Here one should bear in mind that though all the prostitutes were not \textit{devadasis}, all \textit{devadasis} were spoken of as being prostitutes and hence as being immoral. There were numerous prostitutes among the various aboriginal castes who were not connected with any religious houses.

\textit{Devadasis} were drawn from various castes. When they became \textit{devadasis}, they were of one kind and had no rank or caste status but were classified simply as \textit{devadasis}.\(^{12}\) Abbe Dubois, a French missionary who visited India in the last quarter of the 18th century, vividly depicts the system: "Next to the sacrifices the most important persons about the temples are the dancing girls, who called themselves \textit{devadasis}; servants or slaves of gods, but they are known to the public by the coarser name of strumpets. Their profession, indeed, requires of them to be open to the embraces of persons of all castes...."\(^{13}\) He further says,

They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service to the pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family.\(^{14}\)

As the \textit{devadasis} were well-versed in singing and dancing, the people who could afford the expenses invited them for marriage and other ceremonies to grace the occasion with their songs and dances. Thus, \textit{devadasis}, who should have confined their programmes in temples, now were brought to private festivities. The influence of \textit{devadasi} in festivals and ceremonies was growing and it was she who "crowns all merriment at all times." There was a phrase that all ceremonies whether it is marriage or treat to a friend or a farewell party to a departing Anglo-Indian, the ceremony of the day was brought to a conclusion only when the house "rings to the noise of her anklets." Thus, the presence of \textit{devadasis} at ceremonies became almost a necessity for the people who could afford it.\(^{15}\) While entertaining the audience, the dancing girls sung vulgar songs. For instance, \textit{the Deccan Times} quoted the following specimen of a song: "Darling, I do not know whom to admire most, God who made you or you who were made by god! No, no, you are the more loveable! The Almihty now repents that he has created you so beautiful, O envious, jealous God!"\(^{16}\) Thus, the zamindars, landlords, businessmen and other wealthy people were responsible for the perpetuation of the practice to this ignominious level. Besides the Indians, the colonial administrators also indirectly patronized this institution by attending nautch parties. When officials visited the districts, the local people entertained them with nautch parties. Even the Governors of Madras were no exception.\(^{17}\)

The system had many evil effects. The \textit{devadasis} could mix freely with all classes of people who visited the temples daily for \textit{darshan}. They were able to attract rich people and lead a life as their concubines. It created problems in the family of those who had come into
contact with devadasis or kept them as their concubines. Because of their sexual contact with many people, they became victims of venereal diseases. The youth in their teens had illicit relations with devadasis. Thus, the institution of devadasi lowered the moral tone of the whole society. The contemporary account of their immoral influence goes thus: "She is the bane of youthful morality. In her rich dress, her trained voice, and the skilful manipulations of her hands and feet, she is the centre of attention to young impressionable minds. If their introduction to her is too early, there is yet no repulsion about it. And the favourable impressions associated with her grow and develop with advancing years. Thus, immorality is handed down from father to son."  

If this was the impact of devadasis on society, their life itself was a miserable one. When the devadasis were young, they were able to live with the income from temple lands and from prostitution. The salary they received from temples varied from temple to temple and it depended on the wealth, sanctity and popularity of the temple with which they were attached. The amount was generally nominal. The problem arose when they became old. To quote Penzer, "when a dancing girl grew too old to be attractive she is turned out of the temple without any means of support given to her." The life of the devadasis who had no daughters to succeed them in the profession was pitiable. Both devadasis and their children were considered as 'mean objects' and subjected to untold miseries. They remained as a social stigma and their children were not allowed to move with others and refused admission in school.

This deplorable condition of devadasis attracted the reformers of 19th century like Raghunatha Rao, G. Subramania Iyer, K. Subba Rao, Miller, the then principal of Madras Christian College and others. It is interesting to note that opposition to the custom existed right from the early medieval period. Alberuni, a Arab writer who visited India in the 11th century, reported the attempts made by a section of Hindus to root out the custom and their failure due to the opposition by the kings and princely families. However, only during 19th century, an atmosphere against the custom was established by the reformers. They campaigned against the system through Madras Social Reform Association. In their campaign, they constantly tried to get the support of the colonial government. The policy of the Madras government on the issue was sympathetic but it did not want to make any commitment. This non-committal policy came to light in 1879 when the question of admitting children of dancing girls in schools came up. A section of devadasis, who did not want to bring their children under this custom, approached the government with a request to admit their children in schools. The matter was discussed in London in 1879 by the Secretary of State for India, who in turn called for the opinion of the Government of Madras. The Government of Madras, after consultation with officials, turned down the proposed fearing that the Indians would object to the admission of the daughters of dancing girls in schools. The upper caste Hindus thought the children of devadasis might demoralise their daughters also. However, there was apparently no general objection to the admission of the sons of dancing girls in government schools. In these circumstances, the government left the matter to the district boards. If this was the policy of the government, the Judiciary viewed the custom in a
different way. It did not accept the propriety of the existence of the institution of devadasis. In the course of several cases relating to devadasis, the judges regarded this custom as a source of prostitution under a religious cover. Justice Innes and Justice Karnak of Madras High Court observed, "We cannot shut our eyes to what is the main purpose of this profession as it is perfectly notorious that it is prostitution and the gain from that source. If the religious services which devadasis have to attend, or in which they are required to join, be anything more than a mere veil to cover the real and substantial occupation of their lives, it is still impossible to regard their religious services as disconnected from the other inevitable pursuit of their profession as devadasis."  

The reformers who took up the issue of devadasis had to face the opposition of a section of the Tamils. The supporters of devadasi system centered their argument mainly on the fate of 'divine' arts of singing and dancing. If the system was abolished, they thought the divine arts of singing and dancing would disappear. A few among them completely approved the custom. For them "there should be a recognized outlet for human passions and that otherwise family life in the Hindu social strata would be placed amidst unthinkable and unalterable dangers." They characterized the reformers as fools who do not realize spiritual, artistic and social needs or knaves who assume a cloak of false piety merely for the sake of notoriety and cover all their sins in secret in such public manifestations of pretended horror against nautch girls. They depicted the reformers as "too important to appreciate feminine charms associated with a free life of untrammeled license". 

The reformers responded to these charges by saying that they were not against the art forms of music and dancing but wanted to dissociate them from the 'evil traffic'. They argued, No one ever objects to music and dancing. It is the common knowledge that the charming personality of the heroine who sings and dances away her modesty in your presence is available for filthy lucre that vitiates the whole nautch movement. If music and dancing were dissociated from this evil traffic, then these arts will be restored to their pristine glory. If music and dancing as they exist today are good for the dancing girl and if eminent and cultured gentlemen of your position take real and genuine delight in sitting at the feet of dancing girls, why not we all advice our wives, sisters and daughters to imitate the fashions of the dancing girl? What is good for the daughters of others must be good to our own daughters. But many of us lock up our dear ones in our rooms, we are not willing yet to introduce our wives even to our most intimate friends, and at times we even imitate the old purdah system of drawing a thin veil over the carriage window to screen our ladies from the vulgar gaze of the public while driving carriages. Yet you take a delight in asking other young women to sing and dance before you.

The Madras Social Reform Association organised a public meeting in Madras on 5 May 1893 to mark the starting of the agitation against the devadasi system. The meeting was presided over and addressed by Miller. In the same year the Indian National Social Conference passed a resolution in support of the Association’s campaign against the nautch. In this venture, the Christian missionaries supported the reformers.
The agitation was first aimed at discouraging the employment of nautch girls at private or public functions. As a first step, the Association presented a memorial to the Governor of Madras to ban nautch parties. But the request was declined on the ground that it was a religious affair. The government’s stand on the issue came in for severe criticism from reformers and the press. *The Hindu* was very sharp in its reaction: "Such kind of objection to ban the nautch parties proved that they were the species of moral canker eating up everything that was sacred and elevating in the domestic." The response of the government also led the reformers to fight the custom more systematically and they decided not to attend nautch parties or organize such parties at their homes. Further, people who were organizing the nautch parties became the target of attack for the reformers and their press. *The Hindu* did not spare the Hindu religious leaders from criticism. It dubbed them as "receptive to the indecent gestures and obscene songs" of the dancing girls during the *pooja* festival. The lawyers of Tanjore were criticized and condemned by the reformers for entertaining the Governor of Madras with a nautch party when he visited the town in August 1898. Meanwhile, all provincial organizations of social reform jointly organized annual social conferences and passed resolutions, demanding the government to intervene. They also organized public meetings against nautch to enlist public support. In Madurai region, the reformers launched the agitation in an organized manner. They used the newspaper, *Madura Mail* for their agitation. They favourably quoted the views of national leaders, particularly Annie Besant, on the issue and thereby attempted to create public opinion against the custom. Besant viewed *devadasi* system as one defaming Hinduism and the *Madura Mail* quoted her as saying, "It is absurd to speak of dancing girls as ‘accredited ministers.’ The ancient religion trained them as chaste virgins, and their ancient religious functions were dependent on their virginity. Losing that, they have lost their ministry, and my contention is merely that they are far less degraded than the prostitutes of Christendom. Prostitution is bad everywhere, but under Hinduism it is far less widespread and far less degrading than under Christianity."

The increasing agitation of reformers and the attacks in the press had its own impact. The resolution passed in the 1899 Annual Social Conference expressed this trend. Prepared on the basis of reports of all provincial associations, the resolution opined that a "healthy change is taking place, in all parts of the country, in favour of the Anti-Nautch and purity movements." It was indeed true in Tamil Nadu. There was a sharp decline of nautch parties in Madurai after the agitation. By the end of the 19th century, a favourable atmosphere was created by the reformers against the nautch system. According to the Madras Census Report for 1901, the profession of dancing girls was not held in the same consideration that it enjoyed only a few years ago. The official circle also no longer patronized nautch. In 1905, E.L. Thornton, the then Collector of Trichirapalli, instructed the divisional officers and the Tahsildars of his district to discourage displaying nautch parties. The changing attitude of the people towards nautch was evident during the first decade of the 20th century. Edgar Thurston, a contemporary of the period, saw that "Dasis are not at the present day so much patronized at Hindu marriages as former times."
This trend against nautch system had its impact on the government also. In 1911, the question of nautch system formed a subject of correspondence between the Secretary of State for India and the Government of India. The Secretary of State for India addressed the Government of India and "the active men in public" regarding the evils arising out of the practice and the measures to be taken to check it. He also wanted to ascertain Indian public opinion on the issue. With the situation becoming conducive for change, the government decided to intervene in favour of reformers and brought traffic in minor girls under Indian Penal Code in 1925. The government believed that the system could be eradicated only by relieving the devadasis from compulsory temple service and improving self-confidence among them by educating their children and encouraging their marriage. Hence, the Madras Legislative Council amended the Hindu Religious Endowment Act in 1929, by which the devadadis were relieved from temple service and were given Inam lands of temples. In 1947, the Madras Devadasi (Prevention of dedication) Act was passed by the Madras Government which legally banned the devadasi system.

The movement against the devadasi system was carried on amidst great troubles. Initially, the reformers had to work hard to create a conducive situation for preaching reforms. They had to face the opposition of anti-reformers and the government was also non-committal on the issues. In spite of all these hurdles, the reformers continued their campaign against social evils. In this venture they received a helping hand from both Indian and Anglo-Indian newspapers. Through press and platform, the reformers exposed the effect of this practice on society and thereby generated support among the people. When the reform movement was gaining momentum, the government also began to show interest in it. The combined work of social reformers and the government against the devadasi system proved successful. The legislative measures were taken to legally ban the custom and it helped slowly to eradicate the practice.

The importance of the socio-religious reform movements lay in the fact that they were expression of the evolving national consciousness. The movement for political liberation and social regeneration went together for most of the nationalist leaders were social reformers. Thus, there existed a close connection between the reform movements and the Indian national movement as well. The leaders felt that the liberation of India from the British would be of no use without social advancement. The reform movements were in one way a resistance against colonial culture also and thus, solidified the growing elements of national regeneration. In fact, these were woven into the fabric of national consciousness and helped further the cause of Indian independence.
Notes and Reference


4. The word nautch is the anglicized version of various Indian vernacular words for dance, all deriving from the Sanskrit root nàc.


7. Thali is a sacred thread being tied around the neck of the bride by the bridegroom at the time of marriage.


10. Ibid., p.123.


13. For details see Abbe Dubois, Hindu Manners, Customs and Ceremonies (London: Oxford University Press, 1928).

14. Ibid.

15. Papers on Indian Reform (Calcutta: Government of India), pp.77-78.

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Deciphering the Peculiar Cultural Significance of Some Terms in Tirukkuṟaḷ
Deciphering the Peculiar Cultural Significance of Some Terms in Tirukkural

All languages do have the two categories viz. ‘spoken language’ and ‘literary language’. No language functions without ‘sounds’, ‘words’/‘terms’ and ‘sentences’. A ‘term’ could be merely a sound/syllable, or a unit of sounds/syllables. All the terms mostly do denote something or the other. Some terms could signify the grammatical tradition while some others the cultural aspects of a given language within its historical evolution. Furthermore, some terms may even denote the culture of an ethnicity, either explicitly or implicitly. Some unique terms such as cāṉṟōr (noble men), nāṉṟi (good deed), nāṭpu (love), nōkku (sight of love), virundu (novelty), nāṟṟam (fragrance) etc. as rendered in the classical Saṅgam works and the post-Saṅgam works like Tirukkural have acquired different connotations in the Tamil texts, spanning a period of over 2000 years. These terms effectively do reflect the socio-political-religious-cultural life of the Tamils of the preceding eras. As such, they signify the cultural mobility of the Tamils, an ethnicity of the Heroic age.

In the quest for understanding and interpreting the cultural dynamics of the Tamils, the present paper aims at deciphering the peculiar cultural significance of the terms viz. nāṉṟi, nāṭpu, nōkku as rendered in Tirukkural (herein after TKL) in detail.

Tirukkural: Its age and matter

Tirukkural, the Universal Book of Maxims, is said to have been composed by Tiruvaḷḷuvar in the post-Saṅgam period (c. 200 A.D.). No matter is out of reach for Tirukkural. It consists of 1330 couplets under three sections viz. Aram (Virtue), Porul (Wealth) and Inbam (Love). One can find each and every thing – from the Godhead to ordinary entities – in it. The didactic work is an eternal guiding light to humanity. It preaches ethical values, to live in moral purity, spiritual knowledge and eternal wisdom. It is a wonderful guide for any individual, be they householder, homemaker, worker, artist, teacher, scholar, industrialist, politician or ruler.

Nāṉṟi: Good deed > Thanks/Gratitude/Gratefulness

India, as an erstwhile British colony, has seen several changes in every realm including languages, civilization and culture. The early Tamil term nāṉṟi which meant ‘good deed’ (narceyal) in the past, is being rendered in the sense of ‘thankfulness’, ‘gratitude’ or ‘gratefulness’ in the evolved modern Tamil, especially in written language. Our forefathers did not acknowledge someone’s help or good act by merely uttering the word nāṉṟi, ‘thanks’ until the modern times. However, they conveyed their sense of ‘gratitude’ by some or other ‘good action’ (nāṉṟi) in return. The term nāṉṟi has been rendered in the sense of ‘good deed’ or ‘good act’ alone in the Saṅgam poems and Tirukkural. For instance, let us consider the following Nāṟṟiṉai poem 188.

...... ...... vāntōy verpa!

nāṉṟi viḷaivum tīdoḍu varumeṇa
The hero frequently visits his ladylove during day times and clandestinely enjoys her love by the hill side. He has not thought of marrying his beloved and saving her reputation. As it becomes a worrisome matter, the heroine expects him to marry her at the earliest. Concerned for her esteemed life, the tōḻi refuses to arrange for the tryst any more but urges him to marry the heroine without any further delay. She makes it clear to him that the heroine will not allow him to exploit her physically any more. So, she implicitly makes him understand the situation. The author Vaidehi Herbert here renders the Tamil term naṉṟi suitably as ‘good’ and also puts the other details perfectly as in the following words:

She understands well, that what can be good, can also lead to bad things. She will not let her curved, rounded arms, like bamboo, waste away in the mountain slopes with mature honey.

It may be mentioned here that the term naṉṟi has been rendered exactly in the sense of ‘good deed’ as in the couplets of Tirukkuṟaḷ. As we know, the ancient Tamil society, which highly regarded the agricultural profession, also duly respected the people engaged in ‘academic activities’ i.e. ‘education’. It, indeed, considers as a naṉṟi (a good deed) of fathers – whosoever offers the best education possible to his son and makes him top in his school/institution. It is evident in the Tirukkuṟaḷ that follows:

"The one good (naṉṟi), which a father can give to his son, is to ensure the son is well educated and knowledgeable and is placed ahead of all those in the assembly of learned scholars" (Viswanathan 2011: 25). For the naṉṟi (‘the good deed of providing a proper education’) of (done by) the father, the son is expected to make sure of one thing that needs to be done in return. That is to make others say, "What great penance did his father to obtain him"! This is what Tiruvaḷḷuvar intends to connote by rendering the word udavi, ‘the help’ for denoting a befitting action in return that a son can do for his father.
It suffices to say that honoring some one’s ‘good deed’ customarily by words was not a part of the ancient Tamils’ culture but certainly a shift has taken place in the connotation of the unique term _nanri_ (to mean as ‘thankfulness/gratitude/gratefulness’) as well as in the Tamil culture soon after the advent of the British and English education in our country.

**Naṭpu: Love > Friendship**

A unique term being rendered since Saṅgam poems till date post-modern Tamil writings is _naṭpu_. It is commonly used at present to denote “normal or close friendship” between people of same the sex (i.e. between male and male or female and female) irrespective of age, profession, status, caste, creed etc. But the term had been rendered specifically to refer to _kādal_, the “emotion of love” prevailing among the opposite sexes i.e. between adults or matured male and female in the _akam_ poems of Saṅgam classics.

In _Kuruntogai_ (herein after _KRI_) anthology, a man meets a beautiful lady in the _kuṟiñci_ (mountain) tract. He falls in love with her. Ultimately, he desires to take her. However, the woman hesitates out of modesty. Yet, he does not give up hope. Thereafter, he decides to shoo away her shyness by gently touching her body parts. Nevertheless, he becomes captivated by the fragrance of her tresses. So, he enquires from a honey bee as follows: “Oh beautiful winged bee gathering honey from a cluster of flowers! Have you ever come across a most fragrant flower than the sweet-smelled tresses of my ladylove who keeps _naṭpu_ (deep love relationship) unceasingly for births with me?”


goṅutēr vāljkai aṅciṟait tumbi

kāmam ceppādu kaṇḍadu moḻimō

payiliyadu keḷi-iya naṭpiṉ mayiliyal

ceriyeiṟ .rarivai  kūndaliṅ

_nariyavum uglify niyariyum pūvē!_  (Iṟiayaṉār, _Kuruntogai_ 2)

Here in the poem the term _naṭpu_ (appearing in the third line) does actually denote the strong emotive relationship _viz_. ‘love’ (the unique feeling and emotive relationship that naturally exists between the opposite sexes) but not in the modern day connotation of “normal relationship”. It is heartening to know that the hero (who makes the poem) underlines his sweetheart’s enduring love of many births as _naṭpu_, ‘emotional love’. This particular term as well as the poem has been rendered perfectly into English in the following manner.

**O beautiful winged bee**

**whose life is choosing honey!**
Tell me what you found
and not what pleases me!

Is there a flower with more
fragrance than the hair of
my woman with perfect teeth,
peacock nature and enduring love? (Tr. Vaidehi Herbert)

Also in another poem from the same anthology but put through the mouth of heroine, the
term *natpu* is again rendered exactly in the same meaning of emotional love that exists
between a man and a woman.

nilattiṉum peridē vāṉiṉum uyarndaṉu
nirinum āralan viṉṟē cāral
karuṅkōl kuriṅcip pūkkoṇḍu
peruntēn ilaikkum nāḍaṇoṇdu natpē!  (Dēvakulattār, Kuṟuntogai 3)

The heroine in the aforesaid poem does use the same term *natpu* while she is delightfully
referring to ‘the bigger, higher and more unfathomable love relationship’ which exists
between herself and her man. But she emphasizes her deep emotive relationship with the
term *natpē* (*ē* is a metrical syllable which emphasizes the given word). Let us see, how the
term and the poem are rendered so poetically into English here.

Bigger than earth, certainly,
higher than the sky,
more unfathomable than the waters
is this love (*natpē!* for this man
of the mountain slopes
where bees make rich honey
from the flowers of the *kuriṅci*
that has such black stalks.

(Tr. A.K. Ramanujan 1985: 5), (N.B.: The parenthesis is added by the author)
The poem opens with large abstractions about her love (Ramanujan 1985: 244). Understandably, her *natpu* (enduring intense love) with the man is bigger than earth, higher than sky and deeper than ocean. This is the overwhelming blissful relationship a woman like her can cherish. It is often in the sense of denoting such “everlasting deep sensual love relationship” of man and woman, the aforesaid unique term has been rendered strikingly in several poems of Saṅgam classics.4

In the following metrical lines, the term *natpu* is further stated more vividly and expressed splendidly with a similar term *kādal*. The latter term has replaced the former since centuries, fully usurped its connotation and is being expressed in Tamil literary writings as well as in its ordinary day-to-day language in the sense of ‘long-lasting intermingled love relationship’ found between man and woman. Let us observe, how the following lines describe the delicate difference between the enduring love and passing short-time passion of man and woman.

\[
\text{uyiriyain daṇṇa naṭpin avvuyir} \\
vāḍal aṇṇa kādal \\
cādal aṇṇa pirivari yōlē! \quad \text{(Naraimudi Netṭimaiyār, \textit{Akanāṇūru} 339)}
\]

The terms *natpu* and *kādal* rendered in the poem are no doubt synonyms but with a subtle difference – denoting the typical emotional relationship of man and woman. Evidently, here *natpu* refers to ‘an everlasting emotional bond’ or ‘soul-mingled relationship’ often found among well-mannered man and woman whereas *kādal* denotes their ‘momentary/short-lived passion’. We can grasp the subtle difference of these terms in the following stanzas.

Love is to living what beautiful life is to the body. Separation from the precious woman is like death! \quad \text{(Tr. Vaidehi Herbert5)}

The term *natpu* exceptionally in one \textit{Akanāṇūru} poem (195) refers to ‘the umbilical relationship of mother and daughter’ as *maṇanallālai inṟa natpu* (the relationship of having given birth to the naïve girl like doe-like looks)6. Here, we can understand that their relationship too is emotional and ever-lasting one like that of man and woman. Yet, they are different. The relationship between mother and daughter is genetic, natural and pure ‘affection’ whereas man’s ‘love’ crop up over the latter’s physical and mental beauty and charm.
Well, in the post-Saṅgam literary works like *Tirukkural*, the cultural term *natpu* has been often rendered with the aforesaid specific connotation. Also the term has become title to two chapters (79 & 80) of *Tirukkural* namely *Natpu* (Friendship), *Naṭpāydal* (Choice of friends). Strikingly, in one of the couplets, a husband refers to ‘the everlasting emotional bond’ or ‘soul mingled relationship’ of his wife with the term *natpu*. The bond is so profound/deep rooted like ‘the inseparable relationship’ that typically remains between body and soul, thus he speaks.

\[
\text{uḍamboḍu uyiridai enṭa marrarra} \\
daṭhandaṭiyodu emmidai natpu. \quad (TKL 1122)
\]

The author Tiruvalluvar in another couplet under the chapter entitled *Nilaiyāmai* (Instability) also employs exactly the aforesaid analogy. He describes ‘the intimate-inseparable relationship of body and soul’ to the liking of ‘bird and egg-shell’s relationship’. Let us see the couplet with its translation as follow:

\[
\text{kudambaitanittoliyap pulparan darrē} \\
uḍamboḍu uyiridai natpu. \quad (TKL 338)
\]

The soul from body any day
Like bird from egg-shell flies away. (Tr. Shuddhananda Bharati 2008: 69).

Contrarily, the term in our discussion, has also been referring to “normal friendship of affection which usually remains between adults of the same sex”.

Friendship (*natpu*) hastens help in mishaps
Like hands picking up dress that slips. \( (TKL 788, \text{Tr. Shuddhananda Bharati 2008: 161}) \)

Friendship (*natpu*) is not mere smile on face
It is the smiling heart’s embrace. \( (TKL 786, \text{Tr. Shuddhananda Bharati 2008: 161}) \)
Thus, Tiruvaḷļuvar defines friendship with the term *naṭpu* so profoundly and agreeably to the liking and appreciation of every one regardless of time and place. He affirms that noble men will remember throughout their seven-fold births the friendship of willing friend who wiped out their tears (*TKḷ* 107).

It is remarkable to show that some nouns such as *keḷutagaimai*, *kēṇmai*, *toḍarbu*, and *toḍargai* (*TKḷ* 450), and verbal nouns such as *naṭṭal* (*TKḷ* 784 & 791), *paḷagudal* (*TKḷ* 785) have also been denoting the meaning of the term *naṭpu*, ‘everlasting inseparable love relationship’. Among these terms, *kēṇmai* has been rendered frequently in the exact meaning of ‘everlasting emotional bond’ or ‘soul-mingled relationship’ of well-mannered man and woman in Saṅgam poems. For example, “*Kuṇṟa nāḍaṇ kēṇmai*” (*KṛI.* 38 & 90), “*Malaikēlu nāḍaṇ kēṇmai*” (*KṛI.* 170), “*Sūrmalai nāḍaṇ kēṇmai*” (*KṛI.* 105), and “*Poygai ūraṇ kēṇmai*” (*KṛI.* 61). While the noun phrases *kuṇṟa nāḍaṇ*, *malaikēlu nāḍaṇ* and *sūrmalai nāḍaṇ* all refer to lord of mountain, the other noun phrase *poygai ūraṇ* refers to lord of cultivable lands filled with natural ponds. These noun phrases referring to the everlasting deep soul-mingled relationship (intense love relationship) of man are stated either by the heroine or by her girlfriend in those poems. It is imperative that the women personae in *akam* poems had rendered this term exactly in the sense of *naṭpu* (‘everlasting inseparable love relationship’) as stated earlier.

Though the aforesaid term occurs in a number of *Tirukkuṟ* couplets yet it is not in the above-mentioned meaning. But it is rendered to denote the ‘normal caring friendship which usually remains between adults of same the sex’. These two terms (*kēṇmai* and *naṭpu*) have been rendered in a few couplets describing the subtle difference which rests between them. We can comprehend the difference or nuance of these words as expressed in the following couplet.

*maṟavarḵa mācarrār kēṇmai tuṟavarḵa*

tuṟbattul tuṟṟāyār ṇaṭpu. (*TKḷ* 106)

Forget not the friendship (*kēṇmai*) of pure people.

Forsake not the friendship (*naṭpu*) of those -

who stood by you in adverse times.  (Translation and parenthesis are done by author)
Though both the terms denote similar meanings yet they are not the same. Evidently, we could comprehend the slight difference that persists between these two terms. No doubt, nāṭpu is truly significant than kēṃmai though they both denote similar meanings. This same notion is shown in differently in the following couplet. The couplet says: “Friendship developed with noble and wise men will grow day by day like the waxing moon, whereas the friendship with illiterate fools will diminish day by day like the waning moon” (Viswanathan 2011: 238).

\[
\text{nīrāinīra nīravarkēṃmai pūraitmadip} \\
\text{pīnīra pēdaiyār nāṭpu.} \quad (\text{TKL 782})
\]

The friendship of the wise waxes like the new moon
(but) that of fools wanes like the full moon. \quad (\text{Tr. Drew & Lazarus 1989: 159}).

Needless to say, the friendship (kēṃmai) of wise men gradually progresses like the new moon only to mature as full moon later. Whereas, the friendship (nāṭpu) of unwise men seemingly full at the beginning slowly fades away later like the full moon dwindles into mere dark shades. Tiruvaḷḷuvar thus employs these two terms splendidly in analogy to refer to two kinds of friendship. Apparently, in this couplet of Tirukkural, the author places nāṭpu at a higher pedestal than kēṃmai. The former gradually matures into bloom whereas the latter slowly lessens into gloom. Though there is no separate Tamil term for denoting ‘a friend’ in Tirukkural yet there are some terms generally referring to ‘friends’(plural nouns) such as kēṃmaiyar (TKL 809), kēṃmaiyaivar (TKL 807), kilaiṇar (TKL 796), naṭṭār11 in the line of tōḷar/naṇbar (male friends).

From the evidences we have cited, we may pertinently conclude that the cultural term nāṭpu has been rendered in several of Saṅgam poems as well as in a few couplets of Tirukkural specially to denote ‘emotional love union of man and woman’ and yet generally to refer to “normal’ or ‘close friendship” of same the sex.

\textit{Nōkku: Sight of love/gaze > Looking}

It is a common feature that all languages have synonyms. Evidently, we can find countless synonyms in Tamil language too. Three infinitives which are under our discussion are: “pār-kāṇ-nōkku”. These verbal roots may be roughly translated in English as “see-view-look”. Consequently, they become as verbs denoting actions such as “pārntal (seeing)-kāṇal/kāṇudal (viewing)-nōkkal/ nōkkudal (looking/gazing)”. Evidently, there exist subtle differences among the meanings of these words. While seeing anything ordinarily without
seriousness is denoted by the term pārtaṭal (seeing), viewing something/someone consciously with interest is kāṇal/ kāṇudal (viewing) but looking at the same with deep involvement is nōkkal/nōkkudal (looking/gazing). Of pār-kāṇ-nōkku terms, the first two are rendered exclusively as verbs, whereas the last one both as verb and noun but in different contexts.

Observing someone or something with deep interest and involvement is known as nōkku/nōkkal/nōkkudal (look/looking). But, actually the prevailing meaning seems to have derived from the term nōkku/nōkkam (sight of love/gaze) rendered in several poems of classical Tamil works. Needless to say, the “sight of love” holds both the lover and the beloved so closely, as they fall in love and mutually become interested in each other with true fondness. Thus, in the sense of sight of love/gaze, the term nōkku has been rendered in several Saṅgam poems and Tirukkural couplets (except TKl. 1047).

We can grasp its connotation also with the phrase of “pēdai maḍanōkkam”, ‘the meek looks of innocent girl’ rendered even in Paripāḍal (Kuṇṭam Bhūdanār, Paripaḍal 9: 48), an anthology of hymns. Since pre-historic times, usually, men fall in love with women. They tend ‘to gaze’ or ‘look’ at their angels with deep involvement. Obviously, true to their natural attributes viz. meekness, shyness and modesty, women do not respond instantly to the looking/gazing of men. Even if they have a liking, they would often hesitate ‘looking’ or ‘gazing’ at their beloveds directly. Further, they also tend to dither away in conveying their love openly to their respective men. Let us see here, how this delicate nature of women is aesthetically portrayed in the following Tirukkural couplet.

\[yāṉ nōkkuṅkāl nilaṅkkum nōkkākkāl\]
\[tāṅkāl mella nagum.\]  

I look; she droops to earth awhile
I turn; she looks with gentle smile. (Tr. Shuddhananda Bharati 2008: 224)

This is a couplet expressed/essayd through the hero. We could see, how the unique term nōkku (sight of love/gaze) is employed four times (in the couplet of seven metrical units) conveying the body languages of the hero and his sweetheart. When he looks/gazes/throw intense sight of love (nōkku) at her, true to her shyness/modesty she casts her look to the earth. When he does not, she gazes/looks/throw intense sight of love at him with docile and smiles gently. Usually, man has no qualm to look passionately at the girl/lady of his liking whereas woman is prevailed by her psyche.
When the eyes of lovelorn couple become “looked”/“gazed”, locked with each other, the words of their mouths are of no use. Here in the following couplet too ‘the intense love-look’ is again denoted with the term nōkku.

\[ \text{kaṇṇodu kaññinai nōkkokkin vāyccoṛkaḷ} \]
\[ \text{enṭṭa payaṇu mila.} \quad \text{(TKI, 1100)} \]

The words of mouth are of no use
When eye to eye agrees the gaze. \hspace{1cm} \text{(Tr. Shuddhananda Bharati 2008: 225)}

Kambaṉ, the prodigious Tamil poet, has employed intact these two catchy words kaṇṇodu kaññinai in his great epic Kamba Rāmāyaṇam. These two terms appearing in a poem have become so popular in Tamil literary discourses even now-a-days.

\[ \text{eṇṇaru nalattināḷ iṇaiyai niṇruḷi} \]
\[ \text{kaṇṇodu kaññinaik kavvi onraiyonru} \]
\[ \text{uṇṇavum nilaiperādu uṇarvum oriṭāda} \]
\[ \text{aṇṭalum nōkkināṇ avalum nōkkināḷ.} \quad \text{(KRM, Bāla Kāṇḍam, Midilaik Kāṭcip Paḍalam 35)} \]

As unimaginable beauty (Sīta) thus standing,
the two pairs of eyes devouring each other;
they delighted in eating each other; their awareness unsettled,
the lord looked; she too looked. \hspace{1cm} \text{(Tr. Prof. Vanatu Antoni on 17th Nov. 2014)}

Thus, the term nōkku, originally connoted in the sense of ‘the intense sight of love’ in Tirukkural (c. 250 A.D.) did sail (in the same meaning) up to the period of Kamba Rāmāyaṇam (c. 1200 A.D.) for one millennium years. It is heartening to know that Kambaṉ has upheld the ancient Tamil love convention so intact even after centuries and narrated it so vividly. He has placed the highly evolved literary tradition so fittingly in his immortal epic for its poise and grace. It is only after the age of Kamba Rāmāyaṇam, the term nōkku
seems to have evolved the meaning of ‘observing/looking’ at something/someone seriously or with deep involvement. Thus, the term becomes a tool to proclaim an ancient Tamil literary love convention.

While these terms *nāṇri* (good deed), *natpu* (love), and *nōkku* (sight of love) on the one hand act as a tool to grasp the literary heritage of Tamil language, on the other hand, they serve as a historical evidence to understand the cultural history as well as cultural mobility of Tamils. In a nutshell, behind the formation and changes of meaning that take place with some words, often, there are various socio-religious-cultural factors which act as bolts and nuts.

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**Notes**


Source: [http://sangamtranslationsbyvaidehi.wordpress.com/kurunthokai-1-100/](http://sangamtranslationsbyvaidehi.wordpress.com/kurunthokai-1-100/)

*māṇpiṇai* nōkkiṇ maḍanal lāḷai

*iṇra natpir karulā nāyiṇum* 

(Kayamaṇār, *Akanāṇūru* 195)

*uyirkalan donriya donrupadu natpir*

*ceyirārt neνcamoḍu ceɾindōr pōla*

*ārtuyil iyambu nādaṇ* 

(Nakkūrār, *Akanāṇūru* 205)

*mārputir tāgiya maɾuvil natpē*

(Cēndam Bhūdaṇār, *Akanāṇūru* 247)

*peruVARAI aʤukkattuk kilavōn eŋrum*

*aŋrai yaŋna natpiṇan* 

(Kabilar, *Kuṇnutogai* 385)


*māṇpiṇai nōkkiṇ maḍanal lāḷai*

*iṇra natpir karulā nāyiṇum* 

(Kayamaṇār, *Akanāṇūru* 195)


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Keḻutagamai (Friendship): TKĻ 700, 802, 803, 804, 808.
Kēṇmai (Friendship): TKĻ 106, 441, 519, 709, 782, 792, 797, 798, 800, 807, 809, 811, 812, 815, 822, 838.
Todarbu (Friendship): TKĻ 783, 802, 806, 819, 820, 920.
Naṭṭār (Friends): TKĻ 192, 679, 804, 805, 808, 826, 908, 1293.

References


Iron Age Economy: A Study In Agrarian Expansion In Early Tamilnadu - Dr. E. Iniyan
Archaeological studies in Tamilnadu is a multifaceted one, which includes the study of varied cultural features. The diffusion of various cultural features led to the prosperity of ancient Tamil country. The unearthed materials due to their uniqueness exposed the socio-cultural status of the ancient Tamil people. In Tamilnadu Iron age followed closely the heels of Neolithic period and there is no any cultural hiatus between them. Of all the other cultural periods, Iron age was considered much more important as it is a period of introduction of metal technology i.e., Iron. The introduction of iron resulted in the development of socio-cultural and economic condition of the ancient Tamil country. The areas which were once densely forested and inaccessible were cleared and were made fit for occupation by the people. It made a great renaissance in the society, which later was instrumental for the emergence of various well civilized societies. "Archaeology shows that Tamilakam was more or less a single culture zone by the first millennium B.C, with the diffusion of iron using people with black and red ware tradition". Though the iron age habitational areas and burial relics occur comparatively widespread in Tamilnadu, the latter over comes the earlier one in quantity. Language, perhaps Tamil on the ancient vocabulary among others in the world was an vital factor which resulted in the cultural unification in this black and red ware culture. For a very long period the idea of the Neolithic – Chalcolithic digging stick survived in the form of thrust-hoes made of iron, indicating some sort of stagnancy. Apart from this aspect, there seems to be some uneven material cultures, which is actually considered to be a historical reality. But the people who developed these cultures had no major role in shaping an integration among the unevenly developed community though the manufacture of iron tools and their technology was known to them. "Archaeological knowledge of the ancient agriculture of South India is primarily based on the finds of Adichanallur, which gives us some idea about the thrust and draw hoes and the actual ploughshares of 1000 B.C.". The ancient Tamil literary works also depict the process of agriculture practiced, the crops grown, the technology used etc. The aspects of agrarian policies and their expansion in the ancient Tamil country during the Early Iron Age culture are discussed in this paper in a brief account.

The ancient Tamil texts have very high historical values as they expose the culture of ancient Tamil society. So, the content and concepts in the Tamil anthologies could not be
ignored. Whatever be their drawbacks as literary compositions based on oral poetry with stock-expressions and stereotypes, the richness of ancient Tamil anthologies in historical details can never be exaggerated. Though scholars on the ancient Tamil literary works propose varied chronological sequences for the ancient Tamil texts, on the basis of their classifications, complications and editions, these literary works serve as an invaluable source for the study of ancient history of Tamil country. The most important among the studies is about the Iron age cultural features. Anthologies detail the ancient burial monuments, rituals performed, mode of erection of the burials etc.

It is not that the "Aintinai concept is just a poetic representation, as the physiographical features of Tamilnadu favours the five folded divisions in the historical and anthropological aspects. There is not much meaning in discerning social condition in the concept, since all situations are marks of uneven development coexisted simultaneously". The thoughts regarding the actual order of the five tinais as provided for in the literature are also therefore meaningless. Indeed, the ancient Tamil poets correlated land and nature for their classification of various divisions i.e., Aintinai. The study on the life style and activities of every division referred by the poets reveals a clear picture about the five types of terrains namely Kurinji (the hill and its bounding areas), Mullai (forest and surrounding areas), Marutham (cultivated tracts), Neithal (coastal areas), Palai (withered zone) and their respective economical activities viz. hunting and food gathering, stock-raising and shifting agriculture, commodity production and agricultural activities, fishing and salt manufacturing, plundering and cattle lifting.

Hunters and food gatherers were called Vetar (Silapathigaram - 12-4-4), cattle keepers and shifting agriculturists as Aayar, Kuravar (Kalithogai - 101:34, 47, Silapathigaram - 63,13-14), the agriculturists were called as Ulavar (Narrinai - 3:5, 97:9, Ainkurunooru - 3:4), fishermen and salt manufacturers were called as Valayar, Minavar, Paratavar (Kurunthogai - 184:6, Porunararrupadai - 218, Narrinai - 4:1), Umanar (Narrinai - 4:7, 138:3, 183:5, 257:17, Agam - 17:13), cattle lifters were called as Eynar (Kurunthogai - 12:3, Ainkurunooru - 363:2, 364:1, Agam - 79:14, 319:3) and Kallar (Kalithogai - 81:23). This proves the broad and horizontal evolution and development of people who were separated by certain physiographical conditions. But sometimes this situation varies as the cultural aspects of Kurinji and Mullai divisions overlapped. Hunting and food gatherers of the kurinji division were able to take shifting agriculture, as they had slopes which were easy to cultivate i.e., Punam (Kurunthogai - 82:4, 131:4, 142:2, 151:1, 188:2, Ainkurunooru - 284:3, Kalithogai - 37:13) and Enal (Malaipatukadam - 108, Kalithogai - 37:12, 39:7, 40:3, Agam - 12:6, 32:1). This varied economy was obviously due to the different physiographic conditions and the people in each division constituted a particular segment. This shows a broad horizontal segmentation of people who were separated by different physiographic peculiarities and the economic possibilities of each situation.

In Purananooru (159) poet Perunchitthiranar refers about Vetar of Kolli hills where they involved in slash and burning agriculture. In the same work (231:1) poetess Avvaiyar
refers about the Kuravars while mentioning about the performance of death rituals of Athiyaman.

The lands were classified into two agrarian divisions as Vanpulam and Menpulam. Vanpulam is a miscellaneous non-agrarian land mentioned in (Pathirrupathu - 75:8, Puram - 395:2) and Menpulam is the agrarian land mentioned in (Puram - 395:1). Purananooloo (335:7) refers to the four chief clans of vanpulam viz. thudiyan, paanan, paraiyan, kadamban, on the basis of their religious musical instrumental practices. Here it is only referred as they had supported a soldier during a clash between the local communities, not in the concept of farming. But the menpulam land which is prominently used for cultivation had known the use of eruthu (bullocks - kurunthogai 388:4, pathirrupathu - 27:13, puram - 102:1, 289:2) with a nukam (cross bar - Puram - 1201, 179:9, Agam - 159:2, 224:4, Pathirrupathu - 63:15) and a Meli (Puram - 63:15) or Nanjil (Ploughshare - Perumpanarrupadai - 199, Pathirrupathu - 19:17, 25:1, Paripadal - 1:5, 4:39, 20:53) which should obviously be made of iron for furrowing.

The marutham land would have probably been irrigated by the tank irrigation which was the prominent irrigational system in ancient Tamil country. This tank irrigation (Ayam - Puram - 62:1, 68:2) and the presence of small dams (Sirai - Puram - 76:11, 200:9, 208:19) were mentioned in the anthologies. These tanks and dams were enough to fulfill the needs of agriculture. Animals were utilized for various jobs of agriculture like threshing, pounding etc. From this it is clear that this economy based on advanced farming of menpulam land had produced a surplus large enough to support the variety of people who were engaged in works directly or indirectly related to farming culture. The iron technology supported the developed agricultural economy and other peoples like artisans and craftsmen, who were somehow related to the farming culture. The farmers form vanpulam land came to menpulam land division to exchange their products for paddy and other goods. Likewise the people from the coastal region i.e, neithal came to menpulam division to exchange their products like fish other products for paddy etc.

Puram (343), mentions about the paddy heap in the Kuttuvan’s land of Neithal division which was exchanged for fish. In short it could be ascertained that menpulam land division was the important centre of contemporary economic life. Well established economy of the marutham land also made the people of other divisions like Kurinji, Mullai, Neithal to exchange their products with the people of Marutham.

This well developed economy also led to the emergence of various classifications in the society i.e., land owners, who were the aristocrats, scholars (Brahmins, Warrior chiefs, Merchants) and land less. The land owners were called Uyarndor (Agam - 387-18, 213:10, 221:6, Kurunthogai - 233:4, 74:2) and land less were called Ilisinar (Puram - 82:3, 170:5, 287:2). The low born included the tillers, artisan, craftsmen, jobless wanderers, etc. Their settlements were called as Puracceri. We don’t not know much about the exact relations of production in the menpulam, though we have noted that structured division of labour existed there. It appears that the tillers produced and the craftsmen worked for the land-
owning chieftains, the pulavar and the warrior chiefs. The land owners in Vanpulam and Menpulam were called as namely Natan and Uran and the owner of the neithal was called Cerpan (Puram: 49)

Gift giving was the institution through which the resources of both Vanpulam and Menpulam were redistributed. Gifts were distributed to the people like scholar (Pulavars), less - bards (Panar), warrior - chief etc. For the day to day needs people plundered the products which travelled through their land division. Poverty was the main reason to make them involve in this type of activity. The chieftains were also depended upon by a large group of wandering lesser bards. The economy was based on the gift – giving process. This in its process involved mutual plunders through which functioned the redistribution of resources in its instituted form.

The poverty of the vanpulam landowner and people is mentioned in (Puram 127, 327, 328, 329). In contrast to the vanpulam, the cheiftains and people of menpulam were wealthy enough to compensate their needs. The large paddy farms and their stock was mentioned in (Puram - 353). Here the poet Karikannanar mentions about a cheiftain whose paddy fields are like paddy heaps. In Puram (391), poet Kalladanar speaks about the paddy stock of a cheiftain Poraiyarrukilan. The study of ancient Tamil anthologies, the materials unearthed that are related to the ancient society etc. shows that it is necessary for the people to depend on the so called land owner or cheiftains in the contemporary economic life. Hence, it would be an important aspect that the lesser bards (Panar) and other poor people wrote songs in praising about the local cheiftain to get their needs fulfilled. The poverty of panars is mentioned in Kurunthogai (19:1), the same poem in another verses (127:5-6) mentions the low status of the panars. Also the scholars sang in praise of chieftains for getting lands and gold as the gifts. So the gift giving was initially a process which segregated the society on the economic status and it led to the social changes in the society.

Another important aspect of the ancient Tamil country responsible for economic change on the basis of agrarian expansion was plunder – raids. This was considered to be a fundamental process in the proper maintenance of contemporary economy. There was proper ethics for the ancient Tamils which they had believed to be instrumental on the wars. The contemporary ethics justified the wars and plunder raids. The institutionalized or segmentation in the wars were known from the descriptions of Vetcchi (Cattle raid), Karanthai (Cattle retreiving), Vanchi (Attack over the territory to expand power), Kanchi (Defending the territory), Uzingai (Attack over the Fort), Nocchi (Defending the Fort from the enemies), Thumbai (common place selected for war), Vagai (Getting victory after killing the enemies and rejoicing), Padan (Praising the victorians), Pothuviyal (incidents that didn’t happened in any of the above activities), Kaikilai (Bonded relation or affection on one side of the humankind – either male or female), Perunthinai ()
Destruction of cultivated fields and settlements was an important and inevitable part of war. *Malapulavanji turai* songs in Purananuru describe how land was plundered and settlements destroyed in wars. Certain songs of Purananuru show that how destructive the singed earth policy of wars was to agriculture.

In Purananooru (7, 16) in *Mazhapulavanji thurai* the plundering and the destruction of settlements are mentioned in detail. Same work (15) authored by Nettimmaiayir in praise of Pandyan Palyahasalai Muthukudumi Peruvazhuthi mentions how the crops and fertile lands were destroyed by the king by using the horses and huge elephants. Likewise other verses of Purananuru (57, 23, 297, 16) even mention in detail about the atrocities of the cheiftains that were imposed over the fertile lands.

It is known that peasants were neither warrior by themselves, nor were they offered sufficient protection by their chieftains. The warrior – power of the chieftains was often not enough to defend against the onslaughts. The chieftains mobilized warrior arousing tribal loyalty in them through corruvilavu, wherein the bards sang so as to strengthen the loyalty to the chieftain. The chieftains themselves with words of honour gave drinks with their own hands to the warrior – chiefs intensifying the bond and loyalty.

The awareness about the danger of wars which destroyed agriculture was discussed in the Tamil anthologies. Puram (18) mentions that the growth of agriculture was on the basis of cheiftains wealth. The protection of peasants was the main concept of the poems as they were only responsible for the agricultural products. The need of agriculture was important for the poets even to give a image for the reason of war situation.

The production of agricultural commodities was confined to the valley of *Kaveri, Vaigai, Tamiraparani*, etc rivers. Hence the production in other regions which should have belonged to *vanpulam* division should have been based mainly on exchange of commodities. But the introduction of Iron technology earlier and manufacture of iron tools also ought to have had some impact on agrarian expansion even before 5th - 6th century A.D. Organized agrarian settlements would have facilitated increased agricultural production. The iron ploughshare was known to the Tamil people from ancient days. The new iron technology may not have made much impact in the early centuries of the Christian era. Tamil Sangam works show that the advanced farming centers called *Menpulam* were surrounded by large non-agrarian regions, *Vanpulam* whose inhabitants continued at subsistence level. The use of iron tools in Menpulam agriculture should have been supplemented by organizing peasants, sometimes by compulsion and sometimes by creating a cultural milieu eulogizing the chieftains and kings (in which the literate and educated pulavars including the small number of Brahmin entrants.

In the late 5th - 6th century A.D, the Brahmanas have been gifted with lands by royal people. Pathirrupatthu (Seventh patthu - Pathikam:9) mentions about the gift of a village called *Ohandur* to the Brahmanas by Chera ruler Selvakaadungo Vazhiyadhan. By assessing the importance enjoyed by the Brahmanas in the society, it could be presumed that the
lands they got as gift would have been the ones which were obtained through plunder - raids in the war situations. The cheiftains who used the peasants in the wars had hardly any interest to involve the peasants to practise the advanced technology that would have led to the developed agrarian economy. Even the land owners didn’t show any interest in organizing the peasant community to use them in production process. As a sequence the new group of organized community namely Brahmanas emerged. The Brahmanas who enjoyed sophisticated life on the royal courts of Pallavas, Pandyas, Cholas etc. had controlled the peasant economy.

It will be seen from the above discussions that the Tamilnadu people of Early Iron age were not institutionally organized, which led to stagnancy in the economic development in ancient Tamil country. Though the manufacture of iron and its technology was invented as early as 1000 B.C it should have taken some centuries to spread widely and contribute to increase in agricultural productivity. Land wise classification of the people and their work shows that there existed a society, based on various kinds of occupation and on the relevant ecological conditions. Further detailed investigations will help in arriving at a definitive picture of the agricultural expansion in early Tamilnadu in its various ecological regions.

End Notes:


5. **Subramanian N.**, *Sangam Polity*, 1966, p. 249

6. *Ibid. *

Study of Tamil Particles in Wider and Deeper Contexts - K. Karunakaran & R. Krishnan
Particles found in languages are considered as inflected forms. They have functional and contextual significance in language structure to achieve cohesiveness. Particles enter into grammar as they are added to major grammatical categories such as nouns and verbs, that is in noun morphological forms and verb morphological forms. All these forms are used in phrases and sentences in order to denote meaning in wider and deeper contexts. So, the aim of this study is to: i) identify all those particles in modern Tamil and classify them based on their occurrence in morphological forms and phrases and explain their contextual/functional significance, ii) to identify those particles which participate mostly in discourse, and explain their functional importance in achieving adequacy and coherency in language structure and language use with reference to modern standard Tamil.

This study making use of theoretical framework tries to explain the role of particles in grammar and formation of discourse for different purpose in modern Tamil. Particles participate in different contexts and help to achieve appropriateness, adequacy and coherency. This kind of achievement is quite needed for effective communication. Hence, this study tries to focus on two aspects of language structure and language use namely i) competence and ii) performance of the language uses or those who participate in communicative contexts, situations etc.

Frame work used:

Coherency

In phrase and

In discourse

Tamil

Role
There are particles as shown in the following structures:

atuvarai, patittavarai, inRuvarai ......
ta:yaippo:la, ennaivita, tampiyaip paRRi,....
ya:ro:, eppatiyo:, eppołto:, ....
munpin, me:lum ki:lum , ....
vaŋtirunta:lum, vaŋta:lunku:ta, unkaLutaiyatuta:na, eppatiya:na:lum ......
a:na:l, me:lum, inime:lum, me:nme:lum,
innum kuRippittucconna:l, curunkkau:Rin,
oruva:ru, ore:yatiya:ka ..... 
mika, mikavum ...., mikamika ......
etuepptiya:na:lum ......
Achieving Cohesiveness and Coherence in Discourse in Modern Tamil – An assessment with the help of the analysis
Achieving Cohesiveness and Coherence in Discourse in Modern Tamil – An assessment with the help of the analysis

Cohesiveness is concerned with the structural part of language used to convey a particular communication using appropriate linguistic forms pertaining to a particular context. Structure includes not only the basic word forms but also grammatical forms such as phrases, sentences and beyond which participate in a discourse. When such forms occur in a suitable way and conditioned order the communicator is able to express himself or herself as expected or in a more effective and appropriate way. In other words, those who read or happened to listen to one’s written or spoken discourse he or she is able to comprehend and understand fully or partially. That means there exists not only a relevant grammatical relationship between or among the usages but also cohesiveness in structure to explain a particular contextual meaning. So, cohesiveness is an act of not only competence but also relates to performance with reference to comprehension or understanding. Even one can say that cohesiveness leads to more coherency or paves way for better understanding of a communication. This kind of dependency of cohesiveness and coherency makes a discourse more meaningful and fluent.

The aspect of coherence though the focus is on meaning conveyed it relates the structure with the content of the communication and so there is a correlation between coherency and cohesiveness from the point of view of comprehension. When structures are chosen to fit into a discourse (in the discourse formation) due importance is given to the key concepts or ideas one wants to express. So, lexical items, compounds or short phrases are chosen first. All these items then enter into larger constructions not only by using different types of sentences but also extra elements which are needed to connect the sentences wherever necessary. This is the reason why we use particles (one or more depending upon the need) along with phrases and sentences even though they are not part of sentence structures. So, we find certain initiators at the beginning of a discourse or sentences in a discourse followed by some of the continuators in order to maintain the continuity in a discourse. We also make use of connectors to relate the thoughts expressed through sentences at appropriate places. Hence, the role of initiators, continuators and connectors becomes more essential in order to achieve the required cohesiveness in expression and coherency in thought.

Though language structures play a vital role in communication there are extra linguistic features such as pitch, tone, accent, etc. including the body language matters for better expression and comprehension. In order to describe the cohesiveness and coherency in a discourse one needs to analyze the syntactico-semantic relationship found among the sentences related to one another which found place in a discourse.

**Discourse Particles and Their Function**

**The role of initiators in achieving adequate structural cohesiveness**
Initiators are conditioned by socio cultural contexts or situations also. Address forms in Tamil are not only used as initiators but also can occur as closures in a sentence or discourse.

Example:

e:nTa: tampi!: n: i avaniTam mikavum kavanama:ka iru. e:nenRa:l avan mikavum polla:tavanTa:

( hi! younger brother, you have to be very careful with him because he is a very dangerous fellow.)

This kind of usage of particles brings out the closeness between the speaker and hearer on one hand and that of caution or advice given to the hearer on the other. So the content is explained by using expressions needed to show the closeness as well as the significance of the caution given through the particular expression.

There is another type of initiators namely aTa, aTaTa: used while putting forward the thoughts which have significance with reference to a particular discourse. Example,

aTa/aTaTa: avan vantuTTa:n pa:rtta:ya: ( what a surprise, you see he has come (a tone of excitement/astonishment))

There are expressions which are used just for the purpose of initiating a conversation in order to communicate something. Sometimes they act as attention seekers. In Tamil particles like appo: (when), pa:ruńka(you see), inta (this), ata:n(that only) etc. function like this. These particles are not part of any sentence, they don’t convey any particular meaning but their occurrences have functional significance as they can make the hearer or listener to get involved in the concerned communication and respond.

There is yet another set of particles which function as continuators in a discourse. These continuators not only help to have continuity in communication but also make the participants to take turns and communicate their responses or views. In other words, it encourages the participant’s role in communication. Example, particles like piRaku(then), aTuttu(next), atatKuppiRaku(after that), atumaTTumilla:mal(not only that), me:lum(further), innum collappo:na:l (to add to it) etc.

The following are some of the relevant features in the study of particles and their occurrence.

(i) Use of particles as initiators in discourse

(ii) Use of agreement rules

(iii) Use of continuators to maintain free flow of communication as in conversations etc.
(iv) Use of connectors like a:na:l, enave:, atana:l etc. as in S1 + a:na:l (etc.) + S2
(v) Use of continuators like appuRam, piRaku, enna, vañtu, vañtuTTu, cari,  naïllatu, etc.

**Particles which occur in a discourse**

There are at least five types of occurrence of particles with various grammatical constituents in Modern Tamil discourse. They are as follows:

**As sentence connectors (Initiators)**

Structure: Single Forms

Function: As sentence initiators but functionally connecting the previous sentence with it (the following one).

**As sentence connectors (Initiators with more than one form)**

Structure: (i) One Particle + a grammatical Form
(ii) A grammatical Form + particle
(iii) More than one particle

Function: Used as sentence initiators (or paragraph initiators) but functionally they serve as connectors.

**As continuators in discourse**

Structure: (i) Use of only one form
(ii) Use of more than one form

Function: (i) To continue the discourse with cohesion and coherence needed for the context
(ii) To maintain continuity of expression in order to achieve cohesiveness explicitly

**As sentence connectors using more than one particle.**

Structure: (i) Particle 1 + Particle 2
(ii) Particle 1 + Particle 2 + Particle 3 etc.

Function: To maintain the needed cohesiveness in between sentences

As sentence continuators and initiators

Structure: Short phrases or grammatical forms
Function: To maintain continuity of discourse and increase its readability and fluency

As sentence initiators in the context of addressing

Structure: Address forms like Te:y, e:n Ta:, e:n Ti: (attention markers or callers)
Function: To initiate a conversation or to draw one’s attention to a particular activity etc.
Example,
Te:y ińka końcam va:ye:n! (hei! please come here for a while)
e:mpa: (ennappa:) (hello young man) (used as an address term)
ennappa: eppaTiyirukke? (hei, young man how are you!)

Structure: As sentence continuators
Use of particles like ata:vatu (that is), piRaku (later), appuRam (what next), etc.

Example:

As sentence or discourse closures/terminators

Form: Reference / Address forms
Use of particles and grammatical forms like Ta:, Ti:, Te: (attention markers), nallatu (that's fine), cari cari (ok), pa:rrpo:m (see you later), as closures.

Function: When making closing remarks or to close a conversation, to sum up the proceedings, etc.

Example:


(OK my friend, somehow everything is over now. let us see how it works.)

oru vakaiyil ca:ma:LittayiRRu. eppaTip po:kiRatu enRu pa:rrpo:m.

(somehow we managed to do it. let us see how it works.)

**Description with examples and contexts**

**Type 1**

toTakkattiliruntu inRu varai avaruTaiya po:kkaij poRuttuk koNTe:n. ini, enna:l poRuttukkoLLa muTiya:tu.( From the beginning till date I was passionate with him. I don’t think I can be like that anymore.)

iNTac ceyalmuRai payanuLLatu maTTumanRi, a:RRal mikkatuńku:Ta. atana:l,

   intac ceyalmuRai pinpaRRappaTTatu. (This approach was not only a useful one,
   but also an efficient one. Therefore, this approach was followed.)

**Type 2**

natauntuviella:m avvaLavu ciRappa:ka amaiyavillai enpatil aiyamillai. etu eppaTiya:yuRum ñammuTaiya muyaRcikaL toTara ve:NTum enpate: anaivaruTaiya viruppaam. (whatever has happened so far were not that good. whatever the case may be everyone wants that our efforts should continue.)

(ii) ni:ńkaL koTutta nu:l paTikka viRuviRuppa:ka irukkiRatu, a:na:lum katai o:TTattil a:ńka:ńke: koñcam taTuma:RRamum ka:NappaTukinRatu.( The book you gave me is quite exciting to read. However, there are a few problems in the free flow of the story.)

**Type 3**

Use of ata:vatu (that is)

avarkaL ña:n koTutta ve:läiyaić carivarac ceytu muTikkavillai enpatu ennuTaiya karuttu.
(They didn’t complete the work which I entrusted to them in a proper way, that is my opinion.)

e:n? enna ṇaTaṇṭatu? (why? what has happened?)
ata:vatu, avarkaL ṇa:n connava:Ru enṭa oru oḷuṅku muRaįaiyum pinpaRRave: illai.

(That is, they did not follow at all any systematic way as I instructed.)

There are more than one particle added one after the other in a phrase in order to convey additional meanings to make the discourse more cohesive and coherent in their structure and function.

Example:
ini + a:vatu > iniya:vatu or ini + me:l + a:vatu > inime:la:vatu (at least here after or from now on)

**Type 4**

Use of appaTiyenRa:l (if that is so)

Example:
atu carivaratu enRu na:n sinaikkiriRe:n. (I think it won’t be suitable for this purpose.)
appaTiyenRa:l, anta muRaįia:l namakku eṇtap palanum e:RpaTa:ta?: (In that case do you think that there will not be any benefit to us by using this method.)

**Type 5**

oruva:Ra:ka avarkaLuTaiya muyaRcikaL veRRiyaTaiṇtana, atana:l anaivarukkum mana niRaivu e:RpaTTatu. (at last they were successful in their attempts, so everyone was quite satisfied.)

eppaTiyo: antac cikkalai oruva:Ru cama:LittuviTTo:m. pa:rrpo:m, enna naTakkavuLLatu enRu. (somehow we were able to solve that problem in a way / in one way or the other. Let us see what is going to happen.)

**Cohesiveness and sentence structure**

Though there are a variety of compound and complex sentences in Tamil, sometimes particles like a:na:l (but), atana:l (therefore ), enave:, a:kave: (so), etc. are needed to connect two or more full sentences in order to maintain or to achieve the required cohesiveness between the connected sentences through which better coherency could be achieved.
Example:

na:n  ne:RRu ma:lai oru tirumaNa vil:viRkup po:yirukka ve:NTum (yesterday I should have gone to attend a marriage reception)

enakku etirpa:ra:mal oru ve:la:vi vaNTuuTu (unexpectedly I had to attend to an urgent work) atana:l, na:n nika|ccikup po:kavillai (therefore, I did not attend the function)

These three sentences have meanings of their own but when they are put together in the form of a brief discourse there is a need to have connectors to make it more cohesive. So, we add particles a:na:l, atana:l etc. as connectors. This kind of addition makes it not only more cohesive in structure but also helps to make the syntactico-semantic interpretation correctly in order to understand the meaning.

References:


‘We Love Global Citizens’ (Applying ideas in Thirukkural to the crucial problems of today’s life)- S.KAMATCHI KANNAN
‘We Love Global Citizens’
(Applying ideas in Thirukkural to the crucial problems of today’s life)

S.KAMATCHI KANNAN

It is an undeniable fact that the world has shrunk into a global village. The cell phone which every one possesses in this meeting hall, the T.V., we are addicted to at our homes, the computer which is opening vistas of opportunity – all these are standing proofs for this indisputable truth.

But the question arises whether this is a blessing or disaster? After thinking deeply about this, one should answer that the answer is – this is a blessing and a disaster. Its proper use is a blessing and its improper use is undoubtedly a disaster.

If the world has shrunk into a global village, it logically follows that every one assembled here has become a global citizen. We are global citizens factually, whatever law or state or any social group says. It is also true that we are global citizens first before we belong to any particular nation or belong to any particular group – ethnic, religious, linguistic or any other. This magic has become possible because of the tremendous technological advancements. But this magic has produced results not fictitious but factual. A black African marries a white European. An Indian marries a Japanese and so on.

Let us then face it. We are global citizens. I can talk to my daughter at Singapore and brother-in-law at U.S.A. in an instant. But do we realize that we have rights and duties as global citizens, naturally flowing from this indisputable fact? If the world has really shrunk into a village should we not use our God-given wisdom to turn this strategic situation into an advantage?

As global citizens, we should claim our rights. But more important, we should also own our responsibilities. If an African dies of malnutrition in Somalia, there is cause to regret for a global citizen in America or India. If a bomb blast occurs in Iraq, the global citizen should feel the pang of pain, whether he/she is in India or Russia or U.K., Technology is breaking barriers and unifying the world. Everything is contagious – good and bad. People are dying because of AIDS every where, irrespective of nations. All our problems have become global problems. Equally, citizens are learning disciplines/arts from other cultures. Yoga has been universalized. Thirukkural is being universalized. Chinese medicine and Chinese Yoga are studied in India. This is the world we see around us today.

Now, as global citizens, the question arises how to claim our global rights and how to discharge our global duties? U.N.O., is only an organization of states or Governments. It is hightime that the global citizen should start FEELING for his fellow global citizens. Khalil Gibran said, ‘I will not exchange my tears for all the laughter in the world, for they are precious”. ‘Let us shed our tears for our fellow global citizens- wherever they are
slaughtered, wherever they are starved, they are humiliated, they are raped, they are
deprived of shelter and sustenance. Let us not discriminate between races, nations,
linguistic or religious groups.

If we, then, are driven into the compulsion of constituting a single globe, whose
demarcations into nationalities, religious, linguistic, ethnic groups are only because of
historical necessity, let us make use of the compulsion to give us rich dividends. Let us
understand that either we are going to flourish or sink together - there is no via media. A
nuclear war can wipe off the whole humankind clean from the face of this earth. We have to
change our vibrations of thought, our perspectives of life. When the perspectives of life
change, the patterns of action and their results will inevitably change. Let us do it quickly,
for the events that already happened so far foretell the inevitable danger. Let us change
FATE by changing our vision of life. I propose in this paper that an organization 'We Love
Global Citizens' is formed at the earliest possible time. I have contemplated such an
institution in my book ‘Unexplored Dimensions of Thirukkural–the Light of the World –
Vol – I’ (2010). Let me now explain the idea.

Bill Gates and Melinda Gates and Warren Buffet, the philanthropists and rich men/women
coming within the definition ‘jhœÉyh¢ bršt®’ (benevolent rich) have started an adorable
movement which calls for sparing a significant portion of the assets of the super-rich for
eradicating poverty in the world. They are persuading the rich persons of all countries to
give their wealth in accordance with the altruistic ideal of the Tamils, ‘bršt¤â‹ gand <jš’
(The fruit of riches is to contribute). Let us have the great pleasure of looking at Kural in
this connection.

mUbs‹D« mÕ FHE bghUbs‹D«
bršte brÉÈahš c©L. (757)

Mother Love gives birth to the divine child, compassion. But the child has to survive on
earth. For this it needs the tender and loving care of a rich nanny, called wealth. We have to
offer our grateful love to the Indian Philanthropists like Narayana Murthy and Sudha
Murthy, Tatas, Birlas, Dr.N.Mahalingam, Annamalai Chettiar, Alagappa Chettiar and their
descendants and millionaires from the U.S. and other Countries. Our hats off to them. Now,
what I want to emphasise before this learned gathering is that this great privilege of
Philanthropy need not necessarily be the privilege of the Ultra-rich. For, what is important
is not the amount of wealth we give. It is the heart and attitude of the giver that counts. Let
us look at Thirukkural in this perspective. For our purpose, we need to read two kurals
together. The first one occurs in Chapter 74 Nation (ehL). The second occurs in Chapter 12.
eLî Áiyik. (Equity and Rectitude)

jYsh ÉisiS« jíhU« jhœÉyh¢
brštÚ« nr@tJ ehL. (731)

A nation is an entity constituted of First, unfailing and abundant agricultural production
including food grains, Second, it should possess the competent and worthy citizens and
Third, it should be inhabited by the benevolent rich (who take care of prosperity in the realm)*. Note that Thriuvalluvar has placed ‘jìfh®’ (the worthy) after ‘unfailing food supply’. ‘jhœÉyh¢ bršt®’ (benevolent rich) comes closely thereafter. Who is ‘jìfh®’? This question is answered in another kural.

\[
jìfh® jfÉy® v‹gJ mtut® \\
v¢r⟩jh‰ fhz¥ gL«.
\]  \hspace{1 cm} (114)

Whether we are competent or truly worth any value, can only be judged by what we leave behind when we die. Swami Vivekananda left behind him a Ramakrishna Math, Vallalar a Satyagnana Sabha and Samarasa Dharma Salai, Mother Teresa a missionary of Sisters of Charity. These personages proved their true worth. We have to note that neither Swami Vivekananda nor Vallalar Ramalinga Adigal nor Mother Teresa was rich and they did not donate their own funds for their movements in large measure. But they undoubtedly come within the connotation of the term, ‘jìfh®’ (the competent, the worthy). At this stage we have to pause and consider the concept of ‘Arul’, which is the common factor to both ‘jhœÉyh¢ bršt®’ (benevolent rich) and ‘jìfh®’ (worthy). Whether you give Rs.10/- or Rs.10 Lakhs for a great cause, according to your financial capacity, you are performing the righteous Action (Aram) called act of compassion (Arut cheigai). It is the attitude will and devotion to the cause that fundamentally counts. The quantity of what we give, matters little. The huge sea is constituted of only drops of water. If we do this, we will be doing what Thiruvalluvar casually commanded us, even as he talked on quite a different subject.

\[
mU«ga‹ Mí« m¿Édh® brhšyh® \\
bgU«ga‹ išyhj brhš.
\]  \hspace{1 cm} (198)

In this kural, wisdom is described as that which confers ‘rare and unique benefits’ on Humanity.

The kural in full could be translated as, “The minds of men of wisdom are always engaged in making signal contributions to society and human life. So they will not waste their valuable time in fruitless talk.” I appeal to everyone, who happens to listen to or read the contents of this paper, to utilize his/her quality time to think about this idea and to come forward to spare their individual energy to make it a part of the collective energy of the global citizens. If properly organized, they can see miracles achieved before their eyes in a reasonable time frame. This is our bounden duty in the context of the adverse forces that the global citizens collectively face – Terrorism, Fundamentalism, violent conflict of doctrines and opinions, the dangers of an impending nuclear war or chemical weapons. In the words of Thiruvalluvar,

\[
fkॊg ešyit všyh« fldz®\] \\
rhxwh©ik nk%obfhŸ gt®jF,
\]

I will try to bring out the overt and covert meanings of this extraordinary kural at least partially in the following words. It is but a duty of a person, practicing noble qualities of
life and who is a role model for other members of society, **to do good to others. It is not a choice but an obligation.** It is so because that person, being a person of Wisdom and being aware of his obligations to society, has taken upon himself a virtuous way of social living, (just as an ascetic is dedicated to his/her tapas.)

Every one of us, as a global citizen, can prove his/her worth by contributing as little as Rs.50/- or Rs.100/- per month and collectively make a huge fund which can eradicate the major human wants of this miserable Humanity. It is the attitude, the heart and will of the giver which counts. The quantity of what we give, matters little. An insignificant mite contributed by large number of people will make a huge reservoir of funds. Let us, as global citizens, poor and the rich, the downtrodden and the privileged, join together and give this clarion call to this vast, seven billion numbered, Humanity-this call to form this institution. Let us picture before our mind’s eye this huge ball called the globe and the various races of men and women on it and ask ourselves what is the fundamental reason for all human

* Words in the bracket added by the author to include the covert meaning of the couplet.

Yet very few of us can boast of happiness. Many of us will have to concede that we have no peace of mind.

Why this state of affairs? What is the antidote for this suffering? The question seems to be too baffling. We tend to think that there is no direct answer.

But there is a direct answer. We have this extreme suffering among us, only because and simply because we have not trained ourselves to love each other, without expecting anything in return. If the human beings should survive as human beings, as homo sapiens i.e., the wise beings, they should maintain the human level of living and should not degenerate into brutal existence. He/she should not forget to love his/her fellow human being. This is emphasized both by Jesus, and Thiruvalluvar and all wise men/women of the world. Jesus says :- Serve one another in love. The entire law is summed up in a single command “Love your neighbour as yourself” (New Testament Galatians 5/14) For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. (New Testament-l John-4/20)

Thiruvalluvar Says :-

\[
\begin{align*}
\text{mngL} & \text{iiq} \text{tHj} \text{bcg} \text{MUÆ®iF} \\
\text{vngL} & \text{jq} \text{bhl} @ \text{d}.
\end{align*}
\]

(73)

The very purpose of living is to love. We live only in order to love each other. A full rendering of the import of this Kural could be, ‘Is it to enjoy and share love with each other that all living creatures, including human, have taken their forms on this earth? Is there any other purpose in life greater than expressing love to one’s kindred and enjoying affection from them?’
If we forget this important commandment, we become perverts and naturally we get all this suffering. The remedy is to organize ourselves into an association and we should sing joyfully, with all the gladness of heart – ‘We Love Global Citizens’.

There is another vital dimension to this subject. This movement of Love should not only be protected by Porul (wealth) but also by Arul (compassion). ‘Arul’ is more often an antidote for solving problems of serious nature. In many situations, mere Anbu (Love) will not suffice. Arul (compassion), which is a concentrated dose of Anbu, is very much an essential need for facing special situations. Arul means forgiveness, a virtue common to all religions. The tree performs it best—it gives and gives fruits, vegetables, timber, gives shade and enriches earth by supporting all living forms with oxygen. A tree gives shade even to one who fells it down and is therefore a symbol of tolerance. Arul therefore gives and gives; seeks no return; it forgives; it supports; it is divine because it protects all.

Another important and vital aspect of ‘Arul’ is the willingness to suffer for the sake of others. This emotion inspires men and women who want to emerge as true politicians and humanitarians. This emotion inspired V.O.Chidambaram Pillai, Mahatma Gandhi and Mother Teresa to give to the world their best.

May the global citizens transform themselves into those who will spare a bit of their earnings and be prepared to spend their quality time in order to devise simple and effective ways to create a better global environment where virtue can be practiced as easy as breathing without any hindrance. Now the environment is so polluted that virtue can be practiced only with great strain and effort. This condition should be transformed.

The benevolent rich and the worthy citizens of the globe should join together in the spirit of ‘Arul’ and make it a reality that the world solves its major problems in a span of seven years; It should be possible to change the face of the earth by collective action on war footing in a decade. There is no point in making elaborate plans for several decades. If we do not put an end to global problems within a short period of time, the problems the world generates every year will get added up and there will be a huge store of problems and crises, which perhaps can never be solved. We should take to making new vistas – rather than going on beaten tracks; take to materializing new ideas or visions. Do not ever say it is impossible. It seems to be impossible because it has not been tried so far. What we need, above all, is Prathibhe*1 (new ideas, new stand points, new perspectives) and its application to practical life.

In other words, creative ability and skills will help us and not mere logical analysis. It would do a lot of good to us, in this connection to reminisce and apply in almost all areas of life what the celebrated Management Consultant Peter F.Drucker said about the Production technique, ‘Work Study’ – “Work Study is the substitution of brawn by brain, labour by planning and sweat by knowledge”. It may be said that thought should be applied to create better ‘global ideas environment’ in order to create and accommodate smoothly organized and harmoniously prosperous states and peoples.
Happiness is not just the end of human life. It is the very condition of Human Existence. We just cannot afford to live unhappily and produce our best. Once we start this trend of thinking followed by appropriate action, we are very near solving major problems of the world and then we can create a different world, where every great human value is respected, cherished and practiced. More and more positive waves of Human happiness will then spread over the globe.

Then we would be able to take a ‘U’ turn for change from ‘Marul’ (Ignorance) to Gnanam (Enlightenment). The solution lies in this equation.

\[ \text{Marul} + \text{Porul} + \text{Arul} \rightarrow \text{Gnanam} \]

\( \text{Ignorance} \quad \text{(Wealth)} \quad \text{(Compassion)} \quad \text{(Enlightenment)} \)

An wonderful couplet of Thirukkural contains this idea.

\[ \text{bghUb}s\text{D} \quad \text{bghŒ}ah \quad \text{És}f\text{W} \quad \text{v©Âa} \quad \text{nja}n\text{Je} \quad \text{br}W \quad (753) \]

Wealth is Light, Poverty is darkness. Wealth is Light unfailing because, without light, no activity can happen in the world. Wherever ‘porul’ (wealth) is given, hatred vanishes and love dawns. Such is the glory of ‘Porul’.

Let us not always look up to ‘Governments’ or UNO which is only an association of these political states. We appreciate the achievements of these governments and the UNO. But let us make the world perfect faster, by using our miraculous mind power, as global citizens, **on our own responsibility**. Let us, as a responsible institution, give a helping hand to the governments and the UNO, when the assistance on our part is a keen necessity and a sharp need in the interest of Human Society at large. The imminent start of the institution ‘We Love Global Citizens’ is therefore both a crying need and the result of fruitful thinking. It is an innovative idea worth exploration by the global community of citizens.

The principal message of this paper is that, ‘We should love each and every global citizen’, without any discrimination and expectation of return. Let us hug the entire humanity in our mind’s eye in ever-embracing Love. And Love does not see faults. Love makes every one whole and perfect. Let this day mark a new day for us. Let us lay down a new road to Brand New Loving Humanity.

I stop at this stage and leave the rest to your imagination and enthusiasm. If necessary collective action is taken, I am confident that, together, we can definitely build a new enchanting Heaven on this struggling earth.

**INSTITUTION**

‘We love Global Citizens’ is a non-profit institution.

The institution will comply with the laws of the land, in which it operates.

The institution will co-operate with Governments. It will be non-political and its objectives are social.

The institution will take all steps and safeguards to protect its funds and prevent misuses.

**THE PSYCHOLOGICAL BASIS OF THE INSTITUTION**

*Every human being in this world is responsible to every suffering human individual and under a duty to contribute his mite to alleviate the suffering among humanity.*

Every human being should send thoughts of love to his neighbours, to his relatives, his friends and to every member of humanity. He should wish every one may lead his/her life happily – in the material and spiritual sense.

**Note:**

Prathibhe – Explanation.

Prajna (Intuition) which continuously sees and creates new and ever new ideas in prathibhe (Imagination)

The literal meaning of the word. ‘Prathibhe’ is a flash. Pl. see pages 134-135 of ‘Indian Poetics’ by T.N.Sreekantaiyya translated into English by N.Balasubrahmanya published by Sahithya Academy, New Delhi, in 2001.

The foremost objective of the institution will be to make war impossible and extremism unnecessary and thus save mankind from chaos and destruction.

**OBJECTIVES OF THE INSTITUTION**

The first aim of the institution will be to fulfil the fundamental needs of Humanity i.e., Food, Clothing and Shelter; to subsidise the cost of medicines; and to build Yoga Clubs, Gymnasium and Sanatorium.
The second aim of the institution will be to help every global citizen to acquire education at least upto higher secondary level.

The third aim of the institution will be to offer consultancy service for self-employment and for establishing small enterprises/small business.

To make a community of one culture understand the culture of other community.

To make humanity observe virtue (Aram) and enjoy material and spiritual happiness.

To offer counseling services for individual/social problems to ensure peace.

Listeners interested in working out this idea may contact me at mobile 98411 18429, email:sk_kannan7@yahoo.com

S.KAMATCHI KANNAN
Korean, Indian relationship in history: Opportunity for cross-cultural, linguistic and religious studies.
Korean, Indian relationship in history: Opportunity for cross-cultural, linguistic and religious studies.

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0.0 Abstract

Cross cultural movements between India and Korea occurred from pre-Christian era till modern times in periodical waves. Korea claims a long history including a period of trade relationship with Rome through Silk road. The state formation during these period (37 BC - 935 AD) resulted in three kingdoms namely Koguryo, Paech and Silla similar to Chera, Chola, Pandiyas in Tamilnadu, India. Korean legend of this period records Queen Huh from Ayuth, India traveling to Korea to marry a king named Suro. Buddhism spread with vigor from 372 AD in Korea forming a solid foundation for later movements. Cholas, especially, during the reign of Rajendra chola, established trade and even territorial claims in Korea as evidenced by the southern province of Korea named after them (Cholla-do). Cultural similarities in food habits, worshipping, life style between Tamils and Koreans in Cholla-do suggest an ancient link. Later, during the period of king Sae Jong (1418 AD - 1450 AD), a phonetical script was developed (later referred as Hangeul) for the common man, considering Tamil (Dravidian) as a model language. Modern Korean, like English, has a vocabulary of elite with Chinese words and a common man's lingua with Dravidian words. Modern genetic studies using mitochondrial DNA suggest maternal relationship between Indians and Koreans strengthening this observation.

1.0 Preamble

“India and Korea are not such distant countries. They are countries long bound by commerce and intermarriage. And in this instance of marriage between the young royalty of India and Korea, Buddhism was formally introduced to Korea - certainly a matter demonstrating significant transference” states Professor Kim Byeongmo of the department of Anthropology and Archaeology at Hanyang University, in his book entitled “Kim Byeongmo’s Archaeological Travels: Heo Hwangok’s Route, from India to Gaya”. Parthasarathi, the past Ambassador of India in Seoul and author of a novel based on the old legend of an Indian princess marrying a Korean prince, pointed out several similarities between Korea and India such as Buddhism, Hinduism, respect for the elders, etc., Further he observes that the two countries in the past few decades have failed to renew this old friendship. The purpose of this paper is to bring these two economical powers of Asia closer for mutual prosperity.
2.0 Historical links

2.1 Silk Road

Ancient India had considerable trade links with the Middle East, Europe (Greece and Rome) and China. This trade was carried out over land partly along what came to be alluded to as the silk route and partly through maritime trade. By the time of Pliny, the Roman historian, Roman trade with India was thriving, and indeed creating a balance of payments problem for the Roman Empire. In South India, which had a thriving maritime trade, Roman coins even circulated in their original form, albeit slashed at times as a gesture disclaiming intrusions of foreign sovereignty? India maintained close trade and cultural relations with China. India exported coral, pearls, glass vessels and beads to China. In return, India got jade and silk from China. During the course of this trade, Chinese merchants and traders brought thousands of Chinese coins to India which was sometimes used as money. Archaeologists have discovered Chinese coins in many places such as Mahabalipuram and Tanjavur in India. These Chinese coins are made of copper or bronze. They are round and have a prominent square-shaped hole in the centre. These coins were cast in moulds. The coins bear inscriptions in the Chinese script.

The earliest record of the presence of Chinese and Europeans (Yavana) in India was mentioned in Mahabharata chronicles (c. BCE 3139? or 600-700) and in an Indian royal wedding in Ramayana (c. 450 BCE) epic. This flourishing trade was mentioned variously in Sangam and post-sangam (Bakthi) period of Tamil literary history [BCE 40 to CE 600]. William Colenso, a missionary explorer in New Zealand found a bronze bell among the Ma- ori tribes in 1836 with Tamil inscriptions (Mohoyideen Buk’s ship’s bell) indicating Tamil trader’s presence in the far east Asia. The spread of Buddhism in South East and Far East Asia was essentially through the silk route established earlier by traders [13]. Though Korea had its own identity in history during this time, there were times when it existed in truce with mighty Chinese dynasties in the past. Hence, it is assumed that when ancient Indians refer to China, it most probably included Korea as well.

2.2 Korean Legends

2.2.3 Korean Myth of "Dan-Gun" and Indian Parallels

The legend of "Dan-Gun, First King of Korea" is narrated in Samguk Yusa, a Korean text written by a monk, Iryon (1206 AD-1289 AD). In this Old Book (which is sometimes referred to as the Old Testament of Korea) it is written, "In ancient times Hwan-in (Heavenly King, Chesok or Sakrodeveendra) had a young son whose name was Hwan-ung. The boy wished to descend from heaven and live in the human world. His father, after examining three great mountains, chose T’aebak-san as a suitable place for his heavenly son to bring
happiness to human beings. He gave Hwan-ung three heavenly treasures, and commanded him to rule over his people.

With three thousand of his loyal subjects Hwan-ung descended from heaven and appeared under a sandalwood tree on T'aebak Mountain. He named the place Sin-si (city of god) and assumed the title of Hwan-ung Ch’onwang (heavenly king). He led his ministers of wind, rain and clouds in teaching the people more than 360 useful arts, including agriculture and medicine, inculcated moral principles and imposed a code of law.

A person familiar with Indian mythology will easily find parallels here. The heavenly father is referred in this myth as Sakrodevendra. The God with Chakra and the word ‘Deveendra’ applies to the primordial supreme God, often cited by Vedas as Narayanan. According to Srimad Vikhanasotpatti Caritram (ஸ்ரீமத் விகைச ாத் த்தித்ைம்) Narayana created Vikhanasa and gave him the celestial knowledge of governance (Vaikhanasa agamam). The ministers such as Earl Wind, Chancellor Rain and Chancellor Cloud that are referred in the Korean myth are also the elemental powers that governed ancient Tamil landscape (Ainthinai – ஐந்திரண). It is said that when Dan-Gun passed on his throne to the next King he became what is known in Korea as a San-Sin or Mountain God and many religious rites are still performed today to Mountain Gods as it is for Lord Muruga in Tamilnadu.

2.2.4 King Suro and the questionable Ayuta

The legend of the Indian princess is narrated in Samguk Yusa. It is set in the Kaya kingdom in the first century CE. It says that the area, in the south central Korean peninsula, was first ruled by nine elders, but there was no king. But, Kim Suro (Kim means gold) - came to the throne from heaven and he called that land Kaya. When elders encouraged the king to take a bride he refused, saying that heaven had sent him to be king and heaven would take care of his marriage as well.

At that time in India, Huh Hwang-ok was a princess in 'Ayuta'. In Iryon's text, the princess says that she was 16 years old when she reached Kaya, that her family name was Huh and her name, Hwang-ok.

The princess narrates the circumstances leading to her marriage to King Suro thus: "In May this year, my father and mother said, 'We had a dream last night, in which we saw a God who said, I have sent down Suro to be king of Kaya. Suro is a holy man, and is not yet married. So send your daughter to become his queen'."

Huh is said to have arrived in Kaya, along with her brother Po-ok, on a ship with a red sail and red flag, bearing treasure and gifts. When she was presented to the king, she told him of the dream and the king knew immediately that this was heaven's chosen bride for him.

They were married in 49 CE and the queen was greatly loved by all her subjects. She is said to have lived to the grand old age of 156! The couple had 10 sons and two daughters. Two of the
sons were named Huh after their mother's family name and the rest were called Kims, after King Kim Suro.

The Kaya kingdom's influence is still felt in modern-day South Korea. Kimhae Kims and Kimhae Huhs trace their origins to this ancient kingdom and Korea's President Kim Dae Jung and Prime Minister Jong Pil Kim are Kimhae Kims. Therein lies the Indian Queen's importance in Korean eyes - she is revered as the progenitor of two powerful clans which have survived to this day.

The place of origin of Queen Huh needs further research. It is generally believed that Ayut refers to the city called Ayodhya in India. Mr Bimlendra Mohan Mishra, scion of Ayodhya's ruling family says "the Korean connection came as a major surprise to us". It all started in 1997, when a South Korean delegation headed by Prof. B.M. Kim, visited Ayodhya and informed Mr Mishra about the connection. The Ayodhya 'Raja' has since been invited to Korea and ties between the two cities have strengthened, with Rs 200-crore Korean grant on the anvil for Ayodhya.

Also bearing testimony to the Queen's Indian roots is the Pisa Stone Pagoda in the same province. The stones, with exotic engravings and red patterns are believed to have originated from India, brought by Princess Huh in her ship. The pagoda is also called Chimpungtap (Wind Calming Pagoda) because it is reputed to have a mysterious power to calm the stormy sea. Another myth surrounding Huh's voyage is the Ssangeomun. The Ssangeomun refers to a design of two fish looking across at one another. The paintings of the pairs of fish drawn on the three gates standing before King Suro's tomb are such motifs. Not only at King Suro's tomb, but the motif also decorates Mt. Sineo's Eunha temple located in Gimhae city, the stone pagoda's of Hapcheon's Yeongam temple and remains in countless other ancient temples within the Karak kingdom's ancient territories. Korean historians found in Ayodhya paired fishes on the gates of Hindu temples, the gates of academies, government offices, military ranks, law enforcement helmets, and transportation registration centres and hence concluded that the state of Uttarpradesh could be 'the
Unfortunately, Korean historians are not familiar with South Indian history and hence did not consider the possibility that Queen Huh might have come from South India rather than Uttarpradesh. For example, the ancient Pandiyas ruled the South with fish as their ruling symbol (in their flag). Silk Road by sea was dominated by Pandiyas in ancient times than Mishras of North India. A comparison of Ssangeomun with Pandiyan coins unearthed in Tamilnadu will reveal the close similarity. A stone artefact (temple legend engraving) sitting in the British museum (photo by the author) reveals that fish symbol was central to Pandiyas. Interestingly, in other regions of the Korean peninsula, namely those formerly occupied by Goguryeo, Baekje, or Silla, there is almost no such motifs. It is not a coincidence that a modern Korean province called 'Cholla' is situated close to Gimhae. Gimhae (Pandiyas) and Cholla (Cholas) suggest that these southern shores of Korea were visited by Pandiyas and Cholas from Tamilnadu in earlier times.

The name Huh Hwang-ok in ancient Chinese means jade, red. Additionally, Huh (Heo) is an uncommon family name in Korea which in Chinese means permit or advocate. The items of trade in Silk Road were spices, pearls, jade. In fact while explaining the word "விரை மைம் உருட்டும் திரை உலாப் தியு" in Manimegalai Prof. U.V. Swaminatha Iyer inferred it as Sandal wood. Sandal wood played an important role in Korean myths as well. Thus, if a Pandiyan Queen of authority (to permit and advocate) travelled with a name Chempavalam (Red Jade) would have been called in ancient Korean as Huh Hwang-ok. The author while visiting Gyeongju (Kyongju), the ex-capital of Silla dynasty (BCE 57 – CE 935) heard an interesting folklore. A Korean mother explained to the author a belief that Queen Huh requested Korean citizens to refer to their parents as the way her children addressed them. Since that time, Koreans started calling their parents as Amma and Appa. This amazing story could not have existed if Queen Huh had reached the Korean shores from
Ayodhya, a Hindi speaking country for, it is the Tamils who call their parents Amma and Appa! Myths play a vital role in every society in retaining communal memory over ages. A portrait of Huh is depicted at the royal tomb in Gimhae. The peculiar feature of that portrait is that Queen Huh had a long ear lobe like women of Tamil country side. From earliest times long ear lobes have been regarded as a sign of spiritual development and superior status. Among the distinguishing marks of the Buddha, and a sign of his greatness, were his large ear lobes. The ear lobe has been referred in Tamil literature as Makarakuzhai.

The God of Tiruperai in Tamilnadu is referred as the God of ear lobes (மகைகெடுங் குரழக்காதன்). The jewellery that goes with long ear lobes is called 'Pombadam' in Tamil. It is interesting to note that the heroine of Silapathikaram, a classical Tamil drama, namely Kannaki had long ear lobes as well ["ககாடுங்குரழதுறந்துவடிந்து வீழ் காதிஈள்"].

Another point of interest is the stone that Queen Huh brought with her. This could be Ilavattakkal or a weight lift to test the strength of a man. A young girl of Tamil origin would ask her lover to lift it to prove his strength. These stones are still in palaces of Tamilnadu with the name ‘young man’s stone’ (இளவட்டக்கல்).

Assuming that Queen Huh hailed from Ayodhya of Uttar Pradesh, Professor Kim Byeongmo reconstructed her journey through Burma and China. Instead if we consider that she travelled from Tamilnadu, a sea route needs to be reconstructed. Prof. Tstuomu Kambe of University of Tokyo has exactly done that by tracing the sea route of Bodhi Dharma based on Chinese chronicles. Accordingly, a journey from Tamilnadu might have started at Nagapattinam or Mamallapuram, touching Sri Lanka, Nicobar Islands, Java (Bali) and finally reaching Guang-Zhou in China. He observes that this route was in vogue since Han Dynasty (BCE 206). It is likely that Queen Huh followed the same Oceanic Silk Road to reach Korea in CE 49. In fact, Manimegalai, a Tamil Buddhist epic, narrates the Oceanic Silk Road in the same way. Unfortunately, folklores and written documents of a glorious Buddhist Tamil era have been destroyed or forgotten in Tamilnadu. At least now, researchers in Tamilnadu...
should dig up their past for substantial evidences to prove that Queen Huh hailed from Tamilnadu instead of Uttar Pradesh. When BBC contacted a senior official in Ayodhya regarding Queen Huh, they were told that no information was available about it in Indian history. Some researchers believe that Ayut referred in Ilyon’s ‘Samguk Yusa’ refers to Ayutthaya Kingdom in Thailand. But this kingdom came into existence much later than Queen Huh’s time, i.e. during CE 1351 to 1767. On the other hand, it is possible to trace names similar to Ayut in Tamilnadu and elsewhere. Kim Jung Nam argues that the name Ayodhya existed in at least 4 places other than in Uttar Pradesh, including one in Bangladesh and Sri Lanka. Ayothipattinam and Ayothikuppam are common names for villages in Tamilnadu. A proper search on names of villages and towns in Tamilnadu may bring new surprises!

3.0 Buddhism

Mahayana Buddhism was introduced to the Korean peninsula from China in the fourth century C.E. At that time the Korean peninsula was divided into three separate kingdoms: Koguryo, Paekje and Silla. Mahayana Buddhism arrived first in the northern kingdom of Koguryo and gradually spread to Paekje, in the southwest, finally reaching south-eastern Silla in the 5th century A.D. Thus, Fu chien, ruler of Chin dynasty of China sent in the year CE 372 a monk called Maranatha(n) with an image of Buddha and scriptures in Tamil and Pali to the Kingdom of Sosurim of Korea. Maranathan(n) and another monk popularly known as Sundo in Korean (Sundhar?) came from Pandiya kingdom. As in many countries that adopted Buddhism, the religion was first practiced and supported by elites, the royal courts and the aristocracy, but gradually it was adopted by all levels of society. By the late sixth century, Korean monks were travelling along the trade routes to China and even to India to receive training. They returned home bearing texts and images that played a decisive role in the formation of Korean culture and art. Towards the end of the Unified Silla Period, the Ch’an School (Son of Korean, Zen in Japanese) was introduced from China and this added a new dimension to Korean Buddhism. Meditation and direct experience were emphasized over concentration on studying the texts. Nine different schools emerged and they were known as the Nine Mountains of Son. Bodhi-Dharma, the founder of Son (Zen) was a Tamil Buddhist monk who came to China from Tamilnadu in the first quarter of the sixth century (CE 520). He brought Mahayana Buddhism to China. Chinese historical literature describes him as the third prince of a kingdom of south India at “Kang-zhi” in Chinese which in all probability means Kanchi of Pallava Kingdom. Bodhi-Dharma is well-known in connection with a story expressed by the phrase “Wall Contemplation Nine”. His path of meditation in Japanese is known as Zen, which is derived from Chinese (Mandarin) chán that comes from Pali jhna and Sanskrit dhynam and he is considered as the first Zu (first patriarch) of Chinese Zen Buddhism. In later periods (CE 704-760) Bodhinesan of Tamil origin preached Buddhism in Japan and during that times several scriptures from South India was translated.
4.0 Hangeul and the Tamil Long Maths (தமிழ் கெடுங்கணக்கு)

Chinese writing has been known in Korea for over 2,000 years. It was used widely during the Chinese occupation of northern Korea from BCE 108 to CE 313. The Korean alphabet was invented in CE 1444 and promulgated it in CE 1446 during the reign of King Sejong (r.1418-1450), the fourth king of the Joseon Dynasty. The alphabet was originally called Hunmin jeongeum, or "The correct sounds for the instruction of the people", but has also been known as Eonmeun (vulgar script, like இடதுதமிழ்) and Gukmeun (national writing). The modern name for the alphabet, Hangeul, was coined by a Korean linguist called Ju Sigueng (1876-1914). Anybody familiar with Indian alphabetical system, especially Tamil long maths (தமிழ் கெடுங்கணக்கு) will not fail to notice that Hangeul is similar to Tamil in making a combination of vowel and consonant to derive a letter. Examples are given in the following table:

For example, Korean “a” could easily be derived from Tamil “a”; Korean “ma”, “pa”, “ka” and “la” in a similar way. Is it just a coincidence that these letters look alike? In fact, Raju Poundurai argues that both systems owe their origin to the ancient Brahmi script. The Korean “new” phonetical system is modelled exactly after Tamil in combining vowel and consonant! Like in old Tamil writing, agglutinated letters (கூட்டுஎழுத்து) are possible in Korean as well. One could argue that King Sejong might have derived this system from the then popular ‘Siddha’ or Sanskrit writing systems? This can be disproved easily from the similarity in linguistic anomalies found in Hangul and Tamil. For example, there is no clear demarcation in writing ‘cha’ and ‘ja’ – these sounds were represented by the same alphabet. This is true for ‘ga’ and ‘ka’ and ‘pa’ and ‘bha’ (many examples can be given but one is suffice. Koreans write Pusan or Busan alternatively as they can’t exactly differentiate between ‘pa’ and ‘ba’ using their phonetical system, as in Tamil). Coffee can’t be written in Tamil and Hangul, instead only ‘kappi - காப்’ is possible as there is no letter ‘f’ in these languages. If Sweta needs to be written in Tamil and Hangul, it has to be written as ‘suveththa – சுசவத்தா’. If King Sejong developed Hangul based on Siddha or Sanskrit he could have borrowed easily the necessary alphabets which are available in those languages. It is plausible that Buddhist monks from Tamilnadu or Korean monks familiar with Tamil were consulted during the development of Hangeul. There is an unspoken belief that Hangeul was developed essentially to accommodate proper rendering of Buddhist scripts that were written ancient Tamil.

The Hangeul alphabetical system has even used the concept of zero developed by ancient Indians in an ingenious way. When 0 is added before a vowel, it has no sound, except that it’s being used as a ‘spacer’ or ‘white space’. However, when 0 is added after a vowel, then it gains a sound (‘ang’), in a way similar to its mathematical usage (0 has no value before a number but gains value after a number). Considering the close cultural ties between India and Korea, it is just anybody’s guess that Tamil scholars (Buddhist monks?) being
consulted in developing a phoenitical lettering system for Korean language. History tells that King Sejong gave a phonetical lettering system to Korean language under secrecy. One would guess that the introduction of Hangul might be taken as a challenge to the existing Royal Chinese rendering. Hence, King Sejong called his system as Eonmeun or vulgar script to appease the Chinese authorities or royalties. Probably he knew that Hangul was still in development and needed improvements. For example, unlike Tamil Hangul has no kuril or nedil (அ, ஆ, இ, ஈ) to denote ascending and descending sounds. Hangul does not differentiate sounds of ‘r’ and ‘l’. The same alphabet is used to represent two sounds.

Similarity between Tamil and Korean had been mentioned in history by Christian missionaries such as H.B.Hulbert in early twentieth century. There is another view as proposed by Stephen A.Tyler of Tulane University in his abstract “Dravidian and Uralian: The lexical evidence” that both Korean and Tamil may belong to a super family consisting of Dravidian, Uralian and Altaic. To quote him: “In conjunction with the present materials and with Collinder’s materials for the relation between Uralic and Altaic can probably be taken as further evidence for a 'super family' consisting of Dravidian, Uralian and Altaic. As an item of historical interest, Uralic and Altaic are precisely the language groups Caldwell called 'Scythian'. In view of the probable inclusion of Korean in the Altaic family, it is also interesting to note that Hulbert attempted to demonstrate a relationship between Dravidian and Korean”.

5.0 Cultural similarities

Tamil culture esteems woman’s chastity very high. An epic called “Silapathikaram” was written in order to praise the value of virginity and chastity. The concept of “kaRpu” is an essential part of Agam (interior landscape) in Tamil poetry. It is interesting to note that the same value system existed in Korea until recently. The Korean equivalent for Tamil “Karppukarasi – கற்புக்கை” will be “Yulnu”. It is not uncommon in Korea to erect a temple or monument for such chaste woman (Yulnu Mun). Marriage in Korea, as in Tamilnadu is considered as a relationship between families rather than individuals as is so in the western system. Respect for elders or an audience (paNivu – பணிவு; adakkam - அடக்கம்) is valued high in Korea as in Tamilnadu. It is not uncommon in Korea to witness a younger passenger offering his seat to an elder. The elder son has the responsibility for the family in Korea after the father as in Tamilnadu. Ancestral worship is still a primary function in Korean families. Thiruvalluvar, a well known saint poet of Tamilnadu places ancestral worship next to divine worship in his “payiram” or invocation. The staple diet is rice for Koreans and Tamils. Hence several food items are similar in both cultures such as rice cakes, rice puff, lentil cakes etc. (ககாழுக்கட்ரட், காாிஉருண்னட், அரட், இட்லி). These habits could have arisen in these distant lands through constant interaction and cultural exchange.
6.0 Conclusion

We believe in 21\textsuperscript{st} century that borders have no meaning as the whole world has shrunk to a global village. Cross cultural understanding and bilateral relationship are pivotal in political and economical development among nations. A recent political slogan in India is “Look east” to capitalize the growth potential in Asia. It is only appropriate under these circumstances that India and Korea look back to their history and fill the void of negligence or apathy. No need to emphasize that both nations will reap the harvest from such initiatives. In order to achieve this Universities and Research Institutes in Tamilnadu should focus more on topics dealt in this article. Substantial research is due.
Challenges Faced and Potential Scope for Enhancement of Internet usage Skills in Tamil among College and High School Students in a Rural area in Tamilnadu - S.Kathirvel, Dr.Semmal Syed Meerasa
OBJECTIVES:

1. To Identify the Challenges Faced and Potential Scope for Enhancement of Internet usage Skills in Tamil among College and High School Students in a Rural area in Tamilnadu

INTRODUCTION:

The social and work networks are important in the uptake of the Internet among the greater population. Life in the modern world is overwhelmed by the enormous ability of computers to gather and distribute vast bits of information in lightning speed; this has also increased the concern of privacy and anonymity on a large scale. Moving in the direction of increasing the safety for privacy and reducing the security risk are to be accomplished as priorities, thus allowing alleviation of the major obstacles in internet usage pattern among the underprivileged masses is an essential task. The complexity of navigating the network taxes both working memory and spatial ability and is a significant barrier; this necessitates the web sites to be designed more simply and uniformly.

MATERIAL AND METHODS:

Cross-sectional study was conducted among College students and High School Students living in a rural city in Tamilnadu (Manappaarai, Trichy District). A pretested questionnaire was used for collecting information on the on ground challenges encountered by the students and the means by which they overcome it and the potential scope by which the scenario can be developed were elucidated through the study. The collected data were entered in Microsoft Excel and appropriate statistical tests were applied for analysis.

RESULTS and DISCUSSION:

We were able to observe that only 39 % of the subjects were well equipped with Internet usage skills, this necessitates more impetus to engage the subjects towards internet. 22 % of the subjects express that the Internet is user friendly and is effective in providing useful information about the Tamil Diaspora; this number must be increased for effective future coordination. Regarding the awareness of Internet address of authentic Tamil related websites, 34 % of the subjects express that they are well aware of it; this is a very small value and must be expanded.

The third part of the questionnaire was used to assess the perceived barriers in internet usage. As a response to the query regarding expertise in handling the Internet, 39
% of the subjects expressed that they are well expertise with Internet usage whereas, 55 % of the subjects expressed that they are not expertise in handling the Internet. As a response to the query regarding the user friendliness of the Internet and its effectiveness in providing useful information about the Tamil Diaspora, 22 % of the subjects express that they are user friendly and effective whereas, 49 % of the subjects express that it is not user friendly and effective. We were able to observe that the subjects express greater difficulty to locate the relevant websites related to Tamil research (31%). As a response to the query regarding the awareness of Internet address of authentic Tamil related websites, 34 % of the subjects from rural areas express that they are well aware; whereas 49 % of the subjects accepted their overwhelming levels of difficulty in this domain. As a response to the query regarding the pattern of browsing the internet, 13 % of the subjects accept that they remain always online; whereas only 07 % of the subjects inform that they browse the Internet for more than 3 hours every day. 12% of the subjects opine that they browse the Internet only half an hour every day. 33 % of the subjects express that they only occasionally browse the Internet. Interestingly, 18% of the subjects declare that they have never browsed the Internet. Google and Facebook turn out to be the most frequented sites by the study subjects. Whereas the site that was most frequently visited in particular reference to Tamil research was Tamil Wikipedia.

Based on the response to the query regarding the behavior of browsing the web to read Tamil E books, it was learned that it is very minimal 14% only. Moreover, 18 % of the subjects feel that the subject materials used in the classroom were also readily available over the internet as well. 39% of the subjects feel that the currently available E - books in regional languages on the Internet were unreliable resources to procure authentic information for research purposes. 41% of the subjects expressed their willingness to reconfirm the facts furnished in the E – books, with the information in the printed books. Similar to our findings, Trocchia P et al (2000) also found that social support influences the efficacy and perception of usefulness of technology.

As a response to the query regarding the routes frequented to arrive at the E books, Google search engine stands first, next comes the sources as E mail attachments from known fellow researchers, references linked in wikipedia pages and the various E books stores follow the thin segments of resource providers; there is a conspicuous absence of awareness about Google Scholar and Google Books among the population. Regarding the comparison between the behaviors of spending time in the college central library among the digital section and the printed book section, 30% subjects prefer the digital section while 48% of the subjects prefer to spend more time in the printed books sections. In line with this specific finding, we were able to observe that when questioned about experiencing pleasantness to read Tamil books in paper format and as E book format, more subjects vote for printed books (28%) than the E books (13%); this is probably due to the fact that E books invade the viewer ship platform only after the initial exposure; this finding can be explained based on a similar observation by Cody JM et al (1999) that training reduces anxiety and increases efficacy in using technology.
From the questionnaire to assess the perceived barriers in Internet usage, it was observed that, unreliable technical availability (low bandwidth and low signal) were cited as the main reason for avoidance of internet use by a staggering value of 83% subjects declare it to be the prime reason for distancing them from the technical revolution unraveling in the modern world. Unreliable technical availability (Electrical Failure) was cited as the reason for avoiding Internet use by 66 % of the subjects; this reflects the general impact of interrupted availability of electricity in a growing economy as that of India. In our study we were able to observe that more percentage of subjects (68%) have access to the internet in a place other than their home (ie from an internet center). Similar to our finding Morrell RW et al (2000) were also able to observe that the major reasons for humans to be not using the Internet is the lack of knowledge about the web, as well as computer ownership and access. Health problems were cited as a reason for perceived difficulty of computer use among 16% of the subjects. From the questionnaire to assess the perceived risk element in internet usage, fear of credit card stealing, fear of sharing the personal information, fear of internet addiction are more among the subjects. Concern about the E mail password security is less among the subjects (19%) reflecting the trend for reduced awareness regarding the concept of internet security among the subjects.

Remaining anonymous in the internet requires a high level of expertise and being exposed of one’s identity is a normal sequence of events, this factor actually belittles the affinity for internet among many subjects; Privacy is not the only cause of concern as a source of subjective fear in the internet world. In our study we were able to observe that both demographic and usage behavior traits would be influencing their own effects in terms of perceived risk in internet usage, similarly, less number of subjects opine that changes in the software happen at a faster pace. 15% of subjects feel that internet usage is habit forming reflecting the fact that more level of usage leads to more habit forming scenarios and reduced anxiety. More subjects (38%) feel that internet leads to lack of physical contact; 31% perceive that the current level of laws regarding protection of Internet users, are insufficient in their armament. 31% of subjects believe that most of the E mails are accessed by persons other than their owners. More subjects (43%) feel that stalking and impersonation are common in internet raising the security and private concern as barriers for online shopping related activities. This can further be explained by the finding by Bandura et al (1998) that the level of Internet efficacy in actuality reflects an individual’s beliefs about his or her ability to competently use the Internet. Lack of efficacy would lead to generation of anxiety in using the system, thus computer anxiety predicts the level of Internet participation.

**CONCLUSION:**

The results from the above study allow us to compare and decipher a broad and clear picture of the prevailing trend in the rural areas of Tamilnadu thereby easing the road map to focus on designing and implementing learning modules for computer and Internet training. Conduction of regular well organized computer and internet training programs will positively increase the internet usage skills and would positively increase the
individual’s knowledge about computer technology and will be beneficial in reducing the potential barriers and increasing the perception of ease of use of technology in the direction towards Tamil among the rural student community.
New Millennium Strategies for Quality, Safety and Good Manufacturing Practices (GMP) for Traditional medicines.

- Dr.T.Shrivijaya Kirubha
New Millennium Strategies for Quality, Safety and Good Manufacturing Practices (GMP) for Traditional medicines.

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Introduction

Herbal drugs have been used since ancient times as medicines for the treatment of a range of diseases. In spite of the great advances observed in modern medicine in recent decades, plants still make an important contribution to health care. It is estimated that about 25% of all modern medicines are directly or indirectly derived from higher plants. In some particular cases, such as antitumoral and antimicrobial drugs, about 60% of the medicines currently available on the market and most of those in the late stages of clinical trials are derived from natural products, mainly from higher plants. According to the World Health Organization (WHO), about 65-80% of the world’s population which lives in developing countries depends essentially on plants for primary health care. This review highlights the current advances in knowledge about the safety, efficacy, quality assurance, marketing and regulatory aspects of botanical medicines.

Several important factors have contributed to the growth of this worldwide phytotherapeutic market, among which the following may be mentioned:

- preference of consumers for natural therapies;
- concern regarding undesirable side effects of modern medicines and the belief that herbal drugs are free from side effects, since millions of people all over the world have been using herbal medicines for thousands of years;
- great interest in alternative medicines; preference of populations for preventive medicine due to increasing population age; the belief that herbal medicines might be of effective benefit in the treatment of certain diseases where conventional therapies and medicines have proven to be inadequate; tendency towards self-medication; improvement in quality, proof of efficacy and safety of herbal medicines; high cost of synthetic medicines.

Standardization of botanical herbs and quality of botanical preparations

Plants contain several hundred constituents and some of them are present at very low concentrations. In spite of the modern chemical analytical procedures available, only rarely do phytochemical investigations succeed in isolating and characterizing all secondary metabolites present in the plant extract. Apart from this, plant constituents vary
considerably depending on several factors that impair the quality control of phytotherapeutic agents.

Quality control and standardization of herbal medicines involve several steps. However, the source and quality of raw materials play a pivotal role in guaranteeing the quality and stability of herbal preparations. Other factors such as the use of fresh plants, temperature, light exposure, water availability, nutrients, period and time of collection, method of collecting, drying, packing, storage and transportation of raw material, age and part of the plant collected, etc., can greatly affect the quality and consequently the therapeutic value of herbal medicines. Some plant constituents are heat labile and the plants containing them need to be dried at low temperatures. Also, other active principles are destroyed by enzymatic processes that continue for long periods of time after plant collection. This explains why frequently the composition of herbal based drugs is quite variable. Thus, *proper standardization and quality control of raw material and the herbal preparations themselves should be permanently carried out.*

In the cases where the active principles are unknown, marker substance(s) should be established for analytical purposes. However, in most cases these markers have never been tested to see whether they really account for the therapeutic action reported for the herbal drugs. As pointed out before, apart from these variable factors, others such as the method of extraction and contamination with microorganisms, heavy metals, pesticides, etc., can also interfere with the quality, safety and efficacy of herbal drugs.

The recent advances which occurred in the processes of purification, isolation and structure elucidation of naturally occurring substances have made it possible to establish appropriate strategies for the analysis of quality and the process of standardization of herbal preparations in order to maintain as much as possible the homogeneity of the plant extract.

Among others,

- Thin-Layer Chromatography
- Gas Chromatography
- High-Performance Liquid Chromatography
- Mass Spectrometry
- Infrared-Spectrometry
- Ultraviolet/Visible Spectrometry, etc.,

used alone or in combination, can be successfully used for standardization and to control the quality of both the raw material and the finished herbal drugs.

**Regulatory aspects and approval of herbal drugs**
The WHO has published guidelines in order to define basic criteria for evaluating the quality, safety, and efficacy of herbal medicines aimed at assisting national regulatory authorities, scientific organizations and manufacturers in this particular area. Furthermore, the WHO has prepared pharmacopeia monographs on herbal medicines and the basis of guidelines for the assessment of herbal drugs.

Conclusions and Future Directions

The growth of the botanical market has attracted much interest on the part of the pharmaceutical companies, which has in turn stimulated the appearance of pre-clinical pharmacological studies and of well-controlled and randomized clinical trials to prove their safety and efficacy. The herbal drug market will certainly continue growing at elevated rates in the first years of the next millennium, but special attention needs to be paid to the following aspects:

Emphasis on well-controlled and randomized clinical trials to prove the safety and efficacy of herbal medicines.

An improvement in the processes of regulation and a global harmonization will be desirable and certainly necessary

Emphasis has been placed on domestication, production and biotechnological studies and genetic improvement of medicinal plants.

Finally, a more detailed legislation about the intellectual property of herbal drugs is urgently needed.
Reflections on the Renaissance in Tamil Literature of the 20th Century - Dr. S. Kuppusamy
Tamil is a classical language whose origin is said to date back to more than five thousand years ago. It evolved through the ages and had been enriched with ever growing cultural traditions. Its value and significance are no less than that of Sanskrit, Greek and Latin languages. Its literary output had been great right from ancient times. Early classical writings in Tamil were mostly non-religious. Unlike Sanskrit traditions they were dealing with secular and social aspects. Sangam ethical works like *Tirukkural* and *Naladiyar* advocate ethos and noble principles which are to be universally adhered to. The literary works of ancient times also reprimanded and seriously criticised the high-handedness and audacity of the kings and landed gentry. The Chieftain of the Tamil Country was once derided as Nannan - the woman killer, for his atrocities on women. (Pen kolai purindha Nannan)\(^60\)

However, the post-Sangam literature was predominantly religious in character. They were termed as Bhakthi literature (Devotional literature). The problems and trials and tribulations of common men were sidelined. Glorification and adoration of chosen deities and many a time of rulers, chieftains and philanthropists camouflaged the real issues. Yet, the imposed alien social values, though received royal patronage were subjected to severe criticism in the Siddha Literature which never received sympathy or support from the ruling or propertied classes.\(^61\)

There was a significant trend of revivalism in the sphere of Tamil literary works from the middle of the nineteenth century which continued in the twentieth century also. Many ethical and grammar works of the ancient and medieval period were collected from the remote insignificant repositories of Tamil literature and were published and circulated for the interested people to know about the past cultural traditions of the Tamils of the
classical age. Tolkappiyam, Tirukkural, Naladiyar and works like these belong to this category.

Following this track, there came many works on Saivaite, Vaishanvite and Siddha literature. There was also a great development of interest as well as desire among people to read religions work concerning the above groups. Periapuranam, Thiruvilaiyadal Puranam, Nalayira Divya Prabhandam, Andal’s Thiruppavai and such works evoked devotion among Tamil readers. Concepts like mono-theism, protest on idol worship and unwanted social and religious rituals and practices and criticism on caste distinctions formed the themes of literary works of the nineteenth century. Abhorrence of violence and avoidance of meat eating also became the integral theme of the literary works.\textsuperscript{62}

It was during the colonial period that new dimensions were witnessed in literary activities. In the nineteenth century, novels and journalistic attempts were made in the political interests of the traditionally privileged communities. This trend continued in the twentieth century with more vigour. Also, problems concerning society and cultural aspects were also taken as points which were deftly handled in numerous literary works.

There were also trends gradually emerging, questioning the traditional values and systems. Works of Athipakkam Venkatachala Naikker, \textit{Oru Paisa Tamilan}, the sixth \textit{Tirumurai} of Vallalar Ramalinga Adigal, \textit{Akila Tirattu} of Vaikuntha Swamigal were the examples in this regard. Ramalinga Adigal in his devotional works used simple Tamil language which could be understood by any Tamil reader.\textsuperscript{63}

These developments were mainly due to the spread of western education very particularly due to the spread of English education in India. The Islamic cultural traditions also made an impact on the Tamil literary development as they had made on the Indian society during the medieval period whose manifestation was witnessed in the Bhakthi cult movement.

However, a remarkable trend in the sphere of literary works was witnessed in the twentieth century. New trends were witnessed in the writing of poems and prose literature. National poet Mahakavi Subramaniya Bharathiyan, Desika Vinayagam Pillai, Namakkal Kavignar Ramalinga Pillai, Revolutionary poet Bharathidasan and many more luminaries brought about literary works and poems on nationalism and patriotism, women liberation and class emancipation. They had an emotional appeal on people and kindled their national and patriotic spirit. They also preached a new social order. Their literary works were also in simple and understandable language unlike some of the literary classics of the Sangam age. They dwell upon the social themes and aspects and they condemned the social evils like untouchability, slavery, bonded labour, illiteracy and superstitions.
Their poetic expressions had inspired numerous readers and they continue to inspire people even to this day.

But the revolutionary trend was very much witnessed in the Tamil works of Periyar E.V.Ramasami. His journals *Kudiarasu* and *Viduthalai* carried his articles which created sensation all over the country. His critical commentaries on *Ramayana*, *Kandapurana* and on other traditional puranic works reflected a trend towards social awakening.

Another group of writers in Tamil classical language who captivated the Tamil readers were Thiru.V. Kalyanasundara Muthaliyar, R.P.Sethupillai, Maraimalai Adigal, Mononmaniam Sundaram Pillai, K.V.Jagannathan and U.V.Swaminatha Iyer. These great writers brought out the vitality and greatness of the Tamil language and literature in their works. Their works namely Thiru.V. Ka’s biographical works, R.P. Sethupillai *Urum Perum*, U.V. Swaminathan’s *Yen Sarithai*, Sundaram Pillai’s *Manonmaniam*, a poetic drama and K.V.Jagannathan’s classical stories were the works which inspire the readers even today.

Another trend from the middle of the twentieth century was the development of short stories and long serial novels. These works were on historical incidents, dynastic developments and contemporary political developments and social changes. The works of Kalki S.Krishnamurthi, Chandilyan, Akilan, Na. Parthasarathy, Jegasirpiyan and Rajam Krishnan inspired greatly the Tamil readers. Kalki’s works namely Ponniyin Selvan, Parthiban Kanavu, Sivagamiyin Sabhaatham, Alai Osai, and Amara Thara, Chandilyan’s works such as Jeeva Bhoomi, Kanni Madam, Mannan Magal, Yavana Rani and many more, Akilan’s works Vengaiyin Maindhan and Pavai Villaku, and the stories of Na. Parthasarathy and others portray the social scene of the Tamil country and evoked a sense of emotion towards Tamil traditions, culture and contemporary conditions and values.

Similar expressions can be found in the classic works of Pudamai Pithan and Jayakanthan. They mirror the position of the men and matters of the Tamil country and focus light on the conditions of the marginalised and minorities and women folk which not only evoke sympathy but also instil a sense of social responsibility in the minds of the readers. While intellectuals like Periyar E.V.Ramasami, Thiru.Vi.Ka, Singaravelar, V.O.Chidambaranar graphically portray the conditions of the country and people in their actual position to make people aware of the realities, many classical writers of the Tamil literary works created sensation in the minds of the Tamil readers. While kings and queens, commanders, heroes, patrons and intellectuals and their glorious lives were portrayed in Tamil classical literary works of early times, the writers and authors of the Tamil country in the twentieth
century projected the downtrodden, less fortunate and marginalised in the main stage and focused light on their pathetic lives and on the deplorable conditions of the society.

Further, Rajaji’s Dikkatra Parvathi refers to the evils of addiction and alcoholism which cause havoc among the poor and depressed classes. Similarly the works of Rettaimalai Srinivasan and M.C. Raja and other works like Dalit Murasu and Dravidan exemplified the deplorable conditions of the suffering people at the lower rung of the social strata.

Another novel trend from the middle of the twentieth century was the development of Pudukkavithai (Japanese Hikkhu) which is a short poem with a few lines in the simple Tamil language presented in beautiful style. Poet Abdul Rahman, Kaviperarasu Vairamuthu, Amutha Bharathi, Kavignar Arivumathi, Tamizhanban, Leelavathy and many more were the exponents of this style of literature. They not only captivate the readers but also enchant them greatly.67

In the later part of the twentieth century and in the beginning of the twenty first century, certain Tamil works were written for enlightening the people about the conditions of the labouring class and the depressed classes. They give a graphic picture about their deplorable life, their day to day sufferings and their terrible experiences with the dominating communities and the atrocious systems of the society. V.Jeevakumar, K.A.Gunasekaran, Niruban, A.Vallinayagam, O.P.Dhuraiarasan, P.Velsamy, Mythili Sivaraman, Arunan, R. Natarajan, S.G.Ramesh Babu and many more vibrant writers belong to this category. Their works criticise the existing social systems and lash out the superstitions, unwanted practices and irrelevant customs followed by the people of the contemporary society. These works are aggressive in their approach and suggestive in their presentations.68

Thus, Tamil works in the 20th century graphically reflected the pathetic conditions of the poor, depressed and downtrodden people of the Tamil Society thereby infusing a sense of social responsibility in the minds of the readers and inducing them to work for the upliftment of the deserving and needy people. No more they were eulogising the societal aspects which were the trends of the earlier period. They pointed out the picture of vanity of the aristocratic life and they projected the actual picture of the downtrodden of the contemporary times. This trend undoubtedly reminds us about the society and writers of the French Revolutionary era.

References:

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Ibid, pp.252-259.


Ibid, pp.78-81.


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Keywords: Tamil schools, Anglo-Tamil schools, Tamil secondary school, Tamil textbooks

Introduction

This research attempts to study the beginning and development of Tamil schools in Singapore during British rule (1819 – 1941), Japanese occupation (1942 – 1945), post-war British rule (1946 – 1959) and the period after the People’s Action Party (PAP) formed the local government in 1959 and Singapore’s two-year (1963 – 1965) membership in the Federation of Malaysia. It examines primary and secondary documents and reports to analyse the formulation and implementation of educational policy and practices affecting Tamil schools and its demise in the mid 1980s.

The founding of Singapore

Singapore is an island lying south of the Malay Peninsula (Wong 1960, 25). When Raffles first landed in Singapore in January 1819 he was accompanied by an entourage of some 120 sepoys (Indian Muslim soldiers) (Tunku Shahriman 2004, 100) and lascars, Indian assistants and domestic servants, as well as a Hindu trader in Penang, Narayan Pillay (Sandhu 1993, 774).

As the settlement took shape, a small Indian colony, comprising Indian troops, camp followers, traders who set up shops to supply soldiers and their followers and a small handful of merchants moved from Penang to take advantage of the free port status of Singapore (Tan & Major 1995, 6). In addition to the sepoys and ‘bazaar’ contingent, a second wave of Hindustanis arrived in Singapore as a consequence of the British policy of using Singapore as a penal colony for Indian convict labour from 1825 to 1873 (Siddique & Shotam 1990, 9). Each year, about 10 per cent of the Indian convicts were set free on the island at the end of their term. While some return to India, others remain in Singapore. Some of these Indian migrants stayed and married, either their fellow ex-prisoners, other Indians or Malays, and thereby contributed to the increase in both the local Indian and Jawi Pekan population. Jawi Pekans are off springs of Malay mother and Indian, especially Tamil and Bengali fathers (Sandhu 1969, 194-195). The Indian convicts were employed as agricultural labourers, snake and tiger killers, fireman, nurses, drain and road makers, bridge builders, signalmen, master builders, mason and printers (Sandhu 1993, 774-775).

Large scale voluntary immigration of Indians to Singapore began only in the second half of the nineteenth century. From the 1830s Indian labourers, mainly Tamils from South India, were brought in as workers in the general municipal and other much
needed developmental works. These immigrants were mostly of low caste agricultural and menial workers who came as indentured labourers, entering into contracts to pay for their passages into Singapore (Lee 1991, 155). The choice of the South Indian labour was governed by the Indian Government permitting the recruitment of labour for Malaya and Singapore from only the Madras Presidency (Arasaratnam 1979, 15). This state is the heartland of the Tamils (Santhiram 1999, 32). South Indians from the then Madras Presidency consisted of the socially and economically oppressed groups denied of Brahmin dominance in Indian society (Mani 1993, 795). Southern Indians include Tamils, Telegus, Malayans (Nathan 1922, 86) and Chettiar (Evers & Pavadarayan 1993, 847). Another group which arrived in Singapore from India over the decades after 1890s comprised middle class elements such as clerical workers, merchants and professionals such as doctors, lawyers and teachers (Arasaratnam 1979, 33-39).

Although almost all the major ethno-linguistic groups of the Indian sub-continent are represented in Singapore, the most prominent are the South Indians. Among the South Indians, the Tamil group has been the largest in Singapore. Throughout the nineteenth century Tamils consisted of more than 80 per cent of all Indians in Singapore. From the pre war period between 1901 and 1931, about 76 per cent of all Indians were Tamils. The percentage dropped to about 63 per cent during the post war period from 1947 to 1980 as indicated in Table 1. There are several possible reasons for the significant drop of the Tamil population as shown from the population census of 1947. The word depression in the 1930s would have sent the Tamils back to India. Prior to the Japanese invasion of Singapore in 1942 it was likely that many Tamils returned to India. The attainment of independence by India signalled another exodus of Tamils from Singapore.

Table 1: Major Indian Ethnic Groups in Singapore, 1871 – 1980

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<thead>
<tr>
<th>Year</th>
<th>Indians in Singapore</th>
<th>Tamils in Singapore</th>
<th>Percentage of Tamils Among Indians (%)</th>
<th>Percentage of Indians in Singapore</th>
<th>Total Population of Singapore</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871</td>
<td>11,508</td>
<td>9,297</td>
<td>80.7</td>
<td>11.8</td>
<td>97,111</td>
</tr>
<tr>
<td>1881</td>
<td>12,025</td>
<td>10,475</td>
<td>87.1</td>
<td>8.6</td>
<td>139,208</td>
</tr>
<tr>
<td>1891</td>
<td>16,035</td>
<td>12,503</td>
<td>77.9</td>
<td>8.7</td>
<td>184,554</td>
</tr>
<tr>
<td>1901</td>
<td>17,823</td>
<td>13,791</td>
<td>77.3</td>
<td>7.7</td>
<td>228,555</td>
</tr>
<tr>
<td>1921</td>
<td>32,314</td>
<td>25,823</td>
<td>79.5</td>
<td>7.7</td>
<td>418,358</td>
</tr>
<tr>
<td>1931</td>
<td>51,811</td>
<td>37,227</td>
<td>71.8</td>
<td>9.1</td>
<td>557,745</td>
</tr>
<tr>
<td>1947</td>
<td>68,967</td>
<td>42,240</td>
<td>61.2</td>
<td>7.3</td>
<td>938,144</td>
</tr>
<tr>
<td>1957</td>
<td>124,084</td>
<td>78,228</td>
<td>63.0</td>
<td>8.5</td>
<td>1,445,929</td>
</tr>
</tbody>
</table>
Note: In 1957 census the classification for Indians was changed to Indians and Pakistanis (Chua 1964, 44). In the 1970 census Tamils were classified as Indian Tamil (Arumainathan 1973, 34).

Sources: MacNair, Walker & Knight 1871, 10; Dunlop 1881, 4; Merewether 1892, 43; Innes 1901, 29; Nathan 1922, 190 & 209; Vlieland 1932, 192-193; Del Tufo 1949, 292 & 299; Chua 1964, 71; Arumainathan 1973, 1 & 34; Khoo 1981, 62.

Singapore and the Straits Settlements, 1826 - 1867

When the East India Company took over Penang in 1786, it became the Fourth Presidency of India (Mills 1925, 47-48). The other three Presidencies were Bombay, Madras and Bengal (Lawson 1993, 65-70). In June 1823, Raffles left Singapore for the last time and made a dependency of the Supreme Government of Calcutta. On 24 June 1824, Singapore and Malacca were effectively transferred to the East India Company (EIC) by the British Parliament and both territories became subordinate to Fort William (Tan 1999, p. 30). Two years later, Malacca and Singapore were transferred from the Bengal Presidency to the Penang Presidency (Mills 1925, 30). Therefore the Straits Settlements were formed in 1826 by the amalgamation of the three Settlements of Singapore, Penang (including Province Wellesley) and Malacca (Jarman, 1998, p. v).

In 1830 the Presidency was abolished and the three settlements were placed under the Government of Bengal (Braddell 1921, 22). In 1832 the seat of government of the Straits Settlements was transferred from Penang to Singapore (McKerron 1948, 126). In 1858 the EIC's formal rule in India was transferred to the crown (Lawson 1993, 159-162). The East India Company which ruled Singapore from 1819 to 1857 adopted a laissez faire attitude towards the provision of education (Wilson & Gwee 1975, 31).

Education for the new settlement

When Raffles founded Singapore in 1819 he wrote his minutes “on the establishment of a Malay College” (Raffles 1991a, 23), followed by a meeting in 1823 detailing the formation of the Singapore Institution consisting of a scientific department, Chinese department and the Malayan College (Raffles, 1991b). These documents “outlined one of the earliest statements of Malayan” and more specifically Singapore’s education policy (Goh 1960, 26). It was more for “the sons of the higher order of natives and others” and the “Company’s servants and others as may desire it” (Raffles 1991a, p. 33). There was no mention of educational provisions for the Indians.

The Tamil classes at the Singapore Institution
In 1 August 1834 the Singapore Free School was established with 32 boys in the elementary English class, there were 18 boys in the Tamil class and 12 each in the Malay and Chinese classes (Buckley 1902, p. 128). The boys were taught with “written leaves” and recommendations were made “to procure printed school books from Madras or Jaffna” (Singapore Institution Free School 1838, 73). In May 1839 “the Tamil classes were dismissed” since it was found impossible to recruit European superintendents acquainted with the language and to constantly supervise the “native” class (Singapore Institution Free School 1840, 13). The school later abandoned the vernacular classes and became an English medium school (Kynnersley 1902, 110).

Anglo-Tamil missionary Schools

The missionaries started the Anglo-Tamil schools. These were not Tamil medium schools. Most of them were one-room and one-teacher Anglo-Tamil schools which used English as the medium of instruction and taught Tamil as a subject only. It was likely that the missionaries were the first to introduce the teaching of Tamil as a second language in the early Anglo-Tamil schools (Dass 1972, p. 19).

The St. Francis Xavier Malabar School was started in 1859 by the Roman Catholic Mission (Dhoraisingam 1991, 180). The grant-in-aid was given to the school in 1863 “where some 30 boys from the Malabar Coast were educated in their own language and in English” (Jarman 1998, 482). In April 1862 Christopher Morragapa Pillay’s school was founded under the auspices of the Ladies Bible and Tract Society (Bazell 1921, 447). Instruction was in English and the pupils were taught to also write in Tamil (Jarman 1998, 409).

The Straits Settlements under the Colonial Office, 1867 – 1941

On 1st April 1867 the Straits Settlements were transferred from the control of the Indian Government to that of the Secretary of State for the Colonies in London (Jarman, 1998, v-vi). In 1872 the Inspector of Schools, Straits Settlements, was appointed to extend and improve vernacular education, especially Malay vernacular education and to reform the existing Grants-in-aid system, which mainly applied to English schools (Wong & Gwee 1980, 11). There was no support for Tamil schools. Nevertheless there were seven private Tamil schools in 1884. The enrolment of these schools varied from a minimum of two pupils and a maximum of 18 pupils (Hill 1885, 177). In 1901 the title of Inspector of Schools was changed to Director of Public Instruction, Straits Settlements (Winstedt 1923, 4).

Our Lady of Lourdes Anglo-Tamil School, 1886 - 1903

Most of the Indian Catholics came from French Pondicherry in South India (Dhoraisingam 1991, 204). In 1885 the Government granted a site at Ophir Road where a church dedicated to Our Lady of Lourdes was erected in 1888 (Murray 1991, 249). The church was built by Father Joachim Alexandra Marie Meneuvrier, the first missionary exclusively in charge of the Indian Catholics in Singapore (Dhoraisingam 1991, 204). A small Tamil school, Our
Lady of Lourdes Anglo-Tamil school for boys was founded in 1885 and became an aided school in 1886. The school was closed in 1904 (Bazell 1991, 450).

After 1867, there was no conscious policy on Tamil education judging from the statement of the Superintendent of Education, Straits Settlements in 1887:

“It would be difficult, however, to legislate for one race only, unless Government were prepared to provide education for all Chinese and Tamils too” (Penny 1888, 181).

The formation of British Malaya

The Federated Malay States (FMS) comprising of Selangor, Perak, Negri Sembilan and Pahang was established on 1 July 1896. Kuala Lumpur became the capital of the federation. The first High Commissioner simultaneously held the position of governor of the Straits Settlements, resided in Singapore. The Resident-General of the FMS was based in Kuala Lumpur (Khoo 2001, 80-81). A formal system of Malay secular schools was introduced in the Malay States. Schools using English as a medium of instruction were established by both the British administration and European missionaries (Loh 1974, 237). The administration of the schools in each Malay state was centred in its own Inspector. A Federal Inspector of Schools was appointed in 1898 (Wilkinson 1968, 6).

In 1909, the signing of the Anglo-Siamese treaty transferred Kelantan and Trengganu, together with Kedah and Perlis, to British overlordship. In these four northern states and Johore were collectively known as the Unfederated Malay States (Cheah 2001, 92-93). British Malay thus consisted of three parts, the Straits Settlements, the Federated Malay States and the Unfederated Malay States, but all were effectively under British control (Carrington 1956, 3). In 1906 the Federal Inspectorships were abolished and control of education in the Straits Settlements and the Federated Malay States was vested in one officer, styled “Director of Education”. A new post of Assistant Director in charge of Malay vernacular education was created in 1916. The Chief Inspector of English schools was appointed in 1919 (Winstedt 1923, 5). See Appendix A for the organization chart of the Education Department.

There was still no government support for Tamil schools at the start of the twentieth century when the first Governor of the Straits Settlements and High Commissioner for the Malay States from 1901 to 1904 (Nunn 1921, 125-128), stated his views on the position of the Malays:

“In the Malay sketches...I have endeavoured to portray, as exactly as I could, the Malay as he is in his own country, ...The position he occupies in the body politic is that of the heir to the inheritance... Let the...Chinese and...Hindu from Southern India toil, but of their work let some profit come to him (Swettenham 1900, 37).

Tamil schools in early twentieth century Singapore, 1900-1941
Hence there was no Government Tamil Schools in the Straits Settlements, including Singapore. Tamil schools were private schools run by mission bodies or committees (Caldecott 1935, 43). Instruction in Tamil schools was confined to the primary grade and the standards were low. The full course lasted six years – primary one and five standard, but few children would move up the higher standards. No English was taught in these schools. The subjects of instruction were reading, writing, arithmetic, and in the higher classes, composition and geography (Morten 1936, 38; Neilson 1938, 151).

In 1913 Mr A. K. L. Pillay started a school located at the upper story of a shop house (Wolff 1923, 213). The Letchumanan Pillay School became an aided school in 1916 and had an enrolment of 65 pupils (Firmstone, 1917, 257). Its work was so poor that it was not graded in 1923 and so failed to earn a grant (Winstedt 1924, 119). In 1924 it managed to get a Grade III grant and was not graded in 1925 (Shelley 1926, 224). There was no record of Tamil schools in Singapore published in the *Annual Education Report of the Straits Settlements* from 1927 to 1934.

In 1938 there were 8 private Tamil elementary schools and 3 Tamil missionary schools (Linehan 1939, 205) as shown in Table 3. There were no classes or institutions in the Straits Settlements for supplying Tamil vernacular school teachers (Winstedt 1931, 763; Caldecott 1935, 43). Lack of facilities and of trained teachers cause Tamil schools to fall behind Malay schools in such important subjects as drill, gardening and handwork (Caldecott 1935, 43). In 1930 an inspector for Tamil schools was appointed. On his death a few years later the post was left vacant until 1937 (Cheeseman 1946, 395-396; Arasaratnam 1979, 181).

There were no local production of texts in Tamil and all were imported from India or Ceylon (now Sri Lanka) (Neilson 1938, 160). Suitable Tamil text books in local arithmetic and local geography were difficult to get (Morten 1936, 38). Tamil books still continued to be imported from India up until 1959 (Ponniah 1970, 106).

Table 2: Types of Indian Vernacular Schools and Total Enrolment, 1935 - 1938

<table>
<thead>
<tr>
<th></th>
<th>1931</th>
<th>1932</th>
<th>1933</th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
<th>1937</th>
<th>1938</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>9</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>Enrolment</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>156</td>
<td>353</td>
<td>529</td>
<td>255</td>
</tr>
<tr>
<td>Mission schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Enrolment</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>283</td>
</tr>
<tr>
<td>Estate schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Enrolment</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>19</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
The preference for Indian parents to send their children to English schools was evident in 1921 when about 33 per cent of Indian boys age 5 to 14 were enrolled in English boys’ schools and 13 per cent of Indian girls of the same age group were enrolled in English girls’ schools. Less than one per cent of Indian children age 5 to 14 were enrolled in Tamils schools in the same year as compiled in Table 3.

Table 3: Percentage of Indian Children Age 5 to 14 in Tamil Schools and Percentage of Indian Boys and Girls Age 5 to 14 in English Schools in 1921

<table>
<thead>
<tr>
<th>Year</th>
<th>Indian Children Age 5 to 14</th>
<th>Indian Children in Tamil School</th>
<th>Percentage of Indian Children Tamil in School</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>1921</td>
<td>1,860</td>
<td>1,142</td>
<td>3,002</td>
</tr>
</tbody>
</table>

Source: Morten 1936, 112; Morten 1937, 107; Keir 1938, 105; Lineham 1939, 205.

Note: In 1921 there was only one Tamil school under the supervision of the government (Wolff 1922, 227).

Sources: Nathan 1922, 209; Wolff 1922, 225 & 227.
Tamil schools during the Japanese occupation, 1942-1945

During the impending Japanese invasion of Malaya and Singapore in 1941, Indian women, children and men who could afford, booked for passages to India. The Japanese occupation of three and a half years was a period of terror, disease and utter suffering for the Indian community. The Indians were more concerned about the politics of their homeland by forming the Indian Independence League in Singapore (Robert 2003, 17-19). Indian schools, like schools of all communities, suffered during the Japanese occupation. The schools were converted into Japanese schools (as shown in Table 4), and anyone with a smattering of Japanese was appointed as instructor (Arasaratnam 1979, 184).

Table 4: Indian Language School Enrolment for Boys and Girls and Indian School Teachers in Syonan (Singapore) Before the War and During the War, 1941-1944

<table>
<thead>
<tr>
<th></th>
<th>Prewar</th>
<th>%</th>
<th>1943</th>
<th>%</th>
<th>1944</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools Opened</td>
<td>20</td>
<td>100%</td>
<td>9 (April)</td>
<td>45%</td>
<td>8</td>
<td>40%</td>
</tr>
<tr>
<td>Enrolment</td>
<td>811</td>
<td>100%</td>
<td>868</td>
<td>107%</td>
<td>600</td>
<td>73.9%</td>
</tr>
<tr>
<td>Teachers</td>
<td>36</td>
<td>100%</td>
<td>47(April)</td>
<td>130.6%</td>
<td>NA</td>
<td>NA</td>
</tr>
</tbody>
</table>

Source: Akashi 1976, 35-38.

The Colony of Singapore and its Ten-Year education plan (1947-1956)

In 1946 the settlement of Singapore was separated from the settlements of Penang and Malacca, to become a separate Colony (McKerron 1947, 11). The Ten-year programme for education was implemented in the following year to ensure that equal opportunity should be given to children of all races. Hence the government provided universal free education through the medium of one or other of the following languages – Malay, Chinese, Tamil and English, although no provision was made. Any parent can decide to send his child to an English or vernacular school (Balakrishnan 1978, 1).

From the years 1946 to 1959 the Indian schools in Singapore are all primary institutions and with the exception of one Gujarati school, one Punjabi School and one Malayalam school, they are all Tamil schools. Indian schools are of three types: mission schools, propriety schools and schools managed by the labour unions and other committee. All but one of the Indian schools in the colony in 1949 was mixed (Frisby 1950, 65). Table 5 shows the growth of the various types of Tamil schools from 1946 to 1955. See appendix B for the various types of Tamil schools in Singapore.

Table 5: Growth and Enrolment of Tamil Vernacular Primary Schools, 1946 – 1955

|-------|------|------|------|------|------|------|------|------|------|------|

157
<table>
<thead>
<tr>
<th>Primary Schools</th>
<th>5</th>
<th>11</th>
<th>15</th>
<th>19</th>
<th>23</th>
<th>20</th>
<th>20</th>
<th>21</th>
<th>20</th>
<th>18</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aided (Schools)</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>10</td>
<td>23</td>
<td>20</td>
<td>20</td>
<td>21</td>
<td>20</td>
<td>18</td>
</tr>
<tr>
<td>Enrolment</td>
<td>277</td>
<td>576</td>
<td>810</td>
<td>847</td>
<td>1,486</td>
<td>1,272</td>
<td>1,205</td>
<td>1,271</td>
<td>1,465</td>
<td>1,218</td>
</tr>
<tr>
<td>Boys</td>
<td>111</td>
<td>258</td>
<td>376</td>
<td>383</td>
<td>738</td>
<td>566</td>
<td>514</td>
<td>461</td>
<td>535</td>
<td>464</td>
</tr>
<tr>
<td>Girls</td>
<td>166</td>
<td>318</td>
<td>434</td>
<td>464</td>
<td>718</td>
<td>706</td>
<td>619</td>
<td>810</td>
<td>930</td>
<td>794</td>
</tr>
<tr>
<td>Private (Schools)</td>
<td>3</td>
<td>7</td>
<td>10</td>
<td>9</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Enrolment</td>
<td>244</td>
<td>343</td>
<td>202</td>
<td>308</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Boys</td>
<td>NA</td>
<td>199</td>
<td>87</td>
<td>160</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Girls</td>
<td>NA</td>
<td>144</td>
<td>115</td>
<td>468</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total Enrolment</td>
<td>586</td>
<td>919</td>
<td>1,012</td>
<td>1,315</td>
<td>1,486</td>
<td>1,272</td>
<td>1,205</td>
<td>1,271</td>
<td>1,465</td>
<td>1,218</td>
</tr>
<tr>
<td>Total teachers</td>
<td>18</td>
<td>27</td>
<td>36</td>
<td>47</td>
<td>56</td>
<td>47</td>
<td>42</td>
<td>49</td>
<td>52</td>
<td>47</td>
</tr>
<tr>
<td>Total trained</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>29 (52%)</td>
<td>28 (60%)</td>
<td>22 (52%)</td>
<td>23 (47%)</td>
<td>27 (52%)</td>
<td>28 (60%)</td>
</tr>
<tr>
<td>Total untrained</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>27 (38%)</td>
<td>19 (40%)</td>
<td>20 (48%)</td>
<td>26 (53%)</td>
<td>35 (48%)</td>
<td>19 (40%)</td>
</tr>
</tbody>
</table>


Education Ordinance 1957

After the first local government took office in 1955, the Ministry of Education (MoE) was established, replacing the former of Education Department (McLellan 1957, 1). “The
enactment of the Education Ordinance 1957 provided parity treatment for the Malay, English, Chinese and Tamil schools for the first time in the history of Education in Singapore” (Gwee 1969, 212). It dealt in its 13 Parts with matters such as: Education Finance Board, Education Advisory Council, Registers of Schools, Registration of Teachers, Inspection of Registered Schools (Doraisamy 1969, 53-54).

The only Tamil Secondary School in Singapore: Umar Pulavar Tamil High School

In 1959 the People’s Action Party (PAP) won the elections and installed a government with complete self-government (Wilson 1977, 82-83). In January 1960, Malay and Tamil secondary schools were introduced for the first time with a common four year period (Yusoff Ishak 1960, 18). The Umar Pulavar Tamil school became the first and only Tamil secondary school in Singapore (Devasagayam 1973, 2).

In August 1963, Singapore became independent within Malaysia but retained autonomy in education and labour. However, in August 1965, Singapore separated from Malaysia and became an independent and sovereign nation (Ministry of Education 1966, 1). See Table 6 for the growth of Tamil schools from 1956 to 1965.

Table 6: Growth and Enrolment of Tamil Primary and Tamil Secondary Vernacular Schools, 1956-1965

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Primary Schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Government - aided</td>
<td>18</td>
<td>17</td>
<td>17</td>
<td>15</td>
<td>13</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Government - aided Full School</td>
<td>-</td>
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<td>-</td>
<td>-</td>
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<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total enrolment</strong></td>
<td></td>
<td></td>
<td></td>
<td>1,456</td>
<td>1,148</td>
<td>1,050</td>
<td>1,144</td>
<td>1,267</td>
<td>1,331</td>
<td>1,317</td>
</tr>
<tr>
<td><strong>Secondary School</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Umar Pulavar Tamil High</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>School</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>185</td>
<td>269</td>
<td>310</td>
<td>360</td>
<td>413</td>
<td>428</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------</td>
<td>------</td>
<td>------</td>
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<td>------</td>
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<td>------</td>
<td>------</td>
</tr>
<tr>
<td><strong>Full School Enrolment</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Teachers</strong></td>
<td>49</td>
<td>47</td>
<td>49</td>
<td>50</td>
<td>50</td>
<td>54</td>
<td>62</td>
<td>62</td>
<td>76</td>
<td>85</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>22</td>
<td>28</td>
<td>25</td>
<td>21</td>
<td>25</td>
<td>30</td>
<td>35</td>
<td>35</td>
<td>42</td>
<td>48</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>27</td>
<td>19</td>
<td>24</td>
<td>29</td>
<td>25</td>
<td>24</td>
<td>27</td>
<td>27</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td><strong>Trained Teachers &amp; Percentage</strong></td>
<td>29</td>
<td>31</td>
<td>34</td>
<td>39</td>
<td>37</td>
<td>39</td>
<td>42</td>
<td>43</td>
<td>49</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>59%</td>
<td>69%</td>
<td>78%</td>
<td>74%</td>
<td>72%</td>
<td>68%</td>
<td>69%</td>
<td>64%</td>
<td>62%</td>
<td></td>
</tr>
</tbody>
</table>

Note: The first Tamil secondary school, Umar Pulavar Tamil High School was established in 1960. (It was a full school, meaning having a primary and secondary section under its operations). There were no government Tamil vernacular schools before 1959.

Sources: *Colony of Singapore Education Report, 1957-1966*

Problems of inadequate Tamil school books

There were very few Tamil publications that were printed in Singapore and Malaya. Almost all Tamil books for the National Library were imported from South India (Harrod 1959, 208). In 1966 a Memorandum on Tamil education was submitted by Tamil organizations in Singapore to the MoE stating that there was “an acute shortage of suitable text-books in Tamil for various subjects.” It was suggested that the MoE appoint qualified teachers to write or translate text books in Tamil. Due to the very small market, the Government should help to subsidize the publication of these books. Or request the Language Research Department to undertake the translation and publication of the Tamil text books for the MoE. The Committee on Tamil Education suggested that Tamil primary schools “should have a well-stocked library of Tamil as well as English books...There should be adequate library...facilities in the Tamil Secondary School (Chelliah 1966, 1-2).

In 1966 the National Library provided bulk loans of 100 Tamil books to Vasuki Tamil Primary School (Ministry of Culture 1967, 244). In 1970 bulk loans of Tamil books were made to two Tamil primary schools, the Valluvar Tamil school and the Selegie Integrated School (National Library 1971, 8) since there were no know Tamil primary school libraries in Singapore. There was only one Tamil secondary school library at the Umar Pulavar Tamil High School (Palanisamy 1984, 41-42), established by the immigrant Tamil Muslim
community from Kadayanullur, a town in South India (Dhoraisingam 1991, 182). About 1,400 books were collected from the Indian town by the Chairman of the school by way of donations from private individuals and organizations. In 1965 the library was moved to a storeroom with no reading space. The school did not have a proper reading room or a proper library (Palanisamy 1984, 41-42).

The imported textbooks were very costly and the teachers have to buy the text books themselves. In many cases the teachers themselves did not have text books. Moreover, they were not qualified enough to translate the Tamil books as they did not command an adequate standard of English. The textbook problem is a perennial one and it is wondered how the pupils prepare for their examinations (Dass 1972, 43-45). The perennial problem of obtaining suitable textbooks for local needs continued into the 1970s and hampered the progress of Tamil schools. Imported Tamil books from India, more often than not, never arrive in time or in sufficient quantity. Teaching aids too suffered the same fate. The content and standard of these imported materials were often totally different from the requirements of the local curriculum (Devasagayam 1973, 3).

Tamil is a regional language in India and as such Tamil book publishing developed slowly (Altbach 1975, 98). In 1972/73 the output for Tamil books in India was 689 (Altbach 1975, 34). The annual outputs were 1,595 in 1978/79, 1,152 in 1982/83 and 1,465 in 1984/85 (Singh 1995, 462). Up until 1979 Tamil textbooks written by local authors were available at primary level in Singapore, but at secondary level, schools were still dependent on imported books. Balakrishnan and Gopinathan (1979, 5) lamented that there was a need for professionals to develop teaching materials and for the MoE to initiate and support this enterprise.

Problems of trained Tamil teachers

From their very inception Tamil schools did not have properly qualified and properly trained teachers. Many of them were clerks and other persons who had only a smattering knowledge of Tamil (Dass 1972, 47). There were some 278 Tamil language teachers in the late 1970s, most of whom have an ‘O’ or ‘A’ level qualification and are professionally trained or undergoing training. But there are few graduates teaching at secondary level. In order to raise the standard of instruction in Tamil, it is suggested that suitably qualified teachers pursue a university course with Tamil as one of the subjects (Balakrishnan and Gopinathan 1979, 5).

The gradual decline of Tamil primary and secondary schools

Since 1969 the enrolment for primary one classes in Tamil medium schools declined gradually with a total enrolment of 1,034 to 214 in 1975 as shown in Table 7. With the dwindling demand for Tamil medium education, there was only 3 Tamil primary school and one Tamil secondary school. By 1982 Umar Pulavar Tamil High School, the only Tamil secondary school in Singapore was closed (Palanisamy 1984, 18). In 1984 the Government
implemented the National Stream whereby 99.3 per cent of the Primary One Cohort enrolled in English medium schools (Ministry of Education, 1987, p. 3). Some of the books of the Umar Pulavar Tamil High School “were donated to the various associations that helped to raise fund for the school building” (Palanisamy 1984, 42).

Table 7: Enrolment Trends of Tamil Primary and Tamil Secondary Schools, 1966-1975

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Primary Schools</strong></td>
<td>14</td>
<td>14</td>
<td>12</td>
<td>12</td>
<td>11</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Government</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Government-aided</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>10</td>
<td>9</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total enrolment</strong></td>
<td>1,296</td>
<td>1,254</td>
<td>1,169</td>
<td>1,034</td>
<td>900</td>
<td>830</td>
<td>637</td>
<td>552</td>
<td>408</td>
<td>214</td>
</tr>
<tr>
<td><strong>Secondary School</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Umar Pulavar Tamil High School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Full School Enrolment</strong></td>
<td>464</td>
<td>456</td>
<td>525</td>
<td>506</td>
<td>517</td>
<td>501</td>
<td>516</td>
<td>586</td>
<td>576</td>
<td>520</td>
</tr>
<tr>
<td>Secondary Enrolment</td>
<td>242</td>
<td>225</td>
<td>305</td>
<td>286</td>
<td>301</td>
<td>304</td>
<td>322</td>
<td>377</td>
<td>395</td>
<td>369</td>
</tr>
<tr>
<td>Primary School Enrolment</td>
<td>222</td>
<td>231</td>
<td>220</td>
<td>220</td>
<td>216</td>
<td>197</td>
<td>194</td>
<td>209</td>
<td>181</td>
<td>151</td>
</tr>
</tbody>
</table>

*Note: The school enrolment figures for the years 1968 to 1975 were compiled from List of Schools, Singapore, 1968-1975.*
Conclusion

During British and Japanese colonial rule from 1819 to 1945 was no educational policy for the provision of Tamil schools in Singapore. Thus Tamil schools were started by private individual or organizations. There were always insufficient Tamil books imported from India and lack of trained Tamil school teachers since there was no provision of teacher training for Tamil school teachers. The demand for Tamil education among the Indian community was weak considering only less than one per cent of Indian children age 5 to 14 years old were enrolled in Tamil schools in 1921. About 25 per cent of Indian children of the same age group were enrolled in English boys’ and English girls’ schools in the same year.

The post war ten-year educational plan (1947-1956) provided free universal primary schooling for all four language streams, Malay, Chinese, Tamil and English. However, it failed to achieve its objectives due to insufficient funding and most of the resources were used to build English schools. In 1954 54 per cent of the expenditure on education was spent in English primary schools, while 14.4 per cent was allocated to Chinese schools, 4 per cent to Malay schools and 0.4 per cent to Tamil schools (Wong 1974, 2 - 3; Ng 1969, 104 - 107).

Equal treatment in the recognition and management of Tamil schools were given after the enactment of 1957 Education Act. However, the gradual decline of Tamil schools was due to the recurring problem of the lack of imported Tamil books which were no suitable for the local curriculum, the lack of Tamil school libraries and insufficient training for the Tamil school teachers.

References


Buckley, Charles Burton. 1902. *An anecdotal history of old times in Singapore: From the foundation of the Settlement under the Honourable East India Company, on February 6th, 1819 to the transfer to the Colonial Office as part of the colonial possessions of the Crown on April 1st 1867*. Singapore: Fraser & Neave Limited.


APPENDIX A

The direct sphere of control of the Department is the Straits Settlements and the Federated Malay States, 1924-1941

<table>
<thead>
<tr>
<th>Director of Education</th>
<th>Straits Settlements and the Federated Malay States</th>
</tr>
</thead>
<tbody>
<tr>
<td>(R. O. Winstedt, 1924 – 1930)</td>
<td></td>
</tr>
</tbody>
</table>

Chief Inspector of English Schools Directors

Principal

Two Assistant Directors

Straits Settlements and Federated Sultan Idris Training College Education for Malay States (equivalent to) also Chinese Education

Assistant Director of Education Assistant Director of Education

(for English Schools, appointed in 1919) (for Malay Schools, since 1916)

Seven European Inspectors of Schools

(Administrative Heads in each State and Settlement)

<table>
<thead>
<tr>
<th>English Education</th>
<th>Malay Vernacular Education</th>
<th>Tamil Education</th>
<th>Chinese Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspectors (since 1923) Officer in charge</td>
<td>Education (since 1930)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

European Principals and

Four European Malay Assistant Tamil Chinese
Headmasters
Assistant Inspectors
Inspector and Assistant Inspector

(a few Asiatics)

Supervisors
(Girls’ Schools)

European Assistant Masters
Chinese

Asiatic Assistant Masters

Teachers and Head

Group Teachers

Malay Head Teachers

Malay Assistant Teachers

Note: In 1930 an inspector for Tamil schools was appointed. On his death a few years later the post was left vacant until 1937 (Cheeseman 1946, 395-396; Arasaratnam 1979, 181).

Source: Neilson 1934, 833.

Appendix B

List of primary and secondary Tamil schools in Singapore, 1932 – 1982

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of School</th>
<th>Date Established</th>
<th>Type of School</th>
<th>Date Closed</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>Saradadevi Tamil School (Ramakrishna Mission)</td>
<td>Feb 1937</td>
<td>Government-aided</td>
<td>1981</td>
</tr>
<tr>
<td>3.</td>
<td>Aravinthar Tamil School</td>
<td>1946</td>
<td>Government</td>
<td>1974</td>
</tr>
<tr>
<td></td>
<td>Tamil School</td>
<td>Year</td>
<td>Type</td>
<td>Aided Year</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------</td>
<td>------</td>
<td>-----------------</td>
<td>------------</td>
</tr>
<tr>
<td>5</td>
<td>Kalaimagal Tamil School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1975</td>
</tr>
<tr>
<td>6</td>
<td>Nagammalayar Tamil School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1979</td>
</tr>
<tr>
<td>7</td>
<td>Neelambigai Tamil School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1967</td>
</tr>
<tr>
<td>8</td>
<td>Valluvar Tamil School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1974</td>
</tr>
<tr>
<td>9</td>
<td>Vasuki Tamil School</td>
<td>1947</td>
<td>Government-aided</td>
<td>1970</td>
</tr>
<tr>
<td>10</td>
<td>Barathi Thasan Tamil School</td>
<td>1948</td>
<td>Government-aided</td>
<td>1975</td>
</tr>
<tr>
<td>11</td>
<td>Methodist Tamil School</td>
<td>1948</td>
<td>Government-aided</td>
<td>1976</td>
</tr>
<tr>
<td>12</td>
<td>Pasir Panjang Tamil School</td>
<td>1948</td>
<td>Government-aided</td>
<td>1968</td>
</tr>
<tr>
<td>13</td>
<td>Sembawang Tamil Association</td>
<td>1948</td>
<td>Government-aided</td>
<td>1973</td>
</tr>
<tr>
<td>14</td>
<td>St. George's Road Tamil School ¹</td>
<td>1950</td>
<td>Government</td>
<td>1975</td>
</tr>
<tr>
<td>15</td>
<td>Umar Pulavar (Primary) School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1973</td>
</tr>
</tbody>
</table>

Full School

<table>
<thead>
<tr>
<th></th>
<th>Tamil School</th>
<th>Year</th>
<th>Type</th>
<th>Aided Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Umar Pulavar (Primary) School</td>
<td>1946</td>
<td>Government-aided</td>
<td>1973</td>
</tr>
</tbody>
</table>

Note: All Tamils schools were mixed schools except Saradadevi which was the only all Tamil girls’ school. There were only two government schools namely Aravinthar Tamil School and St. George’s Tamil School.

International Domain Names (பன்னாட்டு இணைய முக்கோரி) - S.Maniam
International Domain Names.

Internationalized Domain Names (IDNs) are domain names represented by characters other than the traditional ASCII characters (a through z). Such domain names could contain letters or characters from non-Latin scripts (for example, Arabic or Chinese Tamil, Sinhala). Many efforts are ongoing in the Internet community to make domain names available in many languages other than those based on the Latin script.

**IDN Variant TLDs**

Internationalized Domain Names, or IDNs, use character sets such as Chinese, Arabic, Cyrillic or any other characters outside US-ASCII. An IDN variant TLD can be defined as one that may look like or be considered exchangeable with another TLD by a user of the related writing system. For example, a string in traditional Chinese commonly has an equivalent simplified Chinese.

**IDN Fast Track Process**

IDNs were first made available to the governments and administrations of countries and territories operating country code top-level domains. The IDN ccTLD Fast Track Process was launched in November 2009 to enable ccTLD operators the opportunity to offer their users domain names in non-Latin characters. As of fiscal year 2011, there were 36 IDNs delegated into the root zone. These IDN ccTLDs are available only to the governments and administrations of countries and territories listed in the ISO 3166-1 standard, or their designated representatives or operators. There are a number of string requirements for IDN ccTLDs to be delegated through the process, one of which is demonstration that the IDN ccTLD constitute a meaningful representation of the corresponding country or territory name. For complete information about the IDN ccTLD Fast Track Process, go to http://www.icann.org/en/topics/idn/fast-track.

We have decided on these gtsl till to date for Tamil.

Com – வால்

org அதைம

net - நெடுநா

**GMAIL WILL SUPPORT IDN ADDRESS**
Whether your email address is firstname.lastname@ or something more expressive like corgicrazy@, an email address says something about who you are. But from the start, email addresses have always required you to use non-accented Latin characters when signing up. Less than half of the world’s population has a mother tongue that uses the Latin alphabet. And even fewer people use only the letters A-Z. So if your name (or that of your favourite pet) contains accented characters (like “José Ramón”) or is written in another script like Chinese or Devanagari, your email address options are limited.

But all that could change. In 2012, an organization called the Internet Engineering Task Force (IETF) created a new email standard that supports addresses with non-Latin and accented Latin characters (e.g. பஞ்சியம்@சிங்கப்பூர்). In order for this standard to become a reality, every email provider and every website that asks you for your email address must adopt it. That’s obviously a tough hill to climb. The technology is there, but someone has to take the first step.

This means Gmail users can send emails to, and receive emails from, people who have these characters in their email addresses. Of course, this is just a first step and there’s still a ways to go. In the future, we want to make it possible for you to use them to create Gmail accounts.

Verisign applied for IDN transliterations of .com in the following nine non-Latin based scripts: Arabic, Cyrillic, Devanagari (Indian), Hangul (Korean), Hebrew, Hiragana and Katakana (Japanese), Simplified Chinese, Thai and Traditional Chinese. Verisign also applied for IDN transliterations of .net in Devanagari, Hangul and Simplified Chinese scripts.

Country Codes Top Level Domains

The following countries have launched the CCTLD as August 2014. As per November the latest numbers are as follows.

Singapore – சிங்கப்பூர் - 15 இணைய முகவரிகள்

Malaysia – மலேசிய – 154 இணைய முகவரிகள்

Sri Lanka – இலங்கை LK கண்டுபிடிப்பு பதிவுகள்

India - இந்தியா

https://www.sgnic.sg/page/registration-statistics

Program Statistics

### Application Statistics: Overview (as of 22 August 2014)

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Applications Submitted</strong></td>
<td><strong>1930</strong></td>
</tr>
<tr>
<td>Completed New gTLD Program (gTLD Delegated** - introduced into Internet)</td>
<td><strong>373</strong></td>
</tr>
<tr>
<td>Application Withdrawn</td>
<td><strong>236</strong></td>
</tr>
<tr>
<td>Currently Proceeding through New gTLD Program*</td>
<td><strong>1321</strong></td>
</tr>
</tbody>
</table>

**Current Statistics (Updated weekly)**

**New gTLD Application Submission Statistics**

The statistics in this section were calculated based on applications received by the 29 March 2012 deadline.

**Application Breakdown by Type**

*Statistics as of 13 June 2012*

Application Totals
- Community: 84
- Geographic: 66
- Internationalized Domain Names: 116
Total Scripts Represented: 12
Other: 1846

First round of application - Timeline

New gTLD Program Timeline

<table>
<thead>
<tr>
<th>Completed</th>
<th>Remaining/Pending</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012</td>
<td></td>
</tr>
<tr>
<td>2013</td>
<td></td>
</tr>
<tr>
<td>2014</td>
<td></td>
</tr>
<tr>
<td>2015</td>
<td></td>
</tr>
<tr>
<td>2016</td>
<td></td>
</tr>
<tr>
<td>2017</td>
<td></td>
</tr>
</tbody>
</table>

- **Application Window**: 1930 applications received
- **Application Evaluation**: 1719 (99%), 2 (1%)
- **Dispute Resolution**: 250 (95%), 13 (5%)
- **Contention Resolution**: 82 (35%), 151 (65%)
- **Contracting**: 440 (34%), 865 (66%)
- **PDT**: 398 (30%), 907 (70%)
- **Delegation**: 319 (24%), 986 (76%)

Note: This graphic depicts actual past dates and future target dates; future dates may change.
There were no applications for Tamil Domain. What will be the Tamil Domain for the Tamil Community globally? Upon the Tamil Domains, Emails will be available for the Tamil Diaspora.

The prospect of a second round of applications for new gTLDs is on the agenda for ICANN, with discussions likely to take place at an upcoming board meeting, possibly as early as September 2014.

New TLDs = second round in 2016

The first ICANN New gTLD Application round is now closed - but another is expected - possibly in 2016. The most current source of information about the new TLDs is ICANN’s micro-site [http://newgtlds.icann.org/](http://newgtlds.icann.org/). To find out the status of specific applications or domain names you can visit: [https://gtldresult.icann.org/application-result/applicationstatus/viewstatus](https://gtldresult.icann.org/application-result/applicationstatus/viewstatus) where you can input your TLD idea and see immediately if anyone else has applied in this round.

Beyond that, a complete list of current TLDs is available at: [http://www.iana.org/domains/root/db](http://www.iana.org/domains/root/db)

ICANN has not yet announced when the new application window will open. However, it is not too early to begin planning for round II. As one of the leaders in TLD registry services, we’d be happy to help you with the application and technology needed for the next round. Investing in a new gTLD is a strategic decision. It takes time to identify, monitor and research how organizations and communities are deploying their new gTLDs.

We have one year to decide what domain we need for the Tamil diaspora and arrange the funds to apply. The application cost to be paid to ICANN is USD 185,000/- payable to ICANN. The process which has to be done by legal firms in USA and the entire process may stretch to two years to implement is estimated bill about USD 300,000

Thereafter we have to get registration and other registrar facilities. We have the solutions but we need the consensus among the Tamil diaspora for the correct GLTD and the funds.
We hope that in coming months there is a consensus and we ensure we obtain a Tamil GTLD. If we miss this opportunity it may take 10 - 15yrs for application and implementation. We will be left far behind in the fast moving technology world.
A Tamil Martyr from Pondicherry in Netaji’s Freedom Struggle In south-east Asia (Saigon, Vietnam, French Indochina) - JBP.More, Paris
A Tamil Martyr from Pondicherry in Netaji’s Freedom Struggle
In south-east Asia (Saigon, Vietnam, French Indochina)
JBP. More, Paris

In this paper, my intention is to trace the historical role played by a leading Tamil personality hailing from Pondicherry in the Indian Armed Struggle for freedom, led by Netaji Subhas Chandra Bose in the 1940s in south-east Asia. The name of this Tamil personality was Leon Prouchandy (written as Prushanthi in Tamil). Pondicherry was a French colony located on the Sozhamandalam coast about 100 miles south of Madras.

Historical Background and Context:
Indians particularly Tamils had trading and cultural contacts with south-east Asia and China since a very long time. During British rule in India, especially during the nineteenth and early twentieth century many Tamils migrated to Burma and Malaysia, mainly as workers.¹

Right from the 1860s, Tamils of Pondicherry were attracted by the employment and trade prospects in the French colony of Indo-China, composed of Vietnam, Cambodia and Laos. Many migrated, especially to Saigon. There were other Indians, hailing from British India who also found their way to Saigon and Indochina. They were mostly the Hindu Nattukottai Chettiar and Tamil-speaking Muslims. In 1937 there were about 6000 Indians in Indochina. Most of them were Tamils.²

The launching of the Civil Disobedience Movement in 1930 by Mahatma Gandhi and the demand for complete independence from British rule seems to have fascinated many Indian Tamils. There was one Tamilian settled in Indochina or rather in Saigon who was particularly fascinated by the Gandhian movement. He was Léon Prouchandy of Pondicherry. When Gandhi gave the call to Indians holding responsible positions to relinquish their jobs as a sign of protest, Léon Prouchandy was probably the only Indian and Tamil in Indochina who actually gave up his lucrative job in French credit bank. The news about his giving up the job actually appeared in a Franco-Indian journal of Pondicherry called L’Inde Illustré.³

Léon Prouchandy was born in Pondicherry on 1st May 1901 in a middle-class Tamil Christian family. Like many Pondicherrrians, his father had migrated to Indochina where he was employed as a policeman. Léon Prouchandy studied in a French school in Saigon and was a Brevet diploma holder. Having lost his wife at a young age, he took as life partner a widow, who happened to be the wife of Saverikannu Prouchandy, who was one of the most prominent Indian Tamil landlords of Saigon, hailing from Pondicherry. He was owner of rubber plantations in Indochina. The French Government had honoured him with the
prestigious award of ‘Chevalier’ in July 1914 for his contribution in the field of agriculture in Indochina. Saverikannu’s uncle Darmanathan Prouchandy was the first Tamil steam navigator. He ran a steam navigation line in the Mekong delta since 1891. His attempts to connect Saigon with Bangkok or Thailand since 1893 by plying steamers in the South China Sea were blocked by the French colonial government at Saigon.

Léon Prouchandy assumed control of the vast landed properties of Saverikannu Prouchandy in Saigon and Pondicherry. Besides, he donated quite often to the needy and public causes and earned for himself a name in Saigon. Léon Prouchandy lived in the sprawling villa of the Prouchandys situated in the posh ‘white’ area of Saigon at 76, rue Paul Blanchy (presently Hai Bha Trung) with his large family. 

Dress Reforms initiated by Prouchandy:

Having renounced his job following the call of Mahatma Gandhi, one would probably think that Léon Prouchandy would follow the footsteps of Gandhi in every way. Prouchandy definitely admired Gandhi’s objective to eradicate untouchability in Hindu society. He seems to have even contributed to the Harijan Sevak Sangh fund, founded by Gandhi.

Prouchandy did not take to any of the usual social reforming activities of Indian stalwarts like widow remarriage. Instead, he felt the need for the Indians to modernise themselves. So in the year 1933 he boldly launched what he called as the ‘Dress Reforms’ among the Tamils in Saigon. Léon Prouchandy himself personally contacted the various Indian Tamil groups living in Saigon and asked them to get rid of their chomins or dhotis and kailis (lungis) and take to wearing European dresses at least when they go about in the town and also cut off their kudumis (tuft of hair on the head) in the interest of hygiene. He called upon the Tamils to emulate the Japanese and Chinese in this respect.

He implored the prominent Tamil personalities of Saigon like Mr. J. M. Mohammad Ismail, Chief of the Congregation of the Muslims and Administrator of the Saigon mosque, Arunassalam Chettiar (President of the Association of Nattukotai Chettiars), Kumarappa Chettiar, Chief of the Congregation of Hindus, Somasundaram Chettiar, Administrator of the temple of Nattukottai Chettiars, Karpanapillai, Chinnasamy Vandayar, Kishnasamy Devar, Subramania Pillai, Subbaraya Pillai, Administrator of the temple of Mariamman, and Kathiappa Devar, proprietor, Appa Pillai, banker as well as the Pondicherry Tamil Christians to take to European dresses. Prouchandy thought that this would contribute to the good name of the Indian ethnic group and to their social progress. The Franco-Tamil journal L’Inde Illustre was the first to come out in favour of Prouchandy’s dress reforms. Most of the preceding personalities of Saigon came out in support of the dress reforms of Prouchandy.
In pursuit of his objectives, Prouchandy wrote personally to a number of his friends and journalists in India asking them to support him in his efforts. It seems that they had strongly encouraged him to pursue his path. He issued a fervent appeal to the Indians of India to take to his dress reforms. He even expected Mahatma Gandhi and the southern social reformer Periyar E.V. Ramasami to come out in support of his reforms.8

Besides, Prouchandy also worked for the unity of the Hindus, Muslims and Christians of both French and British India settled in Cochinchina. Prouchandy was particularly interested in the fate of Hinduism and the expansion of Islam in India, especially in south India. He was also quite annoyed about the existence of caste in south Indian Christianity.9

Léon Prouchandy no doubt held Islam and the French republican values in high esteem. Prouchandy also held the Self-respect movement of Periyar Ramasamy as the greatest reform movement against ‘the ridiculous and injurious ‘brahmanical’ customs’. He exhorted all Tamils to follow the teachings of Periyar in order to establish a casteless and egalitarian society.10

**Political Martyrdom of Léon Prouchandy:**

But all this was in for a change, with the Japanese becoming more and more powerful in East Asia, threatening the colonial interests of the ‘white’ western powers. The Tamils settled in Indochina and Malaysia too seems to have come under Japanese influence. Saigon Indian Tamil personalities like Léon Prouchandy and Raoul Ramradja Vernier wrote articles in the popular Indian paper *Saigon Dimanche* praising the Japanese for their achievements. As we have seen earlier, Prouchandy had called upon the Indians to emulate the Japanese.11

In September 1939, the World War II broke out. A pro-German French regime under Maréchal Pétain was installed in Vichy in June 1940. Many French colonies including Indochina owed allegiance to the Vichy regime.12

During this period i.e. in the month of July 1940, J.M.Mohammad Ismail of Koothanallur, the prominent Saigon merchant was forced to call a meeting of Indians, of all religious persuasions to discuss the question of cooperation with the Japanese and the setting up of an Indian Nationalist Society in Saigon. It is quite certain that the prominent personalities of the Indian community in Saigon including Léon Prouchandy of Pondicherry participated in this meeting. In the present state of our knowledge, we do not know the outcome of this meeting. It seems that some like Leon Prouchandy were for cooperation with the Japanese while others were against. But what appears certain is that Mohammad Ismail left Saigon for India during 1941, leaving his business in charge of his brothers.13
On February 15, 1942, the British colony of Singapore surrendered to the Japanese. Articles began to appear in the Franco-Tamil journal of Saigon, *Indochine-Inde* about Japanese politics, written by Indian Tamils like P.M.A.Majid.\(^{14}\)

Subhas Chandra Bose, a leading Congressman disappeared from India in early 1941. He made his way to Tokyo along with Abid Hassan in February 1943 from Germany. In Tokyo, he sought the cooperation of the Japanese in freeing India from the British.\(^{15}\)

On 4\(^{th}\) July, Bose accepted the Presidency of the Indian Independence League in Singapore. On August 8, he assumed the command of the Indian National Army. Bose then founded the Rani of Jhansi women’s regiment, under the command of Captain Lakshmi Swaminathan, a doctor from Madras Medical College. She was assisted by Mrs. Thevar, another Tamil lady. Bose wanted to mobilise the human and material resources of the 3 million Indians, mostly Tamils settled in East Asia, especially in Malaya, Singapore, Thailand and Burma. The battle cry raised by Bose at this time was ‘Jai Hind’ and ‘Delhi Chalo’ (On to Delhi). Already about 75000 Asiatics, which comprised of a good number of Tamil labourers from Malaya, had been pressed on by the Japanese to construct the Burma-Siam ‘Death Railway’. Only 12000 survived at the end of the war. Many of the dead were Tamils.

On 21\(^{st}\) October 1943, at a rally attended by 50000 people, many of them Tamils, Bose inaugurated the Provisional Government of Free India in Singapore. S. Appadurai Iyer was the Tamil face of the Ministry. Among the advisers there were Tamils, settled in Malaysia like Karim Gani and John Thivy. Bose exhorted the Indians, sometimes in very harsh terms, to donate money for the cause of India’s freedom. In December the Japanese ceded the Andaman and Nicobar islands to the Provisional Government. Bose appointed Lt. Col. A.D. Loganathan, a south Indian medical officer as its first Indian administrator.\(^{16}\)

Earlier on 9\(^{th}\) August 1943, Bose had flown to Saigon and conferred with the Japanese Ambassador Matsumota. He was greeted with open arms by many members of the Indian/Tamil community of Saigon. It was then when he drove down in an open car in one of the main roads of Saigon, leading to Hotel Majestic, that Léon Prouchandy of Pondicherry ascended the car and garlanded Bose with a gold necklace. Bose even addressed a rally of some 1000 Indian (mostly Tamil) residents of Saigon. Leon Prouchandy eventually became one of the principal financers and supporters of the Indian freedom struggle in Saigon.\(^{17}\)

As a matter of fact, the Japanese penetration into Indochina had created a totally novel situation for the Tamils. While some Saigon-based Tamils like Khaliloor Rahman and Leon Prouchandy supported Bose, many others, mostly pro-de Gaulle Pondicherrians and the Chettiars objected to the forcible methods (like threat of death or imprisonment), used to raise funds for Netaji’s movement.\(^{18}\)

The Japanese southern Army Headquarters was moved from Manila to Saigon in November 1944. Christopher Bayly and Tim Harper had noted in their book that the Japanese fostered the branches of the Indian Independence League in both Saigon and Hanoi. Towards the
end of 1944, Bose once again flew to Saigon. The Indian community had assembled to greet him. It seems that Bose estimated that Indians in Indochina could contribute up to 12 million piastres for his war fund.19

On 9th March 1945, Japanese forces moved to take over all government offices and garrison camps in Saigon. On 10th March the Japanese Ambassador in Saigon declared Vietnam independent. The Japanese police and the Kempetai (Japanese Gestapo) arrested many Indians who were suspected to be anti-Japanese.20

On 4th July 1945, for the first time the Indians of Indochina, especially those residing in Saigon celebrated the 'Netaji Week'. A big Indian Tamil meeting was organised at the Eden Cinema Hall of Saigon. Prominent Indian Tamils of Saigon participated in it.21

On 21st July 1945, when the I.N.A. and Japanese forces were retreating from Burma, the 'Provisional Government Day' was celebrated by the Indian Tamils of Saigon. They were expected to hoist the Indian national flag and the Japanese flag in front of their houses and shops during that day.22

During the celebration of the Provisional Government Day, special prayers were offered at the Saigon mosque, situated at Amiral Dupré Street. The Provisional Government Ministers, A.C.Chatterji and A.M.Sahai, along with members of all Indian communities were present during the prayers. Moulvi Khaliloor Rahman, a Tamil Muslim from Koothanallur, who translated the speeches of north Indian leaders into Tamil, welcomed the leaders.23

During this period, the General Secretariat of the Indian Independence League (I.I.L.) of Saigon, was established in the spacious residence, situated at 76, rue Paul Blanchy (Hai Bha Trung presently), belonging to the Prouchandy family of Pondicherry. Actually, Léon Prouchandy, who as we have seen was active in Indian Tamil circles since the 1930s, had given this residence free of rent so that it can serve as the branch office of the I.I.L. in Saigon. Three flags – Indian, Vietnamese and Japanese – flew atop the residence. A soldier of the Indian National Army stood guard at the entrance. As the provisional government of Free India had accepted romanised Hindustani as the common language for all Indians, Hindustani classes were conducted in Saigon for the Tamils. Inscription for these classes were to be done at the Office of the I.I.L. at 76, rue Paul Blanchy.32 Besides, a recruitment bureau for the Indian National Army was established in the same place. Its secretary was a Tamil Muslim known as Abdul Majid Sahib. All details regarding recruitment and training were to be obtained from the Secretariat of the I.I.L. During this period a certain Nuarudin seems to have been the President of I.I.L. in Saigon.24

We do not know about the exact role played by Léon Prouchandy in the I.I.L., but we know that he was an ardent supporter of the Netaji struggle to free India since 1943. He used to affirm that ‘we (Pondicherry Tamils) are French only in paper, but in our hearts, we are Indians. We will take only what is good in European civilisation, but leave the bad.’ He wanted to drive the British from India. He contributed profusely to the Netaji War Fund – gold, jewellery and cash, sometimes against opposition from his own wife and relatives. It
appears that threats were handed out to him by pro-French supporters, that in the event of Japanese defeat Prouchandy's properties in Indochina and Pondicherry will be confiscated by the French. But such threats did not seem to have deterred him from supporting the Indian Armed Struggle. Anyhow the most surprising fact was that the Secretariat of the Indian Independence League was established in the residence of an Indian Tamil from Pondicherry, when there were many other wealthy Indians in Saigon, especially the Chettiaras and the Tamil Muslims, with vast landed and business interests. This only demonstrates the devotion of Léon Prouchandy for the cause of Indian independence, in his capacity as one of the prominent leaders of the Indian Tamil community of Saigon.25

At this time the branch of the I.I.L. in Saigon was reorganised with the creation of several new departments. During this period some British Indian Tamils like the rich merchant-landlord J.M.Abdul Aziz, the youngest brother of J.M.Mohammad Ismail was arrested by the Japanese for non-cooperation with them and the I.I.L. and refusing to contribute more money for the Netaji War Fund. He was let off after about two months, probably due to the intervention of Bose himself. It seems that he was tortured in prison. The French rewarded him amply after the end of the war. He was even decorated as Chevalier de la Légion d'Honneur.26

Some Indians of Pondicherry who were members of the I.I.L. feared that half their fortunes had to be given as contribution to the Netaji War Fund. Major General A.C.Chatterji allayed their fears and again appealed to the Indian Tamils, who were not members of the League to enrol themselves as members and sign the Fidelity Pledge to the Provisional Government of Free India at the League’s bureau at 76, rue Paul Blanchy. The Pondicherrian T.G.syed was at this time at the head of a flourishing business in Hanoi, Haiphong and Namdinh. We do not know if Syed too extended his help to Netaji’s movement.27

On 6th and 9th August, Hiroshima and Nagasaki were bombed out of existence. On 15th August 1945, Japan capitulated. On 16th August, Bose flew to Bangkok with some of his comrades like Colonel Habibur Rahman Khan, Col.Pritam Singh, Major Abid Hassan and S.Appadurai Iyer, leaving behind Major General Mohammad Zaman Kiani and Major General Alagappan in charge of Singapore. On 17th August 1945, Bose flew with some of his close comrades to Saigon. He dissolved the I.N.A. and said: “The roads to Delhi are many and Delhi still remains our goal”. It seems that Bose held his last Cabinet meeting in the branch office of the Provisional Government of Free India. But as far as I know, the Secretariat of the Indian Independence League was at Prouchandy's villa at 76, rue Paul Blanchy in Saigon. The three flags – Japanese, Indian and Vietnamese still flew aloft the villa and there was some coming and going in the villa on the 17th and 18th, according to witnesses. As a matter of fact, it seems quite evident that Subhas Chandra Bose held his last discussions and Cabinet meeting at the Secretariat of the I.I.L. Major General Kiani states in his memoirs that Bose spent the night in Saigon at the I.I.L. Secretariat and the following day he had discussions with his compatriots and the Japanese representatives of Field
Marshal Count Terauchi’s headquarters in Saigon. From Saigon, he flew to an unknown destination along with Col. Habibur Rahman and two suitcases loaded with gold and jewellery. The plane finally crashed in Taipei on takeoff on the 18th August. Subhas Chandra Bose did not survive. His body was cremated two days later and the ashes taken to Tokyo by Tatsuo Hayashida. That brought the curtains down on the valiant effort to free India by Subhas Chandra Bose. Bose’s martyrdom traumatized many Indian and Tamil civilians of south-east Asia.

Ho Chi Minh declared the independence of Vietnam on 2nd September 1945. The French colonialists were in a quandary. On 8th September 1945, units of the British 20th Indian division, under General Douglas David Gracey, along with some French troops entered southern Vietnam. This was a great relief to the French to re-establish colonial rule. The Gurkha troops put to flight the Vietnamese/ Viet Minh, but not before they wreaked vengeance on local Indian Tamil population by looting and attacking them all throughout the month of September 1945. Half a dozen local Tamils were murdered and about 70 were kidnapped. Certain Frenchmen were in a retaliatory mood against the Vietnamese as well as those who supported the Japanese. Many others who had collaborated with the Japanese and even the I.I.L. were arrested, tried and even court-martialled. A.C. Chatterji, the Azad Hind’s Finance Minister, who was stranded in Saigon due to Japanese surrender, escaped into the countryside, while many others of the I.I.L were arrested, interrogated and deported. With the arrival of more French troops, colonial order was re-established on a firmer ground in Saigon.

Subhas Chandra Bose flew to his death from Saigon. Much is talked of his death. Much has been written about his death. Some even claim that he did not die in the crash. But hardly any historian seem to worry of what happened to those Indians or Tamils who had followed and supported Netaji till the end. There is not a single book written about them and the difficulties that they encountered after Japanese defeat and Netaji’s death and the sacrifices that they had made for the cause of Indian independence.

When the Japanese were defeated and the war was over, one afternoon probably towards the end of September 1945, a colonial military jeep approached the villa of Leon Prouchandy at 76, rue Paul Blanchy in Saigon, which until then served as the Secretariat of the Indian Independence League. Some soldiers brought down the three flags – Indian, Vietnamese and Japanese - that still flew atop the residence. They arrested Léon Prouchandy from his villa and took him away to an unknown destination. This happened in front of all the helpless family members including Léon Prouchandy’s wife and her children. All family members wailed and cried when Prouchandy was taken away. Some anti-Japanese Pondicherrians were also present on the occasion. It was said that it was they who instigated Prouchandy’s arrest. The family was in total disarray, with the arrest of its head, who was only 45 years old then.

About three months later Léon Prouchandy returned home. But he was no more the same lively young man. He was completely transformed. He was suffering from amnesia. In other
words he had lost his senses. It seems that he was tortured while he was in custody, which rendered him amnesiac. His life and all his future was snuffed out at a young age. He never knew that he had sacrificed his life and his future for the sake of the independence of his country. The top French doctor of Saigon, Dr. Le Vilain tried to cure Léon Prouchandy. But it was of no avail. Cambodian sorcerers were pressed in as a last attempt to retrieve the senses of Prouchandy. It was not successful either. As a result, the family was in a pathetic state.

Finally, it was decided to return to Pondicherry where the family restarted a new life at Villa Selvom, the residence of the Prouchandys in Dupleix Street, near Raj Niwas. Léon Prouchandy too was brought over to Pondicherry in an amnesic state. He underwent treatment once again at the Madras Psychiatric Hospital in Kilpauk. But it was of no avail. Most Pondicherrians never knew about what happened to Léon Prouchandy. Nor did his family members dare to speak about what had befallen him as Pondicherry was still a French colony.

In August 1947, India became independent. In November 1954, the French left Pondicherry and Pondicherry became part of India. But Léon Prouchandy was never aware of it. A few people like the Franco-Tamilian Edouard Goubert, who later became Chief Minister of Pondicherry, were aware of Léon Prouchandy’s plight. As long as he was chief minister of the Union Territory of Pondicherry, he used to send invitation to Léon Prouchandy to assist the yearly Independence Day celebrations. But Prouchandy never ever drew any freedom fighter pension from the Pondicherry or Indian government. No compensation was paid to him or his family which was in total disarray since 1945 when Prouchandy lost his senses. Of course, Prouchandy did not apply for any pension or compensation as he was in an amnesic state till his death.

Léon Prouchandy had no money any more. But whatever money that was given to him he used to distribute them to the poor and the children, seated at the government park in front of Villa Aroumé, the present Dining Hall of the Sri Aurobindo Ashram. His philanthropic trait never left him even in his amnesic state. Sometimes he used to even sit with ordinary labourers on the roadside and eat their food. He used to visit the Ganesh temple nearby. Léon Prouchandy lived in that amnesic state for about two decades at Villa Selvom like a ‘robot’, when he finally passed away one evening after a severe and prolonged dysentery in the year 1968. Apart from family members and friends, no dignitary ever visited Léon Prouchandy at his death bed in the salon of the Villa Selvom to pay their last respects for a great Tamil son of Pondicherry, Thamizhnadu and India who has given his all including his life so that Indians and Tamils live with dignity without the fetters of slavery and colonialism.

Though Subhas Chandra Bose, who too left this world tragically, has been honoured in every city of India with statues and the naming of roads after him, many of the heroes who participated in the freedom struggle along with him from India, Pakistan, Malaysia, Singapore, Burma and Indochina have simply been forgotten. They remain the unsung
martyrs of the Indian Freedom Movement. Of course Léon Prouchandy of Pondicherry is one of those great unsung Tamil martyrs who had dared to sacrifice their wealth and lives so that their countrymen may live in freedom. Leon Prouchandy stands apart from the whole array of social reformers and freedom-fighters that Pondicherry, Thamizhnadu and India had produced, due to the originality and uniqueness of his dress and hair style reforms and his ardent desire to put an end to colonialism.

Notes:
3. L’Inde Illustre, Septembre 1933; Interview with the late Hélène P. former resident of Saigon and eldest step-daughter of Léon Prouchandy, and other relatives of the latter
5. Saigon Dimanche (French Indian journal), 8 Juillet 1934, 12 Janvier 1936 ; L’Inde Illustre, 28 Février 1937, 23 May 1937, 15 Octobre 1939 ; Interview with the late Hélène P.
6. L’Inde Illustre, Août 1933
7. L’Inde Illustre, Août, Septembre 1933 ; L’Inde Illustre, Septembre 1934 ; Saigon Dimanche, 7 Juillet 1935
8. L’Inde Illustre, Juillet 1934 ; Octobre 1933
9. Indochine-Inde (Franco-Tamil journal), 2 & 9 Mai 1937 ; Saigon Dimanche, 22 Décembre 1935 ; Saigon Dimanche, 2 Juin 1935

13. Microfiche 458, British Indians in Saigon, Pol (S) 2519 – 1940, Centre of South Asian Studies, Cambridge; Interview with late Z.A. Latif, former Vice-President of the Saigon mosque

14. *Indochine-Inde*, 10 Octobre 1940; 8 Novembre 1940


25. Interview with the late Hélène P., former resident of Saigon; Cf. Also J.B.P.More ‘Indians in French Indochina’(in) Mathew, K.S.(ed.), *Nationalism in French India*, vol.II, New Delhi, 1999, pp.447-460
26. **Azad Hind**, 3 Août 1945; Interview with Mumtaz Alam, Z.A. Latif, Maricar France (former residents of Saigon)


30. **Union Française**, 11 Avril 1947; Interview with Hélène P.

31. Information collected from various family sources; Interview with Hélène P.; cf. Also **Azad Hind**, (Netaji Movement’s newspaper in Saigon) 27 July 1945; Veera Mathurakavy, *op.cit.*; Today Prouchandy's mansion at 76, rue Paul Blanchy(Hai Bha Trung), Saigon is in a dilapidated state, confiscated by the Communist government of Vietnam. This confiscation has ruined the Prouchandy family.
Generally the wisdom and glory of Tamil illuminati are still not fully known to the world and even in the country of their birth. Or the spiritual truths of these superminds are traced to other sources. One such area of neglect is the esoteric significance of the verses of “Thirumanthiram”, composed by the spiritual scientist, Thirumoolar in Tamil (300-600 A.D). It is a masterpiece of literary, poetic, moral, ethical, psychological, physiological, Savistic metaphysical and theological work.

This spiritual Hindu master, who followed the sect of Saivism, packed his cosmic wisdom in pithy, cryptic and coded verses in Tamil in rural folk style but pregnant with deeper meanings, to be only “realized” by meditating on them and “understood” with intuitive perception. Even the adepts of Siddhantha (this word coined by him for the first time) find it difficult to grasp the esoteric part of his Yoga. inward intuitive perception. He combined his poetic ability to convey higher spiritual truths of Saivism and the subtle truths of physical Yoga – Hatha Yoga - and the hidden truths of his spiritual Yoga in his own, original and unique way. There is a certain common tenor in all methods of Yoga but each Yogi develops his own style as revealed to his inner mind. He has revealed such peaks of his experiences all the 9 “Thanthras” comprising 3000 verses, especially in the Third Thanthra (akin to 3rd Part) of his book.

The intrinsic connection between the breath and the mind or consciousness is a great discovery by Hindu Yogis, first revealed by Yogi Pathanjali in his book “Pathanajali Yoga Suthras”, the first ever written record of centuries of personal oral teachings. Though historians trace his life to different periods, Thirumoolar himself states in verse 67 that Lord Nandhi (vehicle of Lord Shiva) taught this Yoga to Sanakar, Sananthirar, Sanaathanar, Sanarkumaarar, Sivayoga, Vyaakrapaathar and Pathanjali and himself, the last four forming the second set of students. So Thirumoolar and Pathanjail might have been contemporaries! The Yoga enunciated by the Pathanjali in Sanskrit advocating Ashtanga Yoga, eight-fold path, was echoed by Thirumoolar in Tamil. Pathanjali’s Yoga Suthras contain 195 verses. Pathanjali deals with Pranaayama on three aphorisms only in Ch.2 49, 50 and 51. In the same chapter he speaks about four methods of stopping the motion of breath – internally, externally, mid-motion and thro’ concentration upon internal or external images. But Thirumoolar’s treatment of this theme with Praana and Apaana is extensive, covered in 80 verses spread over between 564 to 882).

The most scientific enunciation of Pranaanayama, is, in my opinion, from Paramahansa Yogananda, who taught Yoga in USA for many years. Praana means Life or Vital Force and Ayama means control, so it means control of Life Force and not breath control, as made out
by many. After his “ichchamrithyu or death at his will” on March 7, 1952, his dead body, kept in state in the coffin for 10 days, did not emit any foul smell, which was declared a medical wonder by the Mortuary Director, which vindicated his teachings on Kriya Yoga Pranayama. Thirumoolar speaks about preserving the body undecayed thro’ the same Pranayama (722, 749).

Though medically inhalation and exhalation occurs due to the mechanical movements of diaphragm, they are caused by opposite pulls of the life-energy Praana (inhaled breath) and Apaana (exhaled one). Praana is the omnipresent Universal force, enters human body thro’ medulla oblongata, on the back of head straight behind the eye-brow center, at conception and continues to flow into the medulla. This Universal Praana develops as specific Praana for an individual, the encased soul but acts as the servant of the soul. This crystallizing and vitalizing current, connected with inhalation, is a calm and cool force flowing upward from the coccyx (Muladhara) to the point between eyebrows (Ajna). The same Praana known as Apaana, connected with exhalation, flows downwards from Ajna to Muladhara, as the eliminating current, removing impurities from the body, which is restless. Their mutual and opposite pulls activate respiration thro’ sympathetic nervous system. Breath is the chord which ties the soul to the flesh. Praana current during its upward journey in the spine takes the breath laden with oxygen into the lungs and there it distills the life force out of oxygen atoms and passes on to the body cells, resulting in their vitalization and the life-force centres (Muladhara, Swadhistana, Manipooraha, Anahatha, Visuddhi) and the Ajna.

Breathing is a dire necessity for ordinary mortals to exist but Yogis dispense with it by neutralizing Praana and Apaana in the Sushumna Nadi, the central nadi in the astral spine, lying in between Ida and Pingala Nadis (related to left and right nostril breathing respectively). Pranayama dissolves the ingoing and outgoing breath into a cool upward current and warm downward current in the spine and finally as a single current upward from coccyx to the eyebrow centre, drawing reinforcements of Praana from the nerves and cells of the body. It pulls additional Praanic energy also from the cosmic Praana. So life is sustained more by the currents of Praana than by oxygen and thus breathing is gradually dispensed with. The oxygen in the breath creates a sort of combustion in the venuous blood in the lungs, purifying it and as breathing itself having stopped, the functions of heart and lungs also cease. Consequently decay, associated with Apaana, also stops. At this level the cells of the body are in a suspended condition – with neither growth nor decay.

Thirumoolar describes Pranayama in 14 verses (564-577). His technique is to inhale through left nostril for 16 maathirai (a second in time measure, or the time for winking eyes), retaining it inside for 64 maathirai and exhaling it through right nostril for 32 maathirais (568). Yogananda pointed out that forceful retention of breath (Kumbaka) is an unscientific method in Pranayama and that “Kumbaka” really means the natural cessation of breath achieved effortlessly in due course of practice, which is known as Kevala Kumbaka. Thirumoolar refers to it in verse 703. His technique of Pranayama may be his
own or it may carry some hidden meaning. But the results of his technique are the same experienced by all Yogis. After dispensing with breath, the Yogis meditate on the life-force in the Sushumna Nadi in the spine, and then into the top of cranium (Sahasraara), which reveals all the hidden secrets of everything. Thirumoolar speaks of this ecstatic experience in verse 786.

Following are his insights into Praanayama:

Defiance of death (567, 571, 620). Practice of Praanayama, using normal breath as Hamsa manthra, inhalation and exhalation in the form of Ham and Sam or Soham and Hamso; Yogi can attain eight siddhis or powers (668, 669); one’s breath count per day comes down to 531/day – normal count being 21,600 (700); to 238/day (701); controlling and absorbing the 12 maathirai long breath confers a life span of 1000 years (722); during Praana’s upward surge in Sushumna, the yogi hears 7 sounds, sees 5 colors, smells 3 odors, knows 2 tastes (723); the vital heat at Manipooraka (navel) should be inhaled into Sushumna with the manthra “Shiva Shiva” (732); on Mondays, Wednesdays, Fridays the breath should be adjusted to flow mostly in Ida - left nostril, on Tuesdays, Saturdays, Sundays in Pingala – right nostril and in Sukla Paksha Tuesday in Ida and on Krishna Paksha Tuesday in Pingala (790); This regulated breath will prevent the decay of physical body (791). I can quote many more but for constraints of space I leave here.

As a researcher in global systems of Astrology for nearly 40 years, I was struck by his astrological knowledge also. He has given auspicious days for commencing Yoga practice (549, 651, 727, 743, 744).

Next part of this paper is on infinitesimal matter dealt with by Thirumoolar. But before going to this, let us digress a little on particle Physics and Quantum Physics. Peter Higgs, British particle Physicist and other scientists pursued the age old quest of the most fundamental and ultimate constituent of matter and the origin of Universe. Electron, a constituent of atom, was discovered in 1898 and then in the ensuing decades others, namely Nuetrino, Muon, Tau, Photon, Graviton, the W+ and W-, Z family, 6 quarks etc., were discovered. With these Higgs proposed a Standard Model of the Universe, which reduces all of reality to a dozen or so particles and four forces but he found that one particle, which could explain the mysteries of matter, was missing and this was named as Higgs or Higgs boson. Physicists found that Universe has more than 90% of dark matter, of which they are in ignorance. The physicists tried to capture the missing Higgs by ‘smashing’ atoms in a large container, called “Large Hadron Collidor” (LHC) in Geneva, Switzerland which started to function under the aegis of CERN. Imagine a huge refrigerator of 27 km circumference, the temperature inside being at -271 deg C. This is LHC. The data on the collision of various particles are recorded and studied round the clock. The details on Higg’s theory in particle Physics were explained in the book “The God Particle : If the Universe is the answer, what is the question ?” by another Nobel Laurate Leon Lederman (with Dick Teresi). What he called as a joke became the title of the book, though many scientists frowned on this. Higgs and many physicists believed that the Universe was not created by God and relied on the
“Big Bang” theory to explain it. I am giving only brief sketch of Higgs theory for the layperson, but is most abstract and highly complex.

20th century beginning saw the rise of Quantum Mechanics or Quantum Physics which changed the very fabric of the science as we know it. For instance QM stated that a table is perceived as a solid wooden object in ordinary science but it is in fact a whirling energy of millions of atoms and not an object at all! Matter is condensed energy. The dancing Nataraja of Chithambaram fits the QM theory ideally. Newton theorized that light is made of minute particles but the Quantum Field Theory (QFT) formulated that it was made up of fields. There are no particles in QFT but only fields.

Thirumoolar has referred to atoms and sub-atomic particles in many places but one verse was quoted (by all) in support of the theory of Higgs as the core of atom, which forms the ultimate unit of matter, called as “Paramaanu”. His verse xxx stated thus: (Tamil verse’s transliteration in English)

Anvil anuvinai Aathipiraanai
Anuvin Anuvinai Aayirangoorittu
Anuvin Anuvinai Anugavallaarkku
Anuvin Anuvinai Anugalumaame

Meaning : The sub-atomic particle, Aathipiraan, the mass, may be found by dividing the atom into 1000 parts.

This was already quoted in Face Book and other social media and I refer to it here for those who have not gone through them. But I found one more verse no.650 in which he says that he transformed himself into an atom (by virtue of his supernatural powers or Siddhi of Anima), supporting the life forms and reverted back to his original form without any change. What an unimaginable feat! Here his words meaning he supported many lives while being in the form of an atom is most relevant. Further the concept of fields in QFT also finds a place in his verses. QFT maintains that there are no colors in reality and only one basic light, which is seen as different colors. We can see not only Thirumoolar but many Yogis allude to this Formless Light. QFT also states that the missing Higgs is not a particle but a field. I think that the word, “Veli” in Thirumanthiram, can be construed as representing “Field” in QFT. He speaks about this “Veli” in verse 123, 124 and 128 and in some more verses. Is this, then, the Higgs Boson?

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Mayan Culture In South India And Maayan Culture In Mexico - Dr. S. Padmanabhan
MAYAN CULTURE IN SOUTH INDIA AND MAAYAN CULTURE IN MEXICO

- Dr. S. Padmanabhan

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Onerekulam Oruvane Thevan (Mankind is one and God is one). Yaathum Oore yaavarum Kelir (Every country is my country and everyone is my kith and kin). These are the words of the ancient Tamil poets Thirumoolar and Kaniyan Poong Kurtrananar respectively. These words reveal the fact that in the past the whole world was one piece of land and the people belonged to one race. According to the Holy Bible they used one language. They also worshipped one God namely Nature. Because of the deluge that occurred several times the land was divided into several pieces. The result is the formation of the modern continents. Because of the distance, dislocation and also passage of time several changes took place in the separated land masses in spite of several common features still prevalent among them. After the formation of various countries the people from one country proceeded to another and constructed there edifices on the basis of their own architectural traditions and culture. A fine example of this cultural affinity is the hidden Maayan Culture in Mexico.

Under the auspices of the International School of Dravidian Linguistics at Thiruvananthapuram a field research was undertaken by me in the archaeological sites in Mexico during the month of April 2008. The study reveals the impact of Dravidian culture in the Maayan land of Mexico. We also find several similarities between Maayan culture in Mexico and Dravidian culture in India in several aspects and also the art and architecture in the Maayan land was based on the ancient traditions of Mayan who lived in the lost continent of Kumari swallowed by the Sea. Before dealing with Maayan Culture in Mexico we should know about Mayan who lived in Kumari continent and how the art and architecture of Mayan tradition went to Mexico and became Maayan Culture.

MAYAN

Who is Mayan? Where is Kumari Continent? In Puranas Mayan is described as Deva Sirpi ie Architect of Devas and he is also described as Asura Sirpi ie Architect of Asuras. In Mahabharata Mayan was described as an Architect and the poet of Danvas. In Ramayana Mayan was the father of Mandothari and the father in law of the Asura King Ravana.

The origin and correct details of Mayan were not known to the world upto 1985. In 1974 the former Vice-Chancellor of Manonmaniham Sundaranar University Dr. K.P. Aravananan wrote a book on Mayan and in the concluding remarks he wrote that a detailed research is required to identify Mayan. A sincere and deep research was done by Dr. V. Ganapathy Sthapathi and he has correctly identified Mayan by publishing the monumental work “Aintiram” authored by Mayan himself. The book was published by the then Government of Tamil Nadu in the year 1986. Aintiram is one of the authentic works of
Mayan where the ancient Science of Energy and Matter, Light and Sound, Time and Space. Space and Spiritual Form are kept recorded in traditional sutra form. Dr. Sthapathi compiled Aintiram from a palm leaf record which was preserved in the ancient Library Saraswathi Mahal at Thanjavur.

According to Dr. Sthapathi, Mayan was the first Architect of the world. He was a Bilingual Scholar. He was the author of Mayamatha in Sanskrit and also in Tamil. He was the pioneer in formulating the rules and regulation of Art and Architecture. He was the first Philosopher. He was the first Astronomer and the author of Surya Siddhanta. He was the first Scientist on Vasthu Saastra. Above all he belonged to Tamil race who went to the North through the Chera country ie the present Kerala and Mysore ie the present Karnataka. Mayan finally proceeded to Mexico in America.

**SANGHAMS**

The one central theme around which the history of the Tamils evolved is the concept of Sanghams where poetical compositions, literary and grammatical works and treatises on art and architecture were presented for assessment of their merit by the eminent scholars in the respective fields. Thus the Tamil language and art and architecture had the unique advantage of a systematic growth for many centuries through Sanghams under the patronage of Pandya kings. There is enough literary evidence to show that the first and second great Tamil Sanghams were held at South Madurai and Kapadapuram respectively which were swallowed by sea and the third Sangham was held at present Madurai. Besides these three great Sanghams two small Sanghams were also held at the top of the hills Pothiyamalai and Manimalai that exist in Tamil Nadu. According to tradition, the scholars selected the top of the hills for the venue of the Sangham to save themselves from the frequent sea-erosions.

The Sangham or Assembly of scholars was also called as **Peedam** and **Koodam**. The Sangham was divided into two sections. One section was for language and literature and another for art and architecture. The literary section was presided by Agathiyar and the Art section was presided by Mayan. The head of the both the sections were called as Agathiyar peedam and Mayan peedam respectively. So we come across several Agathiyar and several Mayan in the history of Tamil Nadu. The places where Agathiyar and Mayan stayed in the Western Ghats were known as **Agathiyar Koodam** and **Mayan parambu** respectively. They are still called in the same names and they are in the Western Ghats now. Agathiyar koodam in Kerala is now a famous Pilgrim centre and Mayan parambu is in Tamil Nadu. Naadukaani pass divides these two places.

Whatever be the number of years of existence of these Sanghams, they have done a great service to the development of Tamil language and culture Dr. C.P. Ramaswamy Aiyar
says: "In the Tamil country the ancient Sanghams fulfilled many of the purposes of universities and academies. Sanghams and Assemblage of learned men brought together poets and scholars and judged and criticized or approved of their works in the branches of literature and arts. Such Sanghams served the same needs as the Academies of Paris and of Berlin which helped to enforce high standards in literature and art in the use of correct and refined language". Thus Sangham played an important role in the development of Tamil language and culture. The Tamils are the pioneer in developing their language by Sanghams or Academies.

KUMARI CONTINENT

Before knowing the Maayan culture we should know the lost continent of KUMARI. Most of the visitors to Kanyakumari only know of the confluence of the three oceans, the temple of Devi Kanyakumari, Gandhi Smarak Mandir, the Vivekananda Rock Memorial, besides of course, the land mark of Kanyakumari, the 133 feet high granite statue of the universal poet Thiruvalluvar which was erected by the Government of Tamil Nadu in the mid-sea. How many would know that beneath the Indian ocean there lie the remnants of a vibrant and hoary civilization of the Tamils going back to 25000 years, which was submerged by periodical cataclysmic landslips during the remote past? It is interesting to know that the topography of ancient India was different from what it is today. Peninsular India extended beyond Kanyakumari forming a sprawling continent touching Africa in the West, Australia in the East, and Antarctica in the South and occupying a large portion of the Indian and Pacific Oceans. This vast landmass was called Lemuria by Western scholars and Kumari Naadu by the Tamil scholars. From Cilappatikaaram, one of the Twin epics in Tamil literature we learn that the river Pahruli and city Kumari kodu along with a huge range of mountains disappeared in a great deluge. Pahruli aattudan Panamalai adukkathu Kumariikkodum Kodumkadal Kolla is the words of Cilappathikaaram. The land south of SriLanka according to Mahavamsa covered a distance of 700 kathams ie. 4900 miles southwards, According to Mahavamsa the Ocean trembles occurred six times in various periods. The great deluge is also mentioned in the Holy Bible. The last part of Mahabharatha mentioned Pralaya. We can say that Tsunami is only a mini Pralaya. The Japanese word Tsunami may be new to us but the occurrence of Tsunami is not new to the Tamils. The sea swallowed the land of Tamils in several times.

AGATHIYAM AND AINTIRAM

The forefathers of the Tamils lived and thrived on the vast land known as Kumari continent swallowed by sea. Their two Sanghams were held there. In the first Sangham. Agathiyam written by Agathiyan was the authoritative grammar of language and literature while Aintiram, written by Mayan was considered as an authoritative grammar on art and architecture. Though Agathiyam was famous during the first Sangham period it is regrettable to note that only a few fragments are available now. But it is a matter of pleasure and pride to know that Aintiram, which was written by Mayan is available now. Thanks to Dr. V. Ganapathee Sthapathi who has published this monumental work.
Aintiram was published in a book from by the Director of Technical Education of Tamil Nadu Government in the year 1986. The text of Aintiram was found from the enormous accumulation of palm leaf records found in the Saraswathi Mahal Library, Thanjavur. We can safely presume here that the oral instructions given by Mayan, based on his experiences and spiritual insight, must have been passed on from generation to generation and finally found a place in Palmyra leaves. We find lot of palm leaf records particularly on medicines and martial arts written by Agasthiyar are available in the Kalkulam and Vilavankodu taluks of Kanyakumari District even now. All the palm leafs end with the words Agathiyaraal eluthappattathu (written by Agathiyar).

Tholkapiyam, a grammatical work which was released in the second Sangham throws light on the social history of the ancient Tamils, who lived not only during the second Sanghams period but also in the first Sangham period. Tholkappiyam itself bears witness to the existence of not only previous lierery and grammatical works but also the grammar of art architecture. Tholkappiyar has cautiously acknowledged them in 260 places by mentioning “they say”, “the learned thus say”, “the grammarians say”. These references in Tholkappiyam show that there existed a certain amount of literature in Tamil before its composition. The grammar Tholkappiyam is a master-piece and could have been composed only when the language and reached its pristine form. The prefatory verse of Tholkappiyam refers to one source book named Aintiram. The epithet “Aintiram niraintha Thokappiyam” denotes that Tholkappiyam is full of references to Aintiram.

PANCHABOOTHAS

According to Tamil tradition, the world is made of the five elements in nature namely earth, fire, water, air and space. Aintiram of the first Sangham period and Tholkappiyam of the second Sangham period and also a few Sangham works of the third Sangham period confirm the theory of Panchabothas. In the South there are Panchaboothasthalas (five abodes of Siva) corresponding to the five elements. Lord Siva is worshipped as earth at Kanchipuram, as water at Jambukeswaram, as fire at Thiruvannamalai, as air at Kalahasti and as space at Chidambaram. Mayan gave importance to the Panchabootha theory.

Aintiram authored by Mayan is a multidimensional treatise on Energy and Mater, Space and Time, Order and Beauty. Absolute time creates life said Mayan in his Aintiram. He added that fhymk; ngh0j;k; fzj;fpay; newp. (i.e;jpuk:. 130) fl;blf;fiyNa fzj;fpay; cr;r.p. (i.e;jpuk:. 707). “Mathematics has its roots in the Time unit and Architecture is the Zenithal achievement of mathematics”. Aintiram is an embodiment of the subtle and penetrating theories of five aspects (Ain-Tiram) namely, Moolam (prime existence), Kaalam (Time), Seelam (Rhythm), Kolam (Form) and Gnalam (Earth). Mayan views the entire cosmic phenomenon in terms of these five aspects. We find that the number “5” is closely associated with the ancient Tamils in the continent of Kumari. The land was divided by them into five namely Mullai (pastoral), Kurinji (mountainous), Marutham (agricultural), Neithal (maritime) and Paalai (desert). This is the basis of Vaasthu Sastra of South Indian
origin. It will be interesting to note the following pentadic schemes as we find ingrained in
our tradition namely Panchaboothas (five basic elements) Panchavarna (five basic colours),
Panchakshara (five vowels), Panchaloka (five basic metals) and Panchedrias or
Aimbulangal (five sensitive organs). This pentadic scheme of things in Nature is an
element of Mayonic Science and Technology.

SPACE & OM

Mayan outpours his thought solely from his own experience and intuitions. He gave
much importance to the concept of space and called his language as Vin Tamil (language of
space). Vin means space. There is no greater language than Tamil as far as its efficacy in
revealing the essentials and essence is concerned. This is how Mayan has conceived Tamil.
Mayan’s Aintiram begins with the sound OM and ends with his aim of writing the book and
the glorious features of Tamil language. The opening line of Aintiram is

xsp Kjw; fz;l tpz;nzhp Xir
ntsp nkhop Xk; vd tpsk;gw; ghw;Nw
(Oli muthar kanda vinnoli osai
Velimoli om ena vilanbar paatai)

Mayan gave importance to the mystic word “OM” in his Aintiram. Mayan is said to
have authored 123 books on art and architecture. They were Oviya Chennool, Sirpa
Chennool, Kattada Chennool, Manainila Chennool, Kanithama Chennool, Vanijal Chennool,
Marakkala Chennool, Vinkala Chennool, Perunada Chennool, Eazhisi Chennool and Tamil
Iyal Chennool.iv. The book Oviya Chennool is referred to in the Tamil epic Manimekalai.
Perunada chennool describes the cosmic dance of Siva in detail.

MAAYAN CIVILIZATION

It is worth remembering here the ancient civilization of Maayans in Mexico. The
famous research book Hindu America written by Chamanlal proves Indo-American
contacts for centuries before the birth of not only Columbus but also Jesus Christ. It reveals
the forgotten history of the imprints of Indian culture on the aborigines of America
especially our immortal links with the Maayan civilization of Mexicov. Prof. Ramon Mena,
Curator of the National Museum of Mexico in his book Mexican Archaeology says about
the Maayan civilization that the style of their construction clearly indicates the remotest
antiquity and it is considered of Indian origin. Like the Tamils the Maayans of Mexico built
their cities and towns around the temples. The Maayans and other races of ancient
America had master builders and great architects, whose works, though in ruin, still remain
marvels of the present day. The modern Engineers in America are still unable to solve the
mystery as to how these palaces and temples were built without any mechanical aid. The
Maayans used to worship Siva. The biggest temples in Mexico house an image of Sivalinga.
The temple with Gopuram (Tower) at Tajin in Mexico bore the imprint of our famous
temple at Madurai. Hewitt, the renowned British research scholar writes that the Chief God of all North American Indian tribes is Ingan. It is reminiscent of Lingam, the God of Kumari continent. Several images of Sivalinga can be seen in the Museums and archaeological sites in Mexico. One can see the image of Lord Vishnu with 2 hands-one hand holding Chakra and another hand holding gatha. When Columbus rediscovered the “New World” America in 1492 and found himself among a strange looking people whose description resembled those of the people of India, he called them “Indians”. They are still called Red Indians. The discovery of pyramids in the land of Maayans in Mexico and in the land of Mayans in Kerala and Tamil Nadu provide the concrete evidence for the oneness of the Maayans and the Mayans in the remotest past.

It is astonishing to note here during the period of Mahabharata, America was known as Paathaaloka (Netherworld). It was embellished with magnificent palaces in which lived Nagas. In Mahabharata, Arjuna married Ulupi, the princess of Paathaalaloka. Naradamuni, a wandering saint after his return from Paathalaloka says that it was much more delightful than Indira’s heaven. A Mexican hymn reads thus;

Over the water in Ships came numerous tribes
To the coast they came to the coast situated in the North
And when with ships they landed
That was called pantla.

It is interesting to note that the word pantla is said to be derived from the word Paathaala. India was the Paathaalaloka of America and America was the paathaalaloka of India, for, they are opposite hemispheres in the globe. Comparative studies of different types of airship found in Mayan civilization definitely throw light in the field of aeronautics of the ancient period. A research study on the link between the lost continent of Kumari and America, particularly Mexico in the field of art and architecture will throw light on the hidden Mayan civilization in the lost continent of Kumari and Maayan civilization in America.

TEMPLE ARCHITECTURE

Temple cult was common in South India and ancient Mexico. We find hero-stone worship and Sivalinga worship in South India and also in Mexico. Temple architecture is the sole art of the Dravidians. In South India there is no town or village without a temple, "Live not in a place where there is no temple" is a famous saying of the great Tamil Poetess Avvaliyar. The architecture and the form of worship in South Indian temples differ from that of North India. Free from frequent foreign invasions, South India has been able to preserve a large number of its religious monuments and the daily rites and rituals of worship in the temples in its original form.
Rig Veda is considered to be the earliest living book of the Aryans. There is no mention of temples or idols of Gods in Rig Veda. From Mahabharatha we learn that Arjuna worshipped Siva through a clay image, offered flower garland to it and prayed for success in the battle. But temple architecture finds no place therein. We find image worship and temple architecture in South India in a developed form during the period of Ramayana. The sanctums dedicated to several deities in the hermitage of Agastya are described in Aranyakanda of Valmiki Ramayana. From Sundarakanda it is learnt that there was a temple of Goddess at Nikumbhila in Sri Lanka. In Saraga 43 Anjaneya uprooted a pillar of the sanctuary sacred to the guardian deity of Lanka and demolished the lofty edifice with fire. From Tholkappiyam one of the earliest works in South Indian literature we learn that images were worshipped in open space.

The Sangham and post-Sangham literature beginning from 2nd century B.C to 6th century A.D., speaks of Temples as Kottam, Nagaram, Mantram, Koil, Palli and Peedikai dedicated to different deities. The Agananuru one of the earliest works of Sangham literature describes a banyan tree in worship as surrounded by a brick enclosure and to which offerings were made. It also refers to the ruins of a temple built of bricks. Purananuru another Sangham work refers to a temple of Siva. According to Pattinappalai, Karikala, the great Chola King is said to have erected temple to Gods, while building the city of Urai, for settling his subjects.

Cilapathikaram, one among the five epics in Tamil literature mentions a few temples of South India. Among them the temples at Tirupathi, Srirangam and Thiruvananthapuram are most important. Then Chera King Chenkuttavan raised a temple to Kannagi with the help of the experts in temple-architecture, made grants of land etc., to the deity and arranged for her daily poojas. Another epic Manimekalai speaks of several shrines and the mode of worship therein. It also describes a temple of Goddess Durga with an imposing tower. A visit of Manimekalai to the temple of Kannagi is also mentioned in the epic. In 600 A.D. Appar, one of the Saiva Samayacharyas gives different types to temple-architecture prevalent in and before his time.

TEMPLE AND THE KINGS

The great ruling dynasties namely the Pallavas (600-900 A.D.), the Cholas (900-1150), the later Chalukyas otherwise known as Hoysalas (1000-1300), the Pandyas (1100-1350), the Vijayanagar rulers (1340-1365), the Vijayanagar rulers (1340-1365), the Nayaks of Madurai (1600-1700) and the Venad rulers of Chera line (1700-1800) were intimately associated with the development of temple-architecture in South India. In the Maayan land of Mexico also several temples were constructed by the rulers of the land. Like the Dravidians temple played an important role in the life of the people in the Maayan land in ancient days. After the advent of Spanish people the temples became ruins. In some places temples were converted into churches.
The land of the Dravidian race was ruled by the Chera, Chola and Pandya kings in ancient days. Thiruonam which was celebrated throughout south India from Thirupathi to Kanyakumari in olden days is now celebrated only in Kerala, the erstwhile Cheranad as a national festival. Mahabali is the hero in the Thiruonam festival in Kerala. The history of Mahabali is mentioned in Mahabhagavatham. Mahabali conquered the three worlds by his Viswajith yaga and also with the strength of his armed forces. Hence Indira had to go into hiding for a while. In order to help Indira Lord Vishnu took Vaamana avathara (short figure). Vaamana approached Mahabali and asked for alms. He only requested Mahabali 3 steps of land in charity and Mahabali agreed to it. Then the Lord immediately extended his body and assumed as gigantic form called Viswarupa. With one step of his foot he measured and sky and with his next step the entire earth. Then the Lord asked for space for his third step. The great Mahabali dipped his head and asked the Lord to place his third step over it. The Lord then placed his third step over Mahabali's head and pushed him down to the Netherworld called Paathalaloka. The Lord praised Mahabali for his broad outlook in Dhana Dharma and said that he was sent to rule Paathalaloka which was designed by Viswakarma, the divine architect. Before going to Paathalaloka Mahabali made one request that every year he should be permitted to visit the land ruled by him and see his subjects. The people of Kerala celebrate this event of the home coming of Mahabali every year as Thiruonam festival.

The Bhavisya Parva of Mahabhagavatham narrates that Mayan, the close friend of Mahabali who disliked the deceitful action of Vamana fought against him. According to Vanama Purana Indira came to Malaya Mountain (Western Ghats) and fought against Mayan. It is interesting to note that the place where Mayan lived in the Western Ghats is now called Mayan Parambu. The place where Mayan ruled is now called as Mayanaadu in Kerala. In the war Indira killed several Dhanavas including Pura, the son of Mayan and finally defeated Mayan. The remaining Dhanavas (Viswakarmas) under the leadership of Mayan fled to Paathalaloka. One important item of Mayan’s contribution is the stepped Pyramid which has been declared one among the 7 wonders of the world recently. The story of Mahabali is also in vogue in Mexico and the same story is depicted in Mexican paintings. The Deluge is also described in the same book.

We can see the impact and influence of Mayan in Kerala culture. The carpenters of Kerala are called Mayacharyas. The name Indiran is very common in Kerala. Ramendren, Narendren, Surendren, Balendren are a few among them. Mayan was also called Mayendren. The great Tamil poet Kamban called the abode of Mayan as Mayendramaneduvarai, (the long and high hill Mayendra in the Western Ghats). The artistic tradition of Mayan was praised by Ilangovadikal in his Chilappathikaram. The words of Chilappathikaram, We can see the Mayan tradition in various parts of the world. Following the footsteps of his father Viswakarma, Mayan went to Mexico and erected several stepped pyramids in various parts of Mexico. Mayan went to Mexico and erected several stepped pyramids in various parts of Mexico. Mayan described the form of stepped pyramid in his
work Pannirusaaram. The base remains expanded while tapering upwards in a stepped pattern. The finial is in a proportionate order of the measurement at the base) are the lines that appeared in Pannirusaaram. Mayan called this pyramid as Thaamarai maadam (Lotus altar). Vallalar, the revolutionary saint of the 19th century mentioned the pyramid of Mayan as Thavalai maadam (Frog altar) in his Thiruarutpa xxv. No doubt Mayan is the founder of the pyramidal form. The temples in South India and also in Maayan land of Mexico are based on the pyramidal form designed by the Mayan. Dr. Ganapathi Sthapathiyar a well known scholar on Vastu Sastra has confirmed that the layout of their structures, location for doors, windows, proportions of width to length, roof styles, degree of slopes for roofs, column sizes, wall thickness etc all conform completely to the principles and guidelines as prescribed in the Vastu Sastra of India. Residential layouts are identical to those that he is building today and that can be found all over India xxvi. The pyramid in the Maayan land was dedicated to sun, moon, space and panchaboothas. Most interesting is the name of the structure Chilabalam meaning a hall of sacred space. It is closely related to our Chidambaram, the temple of space. In Kerala the pyramids are worshipped and they are called Aaraattuthara and Poothara. In Kanyakumari district also it is dedicated to Sun like in Mexico. It is called Kaalaswamy which denotes Sun. The mandapa with five entrances on the top of the high ground at Palanque reminds us of the Panchabootha concept of Mayan and also of the ancient Tamil tradition. Similar mandapas can be seen at Nattathi in Thoothukudi District of Tamil Nadu.

We can see various Asana poses in the ruins of Maayan civilizations. The popular padmasana and the rare Kanadaperanda Asana poses carved in stone are found in the Museums of Mexico. The word Chacla in Maayan language refers to force centres of the body similar the Chakras in Indian Yoga tradition. Kultanlini in Maayan language refers to the power of God within man which is controlled by the breaths similar in meaning Kundalini. Yok hah in Maayan language means on the top of truth. It is similar to Yoga in India. Mayan gives importance to the mystic Tamil word OM in his work Aintiram. It is astonishing to note that the Tamil OM occupies the central part of Mexican calendar which was prepared on the basis of Surya Sidhandha written by Mayan, the first Astronomer in the world.

The high hills and low valleys, the agricultural produce in Mexico and the physical features of their people remind us of present day Kerala, the erstwhile Cheranad. It is said that the Mangolians of Asia came to Mexico first. But the people of Mexico look like South Indians and not Mangolians. The ladies of Mexico look like Kerlaa ladies with sharp noses not like Mangolian ladies with flat noses. The hair style adorned with bunch of flowers is common among the ladies of South India and of Mexico. As in Kerala Naga cult was dominant in Mexico. They worship hooded serpents. We find several similarities in the mode of living and worship between the Dravidians in India and Mayans in Mexico. In the Museums the household articles like the traditional grinder Ammi and Kulavi, Dosaikal (the
plate used for preparing Dosai) and the earthen utensils used by the Dravidians are displayed. So we can say that the culture of Mayan in South India became the culture of Maayan in Mexico. It is interesting to note that there is a place called Maayappa in Mexico. The field research done in Mexico clearly confirms the impact of Mayan culture in the Maayan land of Mexico.

So there is a great need to rewrite the cultural history of India particularly South India to bring to light the Dravidian links with other countries of the world. If you bring to light the history of Mayan and his influence over the cultural heritage of the people in different parts of the world, it will definitely throw light on thousands and thousands of years of human history particularly of the Tamils in the field of art and architecture. I hope this study will pave the way for the Research Scholars to unearth the hidden history of Mayan and his valuable contributions to the world. A detailed study of Mayan will elevate the name and fame of India particularly of Tamil Nadu to the heights of glory in the glory in the cultural history of the world.

FOOTNOTES
Anthropological Study Of Pregnancy Health Care Practices Among Tamil Communities In South India - Dr. V. Pragati
The traditional customs related with the health accept of the women starts from young age of the women and in every transition stage of the women. Among the rural communities, health is the integral part of their culture and there are many moral values and superstition beliefs concerned with it. Consequently many socio-cultural and religious rites and rituals are performed to safe guard them from ill happenings, predominantly with the future pregnancy of the woman and well-being of the foetus. All cultures recognize pregnancy as a special transition period, and many have particular customs and beliefs that dictate activity and behaviour during pregnancy, (Andrews, 2008).

A woman is considered ’complete’ or ’real’ only when she becomes a mother. She ’proves’ her womanhood in this way and feels secure in her marriage because motherhood, it is believed, bonds the marital relationship. She also feels she has accomplished what she was supposed to do as an adult woman. Women who cannot mother are tortured by the fact that they cannot feel ’fulfilled’ like most women. The Indian people, strictly follow all those beliefs and practices, which influence on mother’s health and especially the foetal health. They take all those remedial actions or in other words, the preventive and promotive sequence of actions that improves the foetus, which is important as it, is a family successor.

Although pregnancy is a biological process, people in irrespective cultures perceive it as a socially constructed phenomena and thus attach lot of significance. Pregnancy gets associated with the functions of marriage, family and kinship. It is therefore why a woman in pregnancy period becomes important to people. Thus, people take remedial promotive and preventive actions, which are nothing, but health-seeking behavior to see that woman goes through the pregnancy and childbirth safely. Health-seeking behaviour in turn is tailored by religious beliefs, norms, values, schemas of the people in a context.

For useful reviews of the literature on the anthropology of reproduction, including studies on the bio-medicalization of childbirth and Indian women’s particular beliefs, traditions, and taboos during pregnancy and postpartum are well documented by many anthropologists such as; Mani, 1981; Mcclain, 1982; Jeffery, R., 1984; Jeffrey, P and R. Jeffrey, 1989; Basu and Kshatriya, 1989; Brown and Sargent,1990; Ginsburg and Rapp, 1991; Pandey and Tiwari, 1993, 1996; Patel, 1994; van Hollen,1994; Devarapalli, 1996;
Nielson Bruu, 1998a; Davis-Floyd and Sargent, 1999; van Hollen, 2003; and Mathews, 2005. Especially the research about food habits in relationship to childbearing and postpartum period in India are well documented, as well as the concept of ‘hot and cold’, by Ferro-Luzzi, 1980; Pool, 1987; Nag, 1994; and Zeitlyn, 1997.

In this context, this paper aims to present the preventive and protective health care practices performed to the pregnant women in Tamil Nadu, South India in anthropological perspective. Hence, these prevention rituals are performed to protect the pregnant woman and the foetus from dying and guarantee for a safe delivery.

**Dalit Profile**

The *dalits* are an important and one of the largest sections of groups in India. It is also so with Puducherry Union Territory. They are concentrated in the districts of Puducherry, Karaikal, Mahe and Yanam. They are inhabited in almost all communes in Puducherry Union Territory. There are fifteen *dalit* groups in Puducherry Union Territory. This particular study is focused on four Scheduled Caste communities who would like to call themselves as *dalits* i.e., Valluvar, Paraiyar, Thinda vannar and Arundhathiyar.

Primary data is collected through observations, informal interviews, and case studies and by administering schedules to the key informants like pregnant women, lactating women, women having one or more children, old women and medicine-women. As this topic is on maternal and child health practices among rural *dalit* women of Puducherry, which ultimately covers issues on delivery customs and practices for which the researcher needed a good rapport with young pregnant women, lactating mothers, and old women. Before attempting to obtain data on the specific topic, they were engaged for a long time in enquiring about their welfare health problems etc. The equipments like camera and tape recorder helped to gain their attention.

The fieldwork was conducted in four villages, namely Karikalampakkam, Thavalakuppam, Abhishegapakkam of Puducherry district and Sornavur in Tamil Nadu. The four villages selected for the studies are located around 10Kms and 17Kms within Puducherry town. Karikalampakkam village is on the main road near to Madagadipet, whereas Sornavur village is in the interior area of Puducherry and it belongs to Tamil Nadu; Thavalakuppam is on the main Cuddalore road of Puducherry; Abhishegapakkam is in between Thavalakuppam and Karikalampakkam villages. A gravel road connects these villages. In all these villages, there is an Anganwadi and Primary Health Centre.

**Status and Health of the Rural Dalit Women**
The rural *dalit* women are beast of burden, working on land throughout the day. Then, they are found to be exercising a relatively free and firm hand in all aspects related to their social life unlike in urban societies. The rural *dalit* women in comparison with other higher caste based communities enjoy more freedom in various occupations. Traditional and customary norms are comparatively more liberal to rural *dalit* women of Puducherry. Nutritional anaemia is an acute problem for women in India and more so among *dalits*. The rural *dalit* women of Puducherry have heavy workload and anaemia has a profound effect on their psychological and physical health. Anaemia lowers their resistance and leads to fatigue, affects working capacity under conditions of stress and increases susceptibility to other diseases. Maternal malnutrition a quite common problem among the rural *dalit* women leads to serious health problems; especially for those having many pregnancies and is too closely spaced. It affects the reproductive performance and the birth, which is crucial to infant’s chances of survival and to its subsequent growth and development.
Marriage

In rural areas of Puducherry district, the girls are usually married just after puberty and are exposed to an early motherhood and family burden. Most of these women hardly have any knowledge of their anatomy and child bearing. The rural dalit of Puducherry strictly follows their caste endogamy. A boy is married around the age of 20-22 years and girl is married at the age of 15-18 years. Generally, monogamy is a rule and one or two cases of polygyny are recorded. Sorrorate is followed but the cases of levirate are not acceptable. Remarriage is permissible for divorcees and there would not be elaborate marriage ceremonies in such cases. The common marriage forms among the rural dalit of Puducherry are uncle-niece marriage, bilateral cross-cousin marriage and sister exchange marriage. Mostly arranged marriages and at times love marriage takes place.

Pregnancy and Pregnancy Rite

Mothering rituals in the South Asian context are mostly studied as part of human fertility and birth rites and practices (Thérèse Blanchet, 1984; Doranne Jacobson, 1995a; Patricia and Roger Jeffery, 1989, 1996; P.K. Maity, 1989; Santi Rozario & Geoffrey Samuel, 2002), or as part of the rites of passage (McGee, 2004). Hélène Stork in her study on Tamil women and their mothering practices applies the concept of the mothering ritual in reference to procreation rituals in general (Stork, 1992; 89–105).

Pregnancy, particularly the first pregnancy, also requires substantial adjustments in social status, provision for the health of the fetus and mother, and preparations for the new child. Tradition, culture and the family play a vital role during pregnancy, childbirth and the post-partum period in South Asian countries such as Pakistan and India (Mead, 1967b; Faruqi, 2004; N. Ali, Azam, S. Noor, R., 2004). Eventually motherhood provides superior status and the responsibility of running the household (Pragati, 2014: 426). Prayers, fasts, circumambulations, making offerings, worshipping, following gurus and making pilgrimages were the practices most frequently observed by barren woman (malati). Parenthood confers honour on a couple. A person graduates to the status of full-fledged adult only upon acquiring parenthood. A person’s image and respectability are enhanced with every additional child’s birth and survival. Eventually, the pregnancy (garbham) is welcomed in the Tamil society because it provides a chance to a husband to prove his masculinity and to a wife to prove her femininity. It provides way to the couple to continue the progeny. Therefore, the anticipation for the first pregnancy among newly married couples within three months or six months or in a year is high by the members of the family and by the neighborhoods also. Van Hollen found that all women are expected to marry and give birth to their first child within a year of marriage (2003: 55). Childbirth dispels immediately the stigma of barrenness of a couple, especially the wife. As a first child even, a daughter is welcome, although a son is more so. This is because a couple’s fertility is on test. Therefore, the child’s sex is secondary. Upon the first childbirth, people generally inquire first about the health of the mother and the infant, and then about the latter’s sex. A successful child delivery is desirable.
In Tamil Nadu all most all the communities in general and in particular the *dalit* communities celebrate the woman’s first pregnancy preparation, as it is first pregnancy (*talai piracavam*). It is a transition ritual from womanhood to motherhood. This ritual is widely practiced in all the regions of Tamil Nadu. They take a special note of a woman’s first pregnancy: all irrespective of any economic status perform talismanic bangle ceremony (*valaikaappu* or *cuul kaappu*). Therefore, that to ensure the woman will give birth in the happy mood of *valaikaappu* celebration. Dravidian names of this ritual are *valaikaappu*, *valaiyanivila*, *cuul kaappu*, *niirmutuvu*, and *mutukupaal* (milk pouring). The Sanskrit name is *ciimantam* (parting of the hair) is celebrated with inordinate expenses. For this reason, this ceremony is celebrated in the seventh or ninth month of the pregnancy (Petitet and Pragathi, 2007: 124-125). The primary function of the *valaikaappu* ritual is to satisfy the pregnant woman’s desire (*aacai*) and to bless her to ensure for an easily delivery and the birth of a healthy baby.

Always there is a fear during pregnancy that the womb will be invaded by supernatural beings. Constantly fear haunts the minds of people, who view this period as a time of danger. On the other hand, if the woman survives after delivery, people speak about “rebirth” (*marupiravi*). There is a widespread saying in Tamil that the woman approaches death at the time of delivery and after giving birth, she assumes a new life. Accordingly, this ritual is performed before delivery, significantly in the ninth month with pomp and show. To make her pleasurable many presents and blessings are given by the relatives and friends. After the *valaikaappu* event, the pregnant woman will give birth in the joy mood. Furthermore, if anything goes wrong and she pass away in delivery, in that case she may not turn out to be as malevolent spirit *katteeri*. Considerably, conjugal family of the pregnant woman conducts this special rite for the well-being of the expectant mother, unborn child and both the families.

**Pregnancy Food Cravings**

*Macaakai* (pregnancy food cravings) in second or third month pregnancy the pregnant woman have frequent nausea, stomach churning, and morning sickness in the early mornings and sometimes during mid days in between meals and dinnertime. Most of the pregnant in general and rural *dalit* pregnant women in particular is fond of to eat raw mangoes and citrus fruits to control the above said health problems. Some rural pregnant women of Puducherry, as in many regions of the World, reported to have craving for unusual—often bizarre foods. In Jeffery et al., study on childbirth practices in rural Uttar Pradesh found that some pregnant women have craving for earth, ash, from cooking stove (chula), taking pieces of lime-plaster from the walls, uncooked rice, bitter foods and sweet things (1989). Similar studies are also done by Khanum and Umapathy, 1976; Rao, 1985 in Karnataka state. The rural *dalit* pregnant women of Puducherry eat unusual foods such as earth, cow dung ash, chalk, charcoal, burnt bricks and *vibhuti*. Khanum and Umapathy, study on pica have investigated the social pressure and psychological dysfunctions
associated with pica (1976), where as in Jeffery et al., study on pica examines that the pica is the compulsive craving and ingestion of culturally defined “nonfood” items (1989). The pregnant woman often claims that their motivations for consuming pica substances are due to intense cravings and desires not hunger. In North India, cravings for pica substances are used as a means to predict the sex of an unborn child. If a woman craves ash, people believe she will have a girl, where as dust cravings indicate that she is pregnant with a boy (Ibid). Nevertheless, the rural dalit pregnant women of Puducherry said that during macaakai (pregnancy food cravings) they have craving for specific foods such as raw mango, raw rice and citrus fruits in order to control the frequent vomits. The craving for eating nonfood substance such as earth, cow dung ash, burnt bricks, vibhuti and lime-plaster from walls is considered as a sort of medicine, which will prevent them from vomiting.

**DIETARY PRECAUTIONS; TRADITIONAL MEDICINE AND HOT AND COLD THEORY**

Medical beliefs in India are a blend of modern and traditional theories and practices, and include multiple forms of biomedicine, traditional systems of medicine, homeopathy, and a wide variety of medical knowledge tied to religious practices and astrology, (van Hollen, 2003). The traditional systems of medicine in India are based on the Tridosa theory, and Indian healers, use Ayurvedic, Shidda, and Unani medical systems. In Southern India and in Tamil Nadu most local health traditions spring from Sidda, which is an indigenous system of medicine, and is largely based on an understanding of food as medicine. (Purnell, 2005; van Hollen, 2003). The theory of “hot and cold” play a central role and it’s a construction of the body as fluctuating between states of “hot and cold”, and health as a balance between these two states.

Avoidance of hot food was particularly important for Tamil women in early pregnancy, since heat was believed to stimulate uterine contractions and result in a miscarriage. The rural dalit women of Puducherry consider pregnancy as hot stage in which a woman is vulnerable to hot foods and hot health and particularly pronged to hot disease. So she is made to take steps to dissipate some of the excess heat by frequent bathing and long walks. In the early stage of pregnancy as her body is believed to be in a hot stage, she is advised to take more cold foods in order to avoid abortion and hot diseases. The papaya (pappali pazham, Garcia papaya) is avoided during pregnancy. The most common reason given for avoiding papaya during pregnancy is its quality of being hot and inducing abortion. They avoid eating the vegetables perceived as hot. Because those hot vegetables induce abortions.

Mango, pineapple pumpkin, sesame, black seed, curry, and spices in general, were other items to be avoided for the same reason. Many women also restricted non-vegetarian food such as pork; mutton and chicken since these foods were also seen as very hot.
Nutrition and cultural beliefs surrounding food have an interesting affects on the behavior of pregnant women. Nag states that in many studies the majority of pregnant women in India consume food that is deficient in protein, caloric content, and other vital nutrients causing child and maternal mortality (1994: 2427). Though pregnant women have access to food, she do not consume it. Because of their beliefs during pregnancy, when she eats more, she and the baby become larger and she may have complicated labour. Therefore, she eats less and the child remains small, which decreases the pains during pregnancy and enables the baby to come out easily. Rural dalit women of Puducherry do not consume any special diet during their pregnancy.

Pregnancy Ceremony

The pregnant woman is to give birth to a new life, and the nascent life has always the fear of death. Therefore, all the rituals and ceremonies are conceptualized in such a way as to promote life on the one hand, and to defeat death on the other. The clusters of ceremonies and rituals fall around the forces of affirmation on the one hand and of negation on the other. The objects or things, which are symbols of life configurative a specific pattern and are called life symbols like water, grain, milk, honey, dough-lamp, iron, etc. The objects or places, which negate life, are associated with death. There is a strict code of not coming into contact with such places and object for a mother-to-be.

The auspicious day and time are fixed by consulting the astrologer for celebration of the valaikaappu ceremony. This ceremony is usually performed either in the early hours before sunrise or in the evening after sunset; it is never performed during the daytime, for that is a period of rahu kalam (inauspicious time) and during this period evil spirits and ghosts keep wandering in search of pregnant women and for the new born infant. The good time for performing this ceremony is an auspicious night during the bright fortnight. The moon-god is believed to distribute nectar through his rays, and this deity is therefore said to have the power of removing diseases and restoring health. Another thing is that the full-moon ceremonies are connected with rebirth, a new life, while those of the new moon are associated with death and funeral aspects.

According to Dubois, Hindus call this glance dhristi-dosham (evil danger) (1989:66). The homa catti (earthen vessel for the sacrificial fire) is also kept in front of the pregnant woman. The elaborate preparations for the subbakkarayam (auspicious ceremony) and the selection of an auspicious day for its performance underscore the social importance of the occasion. The subbakkarayam (auspicious ceremony) indicates the movement of the subject from one position in the social structure to another; it marks a change in her social personality.
The rural dalit women of Puducherry take a special note of a woman’s first pregnancy: All irrespective of any economic status perform valai kaappu or cuul kaappu (talismanic bangle ceremony) and it. It is so with other community and other religions such as in Hindu, Muslim and Christian families throughout the Tamil Nadu, the most common element of this rite consist in satisfying the expectant mother and giving her choice foods and desires. Presents and blessings are also given to her. To ensure that the rite is performed before delivery, there is a preference to celebrate it during the seventh month or the ninth month of pregnancy. Sometimes, but seldom, it is celebrated in the ninth month, nine is considered to be an auspicious number. It is felt in this case that the woman will give birth in the happy mood of the valai kaappu celebration. The conjugal family of the pregnant woman conducts this special rite for the well being of the expectant mother and unborn child.

A Ritual Feast to the pregnant woman

A ritual feast is provided for woman during her first pregnancy, to fulfill her cravings as well as those of cuul (foetus). The aacai (desire) is emanating from both the woman and her soon-to-be-born baby. If the aacai (desire) go unfulfilled, the dangers could include death of the child, of the mother or both. Certain physical problems during pregnancy are often attributed to the fact that the woman's aacai (desire) is not satisfied; she feels something is lacking or kurai (deficient). Then swelling of a woman’s legs and arms in the later stages of pregnancy would be interpreted this way, and a baby will born with some deformities such as deaf, dumb and with cleft lip. Hence, valai kaappu (a pregnancy rite) would be soon to be performed. It is extremely to satisfy a pregnant woman, aacai (desire) in order to ensure a problem free delivery and the well-being of mother and child.

Therefore, one attempts to satisfy the desires of the pregnant woman by serving her with varieties of rice, as well as pickles, sweets and savouries, and celebrating the ceremony with pomp and show. The performing of the ceremony depends on the economic position of the conjugal family. Despite of performing these various rituals, the mother and the child if die at the time of birth, this is attributed to supernatural interference. If the rites were performed correctly during the ceremony then it may cause the woman's atma (soul) to rest in peace without wandering about as the malevolent spirit of the cumaitanki. Therefore, women attempt to fulfill the expectant mother's desires so that, in the case of death, she will not retaliate and harm the living. The continuation of life is the major and vital issue in every birth rite. Thus valai kaappu ceremony represents conceptualizations of death and malignant forces are ever haunting the psyches of individuals. The dichotomies of hope/fear and life/death are the basic cores around which these rites are conceptualized. The prolongation of life is the major and vital issue in every birth rituals.

Prevention against Malevolent Spirits
Another strong cultural conviction was that expectant mothers should not get together; especially during the last months of pregnancy. It was associated with extreme bad luck, sickness and even the death of both babies. For same reason expectant mothers were particularly advised not to meet women with previous miscarriages, nor the husband’s sister. They particularly avoid the husband’s sister if she too is pregnant. If they happen to meet at a time during pregnancy, there will be problem with the surviving of any of the foetus. The avoidance to the husband’s sister was complicated and was somehow linked to the family relations. The problem arose when they lived in different villages, if they lived together in a joint family there were no problems. In Tamil, this is known as *edhur cuulai adikaradhu*.

The rural women also told me that they were recommended to stay calm and avoid strong emotions such as anger and fear during pregnancy. Indignation was believed to result in sickness or death for the unborn baby, and for the mother. For the same reason some pregnant women have been recommended not to attend any funerals nor be around any sort of death since sighting a dead body and smoke of a funeral pyre, could cause breathing problems for the child.

In India a pregnant woman is attractive to evil spirits, (Jeffery, 1989), since pregnant women are believed to send out a special smell which attracts evil spirits. This study established that evil spirits are seen as particularly obstinate and lethal. Almost all respondents told me about the strong belief in evil spirits and the evil eye. Especially dangerous periods for pregnant women were dusk and dawn, because of the amount of evil spirits, who could occupy them and cause harm. In addition, going outside after darkness, was thought to be very dangerous and not recommended. If it was unavoidable to leave the house, the women expressed great fear, and protection against evil spirits was important. Most common was to put herbal leaves in their hands, wear leather shoes, and more rarely, they had brought a stick.

Puducherry rural *dalit* women have great belief in gods and evil spirits. In Tamil Nadu, generally there is a belief that the pregnancy stage is seen as most vulnerable transitional stages. They do a small *puucai* to appease evil spirits so that they will not harm them. Because the entity of a pregnant woman is ambiguous; realm has few or none of the attributes of the past, i.e., womanhood or future state as motherhood. The pregnant woman has a specific position in cultural space; this stage of woman is existentially involved in the life and death domain. At the same time, she and the baby in her womb are vulnerable and need protection from the evil eye, malign spirits, and ghosts. There are dos and don’ts concerning the safe and unsafe appropriate foods and activities (Strange, 1981; Laderman, 1983). They should not go to the houses who worship goddesses’ *katteeri* and *irriciianman*. They are malevolent goddesses who have thirst for foetus blood; they may kill the foetus in the womb itself and drink the blood. Whenever the pregnant woman gets fever or any ill health problems such as vomiting or diarrhoea, they immediately think that it is because of those malevolent goddesses intrusion. They do a small *puucai* to appease those goddesses.
After offering prayers to concerned goddesses that sanctified food (*prasadam*) is given to the pregnant woman. The *puucai* is performed to the *katteeri* in order to protect the pregnancy of woman and to have safe delivery.

The *alam* is a red liquid mixture of turmeric powder and *cunnambu* (slaked lime) added to *karittundu* (a piece of charcoal), one *mallikai puu* (jasmine flower) and one *civappu milakaayi* (dry red chilly). It is prepared in a brass plate and is kept aside during this ceremony. The *alam* has the virtue of preventing the malicious effects of malevolent or jealous looks. It is universal among Hindus and particularly among persons who are in transitional stages such as puberty, marriage, pregnant, as well as at birth rites.

**The Protective Bracelets**

This is the most important part of the ceremony. Indeed, *valaikaappu* means protecting the wrist of the pregnant woman with a talismanic wrist ornament. About nine *kattukkaluttikkal* (auspicious married women) apply *cantanam* (sandal wood paste) to the pregnant woman's cheeks and hands. They then wave the *alam* and put *akshatai* on her head. They put bangles on her arm and in return receive bangles from her. As it is commonly said that pregnant women are more susceptible to the influence of evil spirits than others, thus the wearing of the wrist ornaments during the seventh or ninth month after conception is believed by Hindus to ward-off the effects of evil spirits. The purpose of the custom of putting bangles to the pregnant woman is to bless her so that she may bring many children. Each bangle symbolizes a soul born as a human child and bound to the circular and even revolving wheel of birth and death.

The *veppaelai kaappu* (neem/margoosa twig amulet) is put to her by the *taaymaman* or *maman* (maternal uncle) and is known as *maman kappu*. Maman *kaappu* is also believed to protect the foetus and help in guarantee of a safe childbirth. The neem/margoosa tree is associated with the virgin goddess Mariyamman and is believed to ward-off evil effects and purify the atmosphere (Nishimura, 1987: 220). The popular belief is that the *maman kaappu* with its protective power is very effective against malevolent or negative beings and impure substances. It is powerful enough to ward-off evil influences and protect a pregnant woman from them. As the pregnant woman is in a liminal period, she is more susceptible to the peril of malignant and evil forces. The amulet is tied around a pregnant woman's wrist at the commencement of the ceremony by the uncle in order to place her in the protective zone of sacred power. It will be removed on the third day after the ceremony.

Another stage of preparation of the *valaikaappu* is dedicated to the pestle, a domestic object that represents during this rite the unborn child. A long *vaalaelai* (plantain leaf) is put on the left side of the *manavarai* (wooden platform) and *ammi-kolavi* (pestle) is kept on that leaf. The *ammi-kolavi* (pestle) is washed and smeared with turmeric powder and is marked with dots of *kunkum* (vermillion). The *ammi-kolavi* (pestle) symbolizes the
yet unborn child. The introduction of an *ammi-kolavi* in the *valaikaappu* ceremony signifies the perpetuation of the wish of the pregnant woman that her child will be strong and have a long life. This imitative object is honoured during the ritual by keeping a *paalaatai* (a shell used as a milk ladle), a *kottu veppa elaikal* (a bunch of neem/margoosa) and an *aaruval* (an iron sickle) together with it. These objects are kept together in order to protect the child from evil forces.

**Summary**

Pregnancy is a critical period with increased vulnerability for women, but it’s also a process of maturity and increased possibilities for women. The elderly women in her family and society guide her about what type of demands the new role as a mother will put on her, and what kind of danger there are during this period, and how to protect against these threats. The stated purposes behind the advice were to avoid abortion, stillbirth and a difficult delivery. The pregnant woman’s state of mind made her also much subjected to supernatural forces. Today almost all rural Tamil women also attend antenatal check-ups monthly at the village health nurse or by hospital, in spite of this; the pregnant women are restricted in their activities and diet by the traditional practices and beliefs. *Valaiappu* rite is performed for the protection of the mother-to-be and the foetus. This is also most necessary rite to be performed for the health and wealth of the born baby and for normal delivery.

The satisfaction of the mother-to-be is the major intention of this rite. In the event of her death in childbirth, it is indispensable that her desires would be satisfied to that her spirit rest in peace and does not come to trouble the tranquility of the living. In that way the preventive and protective health care practices among the rural *dalit* women of Puducherry, signifies the reluctance to invest more money in the childbirth would indicate the low value given to the life or death of woman by her family circle and by society.

Improving the maternal health is one of the eight Millennium Goals and great efforts have put to achieve that goal. In that case, the maternal health issues and problems oriented with their health should not only be premeditated in biomedical perspective. The research on the maternal health should look up in diverse sense by taking into consideration the traditional values existing in the *dalit* communities in regarding with the health of the pregnant woman have to be well thought-out and accepted as a part of the health policy programmes. Adding to it the study should be in anthropological and holistic perspective, so that the policy makers may touch upon certain key issues and could frame definite policies for better health of the women at the time of pregnancy and post-partum period.

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Maximising the Virtual Learning Environment (VLE) for Differentiated Instruction in a Level 1 Tamil Classroom - Pushparani Subramaniam, MESL (UM)
1.0 INTRODUCTION

*If a child can’t learn the way we teach, maybe we should teach the way they learn.* – Ignacio Estrada

Differentiated Instruction (DI) is a widely used instructional approach that has been used in education to meet learners’ various needs and references. This study is carried out to show how Learning Sites created on the Virtual Learning Environment (VLE) using Multimedia Learning Objects (LOs) for Level 1 Tamil Learners and other digital materials either provided by the MoE of Malaysia, materials obtained from the internet and User Generated Content (UGC) paves way for effective DI that is learner centric. It has proven to be successful in the general education context where studies have found that students exposed to Differentiated Instruction strategies consistently outperform other students (Tomlinson, 2001). Yet, there is a huge gap in professional literature that addresses the use of Differentiated Instruction in the Level 1 Tamil Classrooms in Malaysia. This study aims to elucidate the effectiveness of DI through technological tools especially the Learning Objects (LOs), and Learning Sites through the Virtual Learning Environment (VLE) in a Level 1 Tamil classroom. The study will look at the different innovative and creative aspects of ICT integration for DI. The Multimedia Learning Objects that will be used in this study are the Learning Objects developed and provided by the MoE, Malaysia for Level 1 Tamil Classrooms in National Schools of Malaysia that can be accessed through the Learning Management System (LMS) and Virtual Learning Environment (VLE) provided by the Ministry of Education, Malaysia to all schools under the Ministry
of Education, Malaysia. The targeted Learners and teachers are from Year 1 to Year 3 in National Schools in the Malaysian Education System.

2.0 BACKGROUND

2.1 Differentiated Instruction

Teaching is a challenging and enriching profession that requires the teacher, the heart of a class to keep a lesson lively and engaging. The teacher plays a critical role in fostering the spirit of innovation and passion for learning among learners while grooming them as individuals. In the teaching and learning process how to teach is as important as what to teach. How to teach refers to the methods and learning activities teachers use to teach the learners. The teacher can make teaching effective by adopting different strategies and techniques. In education learners are the most crucial element. In a class all learners are not alike. They possess different aptitudes, abilities and capabilities. Today, a new term has emerged in the educational scene regarding individual needs of learners namely Differentiated Instruction. Differentiated instruction is an approach to planning, so that one lesson may be taught to the entire class while meeting the individual needs of each learner. By differentiating instruction, planning and delivery of classroom instruction takes into consideration the varied level of readiness, learning needs and interests of each learner. Differentiated instruction is a teaching philosophy based on the idea that teachers should adapt instruction to student differences. Rather than teaching learners through the same way, teachers should modify their instruction to meet the learners’ varying readiness levels, interests and learning preferences. As Technology has become the prime enabler in the Teaching and Learning process, it has become inevitable to utilise e-learning tools such as multimedia educational software to assist learning especially learning in the 21st century. By differentiating instruction, planning and delivery of classroom instruction takes into consideration the varied level of readiness, learning needs and interests of each learner. This is vital especially in a class where Tamil which may be the mother tongue of the learner, can still be considered as a second or third language in a National school as the medium of instruction in National schools is Bahasa Malaysia. The teacher clearly has to adopt the most attractive ways to create awareness and interest among the learners. Thus, technology tools that engage learners at varying levels of readiness in multiple ways, offering learners options for demonstrating their understanding and mastery of material help teachers with effective Differentiated Instruction besides gauging the learners’ interest in the subject. This allows students to enjoy the social experience of being in a large class with their peers,
without the frustration or difficulty that often accompanies the “one lesson fits all” approach. Technology here acts as the key enabler in realising effective DI.

2.2 The 1Bestarinet Initiative

The need for a quantum leap in Malaysia’s education system necessitates a paradigm shift in teaching and learning approaches. The Malaysia Education Review conducted by UNESCO in 2012 states that little evidence showed that ICT was used to foster student’s creativity, problem solving, critical thinking and communications skills. This contributed to the incorporation of ICT in Education under shift 7 in the Malaysia Education Blueprint 2013-2025 (2013). Shift 7 emphasises on leveraging ICT to scale up quality learning across all 10,000 schools nationwide with the provision of internet access and a virtual learning environment via the 1BestariNet initiative. This would augment online content to share best practices starting with a video library of good teachers delivering well structured effective lessons and digital content to supplement teaching and learning. This shift also entails maximising the use of ICT not only for distance learning but also self-paced, self-directed and self-accessed learning to expand access to high quality teaching regardless of location, time and learner level. The 1BestariNet initiative is an integrated solution in using ICT to leverage teaching and learning with 2 main components namely Technology and Pedagogy. The technology component provides high speed broadband connectivity to all schools. Schools in urban areas are connected using 4G technology with broadband speed of 4 to 10 Mbps and schools in the rural areas are connected using VSAT with speed of between 2 to 4 Mbps. The pedagogy component concerns the use of Virtual Learning Environment to leverage teaching and learning culminating into a new realm of experiential learning to collaborate with one another.

2.3 The Virtual Learning Environment

The virtual learning environment under the 1BestariNet initiative uses FROG VLE as a teaching and learning platform in schools. FROG VLE was chosen for its proven ability in leveraging teaching and learning in many countries specifically the United Kingdom. FROG VLE was implemented due to its proven and effective platform in allowing teachers to deliver instruction in a physical or virtual classroom environment. Besides helping learners and teachers collaborate effectively FROG VLE goes a step further by involving parents to participate directly in the education pursuits of their children. FROG VLE (FROG ASIA, 2013) is a web-based learning system that replicates real-world learning by integrating
virtual equivalents of conventional concepts of education. This means teachers can assign lessons, tests and marks virtually while learners can submit homework and view the marks through the VLE.

Learning virtually is the key in ensuring no child is left behind. MoE Malaysia is of the opinion that schools must be provided with VLE to enable learning to take place anywhere at anytime in line with the concept of ubiquitous learning. The VLE must be able to take cognisance of this ubiquitous paradigm and provide the necessary driving force for effective instruction to take place— that’s paramount in ensuring access, equity and quality education, the cardinal principles enshrined in the Malaysia Education Blueprint, 2013-2025. This definitely means that Differentiated Instruction can be carried out using VLE.

2.4 Learning Sites and Learning Objects

Since the launch of the Multimedia Super Corridor (MSC) Smart School Flagship Application Conceptual Blueprint in July 1997 to capitalise on leading-edge technologies and to jumpstart deployment of enabling technology to schools, the field of education has seen rapid changes in the production and presentation of digital materials that act as tools of learning. These materials which have been used as enablers in delivering the curriculum have been presented as CDRIs sent to schools, e-Bahans made available through the Learning Management System (LMS) provided by MAMPU to the MoE, Off-the-Shelf Courseware supplied to schools and Learning Objects made available through the VLE. Learning Objects (LOs) are defined as any entity, digital or non-digital, which can be used, re-used or referenced during technology supported learning (Wiley, D. A. 2000). LOs which are smaller units of about 7-15 minutes long are seen apt in facilitating teachers not only to deliver lessons as prescribed but also to adapt or build their own content (User generated Content) and, Learning Sites that can be pushed out to specific learners based on their ability with no limitation of time and place. The LO’s and Learning Sites for the Level 1 Tamil lessons are created based on the ADDIE model (Diagram 2.4.1) which is the generic process traditionally used by instructional designers. The five phases according to the ADDIE model represent a dynamic, flexible guideline for building effective training and performance support tools. Diagram 2.4.1 below shows the five phases of the ADDIE Model.
Besides the ADDIE Model, Smith and Ragan Model is also used. This model is a mainly used Model especially and is proposed for the development of Learning Sites for the Tamil Lessons of Level 1 Tamil classrooms.
The development of Purpose-built Level 1 Tamil resources, where appropriate and necessary is developed with the help of industry in partnership with MoE, Appointed Committee and a panel of consultants comprising SMEs and Instructional Designers, among others. Learning ought to be fun and enjoyable. Thus, a wide mix of media and approaches should be made available for the NextGen group of learners. Process Standards for the Development of NextGen eContent Document acts as a reference besides the Educational Courseware Standards Document in the development of Level 1 Tamil resources. Diagram 2.4.3 below reflects the Process Standards for the Development of NextGen eContent.

Diagram 2.4.3 - Conceptual Framework NextGen Learning Environment

4.0 AN OVERVIEW OF LEARNING OBJECTS FOR THE LEVEL 1 TAMIL CLASSROOMS OF NATIONAL SCHOOLS

It can be said that in the Malaysian classrooms of primary schools, there is no 100% e-learning taking place. It is always a blended e-learning or a mixed mode of e-learning where a combination of e-learning and Face To Face learning is used. For this purpose the LOs for Tamil e-learning is made to suit multiple intelligence, problem based learning and blended learning scenarios. Now we are taking it another step further by using the LOs for DI. The content is interactive and based on the Fun-Learning criteria and created using the SCORM 2004 version 4 specification to enable interoperability, accessibility and reusability of web-based learning content. This means that the Tamil LOs can be delivered to learners via
any SCORM-compliant Learning Management System (LMS) using the same version of SCORM besides making it available through the SCORM widget on the VLE FROG. So far, Learning content in the form of LOs have been created for Year 1, 2 and 3.

4.1 Structure of the Level 1 Tamil LOs

The Tamil LOS of Year 1 comprises 5 titles based on the five themes prescribed in the Curriculum Specification/Standard Document. Each title represents one theme. There are 7 LOs structured for each title. The Tamil LOs of Year 2 comprises 15 titles based on the five themes prescribed in the Curriculum Specification/Standard Document. There are 3 titles for each of the five themes and 10 LOs structured for each title. The Tamil LOs of Year 3 comprises 3 titles based on the five themes prescribed in the Curriculum Specification/Standard Document. There are 9 LOs structured for each title. The structure of the Title and LOs is as follows:

4.2 Level 1 Tamil LOs on the Learning Management System and the FROG VLE

The LOs materials are uploaded to the Ministry of Education, Malaysia's Learning Management System (LMS) - http://spp.moe.edu.my. The LMS which is a collaboration between the MoE, Malaysia and MAMPU is an initiative under the Open Source Software and was started as a pilot project in 2004. Today any interested person can have access to it 24/7 from any part of the world as long as there is internet access. Thus, the Tamil e-learning content uploaded on the LMS is also available 24/7 from any part of the world as long as there is internet access. Even though the LOs are available 24/7 and are accessible by anyone, this LMS does not function in the same way as the VLE which goes a step further by offering features similar to social media where structured lessons can be created and pushed down to the learners, other teachers or even parents who want to assist their children in their learning. Through the VLE FROG, teachers are encouraged to develop their own Learning Sites using suitable content for their learners. The content can be LOs prescribed by the MoE, excerpts from the digital textbook available on the VLE, digital content obtained from other online or offline sources or even non digital content that are digitised. Once the learning site has been created, it can be sent to the client most of the time the learner. In this case the learners are prescribed with learning materials most suited to their learning needs which is the basics of DI. On the other hand Learning sites can also be developed by the teacher for future use or to be used by another teacher who may have to take over his/her class or as a reference of parents who are
interested in assisting their children's learning process.

4.3 The Learning Site for a Level 1 Tamil Classroom using Differentiated Instruction

The learning site for the Level 1 Tamil Class specifically the Year 1 Classroom is developed using the Smith & Ragan Model as shown in diagram 2.4.2. This is a suggested development method whereby the learning site is developed based on the 3 basic steps Analyse, Strategise and Evaluate. The learning site is developed after analysing the Learning Contexts, the Learners and the Learning Tasks. Once the analysis is complete, the Learning Module is written. When the module is completed, the strategies are narrowed down in order to organize, deliver and manage the module. The module here is the content that would be delivered in the form of Learning Sites. When this process is complete, in the case where the Learning Site has been fully developed, the teacher can use it with his or her own class as a first step. This will tell the teacher on the improvements that need to be made in his/her lesson using Learning Sites especially in the case of DI. Once this step of formative evaluation is completed, the teacher can revise his/her instruction for effective DI using the VLE FROG. Here the lesson can not only be used for learners attending the class but also for the learners who have missed the class or for learners in other classes if the needs are the same. When the same Learning Site is sent to the MoE Repository, the Learning Site gains more coverage whereby once the administrator has approved it, the whole nation will be able to access it and the site helps more teachers and learners.

5.0 THE STUDY

5.1 Reason of Study

This study is to identify how far the use of VLE in schools aids Differentiated Instruction in a Level 1 Tamil classroom. The findings will help identify challenges and problems that are faced by teachers in both the ICT and pedagogy aspects. These findings shall then be used as information to increase the VLE usage especially as an element in personalising learning besides acting as a catalyst to the country’s ICT principle especially in realising shift 7 in the Malaysia Education Blueprint 2013-2025(2013), which is leveraging ICT to scale up quality learning across all 10,000 schools nationwide.
5.2 Research Questions for the Study

This research is carried out to observe these questions:

i. To what extent is the teachers’ level of readiness to carry out DI process using VLE?

ii. To what extent is the ICT usage by the teachers in DI using VLE?

iii. To what extent is the teachers’ aptitude in carrying out DI using VLE?

iv. What are the challenges faced by the teachers in carrying out DI using VLE?

5.3 Methodology of Study

The research that is carried out is a quantitative research on solely the use of digital content via the LMS and NOT DI through the VLE. This study is carried out for the basic info as how keen teachers are in using the LOs for instruction.

The study on the use and effectiveness of the Tamil LOs for National Schools made available on the LMS was carried out by collecting data through the readily available application system known as SPPICTS – Observation management of ICT used in schools. The questionnaires were answered online by the teachers and the collected data was extrapolated to prove the use of LOs by the school community.

5.4 Significance of Study

This study is seen from its significance as “Tools of Learning” in schools. In accepting globalised challenges and world with no limits, ICT is seen in helping teachers through media inventions and assisting their teaching pattern development. This study is predicted to show the VLE usage level in teaching process. The results shall be able to encourage teachers to carry out pedagogy
aided by ICT nicely and systematically especially in the case of Differentiated Instruction. So, teachers; competency in personalising learning will be realised with the use of VLE. This study is hoped in assisting developers in seeing the strengths and weaknesses of DI through VLE usage in schools. Besides that, this study gives an opportunity to head teachers, learners and parents to realise how VLE, can help learning take place anywhere anytime.

5.5 FINDINGS

On the whole it has been found out that Tamil digital content for National Schools made available on the LMS have been used frequently and extensively by the teachers and learners. It can be concluded that 78% respondents found the Tamil LOs for National Schools fulfilling their needs in schools and 22% comprise respondents who either find the content not to fulfil their needs or haven’t even seen the content. There are many reasons why use of LOs doesn’t appeal to the 28% of the teachers. Among the reasons that have been identified are:

Time taken to prepare an effective lesson
Lack of knowledge of what is in store in the digital content for Tamil thus assuming that syllabus may not be completed if digital content is used
Teachers look for materials which follow the curriculum page to page to suit their learners’ needs rather than adopting and adapting the existing Tamil digital content
Lack of creativity in integrating Tamil digital materials among teachers
Lack of understanding of, and inability to decipher the curriculum specification/Learning Standards which has been targeted in the Tamil LOs
Pupils assessments do not involve online learning as a criteria for Tamil
Lack of understanding in effective fun filled, contextual and blended learning methods adopted in Tamil classrooms especially in the case of DI.

6.0 ADVANTAGES OF MAXIMISING THE VLE FOR DIFFERENTIATED INSTRUCTION IN LEVEL 1 TAMIL CLASSROOMS

Implementation of DI by maximising the use of virtual learning environment in the Malaysian Tamil Classrooms, bring many benefits to teachers and learners. Among them are:
Flexibility, Accessibility, Convenience – Learning content can be accessed by learners at their own time and study at their own pace and place paving way for Self-access, Self-directed, Self-paced

Cross Platform – Content can be accessed through window-based, Mac-based or UNIX-based computers

Low Delivery Costs – Once the Learning Site is developed and uploaded to the VLE, it is relatively inexpensive to be distributed

Ease of update – content can easily be updated regularly and made instantly available

Collaborative learning – by promoting collaboration, DI through VLE can result in more engaging and richer learning experiences

Scalability – content can be made available to any number of learners at any time

7.0 ISSUES AND CHALLENGES OF MAXIMISING THE VLE FOR DIFFERENTIATED INSTRUCTION IN LEVEL 1 TAMIL CLASSROOMS

Although there are many advantages that can be observed by maximising DI through the the use of VLE in the Malaysian Tamil Classrooms, we cannot deny the challenges that need to be overcome in realising effective DI. Among the challenges that need to be overcome are:

Awareness - there is a lack of awareness of the effectiveness of DI through the VLE in the Malaysian Tamil Classrooms amongst the population, especially with parents who think face to face mode is better

Low Adoption Rate – Lack of quality LOs, inadequate infrastructure and the digital divide result in low adoption rate

Bandwidth and Connectivity - engaging digital content requires rich combination of multimedia components. Bandwidth and connectivity limitations result in slowness of downloading engaging content causing frustration among learners and teachers

Computer Literacy and Digital Divide - A large segment of the population is still computer illiterate especially in rural areas causing hindrance in the introduction and implementation of DI through the VLE

Difficulty in Engaging Learners online - a lot of discipline needed and it is at the same time difficult to shift learners from face to face leaning to online learning
especially among the 7 – 9 year olds

8.0 RECOMENDATIONS

The benefits and potentials of DI by maximising VLE far outweigh its challenges. Thus, it is imperative that institutions and government come together to resolve the issues discussed above. Some of the recommendations that can be adopted are listed below:

Blended approach - Realizing that we are in the transition period between the traditional and e-learning modes, we propose that a blended approach be adopted. The term blended approach is used to describe the creation of a learning environment that combines several different delivery methods such as face-to-face interactions, self-paced and individualized learning and online interactions.

Improving Accessibility and Connectivity - Accessibility and connectivity needs to be further improved. This can be achieved through the upgrading of technological infrastructure as well as the lowering of the access fees to a more affordable level.

Mobile Learning Initiatives - Realizing the widespread use of mobile devices in Malaysia, one of the ways to expedite the acceptance of e-learning is to leverage on the use of mobile technology that will facilitate mobile learning. Mobile learning will also help overcome the problem of accessibility and connectivity.

Creative content to suit Edutainment – action songs/interactive games/riddles/chants/rhymes

Training for Teacher – Integration of materials into lessons and how to go about maximising the features in the VLE. Issues related to both pedagogical aspects as well as technological aspects have to be addressed.

Lesson Module – Based on curriculum specification/content standard and available digital material

9.0 CONCLUSION

VLE for DI in Tamil Classrooms is still at infancy stage. We believe that the learners and instructors in Malaysia today have accepted it as one of the practical delivery modes. In view of this, we are confident that the VLE will be of great help and will play an important role in democratizing education and contributing towards generating knowledge workers. However, in order to realize the full potentials of DI through VLE, a more active role in promoting and supporting the
initiative has to be played.

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The Metaphysical meaning of Tamil
Rajesh Kothandaraman, California

Introduction:

The Etymology of the word "Thamizh" is an interesting area of research. The Tamil lexicon of University of Chennai [8] defines the meaning of Tamil to be ‘Sweetness, melodiousness’. Linguistic researchers analyze its meaning by splitting the word into subwords like ‘Tham’, ‘Izh’. They generally use the subword’s root meanings to form the composite word meaning.

Tamil language known to be self-referential in nature leads to the meaning of the words based on the composing alphabets itself. This is an ancient art, probably dates back to discovery of Tamil alphabets and word formation, but lost over time. The alphabets being symbols of Higher reality, represents the Truth of Higher plane and requires a metaphysical analysis to interpret the composite word meaning. This approach involves understanding of the planes of Consciousness of our being (the hierarchy of tattwas) that maps to alphabetic symbols. Our normal waking experience gives a feeling that Consciousness arises from Matter. While this is natural to ignorant nature of human mind, the original Indian Ontological studies [1][2][3] show the reverse is true: "Consciousness leads to matter" and matter is only an end result of Consciousness. The Tamil language composed of alphabets called the Uyir (Consciousness), Mei (Matter) and Uyir Mei (Consciousness activating Matter) points to a deep relation with the metaphysical framework.

Vallalar, the 19th century Immortal Saint Poet’s works show his versatile genius in a variety of areas like Atomic Science, Cosmology, Alchemy, Herbal medicine, Poetry, Linguistics-Grammar and Integral Yoga. His interpretation of the word ‘Thamizh’ is very unique and adopts a metaphysical approach.

Thamizh – Metaphysical Interpretation:

Vallalar, once during a discussion with Kanchi Sankaracharya of his time, wrote the explanation of the word ‘Thamizh’ as a response to Sankarchariyar’s firm view that Sanskrit is the Mother of all languages [1]. This explanation was published much later in a magazine called Siddhantha Deepikai on 21-8-1897 under the title ‘Thamizh – written by Sri Ramalinga Swamy’. This is a rare document that shed light into the deeper meaning of Tamil was republished in Urainadai [1] and our translation of this explanation is as follows.

Sacred Hall of Truth Consciousness
Tamil is Th -- A – M – I – Zh formed of 5 units of measure. Th, Im, Zh represents Art of Physical Consciousness (Jada Chit Kalai). A, I – Art of Consciousness Proper (Chit Kalai).

A - represents the One Divine or First Primordial God, first syllable of AUM- SiVaYaNaMa that expresses the Cosmic Consciousness.

I - represents the Soul Consciousness syllable, expresses the Consciousness always inseparable from the Divine and showing up as the One becoming the Infinitely Many differences.

The explanation of [Th,Im,Zh] representing the Physical Body for the Soul where the Divine becoming basis of all Soul Consciousness arts is as follows

Th – 7th consonant M – 10th consonant, Zh – 15th Natural Truth Specialty Sound

The language, that was taught by Sambu (Being who is the Cause of Universe) from beginning-less time, taught by Divine Grace and Command according to Pure Siddhantha, that was celebrated as the Father of all languages by wise men, and stands completed with the meaning ‘sweetness’, Natural Truth Specialty Language Thamizh’s Pure Siddhantic Explanation as follows:

In the 10 commandments to experience the Natural Truth, with the Tattwas Form (Tattwa Roopa) as the beginning, becoming One with the Supramental Divine as the end, the before mentioned ‘Th’ in 7th position represents the Supramental Form Natural Truth Command. The ‘A’ Akaram expressing the Cosmic Consciousness form AUM’s inner meaning is the manifestation syllable. As Akaram is the first syllable of the 12 soul syllables (vowels) and represents the Primordial God or Supramental Divine, that is the Natural Truth’s Evolutionary Perfection Goal for the 9 states from Brahma to Para Siva. So, the Supreme perfection delight Divine Essence takes form in the Mental to Physical Consciousness Plane (Thakara akasa), gets involved and manifested in the Physical.

The ‘M’ dissolution sound of ‘AUM’ Pranava (’A’ – Creation, ’U’ – Protection, ’M’ – Dissolution) and turns out to be the Truth Delight (Sat + Ananda) for the Liberated Souls and Inconscient Darkness for Involved Souls and at the end of the Conception Pralaya at the birth and in Life it becomes Supramental and Soul’s Base (number 10 represents Physical Base) for the Jiva or Psychic Consciousness Force. The ‘I’ Ikaram being the 3rd alphabet denotes the third of the three Spiritual Beings, the Supramental Being who stand above the lower Human Beings and higher Overmental Beings. So, the Conscious Soul beings that always manifest and evolve based on the Divine Command – Physical Base relationship should be marked as rightful to experience the supreme aim of Integral Perfect Delight.

Standing in the last position as 15th of the 18 consonants, in the “Siva yoga land of Bharatham”, uniquely found only in the Swadesh out of 56 lands mentioned in Pauranika Tattwa, being a common right to Classical Tamil and Colloquial Tamil. Zh taking the 15th
position represents the Divine Grace revelation experience through PanchaDasakshra (Panchakshra Triple works 5 x 3 = 15, NAMASIVAYA x AUM) to easily learn and experience the essence of the First of the three Tamil departments, “Rig, Yajur, Sama Sanskritic Vedas”. Tamil contains the Supreme Truth secrets of Devaram, Thiruvasagam and Thirumandiram Sastra-Stotras made by the Grace of MahaPurushas Sri Manickavasakar, Sambandhar, Navaraiyar, Sundarar, Thirumoolar. Unlike Sanskrit, Marathi, Telugu languages where even after being in complete concentration and living in high consciousness collectively with other sadhaks and analyze and refine the different sounds, it is very difficult to make lessons and get Bhasyam, Vyakhyanam, Tika Tippani tools (commentary, elaborate expositions and explanations of difficult words and phrases) and even if we get these, extremely difficult to get the teachers who teach with these tools, Tamil has low letter count, sounds light, conjunctive sandhi being very easy, very elegant to write and express poetically, without feminine decorations like pompous sounding aksharas or word decorations, and could absorb and govern any language’s structural features (chandasus). Unique to its language, among the special high, middle and low aksharas - zh,ir,in, ‘zh’ the Natural Truth’s special sound denotes the highest state of Pure Supra-Monic Delight Experience.

The Pure Siddhanthic summary based on 3 letter meaning: With the Evolutionary Force converting the Inconscient Dark Nature into Grace Light, and the resulting spiritual consciousness force (pure soul) experiencing the Natural Truth called the Vast Grace Light also called the "Supramental Divine Delight Perfection" through Pure Monic Oneness is called Thamizh.

So the conclusion of this summary is: Tamil Language easily leads to Supramental Divine Experience.

Sacred Hall of Truth Consciousness

The above translation and the following detailed explanation uses Sri Aurobindo, the great Yogi-Mystic-Philosopher’s Integral Yoga terminology [3][4][5][7]. Vallalar defines the meaning of Sivam as Satchitananda, based on 3 letters of Sivam = Si + Va + M.

Si : Sikaram : That exists as containing everything = Truth
Va : Vakaram : That exists as expressing everything = Consciousness
M : Makaram : Delight filled by Sat and Chit = Infinite Delight

He specifically mentions ‘Suddha Sivam’ where the term ‘Suddha’ was used to mean beyond religious experiences [1]. Sri Aurobindo defines Supramental [3][4] as Self Existent Truth Consciousness. So we translate Suddha Sivam as Supramental Divine. Its counter-
productive to find a new terminology when we have a solid foundation and standardization done by Sri Aurobindo in his major works like 'The Life Divine', 'The Synthesis of Yoga'. His work strikingly looks like a continuation of Vallalar’s path of Suddha Sanmarkkam, (but done independently without reference to Vallalar’s Tamil works) although in great detail and far reaching to the people of other world languages. It perfectly looks like Vallalar’s prophecy come true. (while explaining the crux of some key terms in Thiruvarutpa he mentions “The details will come later”).

**Mapping of Tamil Alphabets to Consciousness Principles:**

The Tamil vowel letters A to AU are classified as Consciousness letters. The primary vowels A,I,U maps to the triune Truth or Existence, Consciousness and Bliss. The remaining 9 vowels are secondary and tertiary variations and combinations of A,I,U. The consonants are classified as the art of Physical Consciousness. Their arrangement in Tamil corresponds to the Involution/Evolution Process, as shown in Table.1.

<table>
<thead>
<tr>
<th>Consonant-Vowel</th>
<th>Consciousness Plane</th>
<th>Being</th>
<th>Descent/Ascent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zha</td>
<td>Supramental</td>
<td></td>
<td>Involution</td>
</tr>
<tr>
<td>Va</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La</td>
<td></td>
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<td></td>
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<tr>
<td>Ra</td>
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<td>Ya</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Ma</td>
<td>Overmental</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pa</td>
<td>(Para–Apara Division)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nha</td>
<td>Mental</td>
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</tr>
<tr>
<td>Tha</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Na</td>
<td>Vital</td>
<td></td>
<td>Evolution</td>
</tr>
</tbody>
</table>
The involution is the process of Truth Consciousness Delight descending into lower planes of consciousness and finally complete in the manifestation in the Physical plane (Ka). The evolution is the inverse process of involution, here a double process, an evolution in ignorance (from Ka to Tha) and greater evolution in knowledge (from Ma to Zha). The Para-Apara division of ‘Pa’ marks the higher and lower hemisphere of Consciousness planes. The details of the Tha, Mi, Zh mapping are explained in the following sections.

**Significance of ‘Tha’:**

The 7th consonant-vowel ‘Tha’ formed by the combination of Th,A. The ‘A’ represents the external manifestation seperating the Supreme symbolized by the cosmic Consciousness form ‘AUM’. As it is the first primal letter to analyze the 12 vowels, it is the evolutionary perfection goal for the 9 states (Initial Brahma to Final Para Siva). In the 3 letters of ‘AUM’ [2][6] the ‘A’ represents the external manifestation and in terms of human consciousness corresponds to waking state. The ‘U’ represents the internal manifestation, an intermediate state between inmost supramental and the external and in terms of human consciousness corresponds to dream state. The ‘M’ represents the inmost condensed consciousness, the inmost supramental glimpsed by human consciousness as superconscient and associated with dreamless sleep (trance). The fourth Turiya state is pure state beyond these 3, entering pure Supramental. The composite AUM denotes the consciousness manifesting in the world from inmost to external. Further, the Akaram called the Moolanga prananvam belongs to the Mooladhara chakra which is the root of physical consciousness.

Vallalar explains ‘Th’ as Supramental form natural Truth command. The Supramental Truth consciousness in its journey of involution descends down through all the higher consciousness planes and takes form in the mind, which in essence is a consciousness that measures, limits, cuts out forms of things from the indivisible whole and treats them as things in themselves. It is this essential characteristic that conditions the workings of mind’s operartive powers conception, perception or sensation. This mental plane is called
the ‘Thakara’ Akasa and mapped to the consonant 'Th’ as shown in the Table.1. Thus mind translates the true infinite sense of Truth Consciousness into finite and becomes the node of ignorance.

Thus the combination 'Th + A = Tha’ signifies the involutionary manifestation of natural Truth command, the Infinite Consciousness descending into the mental plane of consciousness gets a finite sense and separative ignorance in the waking state of consciousness, and results in manifestation.

**Significance of ‘Mi’:**

The 10th consonant vowel ‘Mi’ formed by the combination M and I, where M is called Dissolution sound (Sankaara Pranavam). The souls undergo evolution over the Birth-Life-Death-Rebirth (BLDR) cycles for the purpose of spiritual evolution. This dissolution maps to the plane of consciousness that appears as Truth Light for evolved & liberated souls and appears as unconsicent darkness for involved souls in the internatal period of BLDR cycle. At the end of internatal period, in birth and life development this becomes the overmental (Athikaranam) for the psychic consciousness force (Jiva) and forms the base for soul. So, this plane of consciousness becomes the nodus of knowledge.

The 3rd vowel of the 12 vowels ‘I’ denotes the Vignanakalar of the triple soul beings. The Triple beings are classified in Thiruvarutpa Urainadai as Sakalar, Pralayakalar and Vignanakalar.

Sakalar : have Ego, Maya, Karma
Pralayakalar : have Ego and Maya
Vignanakalar : have Ego alone

Pure types 9, Impure types 9, so a total of 18. In the above Vallalar calls the Ego as natural, Maya as the artificial part of natural and Karma (or action) as artificial. The Ego in Vignanakalar is a sort of self-individualization, a realization of universal existence in individual and the not impure mental ego as in the human beings. In Sri Aurobindo terminology Sakalar maps to ordinary Human beings, Pralayakalar to Overmental beings, Vignanakalar to Supramental beings.

As shown in Table.1 Overmind links the lower hemisphere of Knowledge-Ignorance with the greater Truth-Consciousness (Supramental), it at once connects and divides the Supreme Knowledge and cosmic Ignorance [3]. The overmind beings work in their own diversities and its creation of knowledge in ignorance still has Maya influence, hence separative and protective from the ignorance world. On the contrary the Supramental
beings are found on the basis of unitarian and integralising and harmonic consciousness. The Supramental consciousness brings out the evolving Truth and principle of harmony hidden in the formations of ignorance and hence creates a harmonic unity with lower mental world also. Its individuality is universal, as it individualizes the universe.

So the combination ‘M+I = Mi’ signifies the evolution of human beings to Supramental beings. These conscious-soul beings who always manifest and evolve based on Divine Command – Physical Base relationship are marked to be rightful to experience the Supreme Perfection Delight.

**Significance of Zh:**

The 15th ‘Zh’ consonant can be considered the final letter of consonants in Tamil as the succeeding three l,r,n are only special consonants. So it represents the final state of consciousness and signifies the consummation of spiritual being. This can take multiple Birth → Life → Death cycles to reach that state. But the spiritual being evolving through these cycles will finally transcend this cycle by achieving integral perfection through Divine Grace and consummate in the Supramental being to lead an immortal blissful Divine life. This is a major step beyond the conventional Liberation-Mukthi considered as the highest state to be achieved & emphasized in spiritual literature. Vallalar considers Mukthi only as a helping step to ascend further above to reach the final Siddhi state.

Since the Supramental being crosses the line of mental plane, it escapes the grasp of mind and hence precise description. But the general idea is, the liberated spiritual being on further evolution should result in a perfect integration and consummation. The glory of this final being is explained concisely by Vallalar in the second section of Jeeva Karunya Ozhukkam work (Soul Compassionate Discipline) [1]. Their existence is universal, not limited by time, space or Maya and stand above the Divine Maya. Their body is fully transformed, marked by achievement of Triple deathless body: Suddha deham, Pranava deham and Gnana deham corresponding to the deathless pure physical-effectual body, causal-effectual and causal bodies, and are not affected by the five elements (Pancha Bhutas). They can perform triple Siddhis (Karma, Yoga and Gnana Siddhis) continuously and the five Divine works of Creation, Preservation, Dissolution, Veiling and Gracing on their will.
As Vallalar himself experienced the supramental transformation resulting in triple deathless body, he documented the experiences in many songs of Thiruvarutpa [2]. Many external incidents in his life showed signs of supramental transformation and were considered as miracles by disciples and people around him. Sri Aurobindo explains the details of the Supramental being in the Gnostic Being chapter of [3] and his explanation is consistent and fits harmoniously with Vallalar’s experience. The letter ‘Zh’ is the Natural Truth speciality sound and signifies the Supreme Oneness Delight experience (Suddha Monadheetha Inbanubavam).

**Meaning of Tamil:**

From the preceding explanations the meaning of Tamil essentially turns out to be the Divine involving into mental to physical plane manifests as human being and by evolving out of ignorance transforms into the Supramental Being experiencing the Ultimate Perfect Oneness Delight. This delight experience of becoming one with everything (Compassion to every being) is essentially pleasing to the senses, mind and feelings hence consistent with the generally known meaning of Sweetness. Simply it can be summarized as follows

Tha – Involution of Divine Essence to manifest as Human Being  
Mi – Evolution of Human Being to Spiritual being and then Supramental Being  
Zh – Total Perfection Delight through Oneness

Tha+Mi+Zh = Involutionary Manifestation → Spiritual Evolution → Integral Perfection Delight.

Vallalar summarizes the meaning of Thamizh as the experiencing of Vast Grace Light (ArutPerumJothi), the Natural-Truth experience of Supramental Perfection Delight through "Pure Oneness" principle, by transforming the inconscient darkness of ignorant nature into Grace Light by the evolutionary Force. Hence, the Tamil language easily leads to the experience and oneness with the Supramental Divine (Suddha Sivam). He specifically uses the term ‘Paribaka Sakthi’ that means Evolutionary force and it is the agent that converts inconscient darkness into Grace Light.

**Specialty of Tamil:**

Vallalar’s conclusion that Tamil easily leads to Supramental consciousness experience and the mention that Zh taking the 15th state corresponds to be able to easily learn, realize and experience of the Sanskritic Rik, Yajur, Sama Vedas’ meaning by the revelatory experience of Divine Grace, shows that Tamil language’s metaphysical framework helps understanding Aryan languages also. Sri Aurobindo himself, a great expert in Vedic Sanskrit, unveiled the
hidden symbolism behind Vedas and illuminated its psychological interpretation in his book ‘The Secret of Vedas’ observes that it is through Tamil he found the some missings links and relations of Sanskrit and it plunged him into the origins and laws of development of human language [5].

"For on examining the vocables of the Tamil language, in appearance so foreign to the Sanskritic form and character, I yet found myself continually guided by words or by families of words supposed to be pure Tamil in establishing new relations between Sanskrit and its distant sister, Latin, and occasionally, between the Greek and the Sanskrit. Sometimes the Tamil vocable not only suggested the connection, but proved the missing link in a family of connected words. And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues" ...

"I have already indicated that my first study of Tamil words had brought me to what seemed a clue to the very origins and structure of the ancient Sanskrit tongue; and so far did this clue lead that I lost sight entirely of my original subject of interest, the connections between Aryan and Dravidian speech, and plunged into the far more interesting research of the origins and laws of development of human language itself."

The Tamil spiritual classic works Thiruvasakam, Thevaram, Thirumandiram made by the Grace of Mahapurushas SriManickavasagar, ThiruGnanasambandar, Thirunavukarsar, Sundarar and Thirumoolar, contain the secret Truths of higher hemisphere. From language learning point of view, the alphabet count is low, the sounds are light and the conjunctive Sandhi is very easy. It is easy to write elegantly and express poetically without any feminine decorations like pompous sounding aksharas or word decorations. It could absorb and govern any language’s structural features. These unique features should not be viewed as a comparison with other languages to prove its superiority. Ultimately all languages are relations of one another and it is the One Divine becomes the Many. It is imperative to understand the origins and development of human speech and Tamil will play a big role in this important study.

Conclusion:

Vallalar's metaphysical approach of interpreting Tamil gives insight into the lost ancient art of interpreting the meaning of a word from its composing alphabets and holds the key to understanding of the Tamil language's self referential principle of compositionality. It leads to a deeper Ontological and Epistemological study and not only answers the origin of human being and its relationship to God, but also the purpose of being here and the evolutionary roadmap to the final destiny of Supramental being. Overall, Vallalar's
interpretation of Tamil encompasses the traditional meaning of 'Sweetness' and sheds light into the deeper meaning that remained undeciphered over last 2 millenniums.

References:

7. T.R.Thulasiram, “Arutperumjothi and Deathless body Vol.1 & 2”, Univ. of Madras, India
Toward Understanding the Place of Woman in Tamil Society: A Lexical Approach - K. Rangan, Thanjavur
Toward Understanding the Place of Woman in Tamil Society: A Lexical Approach

K. Rangan, Thanjavur

Language is one of the crucial identity markers of a group. It links various aspects of life such as intellectual, aesthetic and emotional functions. Language could be approached from different angles. One would be to consider it as a product of society. It is possible to study the features of a language that are common to the entire society and these are the features that define the identity of a society to distinguish it from the other. Linguistic features are correlated with the divisions of a society. It is a correlation study that links linguistic variables with social variables. Social structure is reflected in the functions of language.

The objective of this study is to look into different semantic fields through the study of lexical items outlining the dominance of man over woman. To substantiate this claim, lexical items from Tamil are drawn from the fields of intellectual, traditional professions, caste based items, terms related to the possession of lands, administration, etc. We attempted to collect the items referring to male and female. First, we will examine the lexical items based on castes in Tamil. Here, we have items referring to both man and woman.

Caste-based

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Honorific</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) iṭaiyañ</td>
<td>eṭecci (IT)</td>
<td>iṭaiyar</td>
<td>‘shepherd’</td>
</tr>
<tr>
<td>2) kavuṇṭañ</td>
<td>kavuṇṭacci (IT)</td>
<td>kavuṇṭar</td>
<td>‘a Hindu caste’</td>
</tr>
<tr>
<td>3) paṟaiyañ</td>
<td>paṟaicci</td>
<td>paṟaiyar</td>
<td>‘a sub-division of scheduled caste’</td>
</tr>
<tr>
<td>4) kuṟavañ</td>
<td>kuṟatti</td>
<td>kuṟavar</td>
<td>‘nomade tribe’</td>
</tr>
<tr>
<td>5) pārppaṇañ</td>
<td>pāppatti (IT)</td>
<td>pārppaṇar</td>
<td>‘Brahman’</td>
</tr>
<tr>
<td></td>
<td>pārppaṇattī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6) pulaiyañ</td>
<td>pulaicci</td>
<td>pulaiyar</td>
<td>‘a sub-division of scheduled caste’</td>
</tr>
<tr>
<td>7) nāykkkañ</td>
<td>nāykkacci (IT)</td>
<td>nāykkar</td>
<td>‘a Hindu caste’</td>
</tr>
<tr>
<td>8) veḷḷālañ</td>
<td>----</td>
<td>veḷḷālar</td>
<td>‘a Hindu caste’</td>
</tr>
<tr>
<td>9) pirāmaṇañ</td>
<td>----</td>
<td>pirāmaṇar</td>
<td>‘Brhaman’</td>
</tr>
</tbody>
</table>
There is a hierarchy of caste system in Hindu religion. The castes such as pirāmaṇaṇaḥ, veḷḷāḷaṇaḥ, etc. are on the top of the caste hierarchical system. The rest of them are middle and suppressed castes arranged in a hierarchical manner. We found in the middle and suppressed castes the terms referring to both male and female. These castes are assigned duties traditionally. The presence of items referring to both the male and female members of castes may be interpreted that the members belonging to both the sexes are involved in manual labor. However, we do not find equivalent items to refer to female members of Brahman and Vellala castes. These castes are on the top in the system of caste hierarchy.

The female members of Brahman are not allowed to perform the duties of the male members of the Brahman community. Similarly, Vellalas are not really workers on the land but they are the people who possess land. The female members are not entitled to have property rights of the family and therefore we do not find equivalent terms to refer to the female member in Vellala community. The denial of certain functions to the female members in the community is shown by the absence of lexical items to refer to the female sex.

**Traditional-based professions**

<table>
<thead>
<tr>
<th>Cast</th>
<th>Male</th>
<th>Female</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaṭaikkaraṇ</td>
<td>kaṭaikkari</td>
<td>kaṭaikkarar</td>
<td>‘shop-owner’</td>
</tr>
<tr>
<td>kāvalkaraṇ</td>
<td>kāvalkari</td>
<td>kāvalkărar</td>
<td>‘watch-person’</td>
</tr>
<tr>
<td>cempaṭavaṇaḥ</td>
<td>cempaṭavacci</td>
<td>cempaṭavar</td>
<td>‘a caste – involved in fishing’</td>
</tr>
<tr>
<td>taiyalkkaraṇ</td>
<td>taiyalkkari</td>
<td>taiyalkkarar</td>
<td>‘tailor’</td>
</tr>
<tr>
<td>piccaikkaraṇ</td>
<td>piccaikkari</td>
<td>piccaikkarar</td>
<td>‘beggar’</td>
</tr>
<tr>
<td>pālkaraṇ</td>
<td>pālkari</td>
<td>pālkărar</td>
<td>‘milk-vendor’</td>
</tr>
<tr>
<td>cakkiliyaṇ</td>
<td>cakkilicci</td>
<td>----</td>
<td>‘cobbler’</td>
</tr>
<tr>
<td>tiruṭaṇ</td>
<td>tiruṭi</td>
<td>----</td>
<td>‘thief’</td>
</tr>
<tr>
<td>pūkkaraṇ</td>
<td>pūkkari</td>
<td>pūkkărar</td>
<td>‘flower-vendor’</td>
</tr>
<tr>
<td>maruttuvaṇaḥ</td>
<td>maruttuvacci</td>
<td>----</td>
<td>‘country-doctor’</td>
</tr>
<tr>
<td>vaṇṇaṇ</td>
<td>vaṇṇātti</td>
<td>----</td>
<td>‘person involved in washing clothes’</td>
</tr>
<tr>
<td>iravalaṇ</td>
<td>------</td>
<td>iravalar</td>
<td>‘one who receives charity’</td>
</tr>
<tr>
<td>kollaṇ</td>
<td>------</td>
<td>kollar</td>
<td>‘blacksmith’</td>
</tr>
</tbody>
</table>
Out of nineteen sets of words, eleven sets of words refer to both male and female. It is possible to generalize that in the traditional professions, both man and woman take part in their respective professional activities, a sign that indicates the participation of both sexes in the development of society. In a society which is stratified views certain professions are respectable and others are not so respectable. The absence of honorific singular form may signal this distinction. The absence of maruttuvan is due to the usage of this term to refer to the doctor holding M.B.B.S. or other degrees in the field of medicine. In the fields of traditional profession, the terms refer to both castes and professions. We may make the distinction under profession mere manual labor and requirement of specialized skills. Most of the terms denoting woman refer to castes and professions under manual labor. The absence of terms to refer to woman in certain professions such as carpentry, rickshaw pulling, prophesy telling, hunting, fishing that require specialized skills show non-participation of woman in these fields. In certain sets, certain words denoting castes we have terms for both man and woman. It may be possible to relate the professions requiring specialized skills and absence of the terms to denote woman.

**Quality-based**

There are certain sets of words with reference to the quality of people applying mostly to man. A superficial look at the following words will show certain patterns of words.

<table>
<thead>
<tr>
<th>uttaman</th>
<th>uttami</th>
<th>uttamar</th>
<th>a person with exemplary conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>paittiyakkaran</td>
<td>paittiyakkari</td>
<td>----</td>
<td>mad-person</td>
</tr>
<tr>
<td>mocakkaran</td>
<td>mocakkari</td>
<td>----</td>
<td>a fraud person</td>
</tr>
<tr>
<td>alakan</td>
<td>alaki</td>
<td>----</td>
<td>a handsome/beautiful person</td>
</tr>
</tbody>
</table>
These words refer to the qualities which are possessed by the human beings denoting both positive and negative qualities. The words *uttamaṅ, uttami, alakaṅ* and *alaki* refer to positive qualities shared by both man and woman. In the same way, the people belonging to both sexes have negative qualities: *mōcakkāraṅ, mōcakkāri, paittiyakkāraṅ, paittiyakkāri*. The cheating quality is shared by both man and woman alike. Similarly, it is common to find mentally deviant people in both sexes. But the following words referring to the qualities of human beings do not find terms for both man and woman.

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṭimaṭaiyaṅ</td>
<td></td>
<td>‘downright idiot’</td>
</tr>
<tr>
<td>aṇṭappuļukaṅ</td>
<td></td>
<td>‘monstrous liar’</td>
</tr>
<tr>
<td>ayōkkiyaṅ</td>
<td></td>
<td>‘dishonest person’</td>
</tr>
<tr>
<td>iliccaవyaṅ</td>
<td></td>
<td>‘simpleton’</td>
</tr>
<tr>
<td>uḷaruvaṅyaṅ</td>
<td></td>
<td>‘one who talks nonsense’</td>
</tr>
<tr>
<td>mūṭaṅ</td>
<td></td>
<td>‘stupid man’</td>
</tr>
<tr>
<td>yōkkiyaṅ</td>
<td></td>
<td>‘honest man’</td>
</tr>
<tr>
<td>veriyaṅ</td>
<td></td>
<td>‘wild and mad person/ fanatic’</td>
</tr>
</tbody>
</table>

In these cases, we find the absence of lexical items to refer to woman. But we cannot argue that these qualities are absent in the case of woman. There is one term *vāyaṭi* ‘one who is a chatter-box’ (woman) for which we do not have equivalent term to refer to man. It is attributed to the qualities of woman.

**Religion-based**

In the domain of religion, we have terms referring to both man and woman

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>arakkaṅ</td>
<td></td>
<td>‘demon/a cruel person’</td>
</tr>
<tr>
<td>tuļukkaṅ</td>
<td>tuļukacci tuļukkar</td>
<td>‘Muslim person’</td>
</tr>
<tr>
<td>nāyakaṅ</td>
<td>nāyaki</td>
<td>‘hero/heroine’</td>
</tr>
<tr>
<td>paktaṅ</td>
<td>paktai</td>
<td>paktar ‘devotee’</td>
</tr>
<tr>
<td>tācaṅ</td>
<td>tāci³</td>
<td>tācar ‘ardent follower/’courtesan’</td>
</tr>
<tr>
<td>īsvaraṅ</td>
<td>īvari</td>
<td>īsvarar ‘Siva/ Parvati’</td>
</tr>
</tbody>
</table>

Here, the terms are available to refer to both man and woman. However, the term īcaṅ which refers to male person has no equivalent term to refer to a woman.
Though in religious activities both the sexes are involved, certain hierarchical positions are occupied by the members of male. It may be attributed as the reason for the absence of the terms to refer to woman: āṇṭavaṇ, iraṭcakaṇ, caivaṇ, muṇivaṇ and vaiṇavaṇ. The terms āttikaṇ and nāttikaṇ involve the belief system of a person with reference to the existence of god or denial of the existence of god. Since it is related to the intellectual field, we find the absence of the terms to refer to woman. Mere involvemant of religious activities or beliefs has terms for both man and woman.

**Kinship-based**

It is natural to expect the terms for both man and woman in the semantic field of Kinship. Let us examine the following terms:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>uṭaṇpiṁantāṇ</td>
<td>brother/sister</td>
</tr>
<tr>
<td>uravukkāraṇ</td>
<td>relative</td>
</tr>
<tr>
<td>pati</td>
<td>husband/wife</td>
</tr>
<tr>
<td>makaṇ</td>
<td>son/daughter</td>
</tr>
<tr>
<td>ācaināyakaṇ</td>
<td>the person with whom a woman has relationship without marriage/mistress</td>
</tr>
<tr>
<td>talaivaṇ</td>
<td>hero/heroine</td>
</tr>
<tr>
<td>tōḷaṇ</td>
<td>boy-friend/girl-friend</td>
</tr>
</tbody>
</table>

The absence of Kinship terms to refer to woman has to be explained because the presence of the terms is natural. There are terms for which we do not have equivalent terms to refer to woman.
The terms *uravukkaṟaṇ* and *uraviṇaṟṇ* denote the same meaning, i.e. male-relative. Since the suffixes *karaṇ* and *kari* are productive, we have terms to refer to both man and woman. Though there is no problem to have a lexical item *uraviṇaḷ* equivalent to *uraviṇaṟṇ*, I am not sure whether such a term exists in Tamil. The absence of a term does not have any social reason and it is a linguistic reason. The term *ācaikkilatti* used to refer to a woman does not have an equivalent term to refer to a man. It clearly shows the feature of feudal society in which woman is viewed as a possession/property of man. The opposite is not an accepted value in a feudal set up. Probably, the Tamil society is in a transition stage in which we do not see the complete transformation from feudal to capitalist society.

**Country-based**

pireņcukkāraṇ ‘French man’  pireņcukkāri ‘French woman’

Since *karaṇ* and *kari* are suffixes denoting the male and female, the derivation of words with both the suffixes is productive and regular.

| anniyaṇ | ------ | anniyar | ‘foreigner’ |
| amerikkaṇ | ------ | amerikkar | ‘American’ |
| ayalāṇ | ------ | ayalār | ‘foreigner-he’ |
| āṅkilēyaṇ | ------ | āṅkilēyar | ‘Englishman’ |
| intiyaṇ | ------ | intiyar | ‘Indian’ |
| cīṇaṇ | ------ | cīṇar | ‘Chinese’ |

The lexical items referring to people of various countries have a gap to refer to woman. However, we find terms referring to woman when the suffix *karaṇ* is affixed with certain lexical items.

ĩṅkiliśkāraṇ  ĩṅkiliśkāri  ĩṅkiliśkārar | ‘English-man/woman’
| cīṇakkāraṇ  cīṇakkāri  cīṇakkārar | ‘Chinese man/woman’

Tamil has lexical items to refer to both man and woman. When the native suffix -*aṇ* is added to the lexical items to refer to man, an equivalent suffix -*aḷ* or -*ti* is not added to the same items to refer to woman productively. But the nonnative suffixes -*karaṇ* and -*kari* are added productively and regularly.

**Intellectual-based**

āciriyāṇ  āciriyai  āciriyar | ‘teacher’
| māṇavaṇ  māṇavi  māṇavar | ‘student’
These words are related to the teaching and learning activities. But we do not find terms for both man and woman when an element of creative knowledge is involved.

\begin{verbatim}
arihāṇa
ākkiyōṇa
āyvālaṇa
ēluttālaṇa
kaviṇaṇa
pulavaṇa
ācāṇa
\end{verbatim}

\begin{verbatim}
arihāra
ākkiyōr
āyvālar
ēluttālar
kaviñar
pulavar
\end{verbatim}

From the lexical items listed above, it is clear that the absence of the lexical items referring to woman reflect non-significant participation of woman in the intellectual activities. There were and are poets and writers and intellects belonging to the sex of female. Probably, the number is marginal or they are not represented in the power group significantly.

\textbf{Modern Administration-based}

\begin{verbatim}
pōliskāraṇa
āŋkattinaṇa
ālōcakaṇa
utaviyālaṇa
uruppinaṇa
ūliyaṇa
tapālkāraṇa
maṇṇaṇa
vēntaṇa
\end{verbatim}

\begin{verbatim}
pōliskāri
āŋkattinaṛa
ālōcakar
utaviyālar
uruppinaṛa
ūliyar
tapālkārar
maṇṇar
vēntar
\end{verbatim}

In the field of administration, we do not find equivalent terms to refer to woman. It could not be interpreted that woman do not participate in realm of administration. However, it shows the domination of male persons in this field. The terms with honorific singular suffix –ar are used because the employees in administration are respected in our social life. We present the following lexical terms which do not have separate terms for man and woman.

\begin{verbatim}
atipar
mantiri
\end{verbatim}
aluvalar  ‘officer’
āṭçiyar  ‘collector’
āñaiyar  ‘commissioner’
āḷunar  ‘governor’
ceyalar  ‘secretary’
tuṇai vēntar  ‘Vice-Chancellor’
nītipati  ‘judge’
maruttuvar  ‘doctor’
vaḷakkaṛiñar  ‘advocate’
ōṭṭunar  ‘driver’
nāṭattunar  ‘conductor’

Since some of the professions are highly respected, we do not have terms with -n endings referring to male persons. -r is used to neutralize the distinction between male and female. When -r started denoting honorific singular (human), - ṇ and -ḷ denote non-honorific masculine and feminine singular.

Abbreviations
FT = Formal Tamil; IT = Informal Tamil.

Notes
The Tamil lexical items with meanings in English are drawn from Kriya Dictionary (1992).

The diglossic differences between Informal Tamil (IT) and Formal Tamil (FT) are reflected in the lexical items we have collected. It appears that in FT the terms to refer to woman may not be available whereas in IT the items are available. The terms such as veḷḷāṭci, kavuṇṭacci, pulaicci, etc. seem to be used in IT only. What are the reasons for the absence of the terms to refer to woman in this semantic field? Can we infer that IT is closer to the dynamics of the society than FT?

Though the term tāci is historically equivalent to the term tācan, now the term tāci has a negative connotative meaning. So, these are not equivalent terms to refer to man and woman.

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Tamil Diasporas Across the Globe

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Introduction

The word *Diaspora* derives from the Greek word ‘dia’ meaning ‘through’ or ‘over’ and *speiro* ('dispersal' or ‘to sow The Dictionary meaning is ‘the spreading of people from a national group or culture to other areas.’xxvii It is a complex and contested word, given its historical association with the dispersion of the Jewish people. It reminds us of violence, catastrophes, alienation, loss, exile and return; but true to life in any language, words and concepts never remain static as they take expanded meanings in response to social, cultural and historical developments in life. Therefore in today’s globalised world the word can be used to mean “people’s movements from one place to another from their homeland either as individuals or as groups for whatever purposes like employment either for a short term or long term of stay in the new environment.”xxviii Holding this definition this paper tries to trace the spread of the Tamils across the Globe where human race emerged.

In one of the seminars conducted by GRFDT xxix in the chairperson’s address, Prof. P C Jain stated

There are five broad patterns of Indian emigration. The first phase was indenture labour migration, under which a contract was to be signed around first half of the nineteenth century Second was Kangani or Mistry system, migration took place as a full family migration. Third was the migration of trading caste from Gujrat to Africa and Fiji with some professionals such as teachers, doctors and lawyers, which can be called as free or passage migration. After independence a new form of migration came in to existence which can be said as brain drain to England, America, Canada, Australia, New Zealand and other parts of the world. After 1990s it became brain gain. Final, the fifth phase of migration can be said as migration to Gulf Countries.xxx

This statement was spelt out talking India as a whole. But this utterance neglects the prehistoric and classical migration which occurred thousands of years ago. Therefore a different vision is needed to identify the unique nature of Tamil Diasporas. This paper tries to evolve a different approach to identify Tamil Diasporas and to suggest measures to maintain cultural and social laurels.

Classifications
From the naissance of human creature to the present, the Tamils have anthropological, societal, political, and professional links across the Globe. Through the rungs of those links, five different major situations are traced. Those are termed as natural calamity, mercantile necessity, imperial supremacy, colonial atrocity, and earning anxiety.

Natural calamity

The Tamils are one of the ancient races whose origin is traced from lemurs, the antecedents of human creature. Geological and Geographical studies reveal the fact that the foremost human beings emerged beyond the southern extremity of present India in the Indian Ocean, which was once existed as a huge landscape.

William Lutley Sclater, and Philip Lutley Sclater, (1899) in his latest publication entitled *The Geography of Mammals* states that the ancient "Lemuria", as the hypothetical continent which was originally the home of the Lemurs, it extended across the Indian Ocean and the Indian Peninsula to the further side of the Bay of Bengal and over the great islands of the Indian Archipelago.

In 1888 the Russian occultist Helena Petrovna Blavatsky, (1831-1891), strongly influenced by Asian philosophy, published her "The secret doctrine" in which she proposes Lemurian as the cradle of one of the seven root races of humanity.

It is estimated that more than 2.5 millions ago human race had its naissance in that panorama. It is further guesstimated that a human was evolved in that land which was later called as Tamil and it was the language for communication. The origin of the word “Tamil” is still under dispute. This word Tamil is not after the land but the land is named after the language spoken by the populace. Probably that language had been developed as erudite one between 50000 to 35000 B.C. The popular lines

*With mighty sword the Tamils had emerged*

*Even before stone and soil hadn’t appeared*

in the grammatical work Puraporul Vennbamalai seem to be an exaggerated lexical composition. But there is a dense inference to establish the remote antiquity of the Tamils. Here “stone” (கல்) and “soil” (ைண்) do not mean merely the lexical denotation stone and soil. These lines symbolically refer to “The brave Tamils had emerged even before the formation of kingdom with boundary.”

Geologists tried to list out great tsunamis occurred in the Globe of which the earliest is that occurred during the period 6225-6170 BC. Second great Tsunami has occurred around 1600 BC. The volcanic eruption caused so many civilization notably the Minoan civilization on Crete. A Tsunami is assumed to be the factor that caused the most damage. It caused drifting of huge landscapes.
Though there is no strong authentic record for the occurrence of it had influenced Greek myths. There was a reference of such natural calamity in in the first epic of the world Gilgamesh.\textsuperscript{xxxvi} Also the anecdote of Noah in the Old Testament describes such an occurrence. Such a great Tsunami would had been the talk of those days and had passed to generations that was recorded in the folklores of Greece and other Mediterranean countries\textsuperscript{xxxvii}. One of such records was hinted in Tamil classic poem by Kaniyan Poonguntranar

\begin{center}

căț nāṟṟṟumēṟṟu mēṟṟṟumēṟṟu ṣaṟṟṟumēṟṟu

nīṟṟṟumēṟṟu pūṟṟṟumēṟṟu ṣaṟṟṟumēṟṟu

mēṟṟṟumēṟṟu pūṟṟṟumēṟṟu kāṟṟṟumēṟṟu

kāṟṟṟumēṟṟu pūṟṟṟumēṟṟu\textsuperscript{xxxviii}
\end{center}

“This literary reference was due to the hear-sake and genes-instinctual retrospective perception, the reverse process of prophesy. More over it is to noted that the drifting of the landscape of the would have intuited to think of the universal hood and say “Yathum Orre, Yavarum Kelir” (யாதும் ஊரேயாவரும் லகளிர்) by Kannian Poonkuntrnar who lived prior to Tholgappier the author of the ancient Grammatical work."

The concern here is that there occurred a natural calamity as the Biblical Character Noah had experienced or Gilgamesh the hero of the ‘Gilgamesh’ had passed across and it had drifted many of the landscapes along with the denizens who were supposed to be the antique Tamils and scattered the populace throughout the Globe. And they were the first category of Tamil Diasporas.

**Mercantile Necessity**

The second category of Tamil Diasporas are those whose ancestors happened to migrate during the glorious period when there was trade contact and relation with the European and East Asian countries. There are ample references in the Sangam Literature which ranges from 10000 B.C. to 200 or 300 A.D. During that period Tamil Nadu had witnessed two disastrous Tsunamis, the first one had swept the landscape that comprised the Then Madurai where the first Tamil Sangam, an summit of poets under whose service researches on language and literature were carried out. The great Grammar “Agathiyam”: was one of the out puts of the first Summit. It lasted nearly about 5000 years\textsuperscript{xxix}. Scholars have difference of opinion about the period. But the function of that Sangam cannot be denied for traces of literary works emerged during that period is known even today. The publication and research papers about the History of Nagarathar\textsuperscript{xl} tried to put forth evidences of trading and emigration if the ancient Tamils who possessed the title Chetty. Those studies though do not focus on the problems of the Diasporas; but provide ample evidences in support of the migration.
The descendants of emigrants who left thousands of years ago had mixed with countless other ethnicities belong to this category. Tamil emigrants such as the Chitty, Vellalars of Malaysia and the Colombo Chetty, Vellalar of Sri Lanka. The first book about Nagararthar history " Thanavaishyiar Nattukottai Nagararthar Sarithiram " in Tamil was published in 1894. After detailed study on various records and findings, it is obvious that Nagararthar have a long tradition and culture. That book lists this category in three stages of migration out of five\textsuperscript{xli}.

The Pandyan dynasty stood out in trade and literature much before the Christian era. The great historian Strabo has mentioned Emperor Augustus of Rome had diplomatic relationship with Pandyan dynasty of Madurai. Periplus is the ancient sailor's guide book or manual. It is a documented manuscript giving details about ports, coastal landmarks, distance between ports, and what could be expected along the shore. There is a reference about Pandyan Mediterranea in periplus. The Chola navy was a forerunner of the Indian navy. The earliest recorded evidence for Chola navy is from 1CE. A settlement of Tamil speaking merchants were found in Rome in 100 CE.\textsuperscript{xlii}

**Imperial Superiority**

The third category of the migration was due the imperial Tamil kings. The first ever naval expedition by an Indian King was done by the Chola dynasty. The Chola's first naval expedition was in to the Malay peninsula. The Chola navy was also capable of non combat missions too. Different from the second category those migrants were seem to be harsh towards the native people\textsuperscript{xliii}. Perhaps that may be due to the superiority assumed in the light of invasion and victory of the kings through whom they migrate. As a matter of fact the migrants with this background might have been opposed by the natives. But any how they have mingled with them keeping their identity in due course. There are many linguistic evidences to make out the origin of this category.

**Colonial Atrocity**

The fourth category of Diasporas is termed as PIOs- People of Indian Origin -. For the purpose of this paper they may be termed as PTO (People of Tamil Origin ). The Wikipedia defines Tamil Diaspora as

The Tamil Diasporas is a demographic group of Tamil people of Indian and Sri Lankan origin who have settled in other parts of the world. Significant Tamil Diaspora populations can be found in Malaysia, Singapore, Indonesia, the Philippines, the Middle East, Réunion, South Africa, Mauritius, Seychelles, Fiji, Guyana, Burma, Trinidad and Tobago, the French West Indies, Europe, Australia, Canada and the United States\textsuperscript{xliv}

This category may be considered as the live-monuments of the cruelty of British and the French. Stories and stories are being heard from the grand parents about the departure of the Tamil workers from the homeland. VillageNaraikinaru near Thoothukudi is one the shelter camp before their exodus. They were kept in dark about their journey abroad. They
have experienced inestimable hardships. Those are known from the folk lore of the localities. In spite of the hardships they were put into, they had been loyal to their homeland and imperial lords, and permeate it to their descendents that led to the mobilization of the Tamil Diasporas. Apart from their loyalty to the countries wherein they settled they have been showing gratitude and are proud of exposing them as the descendents of the legendary Tamils. In one way they are helping the people of their mother land in all possible ways though reciprocity is very much absent.

**Earning Anxiety**

The fifth category of Tamil Diasporas includes all those who emigrated hopping soaring remuneration in the Gulf countries before 1970s and those who have sought appointments as professionals connected with Silicon Technology after 80s mainly in United States. They are termed as NRIs (Non Resident Indian) or PIO Card holders\(^{xlv}\) (NRI An Indian citizen who is ordinarily residing outside India and holds an Indian Passport. A person registered under MHA’s scheme vide Notification No. 26011/4/98-F.I, dated 19.08.2002, is named as PIO Card Holder)\(^{xlvi}\)

**The Mission before the Homeland**

Though Tamil Nadu and Ezham are the home lands of the Tamils, the former is referred here as the latter has not yet established its sovereignty because of political and other conspiracies. The above categorization of Tamil Diasporas uncover the fact that Tamil Diasporas’ world is as old as the Tamils and the Sun never sets in that world; but, the culture, language and even identity are perishing. The home land has its intensive share to regain the losses by mobilising the Tamils across the Globe under one umbrella and establishing the strength of Tamil racial glory through the establishments which are incepted to march towards the development the Tamils. For this purpose the home land - that is Tamil Nadu has to have mission Identification, Mobilisation, Restoration, and Facilitation.

**Identification**

Among Tamil Diasporas categorised in this study, the first one belonged to prehistoric times. It is not easy to identify them through documented evidence. They are not aware of or identified as Tamils due to Geographical, Historical, Linguistic and cultural gaps. Tints of linguistic and Cultural aspects can be seen by delving into their life styles. They are to be identified through Anthropological study. Analysis of similarities in vocabulary and other language features. There are similarities in lexis used to denote relationship in family. “Ayya” is the oldest usage of Tamils to denote mother. This word is said to be found in Aramaic, the language Jesus Christ spoke. Such evidences can be gathered from the living
and endangering languages. This kind of study has to be persuaded by the Government of Tamil Nadu through

**Mobilization**

Recently in July 2014 First International Conference on Tamil Diaspora was held at Mauritius and an organization by name International Tamil Diasporas Association (INTAD) was founded aiming to mobilise the Tamils across the Globe.\textsuperscript{xlvii} This is an appreciable move towards the mission of mobilising the Tamils all over the world. Tamil Nadu Government, and the Government of India through its one of national bodies Institute of Classical Tamil have to lend for the efforts of INTAD in all possible ways.

**Restoration**

Of the above five categories, II, III, IV are trying to maintain their cultural identity. They are proud of exposing them as the descendants of the legendary and prosperous Tamils of Sangam age or prior to that. At the same time they are afraid of the possibility of the dearth of Language and Culture\textsuperscript{xlviii} because of the disinterest of the younger generation in speaking Tamil and following the life style of the native Tamils. This is of course a whopping challenge to Tamil teachers and educators. Tamil teachers in the Mother land have little to share with them regarding teaching strategies and techniques. It is the need of the hour to find out appropriate solutions to meet this challenge. In the recent Mauritius conference at Mauritius, delegates stressed the necessity of restoring Tamil culture and language. The main Challenge being faced by Tamil Diasporas is deterioration of Tamil culture. As they have no cultural environment immigrated lands they have to depend only on cinemas and TV of Tamil Nadu. But pitifully these two media are not up to the mark in exposing Tamil Culture. They have no other go except these. As the present young generation are very much addicted to these two it will be proper to telecast programmes that promote culture and legacy of ancient Tamil community; that too exclusively for the young generation of Tamil Diasporas.

The fifth category are those who left their homeland hoping prosperous economic future and mostly they have an attraction towards Western Culture pegged and most of them are of opinion that the life style of the land they dwell in is for better than that of in Tamil Nadu. Though in one way it is true, they are not ready to be culturally away from their homeland for they are keeping continuous touch with the mother land. Perhaps some of them are staying there to acquire wealth for their future. Organizations bearing Tamil- banner have to make them realize the legacy of Tamil culture and language through appropriate programmes based on performing arts.

**Facilitation**

Of all the categories discussed above the forth one excels others not only in terms of number but also in loyalty and affection. It is a shaded fact that Tamil Diasporas in United States were active to form a revolutionary association called 'Ghadar Movement'. One Mr.
G. D. Kumar and Shenbagarama Pillai of Nagarkoil district were active members though Punjabis were the promoters of that movement, active participation of the Tamil Diasporas cannot be denied. G.D. Kumar started a paper *Swadesh Sewak*. Shenbagarama Pillai was a close associate of Subas Chandra Bose. In support of the Gadar Movement, 41 Diasporas at Singapore had received bullet shots of the British. Thillaiyadi Valliammai (22 February 1898 - 22 February 1914) a Tamil Diaspora in South Africa had taught Tamil to Mahatma Gandhi. The contribution of Tamil Diasporas in Indian Freedom movement is immense. The homeland has a bounden duty to reciprocate their service providing of legal rights and concessions.

**Steps Ahead**

Considering the issues of Diasporas Global Research Forum on Diaspora and Transnationalism (GRFDT) is being set up. It is a consortium of researchers and policy makers drawn from national and international universities, institutes and organizations. GRFDT is presently based in India and is shaping as the largest such group focusing specifically on the issues related to Diaspora and transnationalism. The GRFDT works as an academic and policy think tank by engaging national and international experts from academics, practitioners and policy makers in a broad range of areas such as migration policies, transnational linkages of development, human rights, culture, gender to mention a few. In the changing global environment of academic research and policy making, the role of GRFDT will be of immense help to the various stakeholders. But no committee Executive Committee, Advisory Board or Editorial Board of this consortium has members belong to any one of the universities of Tamil Nadu or Ezham Tamil organizations. If and only if GRFDT has representation of Tamils, a fair function can be possible for the welfare of Tamil Diasporas.

**Providing Constitutional Rights**

Diasporas are the people who sowed the seeds of Tamil culture directly or indirectly in the countries they emigrated. Hence they have every right to place demands before the government of their mother land for their welfare especially to establish their identity. Hence Policy framers in the mother land may think of constitutional provisions for claiming deserted rights. Further a separate organization may be set up for mobilising Tamil Diasporas and meet their demands in their mother land. Tamil activists in Tamil Nadu have to turn their eyes in this direction

**Pravasi Bhartiya Divas (PBD)**

*Pravasi Bharatiya Divas* (English: Non-resident Indian Day), is celebrated in India on 9 January each year to mark the contribution of the overseas Indian community to the development of India. The day commemorates the return of Mahatma Gandhi from South Africa in Bombay on January 9, 1915. Established in 2003, it is sponsored by the Ministry of Overseas Indian Affairs of the government of India and the Federation of Indian Chambers of Commerce and Industry (FICCI) the Confederation of Indian Industry (CII) and
the Ministry of Development of the North Eastern Region of India. For the past 12 years this day is being celebrated. Likewise “A Non – Resident Tamils’ Day (புலவர் வாசகர் தமிழ்கள் தினம்) may be celebrated. If such a day is celebrated this may be the birth day of Thillaiyadi Valliammai or of Shebagarama Pillai an active organizer and diplomat who was in the Gadar Movement.

Researches on Tamil Diasporas

Overseas Indians have served as a bridge of friendship and cooperation between India and their adopted homes abroad. Regardless of whether they are successful professionals, traders and entrepreneurs, or second generation Indians, comfortably reconciling their two identities, and work and toil to build a future for their families, they are at all times a most effective window for the world to Tamil heritage and its progress. Nagarathar one of the popular community in Tamil Nadu have brought out many volumes pertaining to the Diasporas of that community and have established their antique identity. Likewise a comprehensive study about Diasporas may be undertaken by the scholars. Central Institute of Classical Language may take the responsibility of bringing out such publications instead of announcing awards in the name of poets and popular persons. Government, Universities and Tamil Development Organization may take up researches on Diasporas in different aspects. As “Diaspora” is an area of importance regarding trans-nationalism and culture it must be given prime importance by instituting chairs to take up research on Diaspora at universities in Tamil Nadu and in other states and countries.

Conclusion

Tamils are supposed to be the first race in the earth. At the same time this race has been facing many hardships due to natural, political, social, and economical disturbances. They are to be brought out to light and make the world realize the ancient artefact of the Tamils. The spread of Tamils across the Globe has been taking place since prehistoric times. They are the people sowing the seeds of Tamil culture wherever they settle. The significant feature of Tamil Diasporas is the loyalty with the mother land having visions for congenial relationship. The people of the mother land have an obligatory mission to identify them and mobilise under an umbrella in order to substantiate the antique glory by providing their lost lingual and cultural needs in all possible means so that a renaissance of Tamil culture and language may be realised. Further the forgotten Diasporas and un written events which shows the valour of theirs are to be brought to light through field work, investigation and research. Tami development organizations, Universities and Government of Tamil Nadu have to take lead in this venture.
Kaaraikkaal Ammaiyaar in Cambodia

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Introduction:

India, Sanskrit, grantha, varman, Hariharaa, Brahmin, pantheon of Hindu Gods beginning with Sivaa, vedaas, upanishads, puraanas, epics Raamayanam and Mahaabhaaratham, aagamaas inundate the vocabulary of Cambodian history since its known beginning. From the mythological Kaundanya to the most recent Sikaamony, the line of kings had Indian names, all of them connecting themselves to a common lineage. In this intricately woven Indian connection, the sculptures of Kaaraikkal Ammaiyaar in Cambodia emphasize the unique Tamil contribution. An attempt is made in this paper to assess the impact.

2.0 Materials and Methods:

Even though references to the presence of statues and temples of Kaaraikkaal Ammaiyaar in Thailand, Cambodia and Champa have been made in various texts, I could not access references to any specific location, until Vijay Kumar of Singapore (2008), whose hobby is Dravidian iconography and sculpture, posted in his website, (http://poetryinestone.in/lang/en/2008/10/06/from-tamil-nadu-to-cambodia-karaikkal-ammai), a question: how did such a very south Indian character reach Cambodia?

I was at Preah Vihear for a day; I went to Banteay Srei twice; both visits were during my stay in Cambodia during 2nd to 6th September 2012. I visited the archeological museum and the libraries of Siam Reap.

I had a guide who instantly understood when I said Kaaraikkaal Ammaiyaar. I asked him as to wherefrom he picked up the name. He told me that all accredited tourist guides were taught about Kaaraikkaal Ammaiyaar during their training period. Since the tourist traffic from Tamil Nadu is thin, familiarity with Kaaraikkaal Ammaiyaar sites in Cambodia is poor among the guides. I was fortunate that I had the right guide.

Then there had been a large number of authors, mostly French, who had analyzed the impact of south India on Indo China. I happen to read the available and accessible English translations to search for clues on the Tamil connections.

3.0 Discussion:

3.1 Life sketch of Kaaraikkaal Ammaiyaar: In 66 poems, Seakizhaar (1148 CE) in the 24th canto of his magnum opus Thiruththondar Puraanam, gives a biographical sketch of Kaaraikkaal Ammaiyaar. Earlier, Suntharar (740 CE) and Nambiyaandaar Nambi (1025 CE) provided the basic information on which Seakizhaar reconstructed the biography.
Punithavathy was born to a merchant Thanathaththan and his wife Tharmavathy at Kaaraikkaal, a coastal village along the southern Kaaveri delta of Choazha Naadu. Punithavathy was born during the Kalapirar era (300 – 400 CE) of Tamilakam. She received education in Kaaraikkal which enhanced her knowledge of the ancient Tamil Saiva texts and improved her poetic skills. As a teenager, she wed Paramathaththan, a trader in jewelery and lived with him in Kaaraikkaal. She was an excellent wife and companion to Paramathaththan. Her thirst for knowledge and philosophical yearnings attracted sages and saints to her house. Because of her hospitality to sages, the sweetness of a mango fruit turned her family life sour. Paramathaththan saw the divinely pursuits of Kaaraikkaal Ammaiyaar, left her to marry another. Disillusioned, she left Kaaraikkaal northwards. Penance and prayers leached her flesh. With thin skin exposing every bone in her skeleton, she lost the lushness of the womanly beauty to acquire a horrifying ugly look.

She undertook the travel to Kayilaayam. This hazardous travel was undertaken only by strong powerful mythological characters like king Raavanan. She worked on the safest and shortest route with experienced travelers and geographers before embarking on this trip. She was a woman in her twenties, in a male chauvinist world, when she started this long trek to Himalayas. Her skin clothed skeleton was no impediment. She spoke in languages of the area, begged her way to eat all types of food, chose directions without compass, navigated heavily flowing perennial rivers like Krishna, Goathavari, Mahanathi, Ganagai and Yamunai, crossed carnivores infested thick forests, withstood flooding monsoons interspaced by heat waved summers, walked on rugged rocky terrain, followed river banks to reach the mountains, escaped earth slips, hid when boulders rolled down, clothed herself to withstand snows, accompanied caravans to cross mountain passes, reached the foot hills of Kayilaayam, bathed in the chilling waters of Manasoroavar, perambulated the holy mountain, entered the inner sanctum, received the blessings of Sivaa and Paarvathi in their own abode, heard being called Ammai, stayed through the summer and trekked back along the same route to reach Thiruvaalankaadu.

At Thiruvaalankaadu, she spent most of her time in the cremation ground. She was a different person. Her life history, her travel history and her renounced life style attracted persons with similar saintly genre. For the sages, saints and disciples who had known her, associated with her, she was a divine person endowed with super human abilities. She was a person with a great will. Confidence overflowed in her attitudes. She had the physical stamina to reinforce her mental strength. The depth of her devotion, the severity of her
penance, the sweetness of her prayer hymns, the near perfection of her detachment, she
was a living example of a teacher leading students towards self-realization and purposeful
living.

When she passed away, she was a celebrity among saints, sages, intellectuals and disciples.
She was a miracle maker and a re-born mythological character to illiterate village folk.

3.2 Kaaraikkaal Ammaiyaar and the dancing Sivaa: She was the forerunner for the later
saints in musical compositions. Poetical genre, *venpaa, anthaathi and viruththam* were her
forte. Of the many thousands she should have composed then, we are left only with 143
hymns in four *pathikams* (1102, 1103, 1104 and 1105 of *thirumurari*). These literally rich
and musically enchanting poems have been translated to Telugu, Sanskrit, French and
English during the modern era.

A prolific poet, her poems set to music in praise of Sivaa and Paarvathi, were part of the
folklore in the Pallavar kingdom for a long period to follow. These sages eulogized the
hymns of Kaaraikkaal Ammaiyaar and the Tamil musical tradition embodied therein.

Her greatest wish was that she should be at the feet of the dancing Sivaa while he danced
to the percussor of Nandhi. 700 years later Seakkizhaar said this of her wish: …. நான் மித்திரு
பிள்ளை பாடல், அன்மல் ஆண்டு வெள்ளை, காட்சி ஆண்டாளியின் சிதைக்கம்…
(12240060). So much so the early statues of Kaaraikkaal Ammaiyaar had the dancing
Sivaa in the centre, with Nandhi on His left and Kaaraikkaal Ammaiyaar at His feet on the
right.

3.3 Pallavar patronage of Kaaraikkaal Ammaiyaar: Not far away, south of
Thiruvaalankaadu was Kaanchipuram, a city Pallavars wanted to be their capital since
Sivaskanthavarman (320-345 CE). They could not hold on to Kaanchipuram until
Simavarman (540-556 CE) and his son Simma Vishnu (550-583 CE) recaptured it to
make it their capital. It remained as the Pallavar capital for the next 350 years, until the last
of the Pallavar king Aparaajitha Vikirama Varman (885-903 CE).

Simavarman III (540-556 CE) was later known as the Saivaite saint Aiyadikal
Kaadavarkoan. He composed 24 hymns of *Shethira venpa* (a literary genre revived by
Kaaraikkaal Ammaiyaar), the 5th *pathikam* in 11th *thirumurai*. He restored Sivaa
temples and adored Tamil Saivaite saints. Sanskrit was the court language of the Pallavar.
Praakritham and Paali were recognized along with Tamil. A Tamil scholar devoted to Sivaa,
Simavarman left state matters to his son and was mostly on pilgrimage to Sivaa temples.
Kaaraikkal Ammaiyaar was his mentor. Sages and saints devoted to her were patronized by
the Pallavar court.

Simha Vishnu (540-556 CE) and Bavavarman alias Beemavarman (540-598 CE) were
brothers or close cousins at the palace of Pallavars. They grew up under the same teachers,
sages, saints and schools of thought. For them Kaaraikkaal Ammaiyaar and her works were
part of the curriculum. The former re-established the Pallavar rule with Kaanchipuram as
the capital. The latter travelled from south India to Cambodia, to become its king.

Early Pallavar dynasty contributed to the reducing of tensions among sectarian groups.
Harihara concept unified worshippers of Sivaa and Vishnu. Discovery of the 42 character
*grantha* script enabled non-Tamil, script less language groups to write their languages in
addition to reading Tamil texts and Sanskrit texts. *Vedas, upanishads, puraanas, aagamaas,*
epics were sanctified. Sanskrit was the *lingua franca* among courtesans and elite.

3.4 Bavavarman (540-598 CE) had an entourage not only of the various wings of the armed
forces but also of teachers, sages, artists, musicians, sculptors and others. Harihara concept,
*grantha* script and the Holy Scriptures were part of the cultural load carried to
Cambodia by Bavavarman.

That was the beginning of a renewed Saivaite tradition in Cambodia with Kaaraikkaal
Ammaiyaar embedded into it. Literary works in Cambodian language emerged with the
introduction of *grantha* script. Sanskrit literature proliferated among literate Cambodians.
Kings were pre-occupied with stately matters and depended on the sages and saints to
advise them on matters related to protection from Gods.

Kaaraikkaal Ammaiyaar along with *vedic* and *puraanic* traditions were passed through
successive generations of saints and sages in the courts of Khmer kings. The frequent
contacts Cambodia had with Pallavars refreshed and reimbursed this philosophical
tradition.

3.4 Cambodia was deeply rooted in Saivaism when another Khmer royal dynasty had its
beginnings during early ninth century CE with Jayavarman II. He re-established the Khmer
rule of Cambodia in 802 CE, built a Sivan temple in Maheandra Parvatha now known as
Phnom Kulen, a hill north of Siam Reap. Also he carved 1008 *lingas* along the rocky bed of
the river in the Maheandra Parvatha. Water along the shallow stream continuously flows
over the 1008 *lingas* while trees along its banks continuously shower flowers on them. This
water, considered sacred, flowing down stream continued to be used for irrigation, with
the belief that it would improve the crop yield in the adjoining delta. Cambodia was ruled
by this royal clan, uninterrupted for 312 years.

Various theories had been floated about the biological roots of Jayavarman II. One of them
revolves around the Pallavar kingdom of south India.

Pallavar king Narasimhavarman II (700-728) had a son Parameswaravarman II (705-710)
who died without heir to the throne. Nandhivarman II was one of the four princes born to
Kadavesaharivarman, in the lineage of Bavavarman, came from Cambodia to Kaanchipuram
to become the adopted heir to the Pallavar throne. (This information forms part of the
carvings and inscriptions of Nandhivarman II at Vaikuntha Perumaal Koil, Kaanchipuram)
Jayavarman II was said to be the son of Nandhivarman II (732-796 CE) born at
Kaanchipuram to a Cambodian wife.
Jayavarman II was sent to Java from Kaanchipuram to quell the rebellion by a Srivijayan vassal of the Pallavars. Jayavarman II was imprisoned in Java, from where he escaped and proceeded to reach his ancestors in Cambodia where the royalty was under attack by Srivijaya kings.

Jayavarman II was at constant war with the Champas on the eastern front and the Siamese on the western front and Srivijayas on the southern front. He changed his capital thrice; one of them was Maheandra Parvatha, named after his famous Pallavar ancestor, Maheandraravarman I (585-630 CE) of Kaanchipuram.

Pallavar Maheandraravarman I patronized in his later years, the Saivaite saint Thirunaavukkarasar. Another saint Thirugnaanasambandar was born during his tenure. Third saint Suntharar was propagating Saivaism during the tenure of Nandivarman II. Saint Manikkavasagar lived during the tenure of Paandiyan king Varagunan II (862-885 CE), a contemporary of Pallavar king Nirupathunkavarman (865-890 CE). These 300 years saw many other Saivaite saints described later by Seakizhaar (1148 CE).

Saivaite renaissance in Tamil Nadu during those 300 years, it appears from the evidences unearthed in Cambodia so far, had very little direct impact there. However Kaaraikkal Ammaiyaar (around 300-400 CE), had influenced the Saivaite tradition in Cambodia. The dancing Sivaa - Nataraja, the Nandhi with his precursor and Kaaraikkal Ammaiyaar at the feet of dancing Sivaa, as granite stone sculptures found themselves at the pediments above the lintels of the sanctum sanctorum of the two temples, Preah Vihear and Banteay Srei in Cambodia.

3.5 The claim of Jayavarman II to the Khmer throne in 802 CE stems from his direct lineage to Bavavarman. He regrouped the supporters of the royal family and its paraphernalia during the successful campaigns against Champas, Siamese and Srivijayas. He had the unqualified and unrelenting support of Kaanchipuram, which not only provided armed forces but also gave scholarly and cultural support which included Saivaite *vedic, puraanic* and Tamil and Sanskrit traditions.
Successive Khmer kings sought the help of the Pallavar, Paandiyar and Choazhar kings in Tamil Nadu in protecting Cambodia. Tamil kings willingly sent armies. Karanthai copper plate inscription in Tamil Nadu speaks of a gift of a model of a chariot in gold, from Khmer Suryavarman I (1006-1050 CE) to Choazhar Rajeandran I (1018-1044) for the latter's support in meeting a threat and military pressure from Srivijaya.

Sivakaivalyar from Kaanchipuram was the teacher counselor and mentor to Jayavaramn II. Large extents of agricultural land to maintain the saintly institution of Sivakaivalyar were donated by Jayavarman II who also made a royal proclamation that the families of Sivakaivalyar shall be the court sages and saints advising Khmer kings of the future.

3.6 Successors to the Khmer throne from Jayavarman II (802-835 CE) were: Jayavarman III (835-877 CE), Indravarman III (877-890 CE), Yasovarman I (889-910 CE), Harshavarman I (910-923 CE), Eesaanavarman II (923-928 CE), Jayavarman IV (928-941), Harshavarman II (941-944 CE), Rajeandrarvarman II (944-968 CE), Jayavarman V (968-1001 CE), Udayadityavarman I (1002 CE), Jayavirahvarman (1002-1006 CE), Suryavarman I (1006-1050), Udayadityavarman II (1050-1066 CE), Suryavarman II (1066-1080 CE), Jayavarman VI (1090-1107 CE), Dharanindrarvarman I (1107-1113 CE).

3.7 Yasovarman I (889-910 CE) located the Nakaram (present day Anchor) to be his future capital. He built the Sikaieaswarar (or Sikaraeaswarar) temple (present day Preah Vihear) on top of Sivapaatha hill. His teacher Vaamasivan was the grandson of Sivakaivalyar. Vaamasivan taught Yasovarman I of the greatness of Kaaraikkaal Ammaiyaar as told to him by Sivakaivalyar.

Yasovarman I, accompanied by his teacher Vaamasivan, visited Kaanchipuram for higher learning. During his pilgrimage to Sivaa temples in south India, Yasovarman I may have visited Thiruvaalankaadu as well. Those visits may have left remarkable impressions in his mind about Kaaraikkaal Ammaiyaar. At the pediment on the lintel of the entrance to the sanctum sanctorum of the Sikaieswarar temple, in Sivapaatha hill (Preah Vihear) there stands a carving of dancing Sivaa with Nandhi to His lower left and Kaaraikkaal Ammaiyaar to His lower right.
Divaakara Pandithar, teacher to Suryavarman II (1066-1080 CE) donated a golden statue of Natarajar to the temple, says an inscription in the temple complex confirming its Tamil ancestry.
Sivapaatham is a north-south hill (625 m high) with a cliff on its southern end. Sikaieaswaram is located on the cliff with its entrance facing north. A sloped granite stone pathway with steps, 800 m. long leading to the main temple has five gopurams. Fifth gopuram is in the lowest point and the first gopuram is in the perimeter wall of the sanctum sanctorum.
Ownership of the terrain around Sikaieaswaram was the bone of contention between Thailand and Cambodia. International Court of Justice awarded the temple to Cambodia in 1962. UNESCO declared the temple as a world heritage site in July 2008. The area around remains disputed; battles were fought in October 2008, April 2009 and February 2011 causing damage to the main temple. When I visited in September 2012, heaps of granite stones of the damaged temple were beside the sanctum sanctorum.

The granite stone carving of Kaaraikkaal Ammaiyaar in Sikaieaswaram is of historical importance to the Tamils. Potential damage to this carving will permanently remove this archeological evidence of the Tamil connection to Cambodia. Sculptors from Tamil Nadu could be sent to Cambodia to make replicas of this carving for preservation in Tamil Nadu for posterity.

3.8 **Thirupuvana maheaswaram** was the name given by Gnaanavaraahar (Yajnavaraha) to the temple he built in the plains of Cambodia when it was consecrated on 22nd April 967 CE. The entire temple complex, built of sandstone, a pinkish hardened clayey stone, was dedicated to Sivaa.

Sandstone behaves as wood for sculptors. Intricate decorative carvings adorn every wall, pillar, lintel, pediment, *vimana* and *gopura* in the entire complex. Its present name Banteay Srei, reflects the beauty of the temple as the citadel of women. It is tiny in comparison to the elaborate constructions of larger magnitude of the Khmer dynasty. The patient and pain-taking
efforts to carve such intricate motifs lead to the speculation of the contribution of women sculptors in its construction.

Khmer kings gave their sisters in marriage to the intellectual members of the court, some of them recent arrivals from south India. Matrimonial alliances between kings and court councilors were common then. Family of Sivakaivalyar had women from the royal family.

Yasovarman I (889-910 CE) had a son named Harshavarman I. He married the daughter of Vaamasivan, grandson of Sivakaivalyar. Vaamasivan played a pivotal role in installing the carving of Kaaraikkaal Ammaiyaar at Preah Vihear.

Yasovarman was succeeded by his son Harshavarman I (910-923 CE). He had a son through the daughter of Vaamasivan named Gnaanavaraahar who was disinterested in the throne. He was intellectually inclined. He learnt Saiva philosophy, was well versed in vedas, upanishads, puraanas, epics, aagamaas and of course along the lines of his grandparents, in the veneration of Kaaraikkaal Ammaiyaar. He should have travelled to south India on pilgrimage, visited Thiruvaalankaadu among other places of religious interest. During his visit, Choazhar rule had replaced Pallavar rule in Tamil Nadu and the Choazhar kings were addressed as thiripuvana chakravarthis.

Eesaanavarman II (923-928 CE) succeeded his brother Harshavarman I. The brothers failed to meet the Champa threat and were defeated by the Champas led by Indravarman II. This led Yasovarman’s sister’s husband to rebel. He conquered the capital Yasoathapura, usurped the throne and ruled Cambodia as Jayavarman IV (928-941). A nephew of Yasovarman I succeeded the throne as Harshavarman II (941-944 CE). He was later killed in a palace coup. His brother Rajeandravarman II (944-968 CE) was crowned king.

Rajeandravarman II, as a great admirer of Yasovarman I, restored the capital Yasoathapura to its former glory and appointed Gnaanavaraahar, the intellectually inclined grandson of Yasovarman I, as his councilor. When a son was born to Rajeandravarman II, he asked Gnaanavaraahar to be his teacher as well. Also Rajeandravarman gave his sister Indiraludchumi in marriage to Divya Pattar, who came from Kaanchipuram to Cambodia accompanying Gnaanavaariyar on his return journey.

The royal ancestry and its tradition of building Sivaa temples inspired Gnaanavaraahar to build another temple for Sivaa. He sought funds from Rajeandravarman II who gladly provided whatever was asked for. For the first time in the history of the Khmer rule, a royal councilor was embarking on a massive temple building project.

Thiripuvana maheswara temple was the contribution of Gnaanavaraahar to the glorification of Sivaa in Cambodia. About 60 years after the consecration of Preah Vihar by Yasovarman I, Banteay Srei was consecrated (22nd April 967 CE). Again on the pediment on the lintel at the entrance to the sanctum sanctorum of the thirupuvana mahesvara, majestically stood the dancing Sivaa, Nataraja, with Nandhi with precursor on His left and Kaaraikkaal Ammaiyaar sitting at His feet to His right.
3.9 Indian influence in Cambodia is a vague terminology. India then was a vast region with many kingdoms, sub-kingsdoms and to ascribe the specific cultural inputs into Cambodia to this vast reservoir of cultural condominium is untenable.

H. Otley Bayer, R. B. Dixon and M. Coedes concluded from archeological and literary evidences that Sri Lanka, Malaya, Cambodia, Champa, Java, Sumatra, Bali, Borneo and Philippines were most exposed to Tamil influence for many centuries beginning 500 BCE.

One could pin the eastern sea board of the Indian subcontinent as the base area and the Tamil country as the specific area. A wall map in the archeological museum in Siam Reap names Naagapattinam as the only port with direct sea route to Cambodia indicating that Tamil country was the major source for cultural inputs bringing Indian influences on indigenous Cambodia.

The word Brahmin repeatedly appears in Cambodian mythology, literature and inscriptions. The accepted custom among Brahmins for centuries together has been not to cross seas and oceans. Were there exceptions to the rule running through centuries of contacts with Cambodia? Were they actually from the Brahmin caste? Or did the sages, saints, teachers and intellectuals proclaimed them to be Brahmins to earn a respected status? Since the word Hindu is of recent origin, was the word Brahmin used to denote the religion of the missionary? However much the Indian influence had been, its caste system could not make any headway in Cambodia at any point of time. When I asked my guide whether Brahmins lived in Cambodia, his answer was: Yes, they are up in the hills doing
penance and they don’t mix with normal people. Kaundanya, (the Chinese sources also mention), the mythological progenitor of the Cambodian royal dynasty, was a foreign Brahmin who married an indigenous Naaga by winning her at war and naming her Soma. How can Kaundanya, a Brahmin, be a warrior?

Sanskrit was the court language and the lingua franca among the elite in Kaanchipuram for four centuries. Sanskrit was the court language of the Guptha Empire (320-550 CE) as well. Armies of the Guptha Empire also conquered Cambodia. Pallavars were their southern contemporaries. Sanskrit went from all sides to Cambodia. However, grantha characters, the base of the Cambodian script to this day, went only from Kanchipuram indicating the heavy involvement of Pallavars in influencing the linguistic map of Cambodia.

The name ending varman of the Cambodian royal dynasty was common in all countries in the then South East Asia. Words ending in the consonant n generally indicate male names of Tamils. This is rare in other languages. Pallavar kings also had similar name endings. One theory puts a Cambodian prince Sivaskanthavarman, as the founder of the Pallava dynasty during the mid-fourth century CE. Maaran is a Paandyar male name ending; there were kings in Champa and Srivijaya with such name endings suggesting Paandiyar influence. Varman name endings in Cambodia went from the Tamil country is less probable.

Hariharaa (Sivaa and Vishnu united as a single body) was a Pallavar concept that united the Saivaite and Vaishnavite worshippers. It first appeared on the rocks of Badami and Mahavellipur in the Pallavar country. When Jayavarman II (802-835 CE) built his first capital, he named it Hariharaalaya, a typical Pallavar nomenclature. This naming supports the theory that Jayavarman II was from Kaanchipuram as the son of Nandhivarman II. His third capital was Maheandra Parvatha, naming it after his famous Pallavar ancestor Maheandrarvarman I.

Most explanations, on the entry of Kaaraikkaal Ammaiyaar into the stone carvings of Cambodia, center around the activities of the Tamil merchant community, Nakaraththaar. She was a Nakaraththaar by birth. Nakaraththaar community was part of almost all merchant guilds around the Indian Ocean. So they took the worship of Kaaraikkaal Ammaiyaar to the ports and cities they went.

Vijay Kumar opines that the Preah Vihear carvings were made by Cambodian sculptors. He poses a question and answers it: Could it be the handiwork of our (Tamil) craftsmen? Chances seem remote as the facial features of these sculptures are more south East Asian than Indian.

Preah Vihear is deep inside Cambodia. It was not a trading post. Had Nakaraththaar reached to reside there long enough, they might have built a temple for her or placed her at the feet of Natarajar at a temple.

This carving is part of a whole heap of carvings on events in Ramaayanam, Mahaabhaaratham, Kantha puraanam and related mythologies. Only kings could undertake
such massive temple building projects. Also Cambodian commentators record nothing of any Tamil merchant community either in Preah Vihear or Banteay Srei.

Kaaraikaal Ammaiyaar sculptures in Cambodia, in my opinion was the result of the patronage by Simmavarman III (540-556 CE), later known as Aiyadikal Kaadavan Koan, who worshipped Kaaraikkaal Ammaiyaar in his court temple; his heirs thereafter maintained this worshipping tradition. By the time Sivakaivalyar was emigrating with Jayavarman II, knowledge of the other saints was available at the Saivaite Pallavar court. But the palace temple would have had the carving of dancing Sivaa with Nandhi to His lower left and Kaaraikkaal Ammaiyaar to His lower right. This worshipping tradition was followed at Preah Vihear and Banteay Srei by the parampari of Sivakaivalyar, the Tamil teacher from the palace at Kaanchipuram.

It is a pity that Sachchidanand Sahai (2009) who brought out a detailed publication after extensive studies at Preah Vihear, for the Cambodian National Commission for UNESCO did not write anything about the sculpture of Kaaraikkaal Ammaiyaar in his book. He included a photograph of the sculpture of dancing Siva in the pediment above the lintel.

One should also read, Poems of Sivaa by Peter de Bruijn (2007), where he says that Kaaraikkaal Ammaiyaar being depicted in South or South East Asian art does not represent her and is twisted.

4.0 Results and conclusions:

Cambodia had close connections with the Tamil country for centuries together. Sanskrit literature, grantha script, Hariharaa worshipping tradition, granite stone sculpturing art, temple construction architecture, aagamic principles of worship, rituals related to social events were introduced into Cambodia by Tamils. Kaaraikkal Ammaiyaar legend is unique to the Tamil country and its introduction in Cambodia underlies the intimate and close relationship Tamils and Cambodians enjoyed through centuries. Sculptures or carvings unique to any other part of India are yet to be found in Cambodia. Grantha script is another product of the Tamil country that lives as modified Cambodian script to this day.

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Thaninaayagam, X., Early Tamil Cultural Influences in South East Asia, Tamil Culture
In The Foot Steps Of Thani Nayagam Adigal - Sam Vijay
When we think of countries where Tamil is spoken outside of Tamil Nadu, we think of Sri Lanka, Singapore and Malaysia. Not many would say that Tamil had been spoken for over 150 years as far away as Atlantic Ocean islands like Martinique, Guadeloupe and French Guyana some 20,000 Kilometers away from motherland of Tamil Nadu. It was in this pursuit Thani Nayakam Adigal had researched and shown how Tamil people lived in every nook and corner of the world with dignity as per the words of Kaviyarasu Kannadasan.

He Crossed the sea, our Tamil men. There also (he) Saw the God in camphor light, For his body, he looked for wealth, In his soul, he searched for God To Tamil (language) also, he served So as to live with pride.

During his studies in Annamalai University (1942-47), Thani Nayagam Adigal came across in Louis Dupuis’s book “Grammaire française tamoule”, published in 1863, a statement that there had been a demand for a Tamil grammar books in French language from such distant places as Martinique and Réunion. He wondered why and found no credible answer for long time.

It was only about twenty years later since reading this statement, Thani Nayagam Adigal made enquiries concerning the presence of Tamil descendants in these places. He obtained no precise information until he was able to visit himself Martinique island in the Caribbean sea near Venezuela in 1967.
During his several months of stay there, he conducted an extensive research on various aspects of the lives of over 15,000 remaining Tamils in Martinique Island. They were the descendants of 3rd or 4th generation of those who have arrived on the shores of Martinique island in the mid Nineteenth Century. They were completely cut off from their mother land. They have lost their Tamil language but not the culture and religion.

Adigal’s discovery was so important that the Tamil world was unaware of. He presented his findings in his Opening Address of the Second World Tamil conference held in Madras in 1968, thereby announcing the world, the presence of Tamil culture in the remote islands of the Caribbean Sea. Combined by his studious research and his interaction with the Martinique Tamils during his visit, Adigal was able to publish a 50-page-report entitled “Tamil emigration into Martinique”. In this research paper he depicts the reasons for the emigration of Tamils to such far off places, their perilous sea-journey, their difficult integration in this remote volcanic island and their legacy they left behind. Forty five years after his visit, no serious field research has been conducted to study as to what happened to these Tamils.

As a continuation of Adigal’s research, the author of this paper made a modest attempt to do a follow-up field research. He visited several times Martinique and Guadeloupe and documented the situation of Tamils. Though the author visited the same places that Adigal had visited, unfortunately, all those people that Adigal had interviewed are dead. However the author was able to meet some of their descendants and was able to collect information on Adigal’s visit there and their situation since then. And the research continues. Preliminary findings are presented in the form of Power Point Presentations at The 9th International Conference-Seminar on Tamil Studies in Malaysia by the author of this paper.

When we hear the words “West Indies” in the media, what comes to our mind is English speaking Cricket players from former British colonies in the Caribbean islands like Bahamas, Jamaica, Trinidad, etc. Many of us ignore that there are French speaking islands like Martinique and Guadeloupe which were former colonies of France and now integral part of France as overseas territories. Many of us do not know that there are over 100,000 people of Tamil origin live here and in the Main land South America (Guyana) for over 150 years from Tamil Nadu. They mainly came from a small territory of Pondicherry and Karaikal regions which were the French possessions in India and from the surrounding Tamil speaking areas under a Franco-British agreement.

The slave trade from Africa was abolished in 1848 in the French West Indies. The former slaves of African origin who were working in the plantations have refused to work in a slavery situation and they moved to the urban areas in search of new jobs. This process resulted in the scarcity of laborers in the sugarcane plantations which had repercussions in the economical conditions in the islands. The plantation owners demanded new labor force to compensate the loss of African slaves. In view of the know-how of sugarcane cultivation and harsh economic conditions of that time (mid nineteenth century) in Southern India, it was easy to the French colonial agents to recruit Tamils giving them exaggerated hopes.
Since 1854, thousands of Tamils have been taken to far-off islands like Martinique and Guadeloupe as indentured laborers under 5 year contract renewable up to ten years. Three to four months journey from the ports of Pondicherry and Karaikal to the islands of Martinique via Mauritius, Réunion, Madagascar and South Africa, was long and perilous. During these voyages of no-return, many fell sick and thousands of them died. The terminally sick were thrown into the sea and some revolting people were simply dropped off in inhabited islands en route. Many ships were drowned by natural calamities or attacked by pirates and enemy ships. When they arrived on the shores of their destination, they found themselves in an unfamiliar and hostile environment.

On May 6, 1854 a ship named Aurélie carrying 317 Tamils from Pondicherry landed on the shores of Saint-Pierre, Martinique. The same ship arrived in Guadeloupe on a second voyage from India on December 24, 1854 carrying 344 laborers. Between 1854 and 1883, Guadeloupe and Martinique received 42,326 and 25,509 indentured laborers (coolies) respectively from Southern India mostly Tamils and a few thousand from Northeast India (Cacutta and Bihar). On arrival, after a medical check-up, they were dispatched to different plantations throughout the island.

Life was not easy in the plantations. They had to work long hours. They had to endure maximum cruel punishments for minimum mistakes. They were not allowed to practice their religion. Communication was a burden due to incomprehensible language spoken there. They had to forego speaking Tamil at the expense of learning the Creole language, a mixture of French and African dialects. Those Africans who were recently liberated came back to plantations in search of work as they could not find jobs in the urban areas, only to find that their jobs have been taken by the Tamils from India. The plantation owners were not in a mood to take them back as they found Tamil workers were more docile and hard-working which lead to the hating of Indians by the Africans.

Thani Nayagam Adigal narrates many anecdotes he heard there of how Tamils escaped the discrimination by the people of African origin by voluntarily marrying Africans and thereby creating a mixed race. There were instances where Tamils shaved of their head to mask their Indian appearance. Tamil girls and women were exposed to jealousy by the white as well as African women due to their long strait hair and Tanned skin, the indicators of beauty. Tamil girls stayed at home instead of going to school for fear of being harassed by the boys. The African called the Tamils pejoratively as "Indian coolies" and baseless curses like "mangeurs de chiens" (dog-eaters).

The Tamils of Matinique, notes Thani Nayagam Adigal, lost their language and their cultural traits in due course. Their Tamil origin is recognizable only with their last names like Ramasamy, Mutusamy Vaithiyalingam, venkaesan, etc. They were written to suit the French language often in an unrecognizable manner. Jayaraman is written as Djéaramane and Muthusamy as Moutousamie etc. Adigal faced difficulty to figure out the total population of Tamil origin in the island as it was illegal in France after the Second World War to keep lists of names of people on basis of race, religion and the origin. He had to
consult the telephone directory to collect the names which sounded like Tamil names. One other important source of information was the baptismal records of Churches. As they were forbidden to practice their Tamil religion, they were indirectly forced to follow the Christianity by admitting only baptized children in the Schools. Naturally the second generation of Tamils were forced to embrace Christianity until they were allowed to build temples to practice their faith. Thani Nayagam Adigal being a Catholic priest, very often he stayed in the missionary homes. It was not difficult for him to collect information from churches, congregations and schools mostly run by missionaries.

While the first and second generation of Tamils could preserve their language and culture, Adigal notes the third and the fourth generation that he could meet, interact with and interview, only 17 people were able to communicate effectively in Tamil and chant religious and therukoothu songs. Adigal gives a detailed account of the people he had interviewed and recorded. Unfortunately his recorded tapes are not found till date. They were mostly above the age of 60 or 70 (in 1967, the year of his visit) One of them, Albert Marimoutou, spoke Tamil extremely well, and recordings of his speech were made. The others that Adigal interviewed spoke at variable levels of Tamil: they were Luciens VELAYE, Louise MAGATHA, Fernand PONNEN, his son Henri PONNEN, Antoine THANGAMEN, Vincent SAIPU, SANGAMALON, Lucien NAYARADOU, SUBARAYAN.

Thaninayagam Adigal gives a very detailed account of his interviews of them. One such example is given here: Fernand Ponnen, is son of Albert Ponnen and Pauline Karupin. His parents were born in Martinique. He was able to recite some verses from Rama natakam. He had an old printed book of Hari Chandra natakam. His son Henri Ponnen who was 34 when Adigal met was practicing celibacy because he wanted be a pousari. Later he was married and had children and eventually succeeded as pousari as well.

The author of this paper had, during his visit in 2013, met one of his sons, Patrice Ponnen who shared the family photos of his father and grandparents whom Thani Nayagam Adigal had met and interviewed. He remembered, as a child, an Indian catholic father came to their house to meet his father. We went through the 50 page research paper that Adigal published on "Tamil emigration into Martinique". It was with emotion he went through the book. He was not aware of any postal correspondences between his parents and Adigal. He did say that most of the papers and books were in the possession of his brother in Paris. They are yet to be traced and documented.

Today Tamil language has become extinct here in the West Indies. Only a few who are over 80 years old utter a few words and sentences and that too related to their ancestral religious ceremonies. One of them is Marcel Julina Moutousamy. He is considered as the last Tamil speaking person of Martinique. If some efforts had been taken either by the French government or by Tamil Nadu government, Tamil would have survived in this Island. When the author spoke to Mr Marcel Julina, he expressed his last two wishes: to visit the country of his forefathers and to be able to transmit the language and culture of his Tamil ancestors to the younger generation of Martinique.
Even though they have lost their culture and the hope of returning home, the Tamil migrants worked hard being loyal to their masters and thereby obtaining some favors. They were allowed to possess pieces of land to build their houses and to cultivate a garden where they would grow the food that they were familiar with like vegetables common in Tamil Nadu such as pavakkai, pirkkankai, murungaikai etc. These vegetables entered into the gastronomical traditions of West Indies carrying the same Tamil names. The traditional spicy sauce preparation Colombo (கொழும்பு) had become the national food of Martinique, an influence of Tamils. Vadai, paniyaram and vundai are common Tamil snacks that the Martinique people of all races enjoy.

Thani Nayagam Adigal observed that the custom of celebrating Pongal had eventually vanished in these islands. However, it was celebrated by the first two generations. In fact this festival was so important for the first generation of Tamils who migrated here, the French government enacted labor laws in favor of giving four days of paid holidays to all the Tamils in the island in order for them to celebrate Pongal and that this clause should be mentioned in all the work-contracts.

Adigal refers to an article that was written by a planataion owner and published in the local journal "Marinique Monitor" in 1855 where a detailed description was given on how Pongal was celebrated in Marinique by the newly arrived Tamil people. Adigal also mentions that Pongal was not celebrated after two generations. As of today, the pongal was not celebrated for more than a century there. The author of this paper, since his visit to the Martinique island, made a series of efforts so that the Pongal is celebrated once again. After discussing with various associations and groups, arrangements are underway to celebrate Pongal in Martinique after an interval of almost one century. Martinique will witness the overflowing of Pongal on 18th January this year at the Mariamman temple in Trinity, Martinique.

The Tamil people of Martinique and their loyalty to their masters have resulted in fair compensation for them. When the plantation owners left their plantations either they donated their land or sold them at very low prices to the Tamil people. Some of them who were able to save money prudently bought these lands. The Author met several Tamils owning plantations of fertile land where they cultivated Banana and sugarcane.

The Tamils who were suppressed for so many years started enjoying some prosperity for the past 20 years owning small and medium-size companies in the field of transports, construction and related industries. They have grown up in the social ladder to be the employers where they employ people of African origin and other immigrants. All the sacrifices made by their forefathers bore the fruit by way of receiving higher education for their children and grand children offered by the French Republic, and thereby obtaining higher positions as professors, doctors and engineers. Some of them have entered into National politics and have served as members of French Parliament and Ministers. Current Governor (Président) of Martinique is also of Tamil Origin.

Their affiliation to India, which receives reverence by all walks of life, gives them also an enviable social status. In the recent years one can notice a few people of West Indies started visiting and discovering the homeland of their forefathers. Eventually they will be
interested in visiting Countries like Malaysia and Singapore to discover other Tamil Diaspora.

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Compositions in Tamil for the Bharathanaatyam repertoire (maargam) - Kalaimamani Sasirekha Balasubramanian, M.
Compositions in Tamil for the Bharathanaatyam repertoire (maargam)

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Post graduate diploma in Marketing Management

Introduction:

Maargam, the path or sequence is an order of dance items for a solo performance of Bharathanatyam formulated during the Maraathaa regime, in early 19th century CE when the Maraathaa ruler Serfoji II (1798-1832) was holding royal court at Thanjaavoor, by the now famous Thanjaavoor Quartet, Chinnaiyaah, Ponnaiyaah, Sivaanandam and Vadivealu. Dance compositions for maargam were in Tamil, Sanskrit, Telugu, Kannada and Maraathi because of the royal patronage for this linguistic pasticcio.

Tamil homeland has had a prolonged tradition of Tamil compositions for classical and folk dances for a period over two millennium. This tradition had an interregnum for the past 600 years during which period there were unchecked mingling of neighbouring languages. The Tamil revival movement, which began during the forties of the 20th century, was a turning point, when Tamil became increasingly the medium for finearts including dance. However, it was left to Madurai N. Krishnan, eminent Carnatic musician and Director of ShreeBharathalaya, a premiere institution of Finearts founded by dance exponent Prof. Sudharani Raghupathy, to compose in variety for each entity of the maargam in Tamil. This paper attempts to analyse the revival of Tamil in the Bharathanaatyam repertoire.

Material and Methods:

Elangoavadikal (180 CE) brings forth the need for rhythmical arrangement of words for espousing gestures and rendering emotions.

Kaarikkaal Ammaiyaar (350 CE) added to her 32 poems, rhyme, rhythm and tune embedded in divine emotion making them suitable for dance.

Deavan Saaththan (400 CE) left a stone inscription of Tamil characters similar to the present day jathi syllables of dance at Arachaloor in Erode District.

Thirunaavukkarasar (590 CE) provided ample scope for abhinaya in most of his hymns.

Thirugnaanasambanthar (610 CE) in his thiruththaalachchathi laid emphasis on rhythmic pace with underlying beats of 4 (chatusram) that are very suitable for dance. These were danced by the devaradiyar at temples through a royal edict by Nandivarman II (767CE).

Raajaraaja Choalan's (1013 CE) inscriptions at Prakatheechara temple speak about the 400 strong dance entourage (thalipendir) at that temple performing to Thiruppathiyam of the saintly quartet of his yester-years. The 108 karanaas from Naatya Sasstraa were sculptured by the Choalaas at Thanjaavoor (1013 CE) and Chidambaram.
Later Choalaa inscriptions and copper plates describe the influence of the cultural impact of the Chaalukhyaas and Venkis at the Choalaa court including the encouragement to the dance forms and compositions from those regions, cultures and languages.

Valli Subbiah (1997) and Davesh Soneji (2010) discuss the dance compositions during the Naayaka period (1532-1675 CE) stressing upon essentiality of emotion embedded vocabulary that would give scope for imaginations in abhinaya, irrespective of the language medium.

Parthasarathy (1995) refers to the dance compositions in eight languages by Rangajamma; of the thousands of erotic pathakavithams in Telugu by Ksheatragnar; of nearly 25 padams and sixty keertanams in Tamil by Muththuththaandavar, all during the reign of Vijayaraghava Nayakar (1634-1673 CE).

Kalarani (2004) speaks about two distinguished poets Arunaachchala Kavi and Maarimuthaar Pillai during the regime of the Maraathaa ruler Tulaja 1 (1728-1736); about Thillana being part of the repertoire introduced during the reign of Pratap Simha (1739-1763); about Shivaji II (1832-1855) encouraging Tamil compositions, about the dance repertoire called Nirupana consisting of 18 items during the period of Serfoji (1712-1728); about Maraathi compositions for the dance Laavani introduced during the reign of Shivaji II (1832-1855); about Serfoji II (1798-1832) composing in Maraathi for a repertoire consisting of 13 items; about Kuravanjis in Maraathi language patronized by Serforji II.

Hari Krishnan (2010) says that the Thanjaavoor Quartet, Chinnaiyaah, Ponnaiyaah, Sivaanandam and Vadivealu (early 19th century) codified the court dance repertoire into a standardized repertoire (maargam); that the migration of the fine arts coterie to Madras city began with the advent of the British era in Thanjaavoor.

Saskia C. Kersenboom (2010) reports of traditional Tamil dance compositions for rituals associated with temples, the repertoire of which is totally different from maargam.

Nambi Aarooran(1980) quotes, “At the inaugural meeting of the Madras Tamil Isai Sankam in December 1943, the Raja of Chettinad observed that the Tamil music movement was but one phase of Tamil Renaissance”. He continues to say that even though Tamil compositions of the British era started flowing in from the Vazhuvoor style conductors, Raamiaahpillai, Dandaayuthapanipillai and popular composers Thandapaani Deasikar and Paapanaasam Sivan, an accelerated impetus was given after the forties of the 20th century when Tamil compositions found their place in more items of the maargam.

Sruti (1995) published a cover feature on the accomplishments of Madurai N. Krishnan as a Vaaggeyakaaraa (one who composes the verbal as well as the tonal rhythmic structure of melody) highlighting his compositions for dance in Tamil for a variety of songs pertaining to each item in the maargam. 38 of his compositions for dance have been published in the book Madura maargam (1995).

Results:
Of the more than 60 dance compositions of Madurai N. Krishnan, 38 of them along with ten aadhi thaala sama eduppu jathis composed by him have been published in the book Madhura Maragam. Amongst the 38 published compositions, 11 are non-lyrical compositions (10 Jathiswarams, 1 mallaari). Of the remaining 27 lyrical compositions, 20 compositions for dance are in Tamil, 3 in Sanskrit and 4 in Telugu, the Sanskrit and Telugu lyrics being just the charna saahityams in Thillanaas. Madura Maargam lists 3 invocatory items (mallaari and thoadayamangalam), 10 jathiswarams, 1 sabdham, 6 varnams, 5 pathams/keerthanams, 13 thillaanaas.

His theme is spiritual, with 1 on Akhilaandeshwari, 3 on Dheavi, 1 on Dhurga, 5 on Kannan, 3 on Murugan, 3 on Naraayanan, 1 on Paarvathi, 1 on Paraasakthi, 1 on Raaman, 2 on Saraswathi, 2 on Sivan, 3 on Srinivaasan and 1 on Vinaayakar.

27 of his compositions are set to aathi thaalam, 2 to kandaeakam, 3 to mishrachaappu, 1 in thaalamaalikai and 5 in thisraeakam.

For the 38 compositions he used 34 raagas, viz: 1 each in Aaboagi, Baegadaa, Behaag, Bhairavi, Brindaavana Saarangaa, Chaarukaesi, Chandhrakauns, Hamsanaadham, Hindholam, Kalyaani, Kamaas, Kannada, Karnaataka Dhaeva Gaandhaari, Kharaharapriyyaa, Lathaangi, Mohanam, Naattai, Panthuvaraali, Poorvikalyaani, Rasaali, Saraswathi Manohari, Shanmukhapriyyaa, Simhaendramadhyamam, Sindhu Bhairavi, Sri Ranjani, SuddhaDhanyaasi, Suddha Saavaeri, Sumanaesa Ranjani, Thodi, Valaji, Varaali, 2 each in Amruthavarshini, andRevathi, 3 in Raagamaalikai.

A versatile composer, Madurai N. Krishnan pioneered Tamil compositions for the entire maargam, with 2 Tamil songs for invocation, 1 Tamil song for sabtham, 6 Tamil songs for varnam, 5 Tamil songs for patham and 6 Tamil charana saahithyams for Thillaanaa.

Discussion:

4.1 Music: There cannot be dance without music. Music for dance is an independent stream which is different from regular music in terms of formulation, composition and rendering. Dance compositions require adjectives, adverbs, descriptive vocabulary, flowery language set within the parameters of poetic grammar for tuning and rhythm. Borrowing heavily from compositions for music, composers for dance added luster to abinaya through pun, simile and other poetic trajectories.

Invocation songs (வாேப்பாடல்கள்) of two types, oarotruvaaram (ஓரோற்றுவாேம்) and eerotruvaaram (ஈரோற்றுவாேம்) are the earliest mention of Tamil compositions for dance as seen in Silappathikaaram by Ilankoavadikal (180 CE). A strong and healthy tradition existed in Tamil Nadu prior to the Silappathikaaram era.
On the divine dancer, for the divine dancer, by the earthly dancers was the purpose of the compositions of Kaarikkaal Ammaiyaar (350 CE). Two decades after Ilankoavadikal, the 32 hymns on Siva composed by Kaarikkaal Ammaiyaar partly in *pann* - *nattapaadai*, *raga* – *gambeera naattai* and partly in *pann* – *inthalam*, *raaga* – *maayaamaalavagowla/naathanaamakriyaa*, with poems beginning in kongaithirangiin was a continuation of the tradition of composing for dance.

*Mathurappaalai* is said to be the format for the *jathi* syllables of DeavanSaaththan (400 CE) in his Arachaloor (in Erode District) inscriptions. Further research will add to the music for dance perceptions of DeavanSaaththan.

Three decades after Kaarikkaal Ammaiyaar, Thirunaavukkarasar (590 CE) and Thirugnaanasambanthar (610 CE) composed songs for dance.

Thirunaavukkarasar used poetic genres (1) *viruththam*, (2) *kurunthokai*, (3) *nearisai* and (4) *thaandakam* for such compositions. Even though all the four forms had been used for dance, the 981 hymns in *thaandakam* on the dance of Siva, gave dancers the scope for *abinaya*. They were extensively used by temple dancers during prayer rituals. His hymns are in the ten *panns kolli*, *kaanthaaram*, *piyanthaikanathaaram*, *sathaari*, *pazhanthakkaraakam*, *pazhampanchuram*, *seekaamaram*, *kurinchi*, *inthalam* and *kaanthaarapanchamam*.

Thirugnaanasambanthar (610 CE) composed more than 4,000 hymns of which many are for dance. However, the thiruppathiyam 01-126 set in *viyaazhakkurinchipann* termed *thiruththaalachchathi*, is considered as most apt for dance.

Following this Saivaite pattern, Thirumankai Aazhwaar (750 CE) used *thaandakam* genre extensively to promote divine music for dance in the Vaishnavaite tradition.

Adiyaarkku Nallaar (1150 CE) quotes in his commentary on Silappathikaaram, the text *Ainthokai (Panchamarapu)* authored by Seeranaar. *Ainthokai* describes dance as an art flowing from music with *aankikam*, *aakaariyam*, *vaachikam* and *saththuvikam* as the four kinds of *abinaya* to bring out the nine *rasas* using *jathi* and *swara*.

The 108 musical *panns* with the appropriate *thaala (maarkka thalam for dance)* and *laya* for vocal, instrumental and *niruththams* described in *Ainthokai* formed the basis for the imaginative diversification of the *raagaas* with minor inputs from Vijayanagara, Sourastra and western art forms for dance compositions during the Nayaka, Maratha and the British periods.

Incorporation of the unique characteristics of dance music such as use of high-note phrases at large, choice of *raagaas* to suit the emotion depicted in the song, bringing out interesting variety in melody and rhythm and usage of nuances such as *swaraaksharaas* all in adherence to the structure and grammar of classical music mark Madurai N. Krishnan’s compositions as remarkable compositions for dance.
4.2 Order: All forms of dance require an order of performance. When it comes to the more structured forms of dance, a grammar is established to be strictly followed. A strong tradition is thereby followed for that order or sequence to term that as classical.

Silapathikaaram and Manimekalai, the twin epics of the post sangam era, mention about the presence of a text called Naaddya Nannool, used by Tamil dancers. One has to master this text during the dance classes, before he or she can appear on stage. Among the many aspects of the stage and the performance, this text appears to be prescribing the order or the sequence for a dance performance.

Silappadikaaram showcases two types of dances, thaesikoothu and maarkkakoothu.

Maathavi performed thaesikoothu (regional folk dance) to one of the major pans called paalai pann elaborated (aalaapanai) within limit in which the four components called ukkiram, thuruvai, aabogam and pingalai (உக்கியம்,துருவை,ஆபோகம்,பிங்கேம்) of an auspicious composition are arranged lyrically and musically in mattathaalam (மூன்றாத்து) and eakathaalam (ஓரோத்து).

Maathavi performed maarkkakoothu (classical dance) to panchathaalaparabandham also beginning with mattathaalam and finishing in eakathaalam like thaesikoothu.

Hailing Siva as the dancer and the standardization of temple repertoire during rituals came along with Kaarikkaal Ammaiyaar. Even though inscriptions dating to Nandivarman II (767CE) speak about the royal patronage for temple dancers, the whole process of codifying or sequencing the dance for rituals in temples had begum during the early Pallava period, coinciding with the bakthi movement of Nayanamaar and Aazhwaar. So much so, when Raajaraaja Choalan appointed 400 danseurs (thalipendir) to the Praktheechcharam temple, the temple repertoire was already in place. The influence of Naatyaa Sastra and the 108 karanaas therin had its impact on the temple repertoire during the Choalaa period. The nava-sandhi kavuthuvams in praise of the presiding deities of the eight directions with Brahma in the centre were performed in front of the kodimaram during temple ritual festivals (urchavam) by the temple dancers. Dance is one of the 16 services offered to the god (Shodochopachaaram) in rituals.

The repertoire for temple ritual comprising daily ritual and festival ritual feature a variety of compositions viz. nritta, puspaanjalisloka, nrtyya, mangalam, sobhanam, camara, svamijayamangalam, thattudipa in daily rituals and navasandhi kavuthuvams, koothu, nalanku, sarvavaadhyam, ashtakam, curnikai, eccearkai, praharili etc in festival rituals.

Court repertoire is a byproduct of temple repertoire. Competitive formulations by post-Choalaa court dancers led to the rise of different styles in the court repertoire, heavily influenced by styles from Vijayanagara and Sourastra contributors. Divine themes of temples were replaced by sirungaara (erotic) in courts demanding reordering of the sequence to suit the moods and temptations of the royalty.
Thillana or thirana became an item during this period. The invocation item of the Silappathikaram era, continued with modifications through many centuries. It was shaped as jayajaya or saranu, seva or allaru during the post-Choolaa period to be transformed as the present day allarippu.

A repertoire consisting of jayajaya and saranu saranu, seva or allaru, jathiswaram, sabdham, varnam, thillana orthirana, jakkini, geetham, prabandam, tripitam or tripitam, slokam, kavutuvam and mangalam was formulated during the Marathaa period. Items like laavani, jakkini and similar dance forms introduced during this period faded out with time.

However it was left to the Thanjaavoor Quartet, Chinnaiyah, Ponnaiyah, Sivaanandam and Vadivealu to initiate the maargam standard, consisting of items alaarippu, jathiswaram, sabdham, varnama, padham and thillana which have been retained up to the present day.

Neither the introduction of maargam for adoption by the popular stages nor the serious setbacks temple repertoire suffered at the hands of the anti-Nautch movement during the early part of the twentieth century had any adverse impact on the temple repertoire associated with the agamic traditions in Saivaite and Vaishnavite temples. Remnants of the devaradiyaar sect associated with these rituals exist. Saskia C. Kersenboom brings out in her case study an isolated but entrenched group maintaining the age old tradition in a temple.

Madurai N. Krishnan is perhaps the only composer to have composed four maargams for Bharathanaatyam after the Thanjaavoor Quartet.

4.3 Linguistic medium: All the 70 poems of PariPaadal, the oldest among the extant Tamil literary works have an author, a pann and a music composer. Compiled about 2200 years ago, this piece of literature in archaic poetic grammar, is the forerunner to almost all music compositions in Tamil. As in music compositions, Tamil was the only language to be used for dance compositions in Tamil Nadu for a very long time.

Ilankoavadikal and Seethalalich Chaaththanaar highlight the Tamil text Naaddya Nannool. Ilankoavadikal mentions vaarappaadal, as a Tamil composition for dance. This tradition continued through the Pallava, Choolaa and the Paandya periods in Tamil Nadu.

Invasion by Malik Kafoor (1305 CE) created a cultural vacuum. Tamil fine arts went into hibernation for 60 long years, lasting almost two generations. Even though this cultural hibernation ended with the re-establishment of Paandya rule, it was left to the Vijayanagara invaders (1530 CE) to rejuvenate and revitalize artistic talents. Telugu and Sanskrit became the medium for fine arts along with Tamil. With Marathaas taking over the royal scepter (1670 CE) Tamil found itself relegated. Telugu, Sanskrit, Kannada and Maraatha had royal patronage lasting 600 long years. There were numerous dance composers during this period decorating this linguistic pasticcio.

Muththuththaandavar, ArunaachchalaKavi and Maarimuthaar Pillai, the Seerkaazhi triumvirate, were the pioneering Tamil composers during this era. There were many others
including Gopaalakrishna Bharathi who made Tamil indents to the royal patronage for neighbouring languages in the Tamil heartland.

Declination of British era saw the emergence of dance composers in Tamil, Vazhuvoor Raamiaahpillai, Dandaayuthapaanipillai followed by Thandapaani Deasikar and Paapanasam Sivan. However Tamil remained a thukkadaa piece or a tail end item until stalwarts like Raajaji, Kalki and Raja Annamalai Chettiar orchestrated the Tamil renaissance movement when Tamil regained its pride of place in all spheres of fine arts including dance compositions. Torch bearing standard repertoire of today, the maargam had isolated infusion of Tamil items in its mainstream media, Telugu and Sanskrit. The process of Tamilisation remained incomplete until the arrival of Madurai N. Krishnan, who composed a variety of songs for all the genres of maargam in Tamil. Except for a very few compositions in telugu and Sanskrit, almost all of his compositions are in Tamil. It is also notable that there are influences of Sanskrit vocabulary in his compositions which may be attributed to his knowledge in Sanskrit.

4.4 Theme: Sensuality towards spirituality has always been the overt thematic canopy for fine arts. Of the 70 musical hymns in PariPaadal of the sangam era, 40 are in praise of Gods, 30 on Madurai city and Vaikai river. Maathavi danced for hymns in praise of Gods says Ilankovadikal in Silapthikaaram. This trend, to tune human mind towards self-realization through dance, continued for the next 1,200 years. Deviating from this trend, Naayaka Kings encouraged social themes inclining more towards eroticism. What was a subtle feature over a thousand years of Tamil dance became a dominant feature during the Naayaka, Maraathaa and British periods.

Hari krishnan says that when Ananda Comaraswamy (1912) published his celebrated treatise, Dance of Siva, it was revelation to many in the dance arena. From kongaithirangi of Kaaraikkaal Ammaiyaar through kuniththapuruvamum of thirunaavukkarasar to nadanamaadinaar of Gopalakrishna Bharathi, to mention a selected few, it was devotion to Lord Siva, bakthi, the underlying theme for dance. With the 600 year surge to sirungaara rasa, bakthi took the back seat. After Ananda Comaraswamy, the theme for dance compositions reoriented to the cult of bakthi.

Balasarawathi (1975) says the following on sensuality and spirituality of dance.

“As far as I know, Bharatha Natyam is bhakthi; Tamil is also nothing but bhakthi. I believe, therefore that Tamil and bhakthi are part of the same tradition. Yet, Sirungaara which was later to become a ruling mood of abinaya was pre-eminent in the Tamil dance tradition right from the beginning. It is this stream of sirungaara that swells into the mighty river of the lover-beloved songs of the Vaishnava and Shaiva saints, the ashtapadhis of Jayadeva and the compositions of Ksheatragnar. The sirungaara we experience in Bharathanaatyam is never carnal. Dance like music is the practice of the Presence, it cannot be merely the body's rapture.”
With the increasing popularity of Bharathanaatyam all over the world where children as young as 5 years commenced learning and practice, it became the need of the day for Madurai N. Krishnan to compose songs in bhakthi which could be taught easily to children as against compositions drenched in sirungaara. All of Madurai N. Krishnan’s compositions are based on the emotion of bhakthi except a very few. His compositions give scope for episodal, emotional and descriptive abhinaya sancharis.

4.5 Teachers:

Ilankoavadikal in Silappathikaaram describes the dance teacher in the lines above. To be a capable dance teacher, one has to have sound knowledge of music too as music is an integral part of dance. Dance teaching by itself is an art. Most teachers are not dancers themselves. This divide continued through centuries. Niruththamarapu, the fourth part of the text ainthokai, describes the inputs of dance teachers. Thanjaavoor Quartet themselves were not dancers. They were composers, teachers and nattuvanaars. Their father was Subbaraaya nattuvanaar of mannaargudi. Their paternal uncle Gangaimuthupillai (1760 CE)
was a nattuvanaar too who composed the *navasandhi kavuthuvam* and *panchamoorthi kavuthuvam*. Their descendants including the revered nattuvanaar and guru K. P. Kittappapillai also maintained this tradition. The role of nattuvanaars is extremely significant in the Bharathanaatyam scenario as they passed on the maargam tradition to the future generations.

5.0 Conclusion:

Compositions in Tamil for dance repertoire are historical. This tradition had an interregnum after the Choalaa period. Dance formulation, standardized as *maargam* by the Thanjaavoor Quartet during the Maraathaa period, had compositions in many languages. It is now possible to perform this repertoire only with Tamil compositions, thanks to Madurai N. Krishnan.

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Imparting Medical and Health Education Using Ancient Tamil Literary Works - Dr. Semmal Syed Meerasa¹, Manavai Mustafa²
Imparting Medical and Health Education Using Ancient Tamil Literary Works

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The Academic Community of the 21st century needs to intervene and thereon to responsibly develop innovative educational strategies to alleviate the unhealthy belittling approach in the attitude of generation next towards ancient texts. The core of the learning module, the 21st Century Approach towards Ancient Literary works is constructed based upon the fascinating principle portrayed by Evolutionary Biologist Sir. Charles Darwin, that “a constant struggle exists between various life forms as well as various languages and amongst the words in it as well; the better, the shorter, the easier forms will gain an upper hand over others”. Enumeration of the embedded scientific insights in individual segments of ancient language assemblages by conducting critical analysis by a committed team inclusive from various scientific disciplines is a highly potential area for modern research. Extreme care is to be exercised during analysis to nullify bias in the interpretation process, admixing science and literature in education must be reiterated as a dedicated system of its own.

Benefits of implementing this module with regards to Tamil and the domains of medical and health education are multiple and includes, [1] Creating a generation of Tamil students endowed simultaneously with high quality scientific acumen and oriented to ancient roots of the great Tamil culture. [2] Formation of Integrated Medical Linguistic Research units involving teams of medical professionals and Language scholars across the Universities. [3] Emergence of a new branch in medical education, Philocine – The Philosophical Aspect of Medicine and its constitution as a subspecialty of its own. [4] Achieving a radical change in outlook for betterment among the modern youth towards classical Tamil Literature. [5] Forms the foundation of establishing Tamil as the “Most scientifically qualified and oriented of all the classical languages” an attribute well deserved by Tamil. [6] Establishing that science can be learned via ancient Tamil text, enhances the learning potentials and self-esteem levels of Tamil students. [7] Ancient literary works in Tamil crafted at the dawn of human civilizations traverses through the frontiers of Neurobehavioral Evolution. [8] Study material generated in nascent fields of Medical Science like Psychoendocrinoneurology allows Tamil to gain positive ground amongst other Indian Regional Languages. [9] E - Learning via Educational videos can be created and hosted in free video hosting services like you tube. [10] Creation of International Scientific Publications in English. Few domains already traversed includes; Elaborating the Insight regarding Freudian Slip of the Tongue phenomenon using the Thirukkural 139¹; Describing social norm prevalent among ancient Tamils of Tolkappiyam period to propagate sex education related to fertile period of menstrual cycle via literary works²; Insight related to Genetics of Telomere in relation to Human longevity in Thirukkural numbered three³; Comparison of thought process of Hippocrates and Thiruvalluvar and
Insights regarding Etiology of Obesity in Thirukkural; Analysis of Neurophysiological Insights regarding Consolidation on Negative Memory in Thirukkural; Scientific Insights in Periyapuraanam; Understanding Co - Evolution of Language and Human Brain using Thirukkural numbered one; Understanding the Neurophysiological Basis of Education Enhancing Spirituality based on Insight in Thirukkural numbered two
Herbs Used In Siddha Medicine For Arthritis - Prof. Dr. R. Senthamarai
HERBS USED IN SIDDHA MEDICINE FOR ARTHRITIS

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Introduction

Arthritis is a systemic inflammatory disease, affecting mainly joints. It affects globally about 1-2% of the population. Arthritis is classified into rheumatoid arthritis and osteoarthritis. Gout is also a type of inflammatory disease, caused by the pathogenic deposition of uric acid crystals in joints and adjoining tissues. Conventional modern medicine is devoid of satisfactory treatment to severe cases of these diseases. To a large extent, these diseases are treated symptomatically and the drugs used in the treatment have varying levels of toxic side effects.

In traditional medicines including Ayurveda, Siddha, etc. several herbal drugs are used to treat these diseases. Herbal drugs have a major role in the traditional medicine. In a study in India, 43% of arthritic patients, had used complimentary alternative medicine therapies, which are mainly herbs. Herbal drugs are promising for the development of effective and safe drugs against arthritis in light of modern medicine. The present study has been aimed to review with almost fuller information on the disease with focus to the development of satisfactory plant based drugs including combination therapy for successful treatment of all forms of arthritis.

Plants based treatment for arthritis

Medicinal knowledge gained over trial and error over thousands of years in India and neighbouring regions of Central Asia/ South East Asia has been systematised some four thousand years ago. Alternative system of medicine including Siddha emphasizes preventative and healing therapies along with various methods of purification and rejuvenation. Arthritis and its various manifestations are described in Siddha medicine. Many plants are used in the Siddha medicines to treat arthritis and related disease conditions.

Plants with antiarthritic and /or anti-inflammatory properties
Numerous plants are used to treat arthritic conditions in traditional medicine which include local health traditions and traditional systems of medicine such as Ayurveda and Siddha. Based on the traditional information many of the plant extracts or/and active fractions were tested in experimental animal models of arthritis and inflammation. Some of the very promising plants are:

**Boswellia serrata** Roxb. ex Coleb. (கிரகிம்மிளம்)

This is a promising antiarthritic plant with anti-inflammatory and other beneficial pharmacological properties.

**Commiphora mukul** (Hook ex Stocks) Engl (Kiluvai)

The plant is also known as *Balsamodendron mukul* Hook ex Stocks and *Commiphora wightii* (Arn.) Bhandari. Several investigators have reported the anti-inflammatory property of guggul

The oleoresin fraction of guggul possesses significant anti-arthritic and anti-inflammatory activities.

**Curcuma longa L.** (மர்க்குலா)

The plant rhizome possesses multiple pharmacological properties including antiarthritic and anti-inflammatory properties.

**Withania somnifera** (L) Dunal (Ammukirankizhangu)

It is an important medicinal plant with antiarthritic and several other pharmacological properties.

**Tinospora cordifolia** (willd.) Hook. F. and Thoms. (சிற்றெய்வு வெள்ளை)

It is an immune modulatory plant with several other pharmacological properties.

The important pharmacological activities reported for this plant are immunomodulatory, antiarthritic, antioxidant, antidiabetic, antistress, hepatoprotective, antileprotic, antineoplastic, antispasmodic and antiallergic activities.

**Zingiber officinale** Rosc. (சின்னிமீனை)

The rhizome of this important traditional medicinal plant has multifarious beneficial pharmacological properties. Single or formulations with *Zingiber officinale* have been used in the treatment of RA in traditional medicine.

**Ncytanthes arbortristis** Linn. (போம்பு மல்லி)
In traditional medicine, this plant leaves are used as laxative, diuretic, antiarthritic, antiparasitic, etc.,

*Aloe barbadensis* Mill. (கல்லாலை)

This plant is also known as *Aloe vera* L. In India, in local health traditions, *Aloe barbadensis* is used in the treatment of various skin ailments, eczema, inflammation, etc.

*Cyperus rotundus* L. (Korai)

It has a wide range of pharmacological properties such as antiarthritic, antiinflammatory, antipyretic, analgesic, antidiabetic, antidiarrheal, cytoprotective, antimutagenic, antimicrobial, antioxidant and apoptotic.

*Eucalyptus globulus* Labill.

It is used in oral medications, and topical oil extracts are used for a variety of conditions. Topical forms of eucalyptus leaves are used to treat arthritic pain. These plant leaves contain tannins, which may be helpful in reducing swelling and the resulting pain that arthritis causes

**Conclusion**

In traditional medicine, in India, numerous plants are used as single drug or poly herbal formulations to treat arthritis and other inflammatory diseases. Plants such as *Boswellia serrata*, *Commiphora mukul*, *Withania somnifera*, *Curcuma longa Tinospora cordifolia*, *Zingiber officinale* and *Ncytanthes arbortristis* are promising Siddha medicine for treatment of arthritis. Since arthritis is a complex disease, combination drugs acting on several targets relevant to the disease may prove very effective and safe, rather than high doses of a single compound acting on a crucial target. The medicine (poly herbal formulation or combination of phytochemicals or extracts) contain chemical agents to counteract each of the pathological processes. Thus, in light of modern science, carefully prepared rational poly herbal formulations or combination drugs using medicinal plant resources could result in the development of satisfactory medicines to treat Arthritis.
Little Messages Of Life From Great Masters - Ms.Manjusha M.P
Little Messages Of Life From Great Masters.

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This paper presents an comparative analysis of several themes from Gibran’s “The Prophet” and Thiruvalluvar’s “Thirukkural”. An analysis of varied themes will throw light on several subtle issues of human life and also paves way for better understanding of humanity. The uniqueness of these literary works can be related to our day today activities. It also reverberate with people from varied cultures, languages, customs and can easily be related to every human being in this world.

Our present educational system with its ramification and intricacies has proved to be deficient and has neglected the subtle aspects of life. With the deterioration of human values these literary works finds its relevance in today’s global scenario.

The objective of my presentation is to throw light on several subtle aspects of human life by doing a comparative analysis of Gibran’s "The Prophet" and Thiruvalluvar's "Thirukkural". The method adopted is descriptive. Today man has become puppets in the hands of his own desires. His ultimate urge for materialistic possessions has lead him to forget and appreciate the finer aspects of human life.

Little Messages Of Life From Great Masters.

With the advent of Science and Technology, we find varied vistas to satisfy our desires for wealth and power. Our modern life encourages human greed, jealousy, unhealthy competitions, self–centeredness and lack of love for fellow human beings. As quoted by Shri Sathya Sai Baba
"...Science and Technology have expanded vastly today. Their gifts have made life more comfortable and pleasant. But they have brought with them grief, loss and calamity in far greater degree"(238).

In our present society, deterioration of human values has become a phenomenon. Man’s maddening pursuit to accumulate materialistic possessions and success in life has led us to the total exclusion of humanity in us.

Our current educational system prepares individuals to lead prosperous life devoid of values and has made us a stranger to our fellow human beings. As stated by Professor V.R. Taneja, on materialism

" Materialism has so engulfed us that everyone by and large become a worshipper of Mammon, which rules the roost. All values and norms are being cast to the winds in pursuit of pelf and power"(237).

Several great scholars like Kahlil Gibran and Thiruvalluvar have given varied insights on life. These insights enlighten human beings on how to lead a fulfilling life coupled with moral and social responsibility.

A comparative analysis of Gibran’s “The Prophet” and Thiruvalluvar’s “Thirukkural” on three key ideas such as giving, friendship and time are taken for analysis. A deeper understanding of these insights helps individuals to lead a peaceful life devoid of materialistic possessions.

**Gibran on Giving:**

As quoted by Gibran’s “The Prophet” on Giving “For what are your possessions but things you keep and guard for fear you may need them tomorrow?(9).

...And what is fear of need but need itself(9).

Here Gibran comments on the foolish mentality of human race and their fears of losing their treasured possessions. Centuries ago individuals who possessed abundance wealth shared it with other members of the society. These little acts of kindness was appreciated greatly by fellow human beings.

As believed in our dharmic karma many people believed that if they do good deeds to others, the same will be done to them.

**Thiruvalluvar on Giving:**

As quoted by Thiruvalluvar on Giving in Kural 228

Don’t they know the joy of giving

Whose heartless hoard and love their wealth?

https://books.google.co.in/books?id=aPpv2F2RRgcC&source=gbs_navlinks_s.
Here Thiruvalluvar talks about the joy of giving to fellow human beings creates contentment in the mind of the giver. He further advocates the ‘art of giving’ to death in kural 230.

Nothing is worse than death, but death is sweet

If one can’t help the poor
https://books.google.co.in/books?id=aPpv2F2RRgcC&source=gbs_navlinks_s.

Here, he talks about the cruelness of death and coldness of individuals towards others.

As published in the “International Journal of Happiness and Development” investigates for the first time how social connections helps turn generous behaviour into the feelings on the part of the donor http://archive.indianexpress.com/news/social-giving-makes-us-happier/1158105/. In the words of Gandhiji “The best way to find yourself is to lose yourself in the service of others” https://books.google.co.in/books?isbn=1467067350.

**Gibran on Friendship**

Your friend is your needs answered. He is your field which you sow with love and reap with thanksgiving (24).

Gibran talks about the greatness of a friend and friendship. A friend should satisfy the needs of an individual. Friendship is a God given gift which should be cherished by individuals forever.

**Thiruvalluvar on Friendship:**

During disaster, if so called friend

Let one down,

Even at the moment of death,

The very thought of it will burn one’s heart.

http://tamilnation.co/literature/kural/kuralE6.htm

Friendship is a beautiful bond shared between two individuals. True friends should support others during difficult times and one should know to distinguish between good and bad friends. Here Valluvar emphasizes the importance of friendship during difficult times. He further advocates that friendship should not be made through specific yardsticks in minds but rather it has to be felt with a warm and loving heart.

**Gibran on Time:**

You must measure Time into seasons, let each season encircle all the other seasons,

And let today embrace the past with remembrance and the future with longing (25).
Gibran further emphasises on the importance of time. Our life is governed by time and urges individuals to live a purposeful life. Time acts as a guiding principle for life and should use it effectively.

**Thiruvalluvar on Time:**

When comes the season ripe and rare

Dare and do hard things then and there (101).

Here Valluvar highlights on the right choice of time, opportunity and place can bring success in the lives of individuals in Kural 489.

**Conclusion:**

Thus, man has become puppets in the hands of his own desires. His ultimate urge for materialistic possessions has lead him to forget and appreciate the finer aspects of human life. In order to instill human values in the society one should promote moral values and social values among individuals. The uniqueness of these literary works can be related to our day today activities as it reverberates with people from varied cultures, languages and customs. Thereby these Little messages of life from Gibran and Thiruvalluvar can be related to every human being in this world.

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Hailing the High Priests of Philosophy: A Comparative Analysis of Paulo Coelho’s Manuscript Found in Accra and Thiruvalluvar’s Thirukkural - G.Sharon Roque Corera
Hailing the High Priests of Philosophy: A Comparative Analysis of Paulo Coelho’s *Manuscript Found in Accra* and Thiruvalluvar’s *Thirukkural*

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The fundamental cause of all the chaos in human life is the failure to understand life. The simplest way by which one acquires a vivid perception of life is by giving ethical priority to self-actualization. The process of self-actualization involves delving deep into the philosophies of life. Humanism has its birth with self-actualization and serves as a powerful weapon to dispel the discord. Many a writer have tried their hand in enlightening the humans through their bounteous theories on philosophical aspects, but two writers stand unsurpassed in kindling the spirit of self-actualization. They are to be hailed as high-priests of philosophy as their writings hold the significance of inspiring the readers to pass on the values to the generations to come, after attaining self-actualization. The living Brazilian novelist Paulo Coelho’s prosaic style of unfolding the philosophies of life is in no way lesser than the Divine Poet Valluvar’s poetic approach of the same. The two writers evince a myriad of philosophical doctrines out of which the paper focuses on a few cardinal aspects of life such as love, friendship, solitude, sex, loyalty, fear, instability and enmity.

According to Coelho, love is the force that moves the world and keeps the stars in their places. It is a waste of time to expect love in return because love is an act of faith and not an exchange. It is important to remain open to love’s presence even when it is unrequited. Most of the time love leads us to the land of tears which is beyond control yet we need to love because in love, tears speak for themselves. “Tears speak for themselves. And when we feel that we have cried all we needed to cry, they still continue to flow.” (81). Thiruvalluvar beautifully projects love as an unstoppable force and the truth that tears of the loved one publish the love that is within them.

“And is there bar that can even love restrain?
The tiny tear shall make the lover’s secret plain.” (8:1)

Both the writers also claim that love is the only force that offers courage to do things that we were once incapable of. “We love because Love sets us free, and we say things that we once never even had the courage to whisper to ourselves” (82). According to Valluvar, love not only helps a man to build virtues but offers him courage to restrain from vices.
“The unwise deem love virtue only can sustain,  
It also helps the man who evil would restrain.” (8:6)

Friendship according to Coelho is one of the many faces of love therefore one ought to be very careful in choosing a friend. It is necessary to stay close to those that have confidence in themselves and all that they do. Fake friends brag about themselves but never rush to the aid of a suffering friend such a friend should strictly be ignored. “Avoid those who talk a great deal before acting, those who never take a step without being quite sure that it will bring them respect” (108). In Thirukkural, valluvar warns us about the same saying that a person who is unwilling to help his friend in the hour of need is not worthy to have friendship with.

“Those men who make a grievous toil of what they do  
On your behalf, their friendship silently eschew.” (82:8)

He also claims that the greatness of friendship can be measured only in the moments of ruin. It is at that time one comes to know a true friend. In friendship, ruins are only blessings.

“Ruin itself one blessing lends:  
'Tis staff that measures out one's friends.” (80:6)

Coelho says that true friendship has the quality of adapting itself through its course and withstands impediments just like a flowing river. It never forgets that its reason for existence is to love others.

“Friendship is like a river; it flows around rocks, adapts itself to valleys and mountains, occasionally turns into a pool until the hollow in the ground is full and it can continue on its way.

Just as the river never forgets that its goal is the sea, so friendship never forgets that its only reason for existing is to love other people” (109).

The very word solitude intimidates us but Coelho views solitude as love’s complement. Solitude is therefore not absence of company but the chance when our soul is free to speak to us. Therefore solitude is not to be feared but confronted. A person who confronts solitude will obtain the power to understand the mysteries of the universe.

“For those who are not frightened by the solitude that reveals all mysteries, everything will have a different taste.

In solitude, they will discover the love that might otherwise have arrived unnoticed. In solitude, they will understand and respect the love that left them” (35).
Valluvar says that the men who have confronted solitude are capable of achieving great things that others would only wonder at.

"Things hard in the doing will great men do;
Things hard in the doing the mean eschew" (3:6).

Coelho is of the view that sex is a sacred gesture which man has turned into a sinful act. Sex is far beyond pleasure because in sex, it is not just the bodies that come in contact but souls. It is an act of surrendering oneself and placing utmost trust as a result of which we gain love. Coelho is also of the opinion that whatever changes happen in the course of love, the conjugal bliss that the lovers shared once doesn’t deprive them of anything. “And even if this (sex) causes major changes in our world, we have nothing to lose, because by opening the door that unites body and soul, what we gain is total love” (98). Thiruvalluvar on the other hand demonstrates that the delight of sex is more tender than a flower. This shows the sanctity of sex. He also says that a very few understand its real nature.

“Love is tender as an opening flower. In season due
To gain its perfect bliss is rapture known to few.” (129:9)

Both Valluvar and Coelho believe that there is no shame in sex. Coelho says that true lovers cast away their shame and they have no fear of being judged by anyone. In the land of pleasure, time ceases its existence and everything becomes infinite. “True lovers will be able to enter the garden of beauty without fear of being judged. They will no longer be two bodies and two souls meeting, but a single fountain out of which pours the true water of life.” (100). Valluvar is of the opinion that conjugal love knows no shame, it is as seductive as liquor. Just as a drunkard falls for liquor despite the disgrace it brings to him, lovers have a longing for one another despite their silly squabbles.

“Though shameful ill it works, dear is the palm-tree wine
To drunkards; traitor, so to me that breast of thine!” (129:8)

Loyalty is an important virtue in every individual’s life. Coelho brings out the beauty of loyalty by exuding its harmonious nature. Loyalty is the virtue that brings harmony in a relationship. A betrayal leaves a man embittered and solitary. An embittered man will never have the courage to place his trust on anyone again. According to Coelho, deliberate betrayers should never be reconciled with. There are other cases where disloyalty befalls not as a result of human intentions but due to unavoidable situations wherein only human understanding can grant the victim an opportunity to make the most of it and wait for time to heal things, “Nothing could be further from the truth. We are all prisoners of the sands of time and we have no control over them.” (162). It is necessary for every individual to understand the importance of forgiving the betrayal and the betrayer. Certain damages caused by time have to be repaired and the victim will have to wait with courage for time to heal things. Valluvar’s words on the virtue of endurance towards the betrayers are even
more powerful. He not only insists on forgiving the betrayer but also to forget the betrayal committed by them. He terms endurance as the chief of all virtues. A person is always esteemed by his patience and courage to the disasters in his life.

“Forgetting trespasses is good always; Forgetting them hath even higher praise” (16:2)

Fear is the only impediment that restrains us from following our dreams. Coelho is of the opinion that change is inevitable in life and everyone should be prepared to adapt to changes when required. One often fears change but the wise overcome it without fear. Fear of pursuing one’s dream is unnecessary according to Coelho, “And those who do not fear the angel of Good Fortune understand that they must go forward, despite their fear. Despite their doubts. Despite recriminations. Despite threats.” (55). While Coelho preaches that fear of pursuing one’s path should be confronted; Valluvar says that a man who does not fear evil incurs disasters.

“With sinful act men cease to feel the dread of ill within,
The excellent will dread the wanton pride of cherished sin.” (21:1)

One should know when to confront his fear and when to embrace fear in life. Valluvar says that anyone who has no fear towards sinful acts is unwise.

“Folly meets fearful ills with fearless heart;
To fear where cause of fear exists is wisdom's part” (43:8)

The course of life is continuously changing. Anyone who refuses to adapt to the changes believing that to be constant always is the right approach towards life will become prisoners of time and fate. According to Coelho, changes are inevitable in life. If an individual refuses to change at the time of adversity thinking that enduring fate is a virtue he is wrong. Coelho sets 'Nature' as the best example to show the importance of readiness to make changes in life. The mountains that appear to be solid and constant are actually forced by wind and rain to change every day:

“The correct path is the path of nature, which is constantly changing, like the dunes in the desert.

Those who think that the mountains don’t change are wrong: they are born out of earth quakes, are eroded by wind and rain, and each day they are slightly different, even though we do not notice.” (54).

According to Valluvar, people who believe in the stability of the materialistic things are ignorant.

“Lowest and meanest lore, that bids men trust secure,
In things that pass away, as things that shall endure!” (34:1)

All those who acquire wealth should practice virtues that are imperishable. Only virtues are never ending, people who fail to realize this will suffer loss.

“Unenduring is all wealth; if you wealth enjoy,
Enduring works in working wealth straightway employ.” (34:3)

Coelho states that it is impossible for us to avoid enemies and betrayers in life. One should always be ready to fight his battles because they are inevitable: “None of us can avoid meeting those who will betray and slander us, but we can drive away the evil before it shows its true face. Any excessively kind behaviour could betray a knife hidden behind the back and ready to be used.” (177). Coelho warns us to fight only with a worthy opponent. One should not show enmity towards a man who merely wishes to provoke us. “Never repay hatred with hatred, but with justice” (179). Valluvar insists on destroying enmity which is the worst of woes. When a person makes him capable of shunning enmity he attains the greatest of joys.

“Joy of joys abundant grows,
When malice dies that woe of woes.” (86:4)

Such a man who conquers enmity will always be triumphant and will never be defeated by anyone.

“If men from enmity can keep their spirits free,
Who over them shall gain the victory?” (86:5)

All the philosophical reflections conceived by the two great writers inspire awe and respect and serve as guiding principles for understanding life. These two writers have authentically rendered a great service to mankind by passing on the important values of life to the generations to come. The highly commendable precision and stripped-down style of expressing their thoughts make it worthy and deserving to label Valluvar and Coelho as high priests of philosophy.

Works Cited


Indian Systems of Medicine are among the well-known global traditional systems of medicine. In this review, an attempt has been made to provide general information pertaining to different aspects of these systems especially Siddha system of medicine. Though from various aspects Indian system of Medicine seems to be different systems but owing to their same origin they have ample number of similarities. Scientific and rational analysis of similarities and dissimilarities between the systems is the main focus of this review. This is being done to enable that all should appreciate the importance of the conceptual basis of this system in evolving the material medica. Medicinal plants based traditional systems of medicines are playing important role in providing health care to large section of population, especially in developing countries. Interest in them and utilization of herbal, Mineral, Metals, Animal products produced based on them is increasing in developed countries also. To obtain optimum benefit and to understand the way these systems function, it is necessary to have minimum basic level information on their different aspects. The aspects covered include information about historical background, conceptual basis, different disciplines studied in the traditional Indian systems, Research and Development aspects, Drug manufacturing aspects and impact of globalization on Siddha. In addition, basic information on Ayurveda and Unani systems has also been provided.

Introduction

Siddha is one of the ancients medical system in India considered as the mother medicine of ancient Tamils/Dravidians in South India. The word Siddha means established truth (Piet JH, 1952., Tamil Lexicon, 1982). The Siddha system is a treasure house of secret science, embodying the results of the or dent pursuit thereof by the ancient Siddhars. This civilization dates back to 12,000 years B.C. The findings of historians and the Tamil literary works such as "Tholkapiam," "Thiruvasagam", etc., reveal that there were three Tamil Academies for the growth of 64 Arts of Tamilians. Before 2000 years the traditional medical system of the Tamils was known as Marunthu (Medicine) (Thiruvalluvar Thirukural, 2003). A siddha has also been defined to refer to one who has attained a siddhi. The siddhis as paranormal abilities are considered emergent abilities of an individual that is on the path to siddhahood, and do not define a siddha, who is established in the Pranav - the OM, which is the spiritual substrate of creation. The persons who were associated with establishing such a Siddha school of thought were known as Siddhars. Siddhars were
upright people and mystics who acquired supernatural powers (Tamil Lexicon, 1982). The siddhi in its pure form means "the attainment of flawless identity with Reality (Brahman); perfection of spirit." The Siddhas were those who had renounced the world after experiencing its instability and uncertainty. They practiced the eight kinds of yogas and wrought great miracles, imbued with divine power.

The relative unawareness and ignorance of Siddha in the West is due to various causes. First, most of the Siddha literature is still in Tamil. Second, when Western scholars like Max Muller were provided with translated versions of Sanskrit literature, including that of Ayurveda, no such effort seems to have been taken to introduce Tamil works to Western scholars. Thousands of Siddha literature still remains in the form of palm leaf manuscripts. Of late, Siddha is slowly gaining recognition in the world of complementary/alternative medicine. Modern medicine recognizes Siddha medicine as an alternative East Indian Medical System prevalent among tamil speaking people (Stephen, 2005).

The Siddha medicines meant for the human body are prepared, based on the theory of Panchabuthas (metals of gold, lead, copper, iron and zinc). Gold and lead are used for the maintenance of the body. Iron, the only metal attracted by the electric power of the magnet, and zinc, used for generating electricity, are employed in the medicines which are administered for the extension of life and copper is used for the preservation of heat in the body. The learned modern scientists of today have yet to know the rejuvenation theories followed by Siddhars of Tamil Nadu in ancient times.

There is no doubt that Siddha medicine is derived from alchemy. The source of inspiration for Indian alchemy in general, and Siddha alchemy in particular, which had its esoteric beginnings even before the Christian era, had established itself by the third to fourth century in terms of aurifaction (transmutation of base metals into gold), elixirs of gold and cinnabar (mercuric sulfide) and certain "herbs of deathlessness" or immortality (Needham, 1974).

**FUNDAMENTAL ASPECTS:**

The name Siddha medicine owes its origin to medicinal ideas and practices of a class of Tamil sages called the Siddhas "perfected" or "holy immortals" who were, and are still, believed to have superhuman powers. They had firm faith in the "deathless" physical body being in tune with the spiritual immortal "soul". Significantly, one of the definitions of Siddha medicine is conquest of death: "that which ensures preventive against mortality". This statement is attributed to Tirumular; a revered Siddha whose treatise called Tirumantiram has 3000 stanzas and is regarded as a classic text on the basic philosophy of Siddha medicine (Tamil lexicon, 1982). In India, Yoga sutras (Patanjali, 1953) (aphorisms of yoga attributed to a sage called Patanjali, second century B.C.), advocate controlled breathing, concentration of mind, mastery over senses and intense meditation, besides certain postures or exercises for psychosomatic harmony. One of the yoga aphorisms (Balaramaiah, 1980) speaks of extraordinary psychic powers which a tantrik yogi could...
acquire by five pathways, one of which is by means of herbs or drugs. According to Tamil tradition, Siddha medicine is associated with 18 Siddhas, with Agastyar, Tirumular and Bhogar being the most important. The dates of these Siddhas are uncertain; although, Tamil tradition accords remote antiquity to them, Agastyar, Tirumular, Bhogar might have lived in the fifth to sixth century and the other of a later date (Viraraghavaiyer, 1932., Narayanasami,1975).

In this world and universe around it are made up by the five basic elements, namely Earth, Water, Fire, Air and Space, which are called the fundamental Bhutas (Elements). The origins of the five elements are clearly described in Siddha medicine and which is formed by different substances in the universe by various combinations of the elements. The living creatures and the non-living things are made up of these five elements. They are the primordial elements Bhutas (Five elements), not to be confused with modern chemistry. These are Munn (solid), Neer (fluid), Thee (radiance), Vayu (gas) and Aakasam (ether). These five elements (Bhutas) are present in every substance, but in different proportions. Earth, water, fire, air and ether are manifestations of these five elements (Kandaswamy pillai,1979., Anonymous,2011). The physical constituents which are identical to the various types of tissues are called as Udal Thathus (Body Constituents). They are also constituted by the five elements namely Saram (Primary Nourishing Fluid), Senneer (Blood), Oon (Muscle), Kozhuppu (Fat), Enbu (Bone) and Moolai (Bone marrow).

**TRIDOSHA CONCEPT:**

The three doshas may be compared to three pillars that support a structure. The physiological function in the body is mediated by three substances, which are made up of the five elements and are involved in all functions of the body, physical, emotional and mental. They are Vatham, Pitham and Kapam. In each and every cell of the body these three doshas coexist and function harmoniously. The tissues are called dhatus (Anonymous, 2011.,2012).

**SIDDHA MATERIA MEDICA:**

Siddha is largely therapeutic in nature and comprises of alchemy, philosophy, yoga, mantra and astrology (Pillai, 1979;Hausman, 1996). Since time immemorial, in the siddha system of medicine, the heritage of the family practice of south India, is a special, scientific, significant, most respectable and of high order one. In Tamil literature, the word marunthu
(drug) itself means or denotes scented root or leaf. The Siddha System of Medicine is mainly concerned with the development of drugs, which have high potencies and long lives for their use in the future. It also aims to activate the generation of cells and to maintain the longevity (Sampath, 1983; Narayanaswamy, 1983; Rao and Veluchamy, 1983; Krishnamurthy and Chandramouli, 1984). Drugs of SSM are used separately or in combination for maintaining this normal ratio. The combined drugs are classified into two categories: enemy (Tamil: satru) and friend (Tamil: mitru). The modern equivalent terms are compatible (potentiating the action of one drug by another) and incompatible (one drug antagonizes another and reduces the therapeutic action) (Narayanaswamy, 1983). The materials used by the siddhars as drugs could be classified into herbal (Tamil: Mooligai/Thavaram), inorganic substances (Tamil: Dhathu) and animal products (Tamil: Jeevavaguppu), which are characterized by means of taste (Tamil: Suvai), quality (Tamil: Gunam), potency (Tamil: Veeryam), post-digestive taste (Tamil: Pirivu), and specific action (Tamil: Prabhavam), while Ayurveda recognizes all the drugs only by quality as the main character (Subbarayappa, 1997; Krishnamurthy and Chandramouli, 1984; Zysk, 2008)

**HERBAL DRUGS (TAMIL: MOOLIGAI/THAVARAM):**

In general, among the Indian systems of medicine (ISM), Siddha uses herbs prominently. Great emphasis is given to herbs by our ancient Siddhars. In Bogar Nikandu, about 4,444 diseases are described and various herbs are indicated for these diseases (Somasundaram, 1997). It has been stressed by the siddha sutra as follows;

“Verparu thazhaiaparu minginikal
Mellamella parpachenduram pare”

Accordingly, it has been advised to administer the first pure herbs in the form of liquid, powder, pill or paste. If this does not control the disease then, the physicians will use the mixture of herbs, metals, minerals and animal products in addition to the herbs.

**INORGANIC SUBSTANCES**

The SSM has developed a rich and unique treasure of drug knowledge in which use of metals and minerals is liberally made. The drugs are categorized under the following categories (Ravishankar and Shukla, 2007); Uppu (water soluble inorganic substances or drugs that give out vapor when put into fire) There are 25 varieties of water-soluble inorganic components called ‘UPPU’. These are different types of alkalies and salts. Pashanam (drugs not dissolved in water but emit vapor when burnt). There are 64 verities of mineral drugs that do not dissolve in the water but emit vapors when put in fire. Thirty-
two of these are natural products and the remaining are synthetic. Uparasam (similar to pashanam but differ in action), there are seven drugs that do not dissolve in the water but emit vapor on heating. Loham (not dissolved in water but melt when fired) the system has classified separately, the classes of metals and alloys, which melt when heated and solidify on cooling. These include items like gold, silver, copper, tin, lead and iron. These are incinerated by special processes and used in medicine. Rasam (drugs which are soft) There is a group of drugs that exhibit sublimation on heating and includes mercury and its different forms like red sulphide of mercury, chlorides of mercury and red oxide of mercury etc., Ghandhagam (drugs which are insoluble in water, like sulphur). Sulphur, which is insoluble in water, finds a crucial place in siddha material medica along with mercury for use in therapeutics and in the maintenance of health.

**ANIMAL PRODUCTS**

From the animal kingdom thirty-five products have been identified in the siddha materia medica. It is much similar to the preparations of Ayurveda (Ravishankar and Shukla, 2007). Siddha system used animal products such as human and canine skulls in the preparation of special “ash” (Tamil: Chunnam) which is said to be effective against mental disorders (Zysk, 2008). According to their mode of application the siddha medicine could be categorized into two classes Internal medicine which are classified in to 32 categories based on their forms, methods of preparation, shelf lives, etc. are administered through the oral route. External medicines include certain forms of drugs and also certain applications like nasal, eye and ear drops and also certain procedures like leech application. It is also classified in to 32 categories.

**KAYA KALPAM**

To elevate the soul on its spiritual journey, the Siddhars formulated an applied alchemy, the Kaya Kalpam (Kaya -Body, mind and psyche and Kalpa – Transmutation). According to Siddha Materia Medica, Kayakalpa formulations include Herbs, Minerals and Animal kingdom also. Kayakalpa is a transformative approach to health and consciousness to prevent and to be freed from the chronic diseases. Besides rejuvenating the body, it also possesses prophylactics actions (Rajalakshmi et al., 2006).

**PRINCIPLES OF TREATMENT**

The SSM is a psychosomatic system, where attention is given to minerals and metals along with the plant constituents (Mukherjee, 2001). The treatment in siddha medicine is aimed at keeping the three humors in equilibrium and in the maintenance of the seven elements. Therefore, proper diet, medicine and a disciplined regimen of life are advised for a healthy living and to restore equilibrium of humors in a diseased condition. According to the SSM, various internal and biological features of your appearance are assigned to the blend of
seven elements viz., plasma, blood, muscle, fatty tissue, bone, nerve and semen (Ayu, 2012). Siddha system follows the ashtanga concept with regards to treatment procedures. However, the main emphasis is on the three branches, namely pediatrics, toxicology and ophthalmology.

**ETHICAL GUIDELINES FOR SSM TREATMENT**

Descriptive ethical guidelines are found in the classic siddhaliterature, “Theriyar Yamaga Venba” by the great Siddhar Theraiyar (Walter et al., 2009); the best days in a week to start treatment are Sundays and Mondays while, Wednesday and Saturday are not considered as good days and Friday and Thursday and Tuesdays are considered as better days. The best month for treatment April 14 – June 15 (Tamil months: Sithirai and Vaikasi) are considered as the best month for treatment as, the waste toxins of the body tend to get removed automatically during that period. June 16 – August – 15 (Tamil months: Aani and Aadi) are considered to be the period of 2nd preference. The months from August16 – April 13 (Tamil months: Aavani to Panguni) are of the 3rd quality and unfit for treatment, since the waste toxins remain in the body, and any medicines consumed during that period, does not exhibit full efficacy.

**PRESENT STATUS OF SSM IN TREATMENT**

It is believed that the SSM is capable of treating all types of diseases in particular it is effective in treating chronic cases of liver, anemia, prostate enlargement, piles and peptic ulcer (Haddad et al., 1998). It is also effective in treating skin diseases (Thas, 2008) and arthritis (Wilson et al., 2007). Recently Siddha has been proved by scientific research and by involving viral load assays and CD4+/CD8+ ratios tests, that it is more potent in the management of HIV/AIDS (Paradela et al.,1996) which reduces its highly debilitating conditions (Deivanayagam et al., 2001). It has also been observed to cure HIV/AIDS positive and sexually transmitted diseases (STD). Other diseases such as cancer (Tamil: Putrunoi) and diabetes (Tamil: Neerazhivu noi) can also be treated with Siddha drugs (Veluchamy and Ravi Shankar, 1986) and this has been demonstrated scientifically too (Bhavapriya et al., 2001; Kar et al., 2003; Ranga et al., 2005; Sowmyalakshmi et al., 2005; Veena et al., 2007).

**THE CURRENT ROLE OF WHO ON TRADITIONAL MEDICINE**

WHO's mission in essential drugs and medicines policy is to help save lives and improve health by closing the huge gap between the potential that essential drugs have to offer and the reality that for millions of people - particularly the poor and disadvantaged - medicines are unavailable, unaffordable, unsafe or improperly used. It does this by carrying out a
number of core functions: articulating policy and advocacy positions, working in partnership, producing guidelines and practical tools, developing norms and standards, stimulating strategic and operational research, developing human resources and managing information (WHO, 2002). Thorny issues & challenges in SSM. To maximize the potential of TM/CAM as a source of healthcare, a number of issues must be first tackled. They relate to: policy; safety, efficacy and quality, access; and rational use (WHO, 2002). Despite its existence and continued use over many countries, and its popularity and extensive use during the last decade, traditional medicine has not been officially recognized in most countries. Consequently, education, training and research in this area have not been accorded due attention and support. The quantity and quality as well as the safety and efficacy of data on traditional medicine are far from sufficient to meet the criteria needed to support its use worldwide. One of the reasons for the lack of research data is due to health care policies (WHO, 2000). SSM literature is entirely in the older script of Tamil mostly on palm leaves. Unfortunately, no systematic attempt has been made, so far, either by Tamil savants or by the siddha medical practitioners, to render critical evaluation of the age old traditional system of medicine. This is due to the enigmatic nature of the texts and secretive attitude of Siddha practitioners (Subbarayappa, 1997). There had been several traditional medicinal practices in Tamil Nadu from time immemorial (Egnor, 1983). The traditionally trained siddha healers were sometimes misidentified as folk practitioners. These traditionally trained siddha healers are still playing a major role in the health care of villagers in many parts of India (Rao et al., 2011). Owing to the decreased revenue generation and hence the social status of these healers, and the knowledge transmission being more-often oral now-a-days (Pandikumar et al., 2011), their knowledge is comparatively more vulnerable than the documented traditional knowledge (Mutheeswaran et al., 2011). Numerous plants seem to be used in SSM; but there is no adequate data because of multiple reasons. The top two of them are as follows; 1) it is only in ancestral use and inherited by disciple to disciple and generation to generation and 2) it was documented in scholarly Tamil language with numerous cryptic references which differs from the today’s common Tamil language and is difficult to understand even by native Tamil people also (Veluchamy and Thayagarajan, 1983). Moreover, the SSM literature has to be translated into other languages in particular English and therefore a majority of the people other than Tamilians shall be able to understand and practice. This type of effort will popularize this indigenous medicinal practice in the world arena. There are many studies are reporting that siddha drugs are effective to treat various ailments. Therefore, a critical examination and identification of crude drugs is required in the manufacture of herbal formulation due to the great diversity and variability in their chemical characters. To overcome this problem all the pharmacopoeias have also laid down certain standards (Ekka et al., 2008). The chemicals from traditionally useful medicinal plants could serve as good prototypes for rational drug discovery (Patwardhan and Vaidya, 2010) to yield safe chemical entities than other synthetic chemicals entering first-in-man studies (Patwardhan and Mashelkar, 2009) in a more productive and economic way (Holland, 1994). Thus, the concept of ‘reverse pharmacology’ seems to be a more attractive
option for drug discovery (Mutheeswaran et al., 2011). In industrialized nations, herbal medicine is now a multibillion dollar industry, and in developing countries, up to 80% of people rely on plant-based medicines. The identity, authenticity, and quality of crude plants are often uncertain and difficult to assess (Morris 1998). Standardization is possible for the few herbs for which all active ingredients are known (panel), but is technically difficult and would make drugs unaffordable in developing nations (Morris 1998). “One of the main hurdles in the growth of the Indian system of medicine (ISM) sector is the plethora of agencies and laws governing this sector. Each state has its own set of rules and legislations. Because of this, the movement of plant material from one part of the country to another may take several weeks, and volatile ingredients of the plant may get lost on the way” (Sharma, 2001). Although, there are wide arrays of treatment modalities in the SSM practiced by a number of physicians, well-organized, preclinical and clinical trial evidences is not adequately available in order to advocate their scientific merits and supremacies over the existing therapies. Hence, scientific validation of the safety and efficacy of the siddha drugs both individually as well as formulations have to be studied in a systematic and organized manner to compete in the international market (Wilson et al., 2007). Though centuries and several millenniums have passed, SSM is still confined within Tamil nadu, in the hands of small groups of traditional vaidhyars (practitioners). Even the Royal kings had been provided with the kayakarpa treatment. Some traditional practitioners have taught this science to their children which has been confined within their families only. The secrets of preparing medicines, mode of treatment and the precious books as well as the siddha literatures have been kept hidden by them. Even today, these missing links or hidden secrets are said to be preserved in such families where this traditional system is practiced. They can’t be blamed completely for suppressing these secrets. This is because of their fear of disclosing these secrets that may get misused or to prevent from reaching the wrong persons. Hence, this medical system could not flourish. But this science has been converted into a new form in Sanskrit by the Aryans and has been named Ayurveda. With independence, the other medical systems have extended to each nuke and corner of the country (Anonymous, 2011).

Recently, there has been a resurgence of traditional medical systems the world over, based on the holistic nature of their approaches to healing (WHO, 2002). The efficacy of indigenous systems has been proved in various contexts. Hence, the usage of Siddha that has strong cultural and historical bonds with the people of Tamilnadu has become increasingly relevant. In a heterogeneous public domain, a wide array of factors such as economic status, psychological state, social behavior and occupation are known to influence the practice of the traditional system of medicine (Richard, 1965; Robert et al., 1968; Paul et al., 1987; Dunlop et al., 2000; Sarwade and Ambedkar, 2002). WHO currently encourages, recommends and promotes traditional as well as natural remedies in national healthcare programmes, as they are easily available at low cost, comparatively safe, and are culturally acceptable.
CONCLUDING REMARKS AND FUTURE PERSPECTIVES:

Globally, since time immemorial, each and every society has had its unique way of indigenous health practice system in order to treat various ailments. The induction of modern healthcare services has posed immense threat to indigenous health practices due to their potential speedy therapeutic effect. In the past, the traditional medicinal systems are disappearing, displaced, and undervalued by the people. However, TMS have been playing the major role for the rural poor and act as a natural boon in the developing countries. Besides, there is a world-wide resurgence for TM due to its user-friendly nature and the intrinsic side effects of modern medicines. Indeed, India, a homeland of traditional medicine, is known as the ISM, consisting of Ayurveda, Siddha, Unani and Homeopathy.

The Tamil traditional medicinal system, the so-called SSM, is an ancient indigenous practice the flourished and practiced for many centuries in Tamil Nadu, India. The basic principle of the SSM is, “food itself is a medicine” which was postulated by the great 18 sages called Siddhars. The Siddha Materia Medica (SMM) was written in the palm by these Siddhars. The million-year-old Siddha literature indicates that the SSM can cure many chronic diseases. At the moment there are numerous scientific findings that support the potentiality of the SSM to treat various skin and sexually transmitted diseases, particularly HIV. However, there are many challenges and issues that need to be properly addressed to preserve this age-old indigenous health practice by conducting more research and development on the toxicity and potentiality of SSM preparations.

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Impact of Health Education Videos Regarding Ebola Virus in Tamil Among Secondary School Students - Shreenidhi.R; Shreya.S; Dr.Semmal, Shreenidhi.R

Shreenidhi.R; Shreya.S; Dr.Semmal

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OBJECTIVES: 1. To Identify the Impact of Health Education Videos Regarding Ebola Virus in Tamil Among Secondary School Students. 2. To constitute a core team of dedicated students to transfer health related information to school students, whenever a health crisis befalls the society.

INTRODUCTION: The Emergence and gradual spread of life threatening infection due to Ebola virus in the recent times has the potential to have devastating consequences on human life worldwide. Even as it is successfully contained (as of now), the potential of it to emerge in other countries outside its place of origin (Africa) is imminent.

METHODS: Core team of volunteering undergraduate Students from various constituent colleges of the University was constituted to interact and design and then to originally create a set of educational videos, in Tamil and in English based upon a peer reviewed script prepared by specialists in the respective fields. The educational videos in Tamil and English were used in the study. After obtaining informed consent the videos were screened to 2000 volunteering secondary school students studying between sixth standard and tenth standard and who have Tamil as their mother tongue. Data collection was accomplished in various educational institutions across Tamilnadu. After completion of the data collection the videos were shown to all the students who were willing to view the educational videos irrespective of participating in the study.

RESULTS: Questionnaire related to several scientific domains of Ebola virus will be imparted to the students before and after viewing of the educational videos, the knowledge base and the persuasion of the scholars will be assessed utilizing a carefully designed questionnaire and a Likert scale and then the impact of the educational videos will be statistically analyzed.

CONCLUSION: Priming the local population in regional language, even at the school level regarding a potential health threat is a reasonable task to be accomplished by the medical community.
OBJECTIVES:


2. To constitute a core team of dedicated students to transfer health related information to school students, whenever a health crisis befalls the society.

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Via the questionnaire related to several scientific domains of Ebola virus the knowledge base and the persuasion of the students were assessed. The questionnaire related to Ebola Virus Disease contains the questions under the domains including Microbiology, Pathology, Social and Preventive medicine and General Medicine.

Q 1: The current Ebola outbreak in which country and at which month? ______

Q2: The Ebola Virus (EV) belongs to which family of Viruses? ____________

Q3: How many species of EV are currently identified?_______________

Q4: Usually Humans get EV by close contact with affected individuals (True / False)

Q5: EV is introduced to human population by close contact with wild animals (True / False)

Q6: The animals in the above statement are __________________________

Q7: Can strange human customs have a role in the spread of EVD? (Yes / No)

Q8: Humans who recover from EVD can still transmit the disease for many weeks? ______

Q9: Craving for Exotic Foods is a potential risk factor (True / False)
Q10: The Diameter of EV is _______ and its length is ___________
Q11: How does the EV defeat the Interferon system? _______________________
Q12: The EV can enter the human body by how many ways? ____________
Q13: Which group of White blood cells are affected by the EV? ____________
Q14: In EVD enlargement in Armpits, thighs and the neck region occurs (True / False)
Q15: Why does bleeding happen in Ebola Disease? _________________________
Q16: What is the maximum possible death rate due to Ebola Disease? ________
Q17: Protecting those involved in handling wild animals is by means of _______
Q18: What precautions to take while dealing with infected individuals? ________
Q19: The blood samples of patients must be handled carefully.

Q.20: This is the First Time I learn about EVD (True / False)

RESULTS:

48 % students confirm that "Tamil" is the language in which they were more comfortable to "LISTEN" to new scientific information, this is a very low value and it can be explained by the fact that the present day educational system and its core output, thrusts that English as the single best scientific language and Tamil was not perceived so. This scenario needs to be changed at a larger level. 53 % students confirm that "Tamil" is the language in which they were more comfortable to "UNDERSTAND and LEARN" new scientific information. Increasing this number must be a priority of the academic community involved in imparting scientific teaching. 64 % students confirm that "Tamil" is the language in which they were more comfortable to "REPRODUCE" new scientific information to their friends in their class; this is the outcome of a natural phenomenon wherein the human brain can process information better in the genetically supported mother tongue rather than via an acquired language.

34 % students confirm that "Tamil" is the language in which they were more comfortable to "COMMUNICATE" about new scientific information if they could become professional students, unless this value increases in the coming decade the scope of Scientific Tamil would be very much reduced. 69 % students confirm that "Tamil" is the language in which they expect their teachers to "TEACH" them new scientific information, catering this requirement must be an integral agenda of the curriculum designers.

When the Likert scale style questionnaire was administered to assess the thought process of the students related to learning new scientific information 64 % students confirm that an individual's mother tongue will be the "BEST MEDIUM" to learn new
scientific information. 75 % students confirm their willingness to learn new scientific information in Tamil. Interestingly, 31 % students confirm that learning science in Tamil would be an imperfect module and it could as well reduce their chances of success in the future, this explains the reality in the ground that students have a doubt and a subconscious fear of aligning with core Scientific Tamil stream. Usually, the support for the cause of Tamil springs from desk of the language experts and rarely from the commercially viable corporate sectors of the society, this engraves a negative impact on the growing brain of the generation next which is hard to be remodeled. Positive incentive based impact on job opportunities and promotions in the corporate sector and government agencies must be based on the richness of the individual's Tamil knowledge base, but the concerned authorities usually decide otherwise. The diaspora is comfortable to be quiet in this issue and the students are constantly observing the hard reality with all its negative ramifications.

Regarding the perceived influence which shapes the opinion related to mother tongue 39 % students confirm that it is by their "TEACHERS"; whereas 34 % students confirm that it is by the "TAMIL TELEVISION SATELLITE CHANNELS" which their view regularly and another 27 % students confirm that it is by the "PERSONALITIES IN THE CINEMA INDUSTRY".

After viewing the video in both the languages 44 % students confirm that they want to learn new scientific information in the future "ONLY in ENGLISH"; 20 % students confirm that they want to learn new scientific information in the future "ONLY in TAMIL"; 36 % students confirm that they want to learn new scientific information in the future "BOTH in ENGLISH and in TAMIL"; Combining both the values allows us to decipher that the student community has an inherent willingness (56 % students ) to learn in their mother tongue “TAMIL”, a positive findings which needs to be garnered to the fullest possible results.

The most important and fascinating observation from the study is that an overwhelming majority of students, 94 % students confirmed their willingness to learn via the E learning video module. This is an extremely potential arena to be positively harvested for the betterment of the Tamil diaspora; the acute and clear need for educational scientific videos in high quality areas of science is a dire necessity to be accomplished by the elite members of the community. This reiterates the fact that science in the domains of simple fields and basics are to be a part of the emerging modules but not the end of it and high caliber strong science areas are to be liberally touched and torched. Science of that caliber can be accomplished by professionals including Doctor and Engineers as well as academicians, reluctance on their part will be a disaster as the numbers on the data are very disturbing with 44 % students with Tamil as their mother tongue opting for English, this elevation in number is a result of constant sidelining of Tamil in scientific podiums.
CONCLUSION:

Priming the local population in regional language, even at the school level regarding a potential health threat is a reasonable task to be accomplished by the medical community. Professionals and academicians must engage in imparting scientific Tamil lectures at greater numbers and scientific discussions under the realm of scientific Tamil must be designed to cater the academic requirement of the concerned population. Every educational institution must contain a dedicated team of professional students to cater this requirement successfully.
Maritime Trade of Ancient Tamils with the East and West in the special reference to the Tamil literature and Archaeology - Dr. J. Soundararajan
From of ancient days there was a direct marine trade contact between South Asian country, China, Malabar Coast, East and West Coast of India, with the help of the seasonal winds. During their occurrence a wide spread Marine trade was witnessed from the following places.

From China to India
From India to East Asian Countries

The Purananuru and Akhananuru were written during the Cangam period, talks about the trade relation between the Romans and Malabar. This trading commodity was high demandable in the international market.Moreover in the Megasthanees book Indica mentions Muzris which known as Kodungallore in modern days. Kathyana, one of the famous ancient historians also highlights the Malabar’s trade relations with the foreigners. Besides this Plinys book named "Naturalist Historia" says that the Muzris is the ancient Indian port where huge volumes trade had taken place even before the Christian period.

According to Kathuyana, merchants from Arabia made a good influence at the coastal posts and settlements in Kerala as well as West Asia and Southern Europe. The anthology in Tamil collectively known as Cangam literature provides a vivid account of transition in ancient Tamil Country from the earlier tribal stage. Later, much authentic work came on the same topic. These are collected through archeological evidences as well as the literary evidences.

The Eternal City of Pukar (Kaveripoompattinam)
Pukār “No Entry [to Enemies]” is the eternal city of history, literature and archaeology in the Tamil country. According to the account presented in the Tamil ‘Twin Epics’, the Cilappatikāram and Maṇimekālai when the Festival to Indra, ‘Intiravilā’ immortalized in the epics was stopped the Goddess Maṇimekhalā (Tamil Maṇimēkalai) destroyed the city as per the standing order of Indra, King of Gods. The seven ‘Intiravikārams’, centers of Buddhist worship and ‘Mālaiveṇkuṭai-maṇṇaṉ kōyil’ “temple of Indra” (Cilampu, Intirivilăvureṭṭutakătai, l. 173) are extolled in the epics (Jeyapriya 2004: 293). It is said once around the 2nd century CE a Cōla king failed to celebrate the festival and the city was swept away in a tsunami and archaeologists say the old city is found wrecked in the sea away the coast of the city of present Pukār. We get a glamorous picture of the city in the ancient literature of the Tamils such as the Paṭṭinappalai, Cilappatikāram and Maṇimēkalai. Excepting the literary account found in the cited literatures, we do not have any perspective of the city of those times.

The Maṇimēkalai presents a cosmological account of the Cuṭukāṭṭukkōṭṭam or Çakkaravāḷakkōṭṭam with a marble house inside, Paḷikkarai and sages and recluses taking shelter in that temple of the crematorium. It was fitted with a big flower garden, malarvaṇam where Maṇimēkalai went to fetch flowers for worship of the Buddha. It was from there that Goddess Maṇimekhalā took Maṇimēkalai by air (levitation, one among the aṣṭamahāsiddhis) to the Maṇipallavam Island to get for her the much coveted Pāṭtiram (‘Pāṭtiramperṛakātai’ of Maṇimēkalai), the aṅkṣayapātra to feed the hungry multitude. It was dropped in a lake called Kōmuki/Gomukha by Āptuttiraṅ (Son of the Cow), and was recovered by Maṇimēkalai by which she fed the hungry in Kāñci. All these events are narrated in the Twin Epics. The Paṭṭinappalai talks of the City of Pukār during the time of Tirumāvaḷavaṅ, maybe earlier than the time of Maṇimēkalai and presents a detailed pen-picture of the city (see below). My question is whether the city of Pukār of those times could be redrawn with the help of literary and archaeological sources available?

The Glory of Kāviri,
The Fertility of Marutam land,
Cōḷanāḍu: the Groves, Ponds and Tanks,
‘Aṭṭilcālaika’ (Feeding House),
‘Tavappalḷi’ (Meditation Centers),
Activities of the Maṟavar (gymnasiums),
Puṟaccēri (outskirts of the city),
Settlement of Fishermen (paratavar),
Events of the Daily Life,
Events of the Night,
Toll houses (in our Model City see note 2 we may give free passes for entry),
Markets (selling all commodities and precious gems)
Flags (the Model City may provide for Flags of all nations),
The Peasant (their life style)
The City Kāvirippūmpattīnam,
Greatness of Tirumāvalavaṇ (Karikālaṇ)
Ruined maṇḍapas and so on.

Talking of the fame of the City for its fair dealing in commercial activities the following words are added (Paṭṭippalai ll. 213-219):

The traders, men of goodwill who observe
The golden rule and behave like the yoke’s central pin;
Truthful for their good name of their class;
Dealing justly with what are theirs and what is others;
Not buying unfairly, nor giving short of measure,
Declaring their modest profits openly,
Live here in numbers large, with wealth long earned,
Merchants from other lands, we versed in tongues
Other than their own, having sojourned in other climes
Live in this city of ceaseless splendor manifold
In loving amity with the townsfolk...³
The above citation from the *Paṭṭinappālai* says traders in the ancient city were fair in their dealing.

Regarding the plan of the city a better picture is obtained in the *Maṇimēkalai*. It says the city was divided into parts called ‘Paṭṭinappākkam’ (the town) and ‘Maruvūrppākkam’ (the hinterland). It accommodated the Great ‘Cakkaravāḷakkōṭṭam’ that fell in between the two ear-marked zones. A conjectural view of the city plan maybe visualized as show in the following diagram:

!River Kāviri

!Paṭṭinappākkam

!Cakkaravāḷakkōṭṭam

!Maruvūrppākkam

Bay of Bengal
The salient features of the city are described in the ‘Intirvilavurettuttcāta’ of the Cilappatikāram. According to the Maṇimēkalai there was a Square in the city that was guarded by the ‘Catukkapūtam’, which punished the immoral and that it wielded a noose (pāśa).

The Maruvūrppākkam consisted of various apartments for the different types of people to live in and engage in their professions; e.g.

Vēyāmāṭam: courtyard of the Moon
Viyankala irukkai: where markets were busy
Mālīkai Ḣaṅkal: palaces of the lords and aristocrats
Yavaṇar irukkai: living quarters of the yavanas
Pulam peyar mākkal: foreigners from various countries; maybe from China
Nakara vīti: main street of the city where small sellers dealing with petty things move
Kārukar irukkai: residence-cum-shops of dealers in silk, coral, pearls and gold
Kūlakkaṭait teru: where people sell eatables
Artisans: Several types of artisans working in bronze, iron, gold, tannery, painting, flower etc. are listed; those engaged in selling musical instruments are notified

The above facts would suggest the ‘Maruvūrppākkam’ was the chief market zone of the city where all types of people belonging to different nationalities could live together.

The ‘Paṭṭinappākkam’ was the heart of the city that accommodated the temples and the King’s palace. The Main Street in which chariots fly were found here, called tērvīiti. This was the main city part where those in royal service, the aristocrats and rich merchants lived. A catalogue such living quarters are described as follows:

The royal palace, called kōyil where the king and his family resided
Chariot moving main streets that move in four directions
The bazaar in called Piṭikaiiteru
The palaces of rich merchants, cf. Mācattāṇ
The agrahāra is called maṟaiyōr irukkai, maybe round the temples

The quarters of landlords and they are simply called uḷavar

Astrologers [nālikaiškaṇakkar], dancing girls [āṭal kūttiyar], prostitutes [parattaiyar]*, musicians, keepers of horses and elephants, poets and the learned.

The Day Market was known as Nālaṅkāṭi and the Night Market Allaṅkāṭi.

The architectural edifices noted are ‘Koṟṟappantar’ (from Vajradeśa), ‘Paṭṭimaṇḍapam’ (from Magadha), ‘Tōraṇavāyil’ (from Avanti) and ‘Kaṭaimukavāyil’.

The temples for the following gods were present in the city: Śiva [Liṅga-Svayambhū - piravāyākkaip periyōṅ], the six-faced Murukaṅ, the white complexioned Baladeva, the blue-coloured Neṭiyōṅ/Trivikrama (Viṣṇu), Indra, Aṟavōr-palli, Puranilaik-kōṭṭam (for Sāsta or Sātavāhana), a temple for Kāma (Kāmavēl-kōṭṭam), a temple for the reclining Viṣṇu (‘Arūtyilamarnta Maṇivaṇṇa-kōṭṭam’) and so on.

These seem to be separate categories that came under concubines (e.g. Mātavi) and public women.

From the above account we get a picturesque account of the City of Pukār that existed 2000-1500 years ago. This description of the city may as well apply to Maturai, Vaṅci and Kāṅci and they had no seashore. Descriptions of these cities appear in the ‘Twin Epics’ in the relevant contexts.

Ancient Tamil literary works such as the pattinappalai, patirruppatu, narrinai Akananuru, purananuru, cilappatikaram and Manimekalai present graphic accounts of the port-cites in the east and west coast of India. Many of these are defunct and no trace of their status as ports are found today. One among such flourishing port cities was kavirippumattinam or [pum] pukar so elogently described in the pattinappalai- and cilapp atikaram. Today pukar known by its old name kavirip[pum] pattinam in nostalgic memory is no longer the ancient city. It is a small hamlet on the coast of the Bay of Bengal that lay in between puducceri and Nagapattinam. Nothing of the Cangam age is found here excepting some foundations of ancient brick buildings. Some recent memorials have been erected on the site, not befitting erstwhile grander and magnificence of the old city and these serve to broaden the pretentious propaganda of political parties.

Literature on the other hand gives an excellent account of the temples that existed there and the flourishing port. The cilappaiakaram reads as follows5:
That is to say there were temples dedicated to the following gods and goddesses in the various parts of the city:

Amarartaru: kalpakavrksa “the wish fulfilling tree”

Velyanai: Airavata “white elephant the mount of indra”

Pukarvellainakar: “personified day the lord of the sky”, surya

Urkkottam: “temple of the city” presiding deity of the city

(V) (nagaradevata), i.e. Campapati

Verkkottam: vel=sakti, a temple for sakti –ayaudha

Vaccirakkottam: temple for vajara, the weapon of indra

Purampanaiyan: God on the outskirts of the city, supposed to be sasta or satavahana

Nikkantam: prakrit Nigranta, a Jain palli “temple” or “monastery”

Nila: Moon, temple for Candra

Kamavel: temple for kama or Manmathan

The above account would suggest there were temples for the personified vehicles of the major or minor gods, gramdevatas and nagaradevatas.

The Cilappatikaram in yet another context talks of the other temples that existed in the city of pukar. They are

Piravayakkaiperiyon koyilum

Arumukaccevel anitikal koyilum

Nilameni Netiyon koyilum
In all these cases the word koyil stands for temples. Elsewhere the Cilappatikaram employs the following words to denote a temple: niyamam, nakaram, kottam, palli and so on. In the above citation the gods noted are the following:

Piravayakkaipperiyon: the self born, svayambhu, Siva
Arumukaccevvel: the six-faced Velan, Murukan or Arumukan
Nilameni Netiyon: “blue-coloured” the Tall one, Visnu
Malaivenkutai-mannavan: king of Rains, the white banner holder indra
Aravorpalli: It palli of the dharmas, Buddhist

Besides, the celebration of the Festival in honour of Indra is described in great detail in the Cilappatikaram in its. Itirvilaretttakatai and Manimekalai in 1. Vilavaraikatai. All these are pointer of the fact that Pukar like Athens and Rome must have been a veritable metropolitan city and port of the ancient Colas.

It is understood from the above account the ancient city of pukar accommodated temples for Siva, Visnu, Murukan, Indra, Gramadevata(sasta). Nagaradevata (Campapati), the Buddhists and Jains, Kamadeva, Surya, Candra and the personified vajra, Airavara, Kalpakavrksa and sakti. Now, the question is: when Literature is so specific about the temples that existed during the Cankam period in Pukar what happened to these structures? Excepting the brick foundations of some edifices nothing solid in the form of images and temples have come out. What all excavated and brought to light by the Archaeological Survey of India, Department of Ancient History & Archaeology of the University of Madras under Prof. T.V. Mahalingam (Excavations in the Lower Kaveri Basin) and Tamilnadu State Department of Archaeology may be briefed in the following account.

A Wharf measuring 18-28 x7.62 meter at Kilaiyur, dated 316+103 BCE. (dated according to c14 method).
A water reservoir at vanagiri dated c. 1-2nd century CE.
A Buddhist vihara with five chambers each in eight feet square. A Buddha bronce statue of 5.5 cm height was also brought to light.

A number of Roman coins and potteries of the early centuries of the CE.

Since 1981 offshore explorations by diving into the sea were conducted.

A brick wall and ring-wells discovered that belong to the period 2nd century BCE to 4th century CE.

Discovery of stone masonry off the coast of vanagiri with the blocks varying in size 30 x 20 x 5 cm 65 x 40 x 10 and 60 x 35 x 10 cm. These were dated during 5th Century BCE to 4th Century CE.

During a seaward exploration conducted by the Geophysical Survey of India in 1997 they detected by in the sea a "U"-Shaped structure, probably a Buddhist caityagram and two additional structures. They also detected a palaeo-channel. These Findings led marine archaeologists to suggest the Pumpukar of the Cankam period extended 5 km seaward of the present sea shore.

Therefore, it has been suggested by archaeologist that the ancient city of Pukar has fallen a victim to a tsunami some 1500 years ago and what all we hear from literature is the only source of our knowledge of the port city of Cankam age Pukar. Unless underwater archaeological exploration is undertaken it is difficult to talk in solid historical terms of the nature of the city, its plan, the structures and the materials with which they were constructed.

Scholars (e.g. K.R. Srinivasan) affirm the ancient Tamils did not employ stone for building temples. So, most of these edifices must have been built of brick, wood and such other perishable materials. What about secular building such palaces and residences of nobles and the well-to-do (e.g. the discoveries in Naples-see note 11)? Where they not built of stone? We may also keep track of the Asokan period pillars found in the outskirts of the city of patna (ancient pataliputra) and the massive rock-cut excavations of Buddhist caityagrams and viharas at Bhaja, Bedsa and Karle; also sanchi and the surrounding places. Something is missing somewhere in case of Tamilnadu. Much more organized and deep archaeological investigations are needed. We must note here that in the area called Herculaneum in Naples the ancient remains of the city (1st Century CE) were dug some 500 meters below the ground level.

Pukar was a port and so it is acceptable that it fell prey an overflow of the sea. What about the inland cities of Maturai and Vanchi of which we hear in the Maturaikkanci and patirruppatu? Being an archaeologist, I am of the strong conviction that much more archaeological excavations have to be undertaken to unearth the ancient cities described in
Cankam literature. I keep in mind the diligent work done by German and French archaeologist in discovering ancient Troy, Naples and Rome. If the Herculaneum and Pompeii in Naples could be brought to light that was submerged in volcanic ash, why not we search for our ancient cities of Maturai, Vanci and karuvur 100-500 meters below the sea level?

The Trade Conduct with Arikamedu to Roman (Yavanas)

Before the death of the Roman king Augustus in 24 CE., a well organized sea-trade route was existed. For this many historical evidences are available now. Those Roman Ships, (Yavanar kalams) which came to the Malabar Coast of western India were also halted in the coromandal coast for trade purpose. This view is confirmed by the discoveries of Roman coins and Roman country’s archaeological artifacts which were obtained from the east & western coasts of India. Based on the artifacts from Arikamedu, it is understood that ancient, “Puducae”, (Puducherry) city people had a highly civilized and led a very good Tamil cultural life. They were also possessed the aesthetic sense in the field of paintings and sculptures.

Though the Arikamedu port city, Romans did their in land trade with ancient traders of India and conducted off-shore marine trade with many other countries. The Roman trade contacts were recorded or referred in Indian literature and foreign accounts. Both the Indian literatures and foreigners accounts were inter exchanged themselves. For example, Cangam Age literature is considered as a very special literature in south India. *Pattinappālai, Puranaanuru* and *Akanaanuru* (149 – 7-11), *Cilappatikāram, Maṇimēkalai* (19, 107 – 108) registered the history of *Kavirippumpattinam*. The Pukar trade with the Roman Empire, other Arab countries and eastern oriental countries were clearly listed and narrated in the contents of the Cangam age texts. The poetic verses in such Cāṅkam texts refers the ancient maritime trade activities. Particularly *Natrinai* (58 : 5) mentions about,”Viram pattinam “, port city. This place may be the Arikamedu, which was located in the eastern coast where the river Arikamedu merges with the Bay of Bengal Sea, (Estuary). The “Akham”, poetic verses denotes this place as, “Virai Mun Thurai Vaelirukku Sondhamanadhu”. (The port city of Virai belonged to the Vaelir who controlled the land in front of the sea). It also represents the presence of salt pans here and there during that time.

*Sinam kezhu thanai veliyan*
(Viram pattinam existed as a port and posses an oasis). From this it is understood that “Virai”, existed as a port city which was located on the coast. Virai refers to Viram pattinam. Thus, the present day Arikamedu was once a part of Virampattinam or Virai or the whole city of Virai. It also evidences that the Virai port city was flourished as a big port. Apart from this Pattiñappālaī, Puranaanuru (56, 17 – 20) poetic verses narrate the trade commodities which were brought in and brought out (import and export) via Kavirippumpattinam. What kinds of trade goods were imported via sea by the traders are mentioned particularly in the following verses, How these imported merchantile goods were exchanged with the other country’s goods were also well described in such poems.

e.g. Akhanaanuru: (7 – 10)

“Thalli Am Paeriyatru ven nurai kalanga
Vanar thantha vilai maan nankalam
Ponnoedu vandhu kariyoedu peyarum
Pariyoedu vanthu kariyoedu peyarnthiru
Vazg kezhu musiri arpuzhai valaisi”.

The white foamed sea had the huge fine ships which exchanged gold for spices, horse for spices at the ports of Musiri. In addition, it also described the coastal sea city on the banks of river cauvery and its town planning. The residential quarters patterns in the Kavirippumpattinam were well explained with best words in such literatures. Particularly Romans, Greeks, Arab and Chines traders came and stayed (Yavanar Irukkai – a settlement place of Yavanas) in their owned settlement area. Thus, traders from other countries had a trade link with ancient India’s ports.

e.g. 1. Masuli pattinam (Andhra pradesh)
2. Kalingam (Orissa)
3. Marakanam (puducherry)
4. Puducae (puducherry)
All the above said ancient ports were mentioned in Ancient India 1960 – 1965 – 69). Ampherea jar used by Greeks and Romans. The rouletted (English name) and Aritine potteries were discovered from this Arikamedu port city. In addition to the exploration in this Arikamedu port city, excavations were carried out by the following persons:

French expert Mr. J.M. Casal
R.E. Martimer Wheeler
K.V. Raman, University of Madras and Pensylvania University Professor Ms. Vimala Begley (joint venture by the two educational institutions collaboration)

All of them confirmed the presence of the above said potteries resembles those excavation findings. By this we can understand the used potteries of Greeks and Romans. Their spread in India (our country), evidenced the trade contacts between these countries. They are considered as an unshakable historical vestiges. More over the potsherds bearing the script namely Kannan and Saathan palaeographically that these inscribed shreds were belonged to 1st century CE.

It should be mentioned that the Roman Pottery Aritine was manufactured at ARIZZO, a place in Italy during the early century of Christian era 1st Century CE. It was not manufactured previously or after that period, where ever they are found in the world clearly shows their spread and presence, which confirmed the trade contacts of Romans and other countries. By this, if more Aritine potsherds and other such objects found in the other parts excavations, discoveries can help us to do a comparative study of the Ancient merchantice, trade contacts can be made analysed. (In case, the occurrence of more evidences from different part of the world also had a comparative outlook). Literaries by Ptolemy, Greek Scholor, Pura Nanuru, Aka Nanuru etc., Peripleue, Maris, Etrithriyan, Malaengal, Mylarba (1950 CE) reveals that many ancient port cities were existed in the ancient Tamil country particularly from Kanyakumari to Chennai. Some important cities are as follows:

Kullaththurai, Eyirp Pattinam, Arikamedu, Kavirippumpattinam, Tondi, Marungai, Korkkai, Kumari. By this it is evidenced that the above said ports of ancient Tamil country did a busy trade with the western countries. The term, “Yavanar”, is mentioned many times in ancient Tamil literatures (Cankam) Roman coins were discovered from these port
cities. In addition they were occurred in the following places: Arikamedu, Karaikkadu, Sengamedu, Kottaimedu, Azhagankulam, Vasavasamudram, Vellaamur Kodumanal, Kanjipuram, Poombuhar, Korkkai, Karur, Madurai, Pudukkottai, Velluur, Chennai, Mayilapore, Mambalam, Uraiur, Paerur and Vijayamangalam.

Roman coins were found In Kerala, Vanji, Musiri, Thondi, Pattinam, Kottaiyam and Akki allure. Such coins were found in Andrapradesh, Nellore and Nangthhaspar. In Karnataka, Chandravalli and Akkappalli are the places where the same was recovered. Certain Greek words were found in ancient Tamil literatures. Ancient barter system was in favor of ancient India. *Kavirippumpattinam* received many imported goods Via sea from different countries. In addition taxes and gold was also imported. Akil, Pearl and Thukil were exported. From Rome, silver and gold coins were exchanged for ornaments and other accessories. Because, Roman ladies were fond of such things from Tamil Nadu. Roman politicians were condemned their behavior. Even Tamil people wished to receive many things from Rome.

Among them Lady lamps (Paavai Vilakku), Time measuring instruments and foreign labourers were imported for the Tamil Country. Manimegali refers to, “Yavanar Thatchchar”. In the above said port cities, “Arikamedu” “Kavirippumpattinam”, existed as an important port. Arikamedu and *Kavirippumpattinam* excavation and research confirmed the the place as once flourished as port city. During the period between the early years of 1st Century CE and the early phase of 2nd century CE, it had a busy trade contact with Romans. Dhakshina Taxila (Historic Relics from Arikamedu) “Pliny (77 CE) mentions,”Musiri”, as an important port city. In the later half of the 1st century CE, Tamil Country had” Contract market”, (Emoria Nomina). This was mentioned in the book,”Periple De La Mer Erythree” (80 – 89 CE). More over the term, “Market” (Emoria) was used by Mattil Paththoelemae in 150 CE.

In 24 CE, 120 cargo ships were sailed for trade journey at the same time, from “Myos Hormos”, port city. They crossed the Red sea and then reached India. Strabon, the Greek Historian gave this description. The artifacts from this site research provides special references on their own. Along with other potteries, Arezzo potsherds were also found. Previously found Augustus Emperor’s ring stone and the occurrence of Arezzo potsherds indicates the commercial trade contact between the western countries and coromandal coast during 1st century CE. From the Arikamedu and *Kavirippumpattinam* excavation vestiges, researchers formulated the following facts:

* Augustus emperor consolidated the western European countries
* The trade contact between India and Italy was expanded
Both these facts were inter related and happened at the same period of time\textsuperscript{25}. On the basis of geographical grounds, a city was existed in the coromandal coat and it had a trade contact with the western countries. More over the site where excavation research was carried was the same place which was mentioned and referred in Periplus and Ptolemy. i.e. Podukae\textsuperscript{26}. Roman period or middle first sub – division possessed the above said findings. Archaeologists and Historians used Proton magneto meter, Sonar magneto meter and Echo – sounder to study the Stratigraphy researches. By this the trade contact between Arikamedu and Rome are scientifically researched by them\textsuperscript{27}. With the help of the research works, new comers from other countries to India were studied well. During the 1\textsuperscript{st} Century CE. To 6\textsuperscript{th} Century CE.

**Trade and Traders of Tamil Country to East and West Asia**

Greeks and Romans along with Christian missionaries and traders reached to the destination by sea routes\textsuperscript{28}. By them Tamil Country enjoyed the trade contacts. The artifacts which were discovered from excavation, reflects the trade contact between Tamil Country, Greek, Rome, China and East and West Asia. Indo-China and several Islands in the Indian Ocean over which extensive political and commercial dealings were maintained\textsuperscript{29}. These hints are treated for oceanic history sources to write the trade contacts of Tamil Country

Punch marked coins and Roman denaru there is evidence of die-struck coins issued by the Chera, Chola, and Pandya kings. Most coins in ancient India were issued by the state, but as mentioned above, there are a few examples of city coins and guild coins Barter and the use of cowrie shells (the shell of the gastropod Cypraea moneta, found in the waters off the Maldive islands) as a unit of exchange continued along with money-based transactions. They gradually diversified into pearl diving as well as long-distance trade in pearls, chank bangles, tamarind, fish, precious stones, and horses, and became quite prosperous in the process. Tamil-Brahmi inscriptions mention merchants dealing in cloth, salt, oil, ploughshares, gur (unrefined sugar), and gold.

The long-used routes of South India followed the rivers, and included those connecting Manmad and Masulipatam, Pune and Kanchipuram, Goa and Tanjavur-Nagapattinam, and Kerala and Cholamandala. Important trade termini in northern India included Pushkalavati in the north-west,Patala and Bhrigukachchha in the west, and Tamraliptin in the east. The Periplus refers to market towns of western India such as Paithana (Paithan, Tagara (Ter), Suppara (sopara), and Calliena (Kalyan). Strabo talks of boats from the sea sailing up the Ganga to Patalopurta. Further south, the port of Muziris
(Muchiri) was important. There was active coastal trade as well. The ports on the eastern coast gradually emerged as a significant factor in India-Mediterranean maritime trade in the late 1st or early 2nd century CE. The Arthashastra refers to textile of the south Kanchi and Madurai were renowned for their fine cotton cloth. The Pattinappalai tells that horses were imported from the north. Pepper was another important commodity trade. Archaeological evidence from sites in different parts of the subcontinent helps construct a more detailed and specific inventory of goods that were involved in the trade of the times. Sangam poem talk of yavanas bringing goods by ship into the ports of South India. The ports on the Coromandal coast were especially important for trade with Southeast Asia. There is mention of merchants speaking many different languages at Kaveripattinam. Another port that is mentioned is Perimula (or Permuda). This has been tentatively identified as located at the mouth of the Vigi, near Rameswaram. Excavations here revealed Roman pottery and conins, as well as locally made imitations of Roman pottery and local coins.

The demand for Chinese silk in the Mediterranean region was a major stimulus to trans-regional and trans-continental trade in this period. The existence of the Kushana empire was a stimulus to trade as it included a section of both silk routes and also because it probably provided a medium of safety for traders and a reduction of tariff posts. The maritime route from the western coast of India to the Persian Gulf was known from protohistoric times. It became increasingly important in the early centuries of alter traders started taking advantage of the south-west monsoon winds to sail across the Indian Ocean.

Apart from Chinese silk, other commodities were involved in the vibrant trade interactions and networks connecting the Indian subcontinent, central Asia, West Asia, China, Southeast Asia, and Mediterranean Europe. Given the enormous distances involved in the transport of some of the goods, it is not surprising that these trade networks involved many groups of traders from different lands. The History and nature of the early trade between ancient India and ancient China have been discussed by Xinriu Liu (1988). The great Chinese silk Route connected India with central Asia, West Asia and Europe. This route stretched some 4,350 miles from Loyang on the Yellow river (also known as the Huang He) in China to Ctesiphon on the Tigris river in West Asia.

There is archaeological evidence of maritime links between India and both coastal and inland Southeast Asia from c. 500/400 BCE onwards (Ray,1994). The evidence of Indian artifacts consists basically of beads of coloured glass, faceted carnelian, and etched agate at metal age sites in contexts dated c. 500 BCE-1500 CE. Etched carnelian beads have been discovered as surface finds at sites such as U Thong and Krabi in Thailand such beads have been found at burials at Don Ta phet in west-central Thailand. A few have also been found in the course of excavations at Kuala Silencing in Malaysia. Glass beads in different
shapes and colours some of South Indian origin have been found at Southeast Asian sites in contexts ranging from c. 300 BCE to the 17th century CE.

On the basis of literary and archaeological evidence, the following list of exports from Southeast Asia to India can be compiled: gold, spices such as cinnamon and cloves, aromatics, sandalwood, and camphor. Some of these items were shipped on to Western markets from India as there was a demand for them in the Mediterranean region as well. It is also possible that tin was exported to the subcontinent from the Malay peninsula. Exports from India to Southeast Asia included cotton cloth, sugar, beads, and certain kinds of pottery. The trade was clearly not confined to luxury goods. Early Tamil literature frequently refers to them. Sangam poems mention their large ships siling on the Periyar river bringing in gold and wine and sailing away with cargoes of black pepper. A poem in the Pattuppattu compares the noise made by the weavers of Madurai with that made by workers who loaded and unloaded merchandise onto yavana ships at midnight. A poem by Nakkrirar refers to the Pandya king Nanmaran drinking perfumed and cold wine brought by the yavanas34.

The period between the 2nd century BCE and 2nd century CE saw flourishing trade between India and the Roman Empire. Apart from the export of Indian goods to the Mediterranean, India also played an important role in the Chinese silk trade. From the time of the Roman emperor Augustus (27 BCE-14 CE), there was a tendency for traders to avoid the section of the Silk Route that passed through Parthia in central Asia, due to the turbulent conditions there. A part of the trade was diverted overland to India and onwards from the Indian ports to the Roman empire via the sea route. This trade declined after the time of Marcus Aurelius in the late 2nd century BCE, partly as a result of the internal vicissitudes of the Roman empire; however, it did not come to an end.

There is a concentration of finds in the Coimbatore area of Tamil Nadu and the Krishna valley in Andhra Pradesh. Although some Roman coins have been found at sites in western India, for example, near Sholapur, Waghoda, Vadgaon-Madhavpur, and Kondapur, they are relatively few in number. Apart from a handful of finds at sites such as Taxila, Manikyala, and Mathura, scarcely any Roman coins have been found at sites in western India, for example, near Sholapur, Waghoda, Vadgaon-Madhavpur, and Kondapur, they are relatively few in number. Apart from a handful of finds at sites such as Taxila, Manikyala, and Mathura, scarcely any Roman coins have been found in north India. While the Kushanas may well have melted down and re-minted Roman gold coins, this does not explain the virtual absence of silver coins in the north. Recently, it has been shown that Roman coins made their way to India well after the reigns of the kings in whose reigns they were issued. P. Berghaus (1991) also points to the finds of Roman copper coins in Gujarat from the 2nd half of the 3rd century CE. Roman bronze coins are found at several places in India, mostly in Tamil Nadu, in contexts dating from the latter half of the 4th century CE.
Thousands of them have also been found in Sri Lanka. This clearly shows the southward shift of maritime networks.

Valuable evidence of India’s maritime trade links comes from the site of Arikamedu on the Coromandal coast, 4 km from Pondicherry, on the right bank of the Ariyankuppam river, just where it enters the Bay of Bengal. Excavations conducted in 1945 revealed an occupation stretching from the end of the 1st century BCE to the 1st and 2nd centuries CE. Northern and southern sectors of the settlement were identified. A brick structure in the northern sector was identified as a warehouse. In the southern sector, two walled courtyards associated with tanks and drains were tentatively identified as dying vats where muslin cloth was dyed and prepared for export. Apart from Arikamedu, Mediterranean amphorae and terra sigillata have been found at other southern sites such as Uraiyur, Kanchipuram, and Vasavasamudram (both in Chingleput district). They have also been found at sites in Gujarat and western India—such as Dwrka, Prabhas Patan, Ajabpura, Sathod, Jalat, and Nagar. Other sorts of objects that may possibly be of Roman origin have also been reported e.g. terracotta objects, glassware, metal artifacts, and jewellery. However, many of these seem to be imitations of Roman objects. Clay bullae made in clay moulds imitating Roman coins are quite common all over the subcontinent. The bullae have a loop or perforation suggesting that they were worn around the neck. Brahmapuri, in the western part of Kolhapur town (in Maharashtra), yielded a large hoard of Roman bronzes, including a statuette of Poseidon, the Roman sea god. Suresh (2004: 153-55) points out that the distribution pattern of Roman artifacts in India indicates that while the trade was initially concentrated on the western coast, the Coromandel coast soon became more important. Excavations at Berenike on the Egyptian coast, which have yielded black pepper and beads of South Indian and Sri Lankan manufacture in a 4th century CE context, reflect the flourishing East-West trade.
Notes and Reference

Jeyapriya Rajarajan, “A Note on Vaccirakkōṭṭam”, East and West, Rome 2004, Vol. 54: 1-4, pp. 291-302. This article presents a long list of the temples that existed in the principal cities of the Tamil country around the 5th century CE if this date for the Cilappatikāram is accepted. Ardent Tamil scholars stick to the date 2nd century CE or 2nd century BCE to 2nd century CE. For a forthcoming account see J. Soundararajan, Vijayanagara-Nāyaka Temples: Art and Architecture, Sharada Publishing House, Delhi 2013, pp. 6-10.

My teacher, Prof. Raju Kalidos asked me whether a New City on the model of the ‘Paṭṭiṉappākkam’ and ‘Maruvūrppākkam’ with ‘Cakkaravāḷakkōṭṭam’ could be rebuilt on the site in memory of the Epics to bring the city to life again. It is possible if only the Government of Tamilnadu could lend ears to what archaeologists and historians say. Prof. Kalidos even suggests a “toll-free” or open market city could be created in Pukār where merchants from the east and west as in times of yore could come and sell their products or purchase Indian products “duty free”! If such a project materializes Pûmpukār may get an Air Port as we find in Khajurāho.

M. Raghunathan, Six Long Poems from Sangam Tamil (Madras 1978), pp. 63-64.

Yavanar are considered to be mlecchas by the commentators. They are the merchants from Greece and Rome. Some consider them Arabs.


7. It seems the city itself was known as Campavati. She was the protecting goddess of the city as was Maturapatti in Maturai.

8. It was typical attribute of Tamil Murukan.

9. Perhaps these were worshipped in their personified form.

10. He is supposed to mount a horse. The kalittokai v.82 notes puranilaikkottam. For a recent study of these temple types and lavish technical terms found in literature of the Cankam Age see R.K.K.Rajarajan, Rock-cut model shirines in Early Indian Art, Delhi 2012, Chap. 1. This work was the M. Phil thesis of the Tamil university of thanjavur where the present author did his doctorate.


14. In the *Manikalavalttuppat* the *Cilappatikaram* invokes Candra and surya with the words: Tinkalaipporrutum tinkalaip porrut naviru porrutum naviri “sun” and tinkal “moon”


22. Amphorae jars were ancient European storage jars. They were used to store grains and liquid (Sprit and oil), particularly in Travel by Europeans. It is a kind of a jar. In the upper part two handles were present. It is an unique feature of this jar. The word, Amphorae”, is derived from a Greek word.

23. Rouletted plates were made by awell livigated clay. They will produce metal sounds when it was striken. It is an important feature of this kind of pottery. At the base, very fine paintings were painted in circles.


26. Auguste, *The Roman emperor’s name was written in Latin in a Roman coin*. He was born in 63 B.C at Rome. He was died at Nela in 14 CE.


30. Vasisht.M.C *Beginning of Kerala – Chinese trade*, (Page No.1 t0 26).

32. Roberta Tomber, *Lucy Blue and Shinu Abraham, Migration, Trade and peoples*, Part-1: Indian ocean commerce and the Archaeology of Western India, The British Academy London (Page No.1 to 57).


Potential Role of Scientific Seminars in Tamil on Enhancing the Knowledge Base among Secondary School Students - Sowma Rajarathinam; Dr. Semmal
Potential Role of Scientific Seminars in Tamil on Enhancing the Knowledge Base among Secondary School Students

Sowma Rajarathinam; Dr.Semmal

Mr.Sowma Rajarathinam – Correspondent, Sowma Public School
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OBJECTIVES:
1. To Evaluate the Role of Scientific Seminars in Tamil conducted among Secondary School Students on Enhancing Knowledge Base.
2. To assess the opinion of school students regarding the concept of learning via Scientific Tamil seminars.
3. To collect the curricular expectations of school students with regards to Scientific Tamil.

INTRODUCTION:
Science is an universal phenomenon and approaching it in one own mother tongue will aide the functioning of the Neuronal network to the best of its capabilities. Scientific Tamil is the need of the hour, imparting scientific Tamil and priming the Tamil community to be oriented and receptive of scientific discussions in Tamil is of paramount importance to the Tamil Diaspora.

METHODS:
The Module consists of planning, programming and conducting a Scientific Seminar in Tamil specially organized for the purpose of data collection. The seminar will be conducted in a town (Manaparai) near Tiruchirappalli District as a one day event from 07:30 till 16:30 hours in which 175 volunteering students with Tamil as their First language and spread over 5 different schools (35 from each school; 30 as observers and 5 as oral presenters) were allowed to participate. Shortlisted candidates will be provided with 25 different topics in Science, with the option to choose to speak either in English (12 Topics) or in Tamil (13 Topics). Only oral presentation using power point slides and state of the art technical device support were allowed. 130 participants will witness the all the 25 presentations patiently, at the end of every presentation the viewers will be asked to fill a carefully designed questionnaire.
RESULTS: Based on the findings derived from the data collection results from 4 different dimensions will be derived, they are [1] Outlook of the students to learn science in English and Tamil, [2] Role of Scientific seminars in Tamil on Enhancing the Knowledge Base among Secondary School Students, [3] Assessment of opinion of school students regarding the concept of learning via Scientific Tamil seminars, [4] The curricular expectations of school students with regards to Scientific Tamil.

**Potential Role of Scientific Seminars in Tamil on Enhancing the Knowledge Base among Secondary School Students**

**Sowma Rajarathinam; Dr.Semmal**

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**OBJECTIVES:**

1. To Evaluate the Role of Scientific Seminars in Tamil conducted among Secondary School Students on Enhancing Knowledge Base.

2. To assess the opinion of school students regarding the concept of learning via Scientific Tamil seminars.

3. To collect the curricular expectations of school students with regards to Scientific Tamil.

**INTRODUCTION:**

Science is an universal phenomenon and approaching it in one’s own mother tongue will aid the functioning of the Neuronal architecture in the Brain to the best of its capabilities. Scientific Tamil is the need of the hour, imparting scientific Tamil and priming the younger generation of the Tamil community to be oriented and receptive of scientific discussions in Tamil is of paramount importance to the Tamil Diaspora.

**MATERIAL and METHODS:**

The Module comprises of planning, programming and conducting a Bilingual Scientific Seminar which includes 13 presentations in Tamil and 12 Presentations in English specially organized for the purpose of collecting data specifically for this study. The seminar was organized with well formulated meticulous rules and was successfully conducted on 22nd November 2014 at Sowma Public School in a town (Manaparai) near Tiruchirappalli District as a one day event which extended from 07:30 till 16:30 hours. 125 volunteering students with Tamil as their mother tongue and spread over 5 different schools (25 from each school; 20 as observers and 5 as oral presenters) were allowed to
participate in the event. Shortlisted candidates were provided with 25 different topics in Science, with the option to choose to speak either in English or in Tamil. Only oral presentation using power point slides and state of the art technical device support were allowed. 125 participants including the 25 paper presenters witnessed all the 25 presentations patiently, at the end of all the presentations the participants, parents and teachers were asked to fill a carefully designed questionnaire.

RESULTS:

Based on the findings derived from the data collection results from 4 different dimensions were derived.

[1] Outlook of the students to learn Science in English and Tamil

After viewing all the presentations, 16% students declared that they want to learn new scientific information only in English in the future whereas 38% students declared that they want to learn new scientific information only in Tamil; comparatively a greater percentage of students (46%) declared that they want to learn new scientific information both in English and in Tamil. Thus it can be arrived that 74% students share the willingness to attend more scientific seminars with Tamil as an integral language to enhance their knowledge base. The student support for pure “Tamil” medium of knowledge transfer which is popularly expected was actually found to be otherwise, the values in the result is much lower than anticipated; this could probably be explained as being a result of many many years of neglecting scientific transfer of knowledge in Tamil to the student community by the masses at all levels of the community.


After viewing all the presentations, answering the question of being comfortable to "LISTEN" to new scientific Information; out of the 125 students 63 %students informed that they were more comfortable to "LISTEN" to new scientific Information in Tamil whereas 37 %students were supportive of English. 53 % students informed that they were more comfortable to "LEARN" to new scientific Information in Tamil whereas 47 % students were supportive of English. 49 % students informed that they were more comfortable to "REPRODUCE" new scientific Information to their classmates in Tamil whereas 51 % students were supportive of English. 55 % students informed that they were more comfortable to speak about new scientific Information in Tamil if they would rise to the dais as a paper presenter whereas 45 %students were supportive of English. This could probably be explained as the previous learning experience of the student community to the
concept of expressing the thought process related to science in regional language is very new to the school students in the Tamil Diaspora. The various outlets available in the broad stream popular media concentrates repeatedly in the skill of singing cinema songs and dancing to cinema tunes and speaking about common man’s issue’s at an adult level but speaking science had been systematically sidelined for a very long time and the scope to change this scenario also appears to be bleak.

[3] Assessment of opinion of school students regarding the concept of learning via Scientific Tamil Seminars

58 % students inform that the language in which they expect their teachers to teach them new scientific Information to be Tamil whereas 42 % students were supportive of English. 68 % students informed that they believe and accept that for human beings their mother tongue will be the best medium to learn new scientific information whereas 32 % students were more inclined to English even as they accept this Neurobiological truth. 68 % students want to learn new scientific information from their teachers via their mother tongue. 58 % students believe that learning in Tamil could potentially reduce their chances of getting success in life in the future. This could probably be explained as a subconscious fear about aligning the course of life in lieu with Tamil; this arises due to the fact that not witnessing Tamil as a regular medium related to transfer science creates a crater in the mind against accepting Tamil as a scientific language.


Regarding the factor that influences and shapes the students opinion with regards to their mother tongue 17 % students inform that it is their teachers, whereas 33 % students inform that it is the Tamil Television satellite channels which they view regularly and 50 % students inform that it is the Tamil Cinema Industry personalities whom they accept as their role models. This allows us to make a very important observation, neglecting the truth will not help the Tamil society, hence the media and cinema personalities must be aware of their importance and behave with a greater sense of responsibility.

Regarding the probable role which could be played by Scientific seminars in Tamil on Enhancing the Knowledge base among Secondary School Students the outlook of the student community was very positive with 89 % students supporting the cause and aligning with the intention; ironically the support from the parents was only 50 % and only 55 % teachers support the cause, this could be due to the fact that there is a inherent reluctance to stream in innovative learning modules into the present educational system but with the overwhelming support of the student community a clear breakthrough is potentially possible in the very near part of the future. Thus we conclude that the curricular
expectations of school students with regards to Scientific Tamil is positive and a clear mandate is waiting to be unveiled, more number of seminars like this will clearly bring in a change in the present form of education and orientation to Scientific Tamil.
Rabindranath Tagore and Saratchandra Chatterjee - Dr. Senthil Prakash S

Reception and Influence of Bengali fictions into Tamil with Special reference to

Rabindranath Tagore and Saratchandra Chatterjee - Dr. Senthil Prakash S
**Introduction**

Comparative Literature as a discipline is concerned with mapping the varieties of the "literary phenomenon", the process by which it forms, crystallises and moves between and across the literary systems and languages. The study of Comparative Literature therefore is a dynamic, context related exercise. Indian literature is a concept familiar to the scholars and students of comparative literature. It incorporates literature produced by an Indian writer in any Indian language including English, with all the similarities and diversities from the cultural, linguistic, social, political and other points of view. It is the product of the collective creativity of Indian sensibilities exhibiting a wide spectrum of attitudes, beliefs and values.

Literature of one linguistic region by means of translation and widely understand writing by a group of people of other region as their own literature. Sometimes it influences their literary sensibilities and literary creation. Thus, reception is an important area of study in the discipline of comparative literature. Further the study of reception also brings in the issues of translation studies into focus.

However, some writers writing in some Indian languages are so widely translated, recognized and appreciated by readers of other Indian languages that their influence is not restricted to the languages in which they originally write. Their literary creations cross the linguistic barriers and became part and parcel of literary heritage of Indian to such an extent that they shape the development of literature in other languages too.

There existed a close cultural and political relationship between Bengal and Tamilnadu right from the beginning of 19th century. The thoughts of the first generation modernists like Raja Rammohan Roy, Iswar Chandra Vidyasakar, Swami Vivekananda and Nivedida influenced many social thinkers, reformists and creative writers of Tamilnadu in 19th century. Subsequently, the novels of Bankim Chandra Chatterjee attracted many
nationalists who translated them into Tamil from the beginning of 20th century. Followed by this earlier attempt, the writings of Rabindranath Tagore and Saratchandra Chatterjee were also translated. From this background this research paper focusing the Reception to Bengali fiction into Tamil with Special reference to Rabindranath Tagore and Saratchandra Chatterjee

**Translation of Bengali fiction in to Tamil**

The Tamil community had actively engaged itself from the beginning of the twentieth century in the translation of Bengali literary texts. I am dividing the period of the translation into three phases after a careful study of the bibliography of Tamil translations of Bengali fictions. The first phase of translation belongs to the period of the first two decades of 20th century and the second phase of the translation belongs to the period of forties and fifties. Third phase of translation begins from sixties onwards.

I

The novels and short stories of Bankim Chandra Chatterjee (1838-1894) and Rabindranath Tagore (1861-1941) who belong to the early phase of Bengali fictions, have been translated into Tamil from the early years of 20th century. Though most of the Bengali works translated into Tamil are novels and short stories, the first translation was a religious text. In 1870 ‘Maharishi’ Debendranath Tagore’s ‘Bhahmo Dharmo’ was translated into Tamil by Sridhar Nayakar with the original title unaltered in the translation.2 As early as 1902, Thirucirrambalam Pillai had translated *Anandamath* from its English version. It seems that this is the first translation of Bengali novels into Tamil and *Anandamath* is the first novel chosen it. The second and third editions of this translation have appeared in the years 1908 and 1919. In 1906 another translation of the same novel, but from its original Bengali was published by Makesakumara Sharma alias Kuppuswamy Iyer.3 *Durgesanandhini* had been translated into Tamil in the year 1905 by an unknown translator. Another translation of the novel by C.T.Venkatavaradachariyar has come out in the year 1911. *Kapaalakundala* was adopted into Tamil via Kannada and published with the title *Anthappura Rahasyam* (Secret of harem) or *Rajeswari* in the year 1906 by S.Ramalinga Mudaliyar. Bankim's *Chandrasekar* had been translated by Thirucirrambalam Pillai in the year 1908.4

Another translation of the same novel by Makesakumara Sharma has appeared in the same year and within four years its second edition (1912) was also published. *Sitaram* was translated by C.S. Sundaram Iyer in 1910.5 *Devi Caudhurani* was translated by Vishalakshi Ammal in the year 1909 and its second edition came out within four years i.e in 1913.6 P.C. Punnaivananatha Mudaliyar had translated *Yugalaanguriya* via English in the year 1918.7 Bankim’s *Vandemadaram* was rendered in Tamil by the renowned national poet Subramanya Bharati.

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The short stories of Rabindranath Tagore have been translated by Subramaniya Bharathi and his close friend V.V.S. Iyer in the early decades of 20\textsuperscript{th} century which had been published in the those early years by India Pathippucalai from Pondicherry with the title \textit{Tagore Cirukathaikal} (Short stories of Tagore) and \textit{Tagore Cirukathai-t-tokuthi} (Collection of Tagore Short Stories) respectively.\textsuperscript{8} Both Bharathi and Iyer are nationalists and freedom fighters and had taken asylum at Pondicherry which was under French colony. More over there are also the pioneers of Tamil short story. Bharathi had also translated the prose writings of Tagore. It seems that he had written Tagore’s biography also. For most of the translations of phase one, was in English, Kannada or Hindi and the inspiring force behind it was Nationalism and Patriotism.

\textbf{II}

Before going into the second phase of translation, let me briefly outline the dominant trend of Tamil novel writing in the first half of twentieth century. Novel emerged in Tamil in the year 1879 with the publication of the first novel \textit{Pirataapa Mudaliyar Charitram} by Vedanayagam Pillai. It was closely followed by few more novels. Significant among them are \textit{Kamalambal Charitram} (1896) written by Rajam Iyer and \textit{Padmavathy Charitram} (1898) written by Madavaiya.\textsuperscript{9}

After a promising start, an interlude followed which was characterized by an overall setback. A great number of mediocre novels were produced from the beginning of the 20\textsuperscript{th} century. They were mostly sentimental recitals or detective stories, tales of mellow\textendash; drama and suspense. J.R. Rangaraju, Arani Kuppusami Mudaliar (43 Novels), Vaduvur K. Duraisami Iyengar (47 Novels) and V.M. Kothainayaki Ammal (more than 120 novels) were the most prolific and successful writers of this vein and they produced dozens of novels imitating second rate English macabre novels. One of Rangaraju’s novel (\textit{Rajambal}), published in the year 1906, eventually got twenty nine editions in twenty one years. Most of these novels were first serialized in Journals and then published into book forms. This was a dominant trend for nearly forty years.\textsuperscript{10}

Tamil novels returned back to the path of realism only in the forties with the arrival of \textit{Manikkoti} writers. \textit{Manikkoti}, a little magazine, started in the year 1933, gave importance to the publications of short stories after P.S.Ramaiah, a short story writer, became the editor of the magazine in the year 1935. Contrary to the ideology of popular writings, this magazine dedicated itself to create a new literary awareness among the readers. It published short stories of literary merit and experimentation. Almost in the same period, i.e. in the late thirties, the novels of Bankim Chandra Chatterjee, Rabindranath Tagore and Saratchandra were translated into Tamil by T.N. Kumarasamy and his brother T.N. Senapathy.\textsuperscript{11} They translated from the original Bengali editions. T.N.Kumarasamy studied in Santiniketan and had been a close associate of Tagore.\textsuperscript{5} He translated almost all the works of Tagore into Tamil. He himself has written five novels and many short stories in Tamil.
R. Shanmugasundaram, one of the Manikkoti groups of writers, is an outstanding representative of realistic writing localized in firm and concrete setting. His first novel Nakammal (1941) is considered today as a classic in modern Tamil prose-writing. Contrary to the popular novel writings of that time, his novel intimately portrayed the village life of a region in Coimbatore District. The plot is straightforward and powerful; the characters portrayed with great vivacity and truthfulness; the language is clear and simple. The dialogues have a clear touch of the spoken language of Kongu Nadu. There are no unnecessary hair-raising and excitement-provoking episodes; there is no sentimental love-tale, no melodrama. It is a realistic novel in the best sense of the term. He is considered today as a pioneer of regional novel writing. Shanmugasundaram has also translated the novels of Saratchandra Chatterjee, Vibhuthibhusan Vandhopadyay, and Tarasankar Vandopadyaya.¹²

A group of young writers who had later established themselves as reputed short story writers through the magazine, Manikkoti, also engaged themselves in the translation of Bengali novels. Puthumaippithan, Ku. Pa. Rajagopalan, and M.V. Venkatraman, are some of them significant to be mentioned here. Ku. Pa. Rajagopalan has translated Devi Chaudhurani (1939), Durkesanandhini (1944) and Mirnalini(1947) of Bankim and Harilaksmi of Saratchandra.¹³ M.V.Venkatraman has translated Baradidi of Saratchandra.

Among the second phase of translators, the contribution of V.S.Venkatesan and A.K. Jayaraman are noteworthy. V.S.Venkatesan had translated all the 15 novels of Bankim Chandra Chatterjee and A. K. Jayaraman had translated all the 42 novels of Saratchandra.¹⁴ Bankim and Saratchandra had been very popular among the Tamil readers. Most novels of Bankim have more than one translation. Durgesanandini, Kapaalakundala, Mrunalini and Yugalaanguriya has got three translations each; Chandrasekaran has four translations and Anandamath has five translations. Further, each translation has undergone many editions also. Apart from Bankim, Saratchandra had also been very popular among Tamil readers. Most of his novels have more than one translation. Baradidi, Parinita, Ramer Shumati, Anupamaar Prem, Pallishomaj, Chandranaatha, Choritrohin, Nishkriti, Dena-Paonaa, Pother Daabi, Sesprasna and Devadas have three translations each. Devadas had undergone seven editions in the years between 1945 and 1977.¹⁵ This is clear proof of the popularity of the Bengali novels among Tamil readers. The film Devadas was also very popular in Tamilnadu. Tagore’s poems and plays have also been translated by many poets and writers. The translations of A. Seenivasaragavan under the titles Gurudevarin Kural (Voice of Gurudev) and Kaviyararar Kanda Kavithai (The poems written by the Emperor of Poetry) were very praise worthy.¹⁶ More than seven translations of Geetanjali are available today.

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The third phase of translation starts from Sixties. So far translations were done by individuals on their own interest and published by private publishers. After sixties, institutional patrons like Sahitya Academy and NBT spearheaded the translation work and published them. It requires a separate study. Because the details of books translated from Bengali to Tamil are available from Sahitya Academy and NBT Web pages.17

Conclusion

From the data mentioned in the research paper we can understand that, the number of works translated from Tamil to Bengali is so less that it is negligible as compared to the number of works rendered from Bengali to Tamil. The translated sources clearly reveal the trend in the translation of the Bengali works into Tamil. But we don’t think that only Bengali novels influenced the Tamil society. Because Tamil scholars they are actively engaged with various literary traditions and translations. Novels from Malayalam, Kannada, Telugu, Marathi, Hindi, French, English, Russian, and German and from various languages were translated in to Tamil. At the same time Bengali novels or fiction in the takes top position compared to any other literary texts. So we can conclude that Bengali fictions got a good response from the Tamil society and also influenced in to Tamil. In Tamilnadu Saratchandra became very popular among the middle class, his name is cherished as dearly as the names of Tamil novelists. Not even Tagore’s stories and novels have had such recognition among common readers. While Tagore’s influence was chiefly on the intellectuals and writers of Tamil an eminent scholar O.N.V. Kurup mention that no wonder, Tagore was the poet of poets, and Chatterji the beloved and faithful story-teller of the ‘ordinary man’.

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Impacts of Tamil Slangs on Culture and Society

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Abstract

Slang is a sub standard variety of language, which acquire momentum in social and cultural communications especially in a limited and controlled domain. Slangs are the coinage of new expressions usually only needed when there is a lack of words for a certain concept or invention or otherwise only lengthy descriptions for the concepts exist. This paper examines the various types of Tamil Slangs used by Tamil speaking community living in Asia. Unlike the mainstream languages Tamil has certain domains in adopting slangs especially education, media, politics and business. This paper tries to evaluate the impacts of different kinds of slangs used in Tamil Nadu state and how they influence the culture and socialization. A wide collection of Tamil slangs are collected through various sources and analyzed with reference to contextual and grammatical meaning.

Introduction

The term “slang” reflects the dynamics of the language and therefore is very obscure and ambiguous. Although it is spread so much that now can easily be found practically in all kinds of contemporary literary works, yet there is no easy mechanism for identifying it. The absolute truth about slang was revealed by Lighter and Dumas that anyone can recognize slang, but no one can define it. According to Swift slang is as old as speech, and traces of this may be found as far as we can refer back. John Ayto in the Introduction to the “Oxford Dictionary of Modern Slang” writes that the first to which the term “slang” was applied, in the mid-eighteen century, was the special vocabulary used by any set of persons of a low and disreputable character. In the earlier centuries it was referred to as thieves’ cant or patter of earlier centuries. Nowadays slang is not associated with criminals. It acquires its form and is influenced by different cultures and the innovations of technology, Elisa
Mattiello (2008) investigating the definitions provided by different scholars concludes that there are different approaches in composing a definition of slang. Most definitions of the term show tendency towards a sociological view of the phenomenon. The followers of this approach define slang as a social means of identification and cohesiveness of a group. J. Green, in the introduction to his massive new dictionary of slang (2011) calls slang “a ‘counter-language’, the desire of human beings, when faced by a standard version, of whatever that might be, to come up with something different, perhaps parallel, perhaps oppositional” (Green, 2011). In brief, slang is put into opposition to formal language: namely, it is below standard discourse and the neutral stylistic level, and typical of informal relaxed speech. According to linguistic approach slang is regarded as the use of ordinary words in extraordinary senses or of extraordinary words in ordinary senses. This approach emphasizes the aspects of novelty and freshness of slang.

Impacts of Slang in Language Use and Communication

Slang is an important element of culture as well. Emmitt and Pollock (1997:47) describe culture as ideas, customs, skills, and tools which characterize a given group of people in a given period of time.

Learners claim to be a part of a particular group by using the slang associated with a particular social group. If you use the group’s slang language, you will be included in the group. If not, exclusion occurs. My experience in language teaching for years has, therefore, proved that non-native speakers are so eager to learn slang for inclusion and acceptance in a foreign country where the target language is spoken. In a word, slang is cohesive. Slang has some personal benefits. Using slang makes you desirable. Thus, you demonstrate that you are in tunes with the times and that you know what is culturally in fashion. In addition, you prove how well you master the situation. This is because slang is used only in certain settings. What is important in this context is that you need to know how and when to use it. In brief, slang is a kind of status. It is only through slang that you share emotional and social experiences. So it reinforces your relationships. Also, it is fun. It is creative like poetry. Some semanticists describe slang as the “poetry of everyday life.” It is a form of play, or entertainment. The differences between slang and Standard English are sometimes so striking that a beginner learner would hardly understand the meaning of a slang expression. Below are given some slang terms developed by internet users over the years. Most of these are not actually acronyms as they cannot be pronounced, but that is what they are called nonetheless. Many of these terms originated for saving keystrokes and are often written in lower case:

Problems with Translation of Slangs
Most definitions of slang show a tendency towards a sociological view of the phenomenon (Eble, 1996; Allen, 1998; Mattiello, 2008; Coleman, 2004). Roberts (2008) says that the slang words and expressions were frequently used in ancient Greek and Roman literature. Flexner (1960) says that slang is a subtype of vernacular language that is considered as a level of usage and is not accepted as good and formal usage by the majority. Dumas and Lighter (1978) reject the classical definition of slang and explain a 'true slang' devalues a formal speech or writing and it is regarded as a taboo term in ordinary speech with people who belong to a higher social class. Leech and Svartvik (1981) define slang as a language which is not unknown and is used by people who belong to a certain social group, for instance teenagers. People outside a particular social group cannot fully understand slang. Slang shows the intimacy and solidarity of the ones who use it. Anderson and Trudgill (1990) remark that slang is a wider concept than vernacular language, as it is not strictly indigenous local speech. It is, instead, a hybrid language and often permeated with foreign lexical material. Coleman (2004) notes that slang is not long-lived and is used to specify in groups and out-groups. In this regard, Mattiello (2005) mentions that sometimes, slang is used to show the solidarity or intimacy among the members of a group and then he distinguishes between general and specific form of slang. General slang is used to violate the standard usage and is not restricted to groups, however, specific slang is used by people with common age and experience like college students.

Literal translation or the so called word-for-word translation is another possible translation strategy used for slang or vulgar slang transferring. As J. P. Vinay and B. Hatim suggest, literal translation seeks to remain faithful to the content and form of the original by direct transferring of SL text into grammatically and idiomatically appropriate TL text (Vinay, 1995; Hatim, 2001). Some scholars, L. Drozde, G. Vogule, E. Mattiello and I. Zauberga among them, propose softening as one of translation strategies that can be successfully used for the translation of slang and taboo words (Drozde, Vogule, 2008; Mattiello, 2007; Zauberga, 1994). Softening may be defined as a reduction of force or the unpleasant effects of the word. And though the method of softening has been still preserved it is used far less than in the past.

Translating the slangs from one language to another involves the following tasks:

1. Introducing the peculiarities of slang
2. Grouping the examples of slang translation according to the translation strategies applied by the translator
3. Evaluating the success of the translation

In many cases it is not easy to find the exact equivalents for certain words during the translation process. In order to solve the translation problems, three major translation methods, i.e. softening, literal translation and stylistic compensation can applied during the translation process (Brigita Abramovaitė, 2012).
Some of the Tamil slangs those being used in Chennai are listed down with translation. The impacts of slangs over the common usage can be understood from the following interpreted meaning.

**Aalinaal Alaguraaja**
(அல்லைநால் அலகுராஜா) Jack of all arts.

**Aathadi** (அத்தடி) Oh my Lady!!.

**Aattaya poadrathu** ...To steal. Usage "Avan Aattaya potutan" meaning "He Stole".
(அட்டை போத்தை) Similar to *Abase panradhu* Tamil Madurai local slang.

**Abase panradhu** To steal.

**Akkisht** (அக்கிஷ்ட) rogue, Accused, criminal

**A-haan** (ஆ-ஹான்) yes

**Ajakku** (அஜகு) Eunuch.

**Allakai'** (அல்லகை) Similar To "Dhanda Soru"
(அல்லகை) Use Less Fellow Tamil valathu kai

**Alva kudukradhu'** Act of deceiving,chicanery or cheating - done very smartly.Dialogue made famous by Tamil actor Sathyaraaj.
(அல்வா குதுக்கரது) English Leaving someone who believed in you helpless, in the hour of need.
Allo (அல்லோ)  Hey, there...

Tamil Athan andai po. (அதன் அண்டைப் போ) Go There (go that side)

English hello. Used to draw attention. Original Tamil does not have the sound 'Ha'

Annthanda po' (அன்ற்னண்டா போ)  Elder brother.

Tamil Annan (அண்ணான்) To exit quickly/Vanish from the spot.

Language English [abate-die away]

Apeetu (அபேடு)  Afterwards, later

Tamil appuram (அப்புரம்)

Etymology not known for certain. Possibly from Hindi 'Aasan' easy or from English (assault).

Asalta (அசல்தா)  To do something very easily.

To hit someone, or to steal something From Tamil 'Aadi'. Example: "Parsa ashtu ottan!", or as in "Sarakku ashru parthunindhaba"

Ashtan Synonym of "Dochhu", Waste

As is "Attu Figaru", "Attu Padam" Tamil asattai.

Attu Vulgar word for having sex with a girl or having intimate relation.

Attapodardu Breast/pimp/ PS: Often a "baeku" would mistake it to be a English 'Baadu' a corruption of person who holds the lamp Body. Possible English origin when the king and queen are 'Baud' meaning pimp. Possible having intimate sexual origin Telugu - 'Baadukov' pimp intercourse during the time of Hindi - 'Badwaa' pimp pregnancy.

Ayye Saying "So?" in a derogatory From English 'Hey!', as in "Ayye, eppo innandre?" Tamil Iyo, Iyako

Baadu

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<table>
<thead>
<tr>
<th><strong>Baamaayilu</strong></th>
<th>Palm oil.</th>
<th>English <em>Palm</em> + English <em>oil</em>.</th>
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</thead>
<tbody>
<tr>
<td><strong>Balbuvututan</strong></td>
<td>Death / Died.</td>
<td>referes to the bucket used by vendors to sell the ground nuts in beaches to couples.</td>
</tr>
<tr>
<td><strong>Bucketu</strong></td>
<td>refers to the female who engages in 'kadai'</td>
<td>Hindi <em>bagal</em> (underarm).</td>
</tr>
<tr>
<td><strong>Bagilu</strong></td>
<td>Hip and region around it.</td>
<td>Hindi <em>bagal</em> (underarm).</td>
</tr>
<tr>
<td><strong>Bajaari</strong></td>
<td>A loud, unruly woman, like a fish-seller.</td>
<td>Urdu <em>bazaar</em> (market).</td>
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<td><strong>Bandha</strong></td>
<td>Stylish</td>
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</tr>
<tr>
<td><strong>Batli</strong></td>
<td>Derogatory term for a woman.</td>
<td>English From &quot;bottle&quot;. A reference to a woman's hourglass shape. Used as &quot;Batli maadi our figure&quot;</td>
</tr>
<tr>
<td><strong>Bejaar</strong></td>
<td>Nuisance or Boring</td>
<td>English language From &quot;Badger&quot; (Often irritated)</td>
</tr>
<tr>
<td><strong>Bigilu</strong></td>
<td>Whistle.</td>
<td>English Language From &quot;Bugle&quot; - taken most probably from the music of the army.</td>
</tr>
<tr>
<td><strong>Baeku</strong></td>
<td>Imbecile.</td>
<td>Urdu <em>bevkoof</em> (stupid).</td>
</tr>
</tbody>
</table>

**Baemani.** (Beimaan in Urdu means a person who has no ethics/scruples/integrity and Beimaani means the trait of dishonesty) Urdu *bae + imani* (without + shame). 

**Bigjang** Someone who wears Westernized clothes and/or accessories, even sunglasses. Derogatory.


**Biscothu**
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Origin/Example Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bittu</td>
<td>A small strip of pornographic/sexually suggestive scene that is run during the screening of a legitimate movie. Also refers to a strip of paper especially used for copying in exams.</td>
<td>Unknown</td>
</tr>
<tr>
<td>Bhel, Piila</td>
<td>Telling Lies.</td>
<td>English &quot;blade&quot;. Example usage: &quot;Dey, blaydu padam da&quot; meaning &quot;The film was a drag&quot; or &quot;A boring film&quot;</td>
</tr>
<tr>
<td>Blaydu</td>
<td>Boring, worthless or useless</td>
<td>From soda buddi (soft drink bottle). Analogous to Coke bottom glasses.</td>
</tr>
<tr>
<td>Buddi</td>
<td>Someone who wears thick glasses. Derogatory.</td>
<td>From soda buddi (soft drink bottle). Analogous to Coke bottom glasses.</td>
</tr>
<tr>
<td>Chinna Veedu</td>
<td>Concubine</td>
<td></td>
</tr>
<tr>
<td>Certigaatu</td>
<td>Refers to certificate</td>
<td>Derived from the English word certificate.</td>
</tr>
<tr>
<td>Daar</td>
<td>Torn</td>
<td>English 'Tear'. Example usage: &quot;Mavane, Daaraiyiduve&quot;</td>
</tr>
<tr>
<td>Darr</td>
<td>Afraid, tensed</td>
<td>Hindi 'Fear'. Example usage: &quot;Darr aayittan&quot;</td>
</tr>
<tr>
<td>Dabba</td>
<td>Junk.</td>
<td>Hindi dabba (box). Used in colloquial speech such as Dabba padam (&quot;junk movie&quot;).</td>
</tr>
<tr>
<td>Dabbu</td>
<td>Money.</td>
<td>Telugu dabbu (money). See Also: Dabbu</td>
</tr>
<tr>
<td>Dada</td>
<td>Kingpin, ganglord, don.</td>
<td>Hindi dada (literally &quot;paternal grandfather&quot;, used as a term of respect among underworld crime families). **More apt would be Bengali &quot;dada&quot; (meaning &quot;big brother&quot;) who lays the rules or dictates terms.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Notes</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>Dhanks</td>
<td>Refers to Thanks.</td>
<td>Common reply from autorickshaw and taxi drivers. &quot;Romba Dhanks Ba&quot;</td>
</tr>
<tr>
<td>Dum</td>
<td>Stamina, strength, Urdu <em>dum</em> breath. Also used for referring to smoking.</td>
<td></td>
</tr>
<tr>
<td>Dumeel</td>
<td>Untrue, false.</td>
<td>Unknown. Could refer to the sound made by an explosion that leaves nothing behind, as does a false statement. See also: Reel</td>
</tr>
<tr>
<td>Dhanda Soru</td>
<td>Similar to &quot;Allakai&quot; useless Fellow</td>
<td></td>
</tr>
<tr>
<td>Dharma adi</td>
<td>Merciless beating, usually by a group. Tamil <em>dharma adi</em> meaning just (as in justice) or destined beating. dharmam = charity/to donate. Dharma adi means free beating. Tamil <em>thundu</em> means a 'part'. Dhama - Origins unknown. Very likely from <em>idhO immaathhooNdu</em> (idhO immattE in chaste Tamil) meaning 'Look here, only this small' with a gesture of hand</td>
<td></td>
</tr>
<tr>
<td>Dhamathundu</td>
<td>Tiny.</td>
<td>Likely from Tamil <em>idho da</em> (here da), could be used effectively in humiliating manner in the midst of a conversation to ascertain authority over the counterpart in debate/conversation.</td>
</tr>
<tr>
<td>Dhoda</td>
<td>Synonym of 'Ayye', saying 'So?' in a belittling manner</td>
<td>Likely from Hindi <em>dhool</em> (dust), referring to the dust cloud after a good ass-kicking. 'Dhool' is also used as 'Dhool kalappitai' where kalappitai refers to the action of starting or kicking up (dust).</td>
</tr>
<tr>
<td>Dhool</td>
<td>A superlative, as in &quot;well done!&quot; or &quot;kick ass!&quot;.</td>
<td>Urdu <em>dil</em> (heart), metaphorically indicates &quot;courage&quot;.</td>
</tr>
<tr>
<td>Dil</td>
<td>Chutzpah, guts, as in &quot;Do you have the guts to step outside and fight like a man?!&quot;.</td>
<td></td>
</tr>
<tr>
<td><strong>Figaru</strong></td>
<td>Attractive woman.</td>
<td>English &quot;figure&quot;, as in &quot;Oru semma figaru varathu&quot; meaning &quot;An attractive woman is approaching.&quot; Note: Used in neuter gender.</td>
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<td>----------------------------------------------------------------------------------</td>
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<tr>
<td><strong>Free-a-Vidu</strong></td>
<td>Literally &quot;let it free&quot;. Figuratively, &quot;let bygones be bygones&quot;. Pronounced as Pree-a-vudu.</td>
<td>English &quot;free&quot;.</td>
</tr>
<tr>
<td><strong>Gabbu</strong></td>
<td>Stink, foul odour. Often used figuratively to describe Telugu gabbu (stink, foul odor). situations, personalities etc.</td>
<td></td>
</tr>
<tr>
<td><strong>Gaajju</strong></td>
<td>Sleazy, dirty.</td>
<td>For example a Gaajju joke.</td>
</tr>
<tr>
<td><strong>Gaali</strong></td>
<td>Finished, as in &quot;He's finished!&quot;.</td>
<td>Urdu khalī meaning &quot;empty&quot; or &quot;finished&quot;. Originally from Arabic.</td>
</tr>
<tr>
<td><strong>Gaandu</strong></td>
<td>to irritate a person Usage &quot;gaanda kelappathe&quot;. Gaand refers to butttocks in Hindi. See Also: Kaduppu</td>
<td>Etymology not known for certain.</td>
</tr>
<tr>
<td><strong>Galatta</strong></td>
<td>1. Fracas, brouhaha 2. Chaos 3. Possibly from Turkey (Galata was a suburb of Istanbul known for its nightlife) or from English gala. Dirty, Can be used in any context. Widely used to refer to Kannada, meaning dirty. bit(matter)</td>
<td></td>
</tr>
<tr>
<td><strong>Galiju</strong></td>
<td></td>
<td>Before 1947, when India was fighting against British occupation, companies and individuals often included &quot;Contribution to Freedom movement&quot; as an item in accounting statements. Most often accounting statements would not tally because management</td>
</tr>
<tr>
<td><strong>Gandhi kannakku</strong></td>
<td>Fraudulent accounting.</td>
<td></td>
</tr>
</tbody>
</table>
funneled money out. "Contribution to Gandhi's freedom movement" provided an excellent means to account for the "missing" money. Hence the term "Gandhi Kanakku". One should apologise to Mahatma Gandhi as this term brings a small amount of disrepute to him, for no fault of his!!

<table>
<thead>
<tr>
<th>Gapsaa</th>
<th>Disinformation lies.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gelichan</td>
<td>He won.</td>
</tr>
<tr>
<td>Gethu</td>
<td>Super, Better than normal.</td>
</tr>
<tr>
<td>Gokka-Makka</td>
<td>(Figuratively eq of) My Tamil Unga akka (your sister's) + makka (magan - son)</td>
</tr>
<tr>
<td>Gilfans</td>
<td>A person with a shady background</td>
</tr>
<tr>
<td>Gilma</td>
<td>Strange stuff</td>
</tr>
<tr>
<td>Gilli</td>
<td>Talented Person.</td>
</tr>
<tr>
<td>Godavula Gudhi</td>
<td>Jump into the fray</td>
</tr>
<tr>
<td>Goiya</td>
<td>A form of address similar to &quot;Machi&quot;. But it can be interpreted as dumb or useless</td>
</tr>
</tbody>
</table>

Connotes deliberate disinformation, as opposed to genuine misinformation. Usually refers to fundamental falsehoods, as opposed to lame excuses. Compare "reel", "peela". Most probably related to gabbu (stink), comparable to stinking lies.

Telugu gelupu (victory).

Origin unknown

(This word is of recent origin) Gilfans, Silfans etc have their etymological roots in comedian Chinni Jayanth's repository of words.

One more from Chinni Jayanth

Also called Ghilli, from a street game played with wooden sticks.

Root - "Goda" from the Hindi word for a wrestling pit, "Gudhi" from Tamil meaning Jump

Possibly from Tamil for 'guava'.

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<table>
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Example</th>
</tr>
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<tbody>
<tr>
<td>Golti</td>
<td>Telugu speaker. Can be derogatory. By reversing the consonants in &quot;te-lu-gu&quot; to give &quot;gulti&quot; or &quot;golti&quot;</td>
<td></td>
</tr>
<tr>
<td>Goodhal</td>
<td>Trickery, fraud</td>
<td>Tamil goodhal (error, mistake). Usually derogatory, as in &quot;He resorted to trickery to win that business deal&quot;.</td>
</tr>
<tr>
<td>Gumbal</td>
<td>Bastard</td>
<td>Used in the context of 'Gumbaluku Porandhavane'</td>
</tr>
<tr>
<td>GumbalOda gOvinda</td>
<td>Usually refers to situations like peer-pressure, or societal norms, where individual beliefs/actions are overridden by mass reaction. Also refers to insignificant individual contributions overlooked in a group.</td>
<td>Tamil gumbal (crowd), Sanskrit gOvinda (name of Vishnu). Derived from the large crowds of pilgrims at Tirupati. Play on words gOvinda and the English go or gone.</td>
</tr>
<tr>
<td>Gujjaals</td>
<td>Petting, making out.</td>
<td>Tamil konjal (petting, excess affection).</td>
</tr>
<tr>
<td>Gujili</td>
<td>Young girl, usually attractive and easily available</td>
<td>invented when there was a heavy influx of Gujaratis into Madras: Gujar + Kili = Gujili</td>
</tr>
<tr>
<td>Gum Paapa</td>
<td>Young girl, usually attractive (large breasted) and easily available (large breasted) and easily available</td>
<td>invented when Indians went to the west and saw large breasted white skin females: Gum + Paapa = Gum Paapa also referred to as &quot;Gumthaax&quot;</td>
</tr>
<tr>
<td>Goinda</td>
<td>Unexpected failure.</td>
<td></td>
</tr>
<tr>
<td>Inglipesu</td>
<td>The language 'English', usually in ridicule.</td>
<td>Also called Ingleesu or Engleesu.</td>
</tr>
</tbody>
</table>
| Jujube/jujupee | Small, unimportant, easy or minuscule.                               | Examples: 1)"Ithu ellam jujupee velai"="This is such an easy (or unimportant) job. 2)"Ivan oru jujubee da"="He's just small fry (he
can't do anything)

Origin possible from a type of candy that could have been available during the British era. Jujube now freely available in many countries for very small change.

<table>
<thead>
<tr>
<th>Term</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Kaava Vidradhu</strong></td>
<td>Misfielding an easy chance in cricket</td>
</tr>
<tr>
<td><strong>Kabodhi</strong></td>
<td>Blind. used in a derogative sense</td>
</tr>
<tr>
<td><strong>Kaamati</strong></td>
<td>Dumb fellow.</td>
</tr>
<tr>
<td><strong>Kanji</strong></td>
<td>Used in good meaning for 'gruel' and also used in referring 'Semen'</td>
</tr>
<tr>
<td><strong>Kanpiece</strong></td>
<td>Refers to the English word confuse.</td>
</tr>
<tr>
<td><strong>KD</strong></td>
<td>1. Petty crook. 2. An unusually intelligent criminal. 3; Cunning person</td>
</tr>
<tr>
<td><strong>Kacheri</strong></td>
<td>Drinking party.</td>
</tr>
<tr>
<td><strong>Kadalai</strong></td>
<td>Verbal flirting.</td>
</tr>
</tbody>
</table>

Example: Don't Kanpiece me., Machi romba kanpiece panadha da..

**English.** Old Chennai police abbreviation for either "known delinquent", "known depredator" or "known defaulter" or "Known Denotified person".

**Tamil** kutcheri which is a traditional Tamil music concert. Derived as the party 'play' the mouth of the bottles with both hands like a naadawaram (South Indian instrument like a saxophone)

**Tamil** kadalai, verkadalai (nut, groundnut). Possibly from groundnut vendors who provided snack food to couples on the beach, or in trains. Connotes flirting
<table>
<thead>
<tr>
<th>Tamil Word</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalakaradhu</td>
<td>To impress with one's performance.</td>
<td>Tamil, (to mix, to stir).</td>
</tr>
<tr>
<td>Kalaikkaradhu</td>
<td>To make fun of someone, or to belittle someone</td>
<td>Also used as 'Kalasi', Example: College pasanga kalasiduvanunge!</td>
</tr>
<tr>
<td>Kamnatti</td>
<td>A clown or a jerk.</td>
<td>An interesting off-shoot of classical Tamil, kamnatti derives from &quot;Kaimpen daati paiyan&quot; which stands for a young widow's son, who is expected to grow up without parental guidance and hence a &quot;kamnatti&quot;. Some say, it originated from English sahibs in TN addressing their kids as Come, naughty boy!!</td>
</tr>
<tr>
<td>Kakkoos</td>
<td>Lavatory.</td>
<td>origin maybe from the English word jacuzzi which was misunderstood as toilet and hence kakkoos</td>
</tr>
<tr>
<td>Kasmaalam</td>
<td>Synonymous with &quot;idiot&quot;(the idiot being a litote).</td>
<td>Possibly from Sanskrit kash malam (black hair) or kash mailam (black dirt). Comparing someone with hair is considered rude in Tamil culture. Maalam is also a slang word for shit. Some say 'kasmalam' (one word) in Sanskrit means a dirty thing worthy of discarding.</td>
</tr>
<tr>
<td>Kattai</td>
<td>Referring to a hot female.</td>
<td>Tamil,Kattai (literally log of wood) - the sturdier higher quality wood can easily be distinguished by their distinctive curvy grain pattern.</td>
</tr>
<tr>
<td>Kattai</td>
<td>Referring to some one who does not respond. Inert.</td>
<td>Tamil,Kattai refers to wood. Comparable to sleeping/lying like</td>
</tr>
</tbody>
</table>

without serious intentions.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Origin/Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kaidhe</strong></td>
<td>Donkey.</td>
<td>Derogatory word and derived from Kazhudai (donkey) in chaste Tamil</td>
</tr>
<tr>
<td><strong>Kandukunu Varen</strong></td>
<td>I Will Meet Him And Come.</td>
<td>Tamil Avarai sandhikiren</td>
</tr>
<tr>
<td><strong>Kenai</strong></td>
<td>Fool.</td>
<td>Malayalam kenai (mad).</td>
</tr>
<tr>
<td><strong>Keivi</strong></td>
<td>An old Woman.</td>
<td>Refers to an old woman. Derived from &quot;Kizhavi&quot; in chaste Tamil. Mostly used in a derogatory sense.</td>
</tr>
<tr>
<td><strong>KepmaaRi</strong></td>
<td>Invariably goes with 'moLLa maaRi' and 'mudichchavikki' (this term literally means one who unties knots!!!)</td>
<td></td>
</tr>
<tr>
<td><strong>Kozha adi sandai</strong></td>
<td>Major catfight.</td>
<td>Tamil kozha adi sandai (water pump fight). Connotes fighting over who gets how much water and in what order.</td>
</tr>
<tr>
<td><strong>Kiithaa</strong></td>
<td>Is it there? used for objects, things etc eg: dabbu kiithaa? - is there any money?-irukkiRathaa? in chaste Tamil</td>
<td></td>
</tr>
<tr>
<td><strong>Kiiraana/Kiiraala</strong></td>
<td>Is he/she there? used for people. eg: kabali kiiraana? - is kabali there? irukkiRanaa? in chaste Tamil</td>
<td></td>
</tr>
<tr>
<td><strong>Kishnayil</strong></td>
<td>Kerosene oil.</td>
<td>(or) 'Krishayil' a colloquial probably due to saying &quot;KeRoSeNe oil&quot; quickly.</td>
</tr>
<tr>
<td><strong>Kondhivudu</strong></td>
<td>To mix up the things in Common usage in games like carroms, to spread the coins, use aligned. coinsa kondhivudu</td>
<td></td>
</tr>
<tr>
<td><strong>Koothi</strong></td>
<td>Female genitals, Cunt, Vagina Example - Poi Koothiya nakkuda!! (Derogatory and vulgar)</td>
<td>Referring to 'Lick the cunt'</td>
</tr>
<tr>
<td><strong>Kottikaradhu</strong></td>
<td>To eat shamelessly, especially if the food is free (OC food). Tamil kotta</td>
<td>To pour/dump. Literally means to dump for oneself.</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------------------------------------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td><strong>Kundhu</strong></td>
<td>&quot;Sit down!&quot;</td>
<td>The reuse of an ancient Tamil word. In contemporary formal Tamil, utkaaral. Related to Kannada kuLithukoLLi (please sit down), Telugukoochandi</td>
</tr>
<tr>
<td><strong>Kuthu</strong></td>
<td>Revelry Tamil</td>
<td>Tamil kuthu paattu (literally a song with punch!), as in dappaankuthu.</td>
</tr>
<tr>
<td><strong>Kutti</strong></td>
<td>Synonymous with &quot;figaru&quot;. Possibly from Malayalam kutti (young girl).</td>
<td></td>
</tr>
<tr>
<td><strong>Laard Labakdass</strong></td>
<td>A person who thinks very highly of himself (without any English &quot;lord&quot; solid basis for that assumption).</td>
<td></td>
</tr>
<tr>
<td><strong>Lavadingobal</strong></td>
<td>Derogatory term. From the Hindi, Lavde Ka Baal, meaning pubic hair</td>
<td></td>
</tr>
<tr>
<td><strong>Leevu</strong></td>
<td>Holiday. From English &quot;leave&quot;, as in &quot;leave of absence&quot;. Also used in formal business English as 'leave' (shortened form of leave of absence)</td>
<td></td>
</tr>
<tr>
<td><strong>Lollu</strong></td>
<td>Bantering. Fussing. Tamil for the sound made by a dog (analogous to &quot;bow wow&quot; in English). English &quot;look&quot; and Tamil</td>
<td></td>
</tr>
<tr>
<td><strong>Lookku vudaradhu</strong></td>
<td>To check someone out, vudaradhu (to let off, to flash). Especially if it's an attractive person.</td>
<td>Implies a much shorter duration and less intensity than jollu vittufication or sight adichification. English &quot;loose&quot; as in screw-loose or nut-job. Also see &quot;arai-loosu&quot;.</td>
</tr>
<tr>
<td><strong>Loosu</strong></td>
<td>Crazy. English &quot;lose&quot; as in Lose it or leave it be/ignore it&quot;.</td>
<td></td>
</tr>
<tr>
<td><strong>Loosule Vudu</strong></td>
<td>Let it go.</td>
<td></td>
</tr>
</tbody>
</table>

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Lumpaa  Lump sum.  English "Lump sum". Popularized by comedians Goundamani and Senthil.

Maal / Maalu  Any kind of commission paid to middle men, also used to mean bribes/money. Usually followed vettu (maalu vettu - give commission/bribe). Urdu maal-saamaan- material.

Maamool  Bribe paid to police man (Urdu-Hindi)Maamool = money. Tamil machinan, colloquial machan

Machi  Synonymous with "dude", used in a positive sense. Tamil machinan, colloquial machan

Majaa  Fun (Hindi-Urdu) Mazaa = 'fun'.

Mama or Mamey  refers to either a policeman, pimp or a brahmin boy/man, depending on the context. Tamil mama = uncle. Not to be confused with maams.

Mama Veedu  Brothel, bar Tamil for uncle's house. Usually the uncle's house was the main centre for a group of people to have a good time.

Mami  refers to either a brahmin girl/woman, or a middle-aged woman in general, depending on the context. Tamil for aunt.

Mamiyaar veedu  refers to jail, police lock-up Tamil maamiyaar = mother-in-law; veedu = house;

Mangaattha  refers to a 3-card game played on street by con-men to lure a passer-by to steal their money. Related phrases are 'Ulle-Veliye' (In-Out) refers to the sleight of hand that the card dealer uses to move the cards around Refers to the Queen of spades. (literal Tamil origin Mangal + Aatha = dark complexioned woman)
Maanja refers to an additive added to make the kites string (also called Noolu) stronger, the additive is apparently a concoction of tar, glass pieces, chemical used in kite strings used dogs shit and battery covers. in deal fights in kite flying usage

This additive when applied on mamey deala innika banava the string makes the string ashcitunga. strong for kite (called Banas) fights commonly referred to as Deal.

Manjaa Soru refers to a bravery of Men. Related phrases are 'Nenjula Manjaa soru irukaaa maaamu?? meaning i will beat the crap out of you so that i will bring your bile out of you. (which is yellow in colour hence Manja Soru - meaning Yellow rice - Bile)

Maramandai Wooden head. Tamil origin Maram + Mandai = Tree head.

Mattai To become flat due to excessive intake of alcoholic tuff. Also used for Cricket bat. Example: paiyan over a sarakku adichitu mattai aayitanba!!.

Matteru Refers to an important happening/incident, eulogically referring to sex or Matter film or Blue Film. English Matter, as in "Enna matteru?" (What's the matter?), or "Enna machi, mattera?"

Massa massa Refers to a sooper figure whose body mass index is a little high English "Full of mass" and moves lazily.

Mayiru / Mayiraandi Literally refers to hair, but used to abuse a person 'as worthless as a hair-strand'. Mayir - Ancient Tamil for 'hair', "Poda Mayiru" or "Poda Mayiraandi" (Poda-Off you go, Mayir-hair, Aandi-loser)

Meteru Bribe (used as a question Tamil --
<table>
<thead>
<tr>
<th>Word</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Meyaaluma</td>
<td>Really? (used as an exclamation of disbelief/surprise)</td>
</tr>
<tr>
<td>Mokkai</td>
<td>Superlative usage of &quot;blaydu&quot; This is a derivative of the word &quot;Mokkaiyappar&quot; who was a king, famous for his &quot;blaydu&quot; jokes.</td>
</tr>
<tr>
<td>Munimmaa</td>
<td>Refers to a woman belonging to the lower economic strata - usually a slum dweller in urban Chennai. Antonym of Mary. Possibly (Sanskrit)Muni + Amma = ascetic lady.</td>
</tr>
<tr>
<td>Military hotel</td>
<td>Restaurant that serves non-vegetarian food. The armed forces are thought to have fewer vegetarians than the general population.</td>
</tr>
<tr>
<td>Naina</td>
<td>A secondary version of &quot;dude&quot;, Tamilians with Telegu ancestry use this term in their homes to address the father.</td>
</tr>
<tr>
<td>Nashta</td>
<td>&quot;Breakfast&quot;. Urdu nashta (light snacks). Also referred as 'Tiffin'. However tiffin could also mean evening snacks or any light meal.</td>
</tr>
<tr>
<td>Neataa</td>
<td>&quot;Straight&quot;. As in 'Appadiya neataa weld pannu.' From the Tamil word &quot;Neettum&quot; meaning long. Probably because of the association of length with straigtness especially in machine shops.</td>
</tr>
<tr>
<td>Nijaar</td>
<td>&quot;Knickers or shorts&quot;. As in 'Nijaar kaituradhu.' meaning From the English word &quot;Knickers&quot;. 'fucked'</td>
</tr>
<tr>
<td>(V)Otha</td>
<td>Translates to fuck in English. Highly derogatory.</td>
</tr>
<tr>
<td>OB adikaradhu</td>
<td>To waste time. OB is pronounced as the individual letters O and B. Etymology not known for certain. Possibly from</td>
</tr>
</tbody>
</table>
"Off Beat", old British military term meaning "off duty". Also possibly from "Out of Business" or from "O'l Bhajanai" (local slang for "doing nothing").

From OCS, Indian Railways

OC Free, at no cost. (Could also mean Old Cask Rum at wine shops)

Peter, Mary Persons of Tamil origin who speak English in preference to the Tamil language, especially if his intention is to impress others.

Philim Show off From English "Film". Similar to Hindi Phillum!!

Pirikrom Motivational word that helps Tamil "Pirikkardhu". To open people gain confidence over something. Also can be used as whatever they are doing. "Pirikkanum", meaning we have to come out with flying colors.

Porambokku Unoccupied, usually unusable land. Mispronunciation of 'Pembroke', or fallow land. Derogatively and as in Lord Pembroke, who stated dismissively, a person without that land belonging to no one identity, a nobody.

Porul Thing of importance. Origin: Tamil. Porul, which in a sometimes alluded to a minor pure sense, refers to the content or weapon (eg: pen knife) inner meaning of a phrase or word.

Pottalam Ganja Origin: Tamil. A 'packet' made using, usually, newspaper. Cheap Marijuana is usually sold in a newspaper wrapped packet and is called 'pottalam' or 'potlam' ('potlam' is more of a Peter language). Hindi potli is equivalent of Tamil pottalam.
| **Pista**  | Local tycoon. | Synonymous to Minor/Zamin(Zamindar) and Durai(White-man) |
| **Pundai** | Same as koothi (Derogatory and vulgar) | Example, Poda pundai nakki.. Meaning: One who licks cunt!! |
| **Raseedhu** | Receipt of sale | English Receipt |
| **Ravondu** | in small quantity | From "Ravai" - Ground Semolina (Suji in Hindi) which is small in size. |
| **Reel** | Pitifully lame excuses. | English reel of film from the era of 16 mm projectors. Sometimes an improperly mounted film reel would fall off the projector and run away, causing a garbled or distorted picture to be projected on screen while the operator chased the reel across the room and mounted it back. "Reel" therefore refers to an obviously implausible story. See also: "gapsaa", "peela", "philim" |
| **Rousu udardhu** | Showing off, probably including challenging others. To arouse English "to rouse". attention. | |
| **Rowdy** | Ruffian. | Indian term transliterated to English. |
| **Rowdy-sheet** | The rap sheet of a rowdy known to the police. | |
| **Sarakku** | Refers to Liquor, in a lesser sense, other illicit goods like Sarakku: 'goods' in English. drugs, and smuggled items. | |
| **Saaman** | Refers to either a weapon, most commonly a knife, OR genitals Hindi Saamaan: thing, of a man. Could also mean general luggage, e.g., "Saaman" |
erakki anga vei" meaning, "unload the luggage and stow it there"

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning and Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Saami padam</strong></td>
<td>Also known as Matter padam, refers to a risque movie</td>
</tr>
<tr>
<td><strong>Saathu</strong></td>
<td>Literally slam. Commonly used by everyone to refer to hitting someone, or making a point as in 'appadi pottu saathu'. Also mostly used in 'Pottu Saathu'</td>
</tr>
<tr>
<td><strong>Sathalakadi</strong></td>
<td>Literally Whore. Commonly used by men in a casual chat to refer a girl/women who does prostitution undercover. Similar to Soole.</td>
</tr>
<tr>
<td><strong>Saavugraaki</strong></td>
<td>Verbal abuse against bad drivers. Possibly from Tamil saavu (death)</td>
</tr>
<tr>
<td><strong>Sallu, Salunnu</strong></td>
<td>Fast, smooth, quick. Possibly from the blurring sound of something moving fast. Equivalent of English whirr/buzz.</td>
</tr>
<tr>
<td><strong>Semma</strong></td>
<td>Very (adj.) Tamil Semmai or Chemmai</td>
</tr>
<tr>
<td><strong>Sappa Matter</strong></td>
<td>Very Easy Thing, Not interesting thing. Sappai/ Chappai in chaste Example Sappa Matter mama Tamil is flat.</td>
</tr>
<tr>
<td><strong>Sightu Adikkaruthu</strong></td>
<td>Admiring women from a distance, usually without the Sight English Adikarrathu Tamil woman's knowledge.</td>
</tr>
<tr>
<td><strong>Sound udaradhu'</strong></td>
<td>Synonymous with Koral udaradhu = literally make too Tamil udaradhu (release). much 'Sound'/voice (Kural)</td>
</tr>
<tr>
<td><strong>Soothu</strong></td>
<td>Refers to Arse.</td>
</tr>
</tbody>
</table>
Soole  | Prostitute.  | Kannada soole=prostitute.


Super Star  | Originally refers to Tamil Actor Rajnikanth  | Known for his distinctive style and screen presence. Similar emulatory names like "Shining Star", "Little Super Star" have been taken up by other actors in South India

Sulphata  | Cheap, strong and harmful liquor that may contain poisonous substances including copper Sulphate, methanol, formaldehyde and formic acid. Similar potions include 'chappi' and 'kalakkal.'  | Pronounced "sulphate aa" from Copper Sulphate, commonly present in such potions. From banned liquor that the rural poor hastily prepare by boiling (instead of fermenting) basic ingredients like rice gruel, along with a wide variety of organic substances, sometimes, even including tyres and petroleum.

Sheedhi  | Blood From Female Clitoris during mensus.  | A phrase commonly used by call centre employees who avoid taking calls by refreshing their positions in the list of people taking calls.

Suthi Vuttiya  |  |

Conclusion

Now that slang is a reality and a living phenomenon, they come to know the right register for a given context and recognize words from a particular register. This knowledge of an informal register helps the people to understand the discourse and take part in a different culture like a member of the culture being used.

References


An Investigation on Sound Patterns of Modern Tamil in Southern Tamil Nadu - S. Thivyanathan
An Investigation on Sound Patterns of Modern Tamil
in Southern Tamil Nadu

Introduction

Tamil language has undergone striking changes in its pronunciation over a long period of time. Because of increasing diglossia, spoken dialects of Tamil, both regional and social, seem to diverge much from one another and from the Literary Tamil (Written Tamil). Spoken varieties have undergone considerable changes, including changes in the phonological patterns. Regional and social variations in pronunciation are clearly marked. Geographical barriers and spatial distance have generated regional varieties and the four major varieties talked about are: Northern varieties (particularly Madras Tamil), Southern varieties (Madurai Tamil, Nellai Tamil and Kanyakumari Tamil), Western varieties (especially Kongu dialect of Coimbatore) and Eastern varieties (Thanjavur and Thiruchirappalli Tamil).

Since there are many variations, problems arise in the teaching / learning situations. While learning the pronunciation of a language, the individuals often develop errors. In the schools, emphasis is generally given to ‘Reading’ (for comprehension) and ‘Writing’ skills because it is believed that a child acquires ‘Listening’ and ‘Speaking’ skills even before entering into school. As a result, the students fail to pronounce correctly and a number of sounds are mispronounced. So there is a need to study the nature and types of variations and find out the problems. This study points out the variations in the phonological patterns of Tamil.

An Overview of Literature

Robert Caldwell (1856) was the first scholar to write a Comparative Grammar of the Dravidian Languages. In his monumental work, he discussed the phonology of Dravidian Languages, described the phonetic nature of the sounds of various languages, including Tamil. When Caldwell wrote his book, linguistics was in its infancy. Linguistic descriptions of the phonology of Tamil were made in different periods of time. The first period was the ‘pre-structuralist’ in which the indigenous orthographies were taken as the basis for description. A well known example is the pronunciation sections of A.H.Arden (1942) for Tamil.

For teaching the pronunciation of Tamil language, many Tamil readers were prepared. By making comparative studies on Dravidian Phonology, many scholars have made attempts to describe Tamil Phonology. Among them the description of dental and alveolar nasals by S.V.Shanmugam (1972), problem of aaytam by K.Balasubramanian (1976) and stop articulators by P.S.Subramanyam (1983), Ucida Narihiko (1993) and K.Zvelebil (1970) are worth mentioning. A few dialect studies have been done on Tamil. A few works, Kolliimalai Tamil dialect (K.Karunakaran, 1971), Tirunelveli Tamil dialect (A.Kamatchinathan, 1969) were published by Annamalai University. G.Srinivasavarma (1986) has made an attempt to
compare the dialects of Tamil. But most of them are descriptive in orientation, homogeneous in nature and are not concerned with the heterogeneous aspect of linguistic variations. Pioneering attempts were made by Shanmugam Pillai (1968) and Karunakaran (1978, 1981) to give sociolinguistic descriptions of a few aspects of Tamil. However, these works do not provide a detailed description. Based on the models of William Labove (New York City, 1966) and Peter Trudgill (Norwich, 1974), a small survey of 'Social Stratification of Tamil' (T. Vasanthakumari, 1985) was made in Madurai city and on which basis it was concluded that the caste-based hierarchy is slowly disappearing and a class-based social system is emerging. Based on this and a few other assumptions a large scale survey of the urban-based big cities of the districts of Tamil Nadu was found necessary and hence this attempt was made.

**Selection of Localities**

Based on the findings of the exploratory survey, the localities, the speakers and the linguistic variables were identified. Of the 20 metropolitan areas, three urban areas (localities) were selected for the survey from Southern Tamil Nadu. They are: Madurai, Thirunelveli and Nagercoil.

**Southern Tamil Nadu**

Madurai is the administrative headquarters of Madurai District. It is the second largest city in Tamil Nadu. Located on the banks of River Vaigai, it has been a major settlement for two millennia and is one of the oldest continuously inhabited cities in the world. Madurai is an ancient city which is more than 4000 years old.

Thirunelveli, also known as Nellai, is a city in Tamil Nadu and it is the administrative headquarters of the Tirunelveli District. The city is located on the west bank of the Thamirabarani River, its twin city, Palayamkottai, is on the east bank. Thirunelveli is believed to be an ancient settlement. Tamil is the main language spoken in the city, but the use of English is relatively common. English is the medium of instruction in most of the educational institutions. Tamil dialect spoken in this region is distinct and is widely spoken throughout Tamil Nadu.

Nagercoil is a small town in the southern most Indian state of Tamil Nadu and a municipality and administrative headquarters of Kanyakumari District. The town is situated close to the tip of the Indian pinniyasala, located with the Western Ghats on all sides. The town was a part of the previous Travancore state. In 1956, the city and the District were merged with Tamil Nadu. Tamil is the official language in Nagercoil and is spoken by majority population here. Tamil along with English is used as a medium of teaching in all major schools.

**Selection of Speakers and Variables**
The selection of speakers was made in such a way that they represent the population as a whole. At each geographical point, a ‘random sampling’ method was adopted across different social groups. The individuals were selected at random from the total population so that all members of the community have an equal chance of selection. The survey was planned in such a way that there was equal representation of male and female speakers. It was also decided to collect about one hundred samples at each point.

The sounds which are subjected to variations were selected as variables. Vowel variables are difficult to deal with than consonantal variables. Consonantal variables have obviously discrete variants. So the consonantal variables were selected and the variations among dental, alveolar and retroflex nasals (‘ṅ’, ‘n’ and ‘ṇ’), among alveolar lateral, retroflex lateral and retroflex approximant (‘l’, ‘ḷ’ and ‘ḷ’) and among alveolar flap and alveolar trill (‘r’ and ‘R’) were noted. The four phonological variables selected were ‘ḷ’, r, l, and n. The questionnaire was carefully prepared to include the lexical items that contain these variables. To study the variants of variable ‘ḷ’, the words paḷam “fruit”, vāḷai “banana tree”, maḷai “rain”, etc., were used. Similarly to study variable ‘r’, rāṇi “queen”, kuraṅku “monkey”, karaṭi “bear” etc., were used. The words maḷi “peacock”, ilai “leaf”, eli “rat”, etc., were used to study the variants of ‘l’ and the words mīn “fish”, manam “mind”, yānai “elephant”, etc., were used to study the variants of ‘n’. An attempt was also made to find out different contextual styles – Informal / Formal, Reading Passage and Word List- of speech. The purpose of this is to secure accurate statements about the way in which the sound varies with different contextual styles of speech.

**Collection of Data**

The essential tools, for collecting the data, include both non-mechanical and mechanical aids. The non-mechanical aid is mainly the questionnaire and the mechanical instruments include tape-recorder and voice recorder.

A questionnaire was prepared to elicit information regarding geographical sociological and linguistic details. The data was collected in and around the metropolitan areas. The study was carried out among students from schools and colleges and among adults across age groups and educational levels. For collecting the data, the direct method was used. The questionnaire was administered in person and the linguistic variations were recorded. Only those who can read and write were interviewed and the variations recorded in different contextual styles of speech were, informal / formal, reading passage and word list.

As with all social surveys there were some difficulties in data collection. Some people were not willing to cooperate. Some reluctant interviewers were convinced to take part. Some left midway. Finally, the total number of persons who could be interviewed was 270. The number of persons interviewed in each locality was: Madurai -100, Thirunelveli -90 and Nagercoil -80

The first part of the questionnaire was designed to elicit Informal / Formal speech. This style of pronunciation was elicited by showing an object or picture and was asked to name
The question asked was: “what do you call this?”. The advantage of this type of question is that the responses can be easily obtained. To obtain a relatively more (next most) formal style of pronunciation, a reading passage as given in the questionnaire was prepared (section 2) and it was designed to include the items available in the Informal / Formal style. The informants were asked to read the passage, which includes many phonological variables as naturally as possible. Finally, to achieve even more formality the informants were asked to read (aloud) from the prepared word list, as given in of the questionnaire which contain a list of 77 lexical items. The purpose of this is to produce a style of pronunciation more formal than that of the reading passage. The list includes all items in the reading passage which contain phonological variables.

Analysis of Data

To handle the data, quantitative methods were used to discover the patterns and relationships. At each geographical point, the number of variables and variants were identified and their co-variation with social contexts was noted. The number of occurrences of the variants was counted and the figures were reduced to percentages. Assessed the types of variations and diagrammatic and graphic presentations of the results were made.

Research Findings

Environmental factors, physical as well as social, and the values of the society have effect on sound change.

Phonological variations are found to occur only in the dental, alveolar and retroflex places of articulation.

The variable ‘ḷ’ is more complicated than the other variables. Phonetically, this sound is described as voiced retroflex palate-alveolar approximant. This variable has five variants and they are ‘ḷ’, ‘ḷ’ (voiced retroflex lateral), ‘ḷ’ (voiced alveolar lateral), y (voiced palatal approximant) and ‘ṣ’ (voiceless retroflex palate-alveolar fricative) and the variations are both regional and social.

In the South, Madurai has three variants- ‘ḷ’ (18%, 56% and 32%) ‘ḷ’ (81%, 43% and 61%) ‘ḷ’ (1%, 1% and 7%) and the frequency of ‘ḷ’ is more. Only two variants occur in Thirunelveli- ‘ḷ’ (7%, 50% and 31%) and ‘ḷ’ (93%, 50% and 69%)- and Nagercoil- ‘ḷ’ (38%, 60% and 61%) and ‘ḷ’ (62%, 40% and 39%).

In short, ‘ḷ’ is replaced by ‘ḷ’ in speech in most of the cases. ‘ḷ’ as a variant is not found in Tirunelveli and Nagercoil.

The variable ‘r’, voiced alveolar flap, alternates with ‘R’, voiced alveolar trill. It is generally believed that people do not differentiate ‘r’ and ‘R’ in speech. But, only a few instances of r > R alternations are found in only Madurai District. In all other places ‘r’ is pronounced, ‘r’ and ‘R’ are differentiated and no significant deviation is noted. But, in forceful utterances a
slight trilling is found in the pronunciation of r. And this is perhaps due to the closeness in the phonetic quality of these two articulations. The contextual variations of ‘r’, is given in figures respectively.

Alternation between ‘ṅ’ (dental nasal) and ‘ṅ’ (alveolar nasal) is noted in many regions. Alternations between ‘ḷ’ (voiced alveolar lateral) and ‘ḷ’ (voiced retroflex lateral) and between ‘ṅ’ (voiced alveolar nasal) and ‘ṇ’ (voiced retroflex nasal) are found only in the place of Madurai. But only a few instances of deviation from the original pronunciation of ‘ḷ’ and ‘ṅ’ are noted.

**Characteristics of the Sample**

**Madurai**

**Thirunelveli**

**Nagercoil**

**Variation in the pronunciation of ‘ḷ’**
Variations in the pronunciation of ‘r’

Conclusion

To conclude, variations in a language are commonly the result of changes taking place in different ways in different places. A study of this type provides information about the
phonological patterns and its variations. This kind of field oriented study carried out by the researcher will be helpful to study the allied areas of linguistics. Since the description of variations in speech is not only large but also accurate, the data can be applied to many theoretical and practical problems. This study forms a source of valuable evidence to the historical linguist. It is known that the variations in the pronunciation give rise to problems in teaching / learning situations. Although dialect studies cannot point out a solution to such problems, the facts about variations and deviations from the norms can be provided to get an accurate and detailed knowledge about the language and its varieties.

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Impact of E – Learning in Tamil on Enhancing the Awareness Regarding Various Faculties of Dentistry Among Tamils Worldwide (Phase 1) - Tiviya Settan¹, Semmal Syed Meerasa²
Impact of E-Learning in Tamil on Enhancing the Awareness Regarding Various Faculties of Dentistry Among Tamils Worldwide (Phase 1)

Tiviya Settan¹, Semmal Syed Meerasa²

¹ - Second Year, BDS Student, Sri Ramachandra University
² - Associate Professor, Physiology, Sri Ramachandra University

OBJECTIVES OF THE STUDY:


[2] To constitute a core team of dedicated dental students committed to impart dental health education to School children and the general public.

INTRODUCTION:

The Phenomenal and explosive advancements in various faculties of dentistry in recent days is one of the most astounding developments of the modern days. Advancement in technology admixed with the inherent unrelenting quest for research has allowed a great expansion in various dimensions of dentistry. Imparting and updating the basic knowledge regarding the various faculties of dentistry achieved due to the recent developments in science to the general population in a language in which they are extremely comfortable is a noble act with all its technical beauty and clarity.

MATERIAL and METHODS:

Core team of dedicated undergraduate Dental students was constituted. The team interacted and designed and then originally created a set of 18 educational videos, including 9 in Tamil, 9 in English based upon a peer reviewed script prepared by the respective departments of the Dental college by the specialists in the field. The educational videos in Tamil and English alone were used in the study. After obtaining informed consent the videos were screened to 1000 volunteering secondary school students studying between sixth standard and tenth standard and who have Tamil as their mother tongue. Data collection was accomplished in various educational institutions across Tamilnadu. The videos were also shown to 500 participants from the general public who had Tamil as their mother tongue and who attended the dental outpatient department. After completion of the data collection the videos were shown to all the students and all the willing members of the outpatient department who were willing to view the educational videos irrespective of their mother tongue. Phase one of the study was successfully completed and phase two will be an extension of the study and that would outreach the general public via free video hosting sites including the youtube, the results of the second phase are underway.

RESULTS AND DISCUSSION:
31% students and 47% of general public confirm that "Tamil" is the language in which they were more comfortable to "LISTEN" to new scientific information, even with Tamil as their mother tongue the difficulty experienced by the students compared to the general public explains the ill effects of sidelining Tamil as a medium of scientific discussion among the school students.

36% students and 60% of general public confirm that "Tamil" is the language in which they were more comfortable to "UNDERSTAND and LEARN" new scientific information, the greater number among the general public is achieved by the maturity obtained by experiencing encounters and exposure to day to day life activity while undergoing dental treatment which subconsciously aggravates and augments the inquest to learn better and thus loop into learning via the mother tongue with its inherent advantages.

55% students and 40% of general public confirm that "Tamil" is the language in which they were more comfortable to "REPRODUCE" new scientific information to their friends in their class and in the greater world; this is due to the fact that the cognitive plasticity and preparedness to decipher is better among the student population compared to the general public.

36% students and 61% of general public confirm that "Tamil" is the language in which they would be more comfortable to "COMMUNICATE" about new scientific information if they could become professionals, this reflects the search for communication via the mother tongue as the urge to know the available options of treatment for better wellbeing is an inbuilt human urge. 29% students and 71% of general public confirm that "Tamil" is the language in which they expect their teachers to "TEACH" them new scientific information, this indirectly reflects the expectations of the common man from the health professionals.

When the Likert scale style questionnaire was administered to assess the thought process of the students related to learning new scientific information 45% students and 66% of general public confirm that an individual's mother tongue will be the "BEST MEDIUM" to learn new scientific information. 26% students and 13% of general public confirm that learning science in Tamil would be an imperfect module as it could not deliver the real concepts to the concerned population, this number can easily be reduced and in further course of time be annulled when experts in language and dental faculty stream and align in the dental profession for the sake of Tamil.

After viewing the video in both the languages 31% students and 06% of general public confirm that they want to learn new scientific information in the future "ONLY in ENGLISH"; 56% students and 89% of general public confirm that they want to learn new scientific information in the future "ONLY in TAMIL"; 67% students and 90% of general public confirm that they want to learn new scientific information in the future "BOTH in ENGLISH and in TAMIL"; Combining both the values allows us to decipher that the community as a whole has an inherent willingness in favor of the mother tongue. 94%
students and 95 % of general public confirm their willingness to learn via the E learning video module. More dedicated teams involving practicing dentists must be formulated to cater a potential arena left untraveled by the specialists for a very long time.

**CONCLUSION:**

This path breaking study utilized the best of the technical advancements available as per date. Phase two will be utilizing innovative concepts like, using free video hosting sites for Tamil development in the faculty of education. Data collection in phase one is completed and for phase two will be directly using the free video hosting sites. This will be the beginning of a revolution in the Internet wherein professional students move in the direction of Tamil development directly in a clear and a great way, a necessity of the Modern World. Priming the local population including school children and the general public in regional language is a reasonable task to be accomplished by the health professionals. Professionals and academicians must engage in imparting scientific Tamil lectures at greater numbers and scientific discussions under the realm of scientific Tamil. Every educational institution must contain a dedicated team of professional students and doctors.
Identification of Head words in Sangam Tamil - Dr.K.Umaraj
Identification of Head words in Sangam Tamil

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Sangam Literature


In 19th century, scholars like U.Ve..Saminatha Aiyer, Pinnathur Narayanasamy Aiyar, C.Y. Dhamotharam Pillai have edited the anthologies of the Sangam Literature. The poems falls into two categories 1) inner field (Agam) and outer field (Puram) . the inner field topics refers to love and sexual relationships and outer field topics refers to all aspects of human experience such as heroism, valour, ethics, benevolence, philanthropy, social life, and customs. The present paper discusses how to identify head word in Sangam Tamil and related issues.

Previous works:

There are dictionaries for Bible and Quran. However so far there was no full fledged dictionary for Sangam Literature. Prof. Mathaiyān(2003) and Prof.Malton(2000) have prepared an Index for the Sangam Literature. Prof V.I Subramanian, Prof. Ahestiyalingam, Prof. Subramaniam, Prof RM Sundram and other senior most scholars worked on Sangam Literature Indexes. If we solve some of the issues in dictionary making for Sangam Literature, it will be very useful the preparation of a full fledged dictionary for Sangam Literature,
Approaches for identifying the Head words in Sangam Literature

Head word means abstraction or representative of the grammatical forms which actually occur in different sentences. Head word is the word under which a set of related dictionary entries appear. Head word begins with a separate entry in a dictionary. Wikipedia defines the Head word in the following way. “A headword, headword, lemma or sometimes catchword is the word under which a set of related dictionary or Encyclopedia entries appear”. The Headword is used to locate the entry and dictates its alphabetical position.

There are two approaches available for identifying Head words in Sangam Tamil. One is based on traditional approach and another one is based on Modern lexicographic approach. In the first approach the verbs are given in the verbal noun form. Tolkappiyar uses the verbal noun forms for verb entries: example: alamaral, terumaral ( sutra: 794) and tiritalum, tiirtalum ( sutra 801). Following the Tolkapiyam, the Nigandu’s, the first Nigandu, Senthan divakaram uses the following verbal noun form for the verb entries: ayarthal, kuRal etc ( 1765).The Tamil Lexicon published by Madras University in 1904, is also uses the suffixes tal or ttal after the verb for the verb entries. Example: akal-tal – akal-3v,intr.1. To leave, vanish 2.,..., 3. .... etc

In the second approach based on the modern lexicographic principles where the imperative form or the root form of the verb has been given as the verb entries. This approach may be followed for head word selection for the verb entry in Sangam Tamil instead of traditional approach.

Segmentation

It is very difficult to identify the compound word and word boundaries in Sangam Tamil. What is a word? what is not a word? is a problem. whether all the compound words should be written as one word or not, whether all postpositions and clitics should be part of the word or it should be a separate word? categories like cariyai ( akalathu, vaanathu), pronouns ( aa, ii, uu, avai, ivai,uvai), compounds ( koduvadi, pasumpon, maruvaal nediyoon, thuyilmadintha, enmun), adjective ( peru, nedu,).

Prof. V.I.Subramaniam quotes for compounds as follows: If A and B mean only Z then A and B are listed as one word. In some cases A and B may give a different sense then it should be treated as single entry. For example: the word 'Vilaimagal' 'prostitute', it is possible to assign the meaning 'price' to 'vilai' and the daughter to 'makal', the prostitute is a woman who sells her body. so,he says the word ‘vilaimagal’ should entered as a single entry and it is a compound word.

Other examples are anjana urvan “a person with beautiful eyes’ sevati’ a person with red color feet’. So we follows the theory, then the word ‘mâcciñai’ trunk of the mango tree’ in the following sentence urai tikal kaṭṭaḷaik kaṭuppa mâcciñai (kuṟu.192:4) may be split into
1) ‘mā’ ‘mango tree’ and ‘cinai’ ‘trunk of the tree’. The word ‘māṅkaṇi’ “mango fruit” in the second sentence “māṅkaṇi nāruṅkaṭi kūṭṭuvōm” (kali.109:23). The word ‘māṅkaṇi’ may be split into ‘mā’ ‘mango’ and ‘kaṇi’ ‘fruit’. But it is not necessary to split these compounds. Because these compounds are occurring in few places and it was lexicalized in the Sangam Tamil.

**Assigning Grammatical Information to head words**

Assigning grammatical information to the head word is another issue in Sangam Tamil. The Tamil traditional grammarians classified the words into four types. Prof. Asher (1982:101,102) classified words into 6 types. Lehmann (1989) classified words into 8 types and Prof. R.Kothandaraman (1989) classified the words into 10 types. Due to, different approaches in classification of words by grammarians, each dictionary follows their own way of assigning the grammatical information to a particular word. The lexical entry அஃதான்று ‘aktaanru’ is marked as adjective in Tamil Lexicon and it is marked as verb in Maree’s Dictionary. Similarly the word அக்கிய ‘akiya’ is marked as verb in Maree’s dictionary. But it is an adjective.

1) Each part of speech explains not what the word is but how the word is used. In fact the same word can be a noun form in one sentence and a verb in the next.

Examples

**The word “naLi” has two grammatical tags. It will function as a relative participle and as a verb according to the meaning.**

\[
\text{பப்பின்}_N \text{(CARI)} \quad \text{மா}_ADJ \quad \text{கடல்}_N \quad \text{முன்னி}_VP
\]

\[
\text{பப்பின்}_N \text{(CARI)} \quad \text{மா}_ADJ \quad \text{கடல்}_N \quad \text{முன்னி}_VP
\]

In Virtual university annotated corpus the word ‘naLi’ was tagged as verb and In Prof.Agesthialingam pathirrupattu index, it is marked as Relative participle. In following sentences, the words மிகு, உமிழ், உயர், அணி, புகழ் etc are marked as verb by virtual University. But it is not so based on the context.
So, whether we have give importance to the form or function is an issue. The structure and function of the ‘Idaiccol’ is an issue in Sangam Literature:

Consider the following sentences of pathirrupathu

(வலர_VERB மருள்_VERB) (வான்_NOUN பிச்சிர்_NOUN) (அணேல எழும்_VERB) எழும்_VERB_副词

(சூர்_N_புகழ்_VERB) தடி_VERB_该词

(அணங்கு_N+CASE உலடCase) (மபர்_ADJ இலச_Noun)
சூேவன்ைாவினுணடய
ைாைேத்திணன
லவருடன்
ரவட்டிக்குண த்த
(கடு Adj சின Adj விறல் NOUN மவள் NOUN ) (சின் Noun அர் துரும் DV +CARI)

மிக்க புலபம் கும்ப சிற்றம் விலிப்பூட்டவில்லயம் பாதுகாக்கச்செய்ய கிளையிலும் புது

புதல் Noun மீட் verb கிளம்பில் N+cari லப துது RP அக்கலவூ V

மைரி மீட்டு விலிப்பூட் கிரிப்பில்லயம், லபது ஬ல்லங்கி லட்மற்கூர்

குரு Noun கறி RP துரும் Noun+cari கறி RP புராடில் Noun+cari

மைரில் பூட்ட்லல் காண்கிலற்பனூ, அறுதலில் புராடிலல்

புரா Noun மீட் verb சம adj குரு Noun துரும் RP விலிப்பூட்டு RP

மைரில் கிளம்பம் புலபம் பாதுகாக்கச்செய்ய அறுதல் விலிப்பூட்டு

புரா Noun மீட் verb கிளம்பில் N+cari புரு Noun கறி Verb புரா நூம் Noun

மைரில் பூட்ட்லல் பூட்டடும் புராடி கும்பங்கிலற்பனூ, அறுதலில் புராடிலல்

புரா Noun அலி Verb ருடுக் Noun மைர் Post கடனறு DV புரா Noun+cari RP துத் PRO

புரா கும்பம் விலிப்பூட்டு அறுதலாக பிலிக்கிட்டு தீக்கூட்டு தீக்கூட்டு

புரா Noun புரு Verb புராடில் Noun திலிகு ADV கசாருமும் V ப்ரண்ட்பல்

புரா புராடில் கும்ப கும்பம் கும்பப்பங்கரம் திறி பில்லய தளம்

அலி அலி Noun+cari கும்பப்பங்கரம் Noun+case அறிவல pro+cari

பூட்டூ பூட்டூ லட்பூ லட்பூ கும்பப்பங்கரம் திறி பில்லய தளம்

புரா Noun கறி Noun துது Noun புரா DV கறி DV +part

மைரில் பூட்ட்லல் பூட்ட்லல் பூட்ட்லல் பூட்ட்லல் பூட்ட்லல்

புரா புராடில் கும்பம் புராடில் கும்பம்
Identification Meaning to Head words in Sangam Tamil

Identification of meaning for a particular word in Sangam Tamil is another issue. In Maree’s Dictionary the meaning for the word “aka” was given as “inside”. However if the word “aka” occurs after the noun then the meaning changes as ”between” instead of “inside. These problems can be solved by developing a concordance tool for classical Tamil. For example, through the following concordance, we can easily identify the grammatical and semantic nature of the words.

\[
\text{aga} \text{ vayin veTTa} \quad (\text{narrinai : 372 - 6 }) \\
\text{aga} \text{ vital taNI} \quad (\text{kalittokai : 77 - 7 }) \\
\text{nal aga} \text{ vana mulai} \quad (\text{narrinai : 33 - 11 }) \\
\text{kunRu aga} \text{ netun cunai} \quad (\text{ainguru : 500 - 2 })
\]

Conclusion:

In this paper I have discussed only a few problems in detail. Still lot problem exists while identifying head words in Sangam Tamil In future, those problems should be analyzed elaborately.

References

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‘Smell’ as the Leitmotif of Eco-Feminist Consciousness in Tinai Worldview - S. Vanathu Antoni PhD
‘Smell’ as the Leitmotif of Eco-Feminist Consciousness in Tinai Worldview

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Introduction

The paper presents the argument that the aesthetics of Smell as found in Tolkappiam and the Cankam literary works, the Pathupattu (Ten idylls) and Ettutokai (Eight anthologies) reveal a very broad but a strong Eco-feminist consciousness. The Porulatikaram of Tolkappiam provides the foundational material to understand the eco-feminist orientation through the construction and articulation of the concept of Tinai. It aims to show that the standardization of poetic and literary conventions focuses on the intimate bonding of nature and woman in the evolution of Tamil culture as it prescribes, describes and regulates it within the two-fold division of Akam and Puram Tinais. The Tinai worldview of the Tamils houses a fundamental dialectic of nature-culture fusion. The idea of human civility, excellence and character is primarily centred on ‘Love and Valour of and for the Land and Love and Valour of and for the Lady’ that authenticates the meaning of Tinai and its eco-feminist orientation. It analyses the syntax and semantics of ‘Pu’ and ‘Smell’ as the basis for the formalization of the semiotics of the earth-woman identity. Long cultural and literary association of the earth and the woman with the fragrant flower has informed the consciousness of the Tamil ethnic communities to develop an eco-feminist worldview as its cultural specificity and has influenced the composition of the Bhumi-Sukta of the Atharva Veda. While the earth-oriented, body-based and woman-centred classical Tamil poems celebrate the parade of flowers and their smell, classical Sanskrit literature connects the flower and it smell with the divinities, their representation and worship. The Eco-consciousness of the ‘Bhumi’ seems to have absorbed its material basis from the Eco-feminist consciousness of the ‘Pumi’ of the Tinai worldview of the Tamils.

I

Background to the Argument

A close study of the Tinai worldview of the Tamils as expounded in Tolkappiam and the Cankam literature opens the vista of an underlying Eco-feminist structure. Renowned Tamil scholars like Xavier Thani Nayagam, M. Varadarajan, Va. Supa. Manickam, Kamil Zvelbil, George Hart, A.K Ramanujam, R. Parthasarathy and more recently Shajahan Gani, Nadarajan and Nirmal Selvamony have thrown new light upon the interpretation of the Tamil Tinai Culture. Cultural historians and anthropologists approach the beginnings of Tamil culture from the ‘Tinai’ perspective. Thus far, the Tinai worldview has been understood and explained in line with the interpretations of the commentators like
Ilampuranar, Perasiriyar, Senavariyar and Nachinarkiniyar who were separated from the
early Tamil works as far as two millennia or more. Recent continental theories like
phenomenology, psychoanalysis, critical theory, structuralism, post-structuralism, post-
modernism, neo-Marxism, deconstruction and post-colonialism have amplified the range of
methodological tools to revisit and reinterpret cultures, languages and literatures in more
meaningful ways giving rise to new models of understanding. Of the recent theories of
knowledge, eco-feminism is considered to be very significant. As anthropological data
about primitive communities shed light upon the evolution of the nature and structure of
the early communities, it is proper to study the Tamil Tinai worldview from many such
perspectives. Since Tamils possess a unique classical tome of literature, it is more than
justified to understand their underlying formal and structural principles of literary
compositions.

Until two centuries ago, Greek, Latin, Sanskrit and Chinese were considered as classical
languages. But scholars of comparative literature have paid glowing tributes to the
antiquity and classicality of Tamil literature. The Porulatikaram of Tolkappiam, the extant
Tamil grammatical work on poetics points to the existence of a long tradition of grammar
and literature. It is a rich treasure house of material which forms the basis for the study of
the Tinai view of social life and the poetic and literary conventions of the Tamil community
prior to 500 BCE. Akam Tinais refer to the personal domain of love and Puram Tinais refer
to the social sphere of valour. These two sets of Tinais together speak of the diversity of
landscapes, body-scapes, mindscapes, seasons of the year and hours of the day appropriate
to the experience and expression of different human emotions of love and endeavours of
valour. Nature in all her splendour with trees and flowers symbolizes the diversity of
regional landscapes and war strategies. That nature forms the backdrop of all the classical
Cankam tome is evidenced by every poem. The Cankam poems present a schema of natural
fertility, beauty and diversity. Spontaneity of love is assigned to the woman as the pre-
eminent operator of the Akam aspects of love which are accentuated and heightened by the
rhythm and moods of nature during the different seasons of the year and hours of the day.
Strategy of valour is assigned to the man as the prominent actor in the Puram aspects of
bravery situated in more realistic conditions.

A study of the Cankam poems reveals the Tamil experience and poetic interpretation of
nature as one ‘Ontic Oikic Continuum’ which presents nature and culture as a single
seamless fabric of beauty. Both antiquity and modernity are but different moments of this
continuum which amply embodies the golden string of a universal human outlook with all
the pearls of diverse poetic outpourings. A universalistic and poetic interpretation of
nature seems to be the specific contribution of the Tamils in comparison to other ancient
civilizations like Greek, Egyptian, Latin, Chinese and Vedic. The main features of this Oikic
Continuum are structured by the Mutal porul (first elements), Karupporul (native or
generative elements) and Uripporul (appropriate human emotions and behaviour). The
concept of Tinai as the regulating principle of poetic conventions does not find parallels in
other classical literatures. Formalization of the structure of poetic interpretation of nature

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and human behaviour must have been the result of a very long cultural evolution. The Tinai concept therefore, deserves very systematic but at the same time critical, careful and unbiased literary scholarship to highlight its beauty of universalizing human love against the backdrop of nature.

II

Definition and Structure of Tinai

The definition of ‘Tinai’ has been an elusive aspect of Tamil scholarship of the classical period. Tolkappiam uses the term ‘Tinai’ 62 times in all the three divisions (2+35+25) and 25 times in Porulatikaram. But there is absolutely no definition of Tinai anywhere in Tolkappiam itself. Commentators like Ilampuranar (12th century CE), Senavariyar (13th Century CE) and Nachinarkiniyar (14th century CE) have used the term in the context of culture and civilization which includes its good and bad aspects. Cankam literature has 16 instances of the term ‘Tinai’. These include civilizational aspects like ‘land, earth, clan, caste, sitting place, house, behaviour, good conduct and morality’ as seen in the following Cankam poems: (Porunaratrupadai.221, Maduraiakanci.326, Kurincipattu. 205, Pattinapalai.263, Malaiapadukadam.401, Kuruntokai.45, 224, Pathitrupathu.31, 85, Paripadal.16:7, Akananuru.167, Puranauru.24,27,159,229,373). Dictionaries, Nighantus, Lexicons, Literary Gloss and Encyclopaedia summarize the meaning of Tinai under the three heads of ‘land, clan and conduct’ (Pinkalantai.3641, Thivagaram.2002). The term is etymologically derived from the root ‘Tinn’, which means ‘strength, firmness, might, closeness, stability and density’. (Shajahan 2012: 6). Cankam poems have 28 instances of the use of the term and Thirukkural has one (666). Akarati Nighantu defines tinn as strength, firmness and density (1820). In all instances, the meaning of stability and firmness is emphasized. As the land is stable and character gives stability to humanity, the term ‘Tinai’ comes to stand for ‘land and character’. Land-based conduct and civilized behaviour is emphasized by the Tinai worldview of the Tamils which is fundamentally dialectic of nature-culture fusion. The idea of character is nothing but love centred primarily on the woman and valour focused on the man. Love for the Land and Love of the Lady give Tinai its authentic meaning and its eco-feminist orientation

Tamil culture and literature structure the concept of Tinai as a gradual and evolutionary development of love and valour over a long period. Tinai segregates living beings with good and civilized behaviour as belonging to ‘high Tinai’ (Uyar Tinai) and the others as ‘not-high Tinai’ (Ahrinai-alTinai). Tolakppiam classifies only the humans endowed with intelligence and rationality as comprising the high Tinai and the rest of the living beings are not-high Tinai. (Tolkappiam Sollatikaram: 1). It is through the evolution of rationality that the humans have developed appropriate character and behaviour patterns as Akam and Puram. Through the hunting stage, the woman-man dialectic overcomes the incipient lustful desire and leads to a fusion of minds in the clandestine love of ‘Kalavu’. These earliest buds of love appear in the mountain region and the pattern of spontaneous union of hearts, minds and bodies is named after the flower of the region ‘Kurinci’ (stroblanthus kunthianus). The
surplus cattle resulting from the game are domesticated and become the possession of the hunting tribes. As one tribal group makes attempts to take away the cattle of another group, it develops the strategy of ‘cattle lifting’ and these early attempts of warring behaviour among the hunting tribes comes to be denoted by another flower of the region ‘Vetci’- ixora coccinea (Tolkappiam Puratinaiyial:1). It would be appropriate to refer here to the migrant remnants of the woman-led hunting tribe of the Amazon with its archetypal bow and arrow. The women leaders used to burn one of their breasts in order to wield the bow with strength. (Larousse 1965:33). The story of the single-breasted Pattini of Cilappatikaram is first narrated by the hunters to Ilango Atikal and the story seems to authenticate the archetype of the hunters who might have settled down in the mountainous regions of Cheranadu, the present Kerala state along with the Kongu region of Coimbatore and Karur. Life on the hills is characterized by the love of the hunting woman and the valour of the hunting man. The behaviour appropriate to Kurinci and Vetci Tinais must have evolved over a few millennia to have found its regularity in the poems of the Cankam literature. The makers of Kurinci poems put themselves in the shoes of the lady and align their insights with the woman’s heart and its various feelings. Nature in all her splendour serves as the backdrop of all human action in general and of the woman’s action in particular. The Kurinci Tinai shows nature to be in complete sympathy with the lady love. Descriptions of a bleak and bare nature exactly reflect the plain and forlorn conditions of the woman who awaits her lover.

Evolution seems to move down to the plains from the mountains. When the early hunters migrate to settle in the plains along with their cattle, they learn the art of tilling the soil to produce fodder for the cattle and food for themselves. Land becomes the measure of wealth. The development of pasture lands and cultivable tracts creates the desire to occupy the lands of the other. Formation of armies and rise of chieftains are linked to the acquisition of landed properties. The warfare for conquering land is termed as ‘Vanci Tinai’ named after the vanci flower. (hiptage madoblata). (Tolkappiam Puratinaiyiyial: 5). During the warfare, the lady has to remain chaste so as to provide unblemished heir to the chieftain. The woman’s steadfastness is denoted by the most fragrant jasmine ‘Mullai’ (jasminum sambac). Perhaps this is the period when the woman, who is home-bound develops agriculture, horticulture and floriculture as a more settled way of life. Productive aspect of the land and the reproductive aspect of the lady must have found the female body as the locus and embodiment of agricultural practices. This also must have been the time when the earth and the woman get identified into the semantic semiotics of ‘Pu’ (flower and smell). Long and lasting association of the earth with the woman as fragrant flowers has informed the consciousness of the Tamil ethnic communities to develop an eco-feminist worldview as its cultural specificity. The ideas of the Earth Mother and Mother Goddess find a congenial atmosphere to blossom as the cultural constructs of the Tamils.

In the evolutionary history of the Tamils, the third stage seems to be the geographical change from the rain-fed semi-arid forest lands to the fertile agricultural fields. Along with the agricultural produce, gold, metals and minerals also accumulate. Huge barns and store
houses are built. Chieftains become feudal lords and kings and build fortresses to safeguard their wealth. Warring feudal lords develop the strategy of attacking the enemy fortresses in order to take away the wealth. The ‘Uzhignai’ Tinai takes form as the Puram behaviour during this stage (Tolkappiam Puratinaiyial: 9). Wealth and prosperity bring with it changes in social customs like extra-marital relationships with courtesans and professional dancers. This new aspect creates friction in the marital relationships between spouses with the lady exhibiting sulking. This Akam behaviour comes to be designated as ‘Marutam’ (regina gloriosa) after the prominent flower of the region.

Hitherto, warfare is confined to cattle lifting, annexing of fertile lands, gold and other metals. Now the ‘Thumpai’ Puram behaviour is focused on the ethnic pride of the Tamils, particularly in the context of the confrontation between the conquest-driven Aryan military might led by Indra and the Indus valley Dasyus people as the Rg Veda attests. Exchange of horses in trade seems to have taken place between the settled population and the invading Aryans who introduce the horse into battle in the cavalry and chariots. The encounters between warring communities must have taken place in the vast expanse of the sea shore. Maritime activities must have increased by then. Separation of the spouses takes place due to war, sea trade or fishing. It is the longing and yearning behaviour of the woman which has come to be known as the ‘Akam’ Neytal. ‘Thumpai is the Puram of Neytal’ (Tolkappiam Puratinaiyial: 14, 15).

The dialectic of Akam-Puram Tinas seems to be related to the social dialectic of the Tamils who inhabit the northern regions of India, lose their original habitat and move to the south of the Vindhyas. They need to consolidate their economy, sovereignty and military might particularly their cavalry and horse-drawn chariots. This necessitates the Tamil men folk to undertake travel beyond their native boundaries. The separation that occurs as the result of such journeys is similar to the aridness of the desert and the woman goes through the ‘Akam’ behaviour of ‘Palai’. Aspects like the regal enhancement of the king, the economic improvement and the quality of life of the people come to be designated as the Puram behaviour of ‘Vakai’ Vakai thane palaiyathu purane’ (Tolkappiam Puratinaiyial: 18, 19).

Consolidation of the Tamils and their economy lead to increase of wealth and power. Along with power, moral corruption sets in and the immediate sequel is the subjugation of the woman. Moral bankruptcy leads to the undesirable male behaviour of ‘Peruntinai’ which is lust for the woman without her consent. There are four forms of this. These are the strategy of riding a palm leaf horse through the streets in order to cause disrepute to the woman and obtain her, causing sexual torment to a woman even after one’s youthful potency, desiring another man’s spouse and desiring rape of the woman out of excessive lust (Tolkappiam Akatinaiyial: 51). These undesirable and unnatural social indicators are classified as the exact opposite of the desirable aspects of love. Even here, the woman bears the brunt. It is during this period, the Puram reflections of ‘Kanci’ which speak of the ephemerality of life, body, wealth and pleasure find their entry into the Tinai pattern. Peruntinai and Kanci operate as Akam and Puram (Tolkappiam Puratinaiyial: 22, 23).
While the commoners are associated with the impermanence of life, the royalty is not bound by this. The kings fill their harems with young girls who are not of age. It looks like that there seems to have been in vogue this unwanted practice of sexual violence against girl children. The poets seem to have glorified the kings, their munificence and valour in order to offset their silly behaviour and keep them in good humour. These two aspects are clubbed together as the Akam behaviour of 'Kaikkilai' and the Puram behaviour of 'Patan' (Tolkappiam Puratinaiyial: 25, 50).

The Tinai structure of the Tamils does not hide the undesirable and despicable aspects of life. It opens up the dialectic of love and war in all their aspects. However, poetic conventions related to landscape firmly situates the personal and social characteristics as nature-based and nature-inspired. It further highlights the fact that the interior domain of love is regulated by the woman and the exterior domain is operated by the man. The woman-man dialectic of behaviour patterns of love plays out against the backdrop of the first elements of land and time and against the aesthetic spectrum of the generative and native elements. The entire gamut of poetic conventions is structured on the intricacies and nuances of human behaviour in the landscape rhythm. The Tinai structure becomes formal and conventional as a typology of nature/culture at once making it an eco-feminist, dialectical, imaginative, aesthetic, poetic and historical evolution of the Tamils as communities. The landscape descriptions of Tamil poems are both real and imaginative as borne out by 'nataka vazhakkinum ulakiyal vazhakkinum patal carntha pulaneri vazhakkam'(Tolkappiam Akatinaiyial:53) While the Puram poems are situated in realistic conditions, the Akam poems seem to typify landscape descriptions which heighten the appropriate human behaviour proper to the region. While the Tinai worldview seems to be the unique aspect of the Tamils, one cannot fail to notice that it is at once gendered and upholds a patriarchal mode of life. Hence the eco-feminist orientation of the Tamils contains the seeds of both the glory and goriness of the land and the woman. It is this dubious distinction which characterizes the ambivalence of the Tamil culture which shares many features of patriarchy with other classical traditions as well.

III

‘Pu’ (Flower) as the Medium of Earth-Woman Conflation

The Tamil Eco-feminist discourse engages its semantics as an ‘Ontic-Oikic-Continuum’ by dovetailing the discrete particulars with the surplus of the universals. It peoples the primeval oikos with the human, the natural and the supernatural. Among the many ancient world civilizations like Egypt, India, China, Middle East and Greece, Indian culture seems to have a literary canvas of almost five millennia. Within the Indian cultural mosaic, Tamil culture and literature occupy an uninterrupted literary continuity. Tamil language and literature exhibit the primacy of the female with an intrinsic identity between the earth and the woman from the earliest times. The collective consciousness of the Tamils has absorbed
this identity in the syntactic formation of terms like ‘nila-mangai’ (earth-maiden), ‘nila-
madanthai’ (earth-dame) and ‘nila-makal’ (earth-daughter) (Tamil Lexicon 1982:2276). As
culture develops and transmits itself primarily through literary compositions, the
semantics of these terms gets reified and reinforced over a long period and usage. The
terms gain coinage in a manner that the subsequent literary epochs almost unconsciously
inherit and employ such vocabulary ensuring cultural and literary continuity. This natural
transition from one literary epoch to another attests to a higher level of the internal
consistency of literary compositions and their meaning. While in some cases this
consistency results in certain semantic rigidity, it also opens up new avenues in the domain
of text production ensuring flexibility and felicity in literary accomplishments.

Eco-Feminist orientation can be gauged from the very inception of literary compositions.
Names of places, rivers, mountains and seas are always feminine. There is a further
semantic association of the earth and the woman with flower. This is a unique feature of
the Tamil culture as no other language and literature seems to have such a strong syntactic
and semantic connectivity among the three categories namely, earth, woman and flower all
indicated by the term ‘Pu’ (flower). It does not stop here. The libidinal consciousness of the
earliest sense of smell seems to be the cultural connector, pointing to the embodied
consciousness of the women themselves as the fragrant articulators of their
epistemological and ontological position. When the fragrant female earth is in interaction
with the radiant male sky, represented by the sun, seasons emerge as chronological
moments leading to the productivity of the land and reproductivity of the lady ensuring the
survival and sustainability of the earth and the humans.

The whisper of the earth comes out as blossoms. The humans have conversed with
flowers from time immemorial and attributed a multitude of meanings, like love, birth,
unity, generosity, growth and connection. Ancient cultures like Native American Indians,
Egyptians, Greeks, Celts, Chinese and Japanese have their own culture-specific symbolism
of flowers. But in India the fragrance of the flower is not merely symbolic but carries
philosophical and religious overtones. In Tamil culture the fragrance motif goes much
deeper in the sense, that it resides in the deepest layers of the collective consciousness of
the Tamils and manifests itself in the narratives of their texts. From the earliest times, the
humans have been led by the nose. While a nature-designed life promotes the privileged
domain of health and well-being, a nature-disciplining approach has perverted health
parameters. Nature cure centres, mud therapies, aroma therapies, Dr.Bach’s flower
remedies, reflexology, pranic healing, acupressure and acupuncture are some of the
remedies.

The term ‘Pumi’ comes from the noun ‘Pu’ which means flower. The Tamil Lexicon gives the
meaning of Pu as (i) earth (pumi) and (ii) birth, production. The same word ‘pu’ has
meanings such as lotus, floral design, beauty, colour, charm, richness, fertility, tenderness,
and menstruation (Tamil Lexicon 1982:2819). The term ‘pu’ has compound words which
are related with either the earth or the woman. The word ‘pumi’ means ‘earth, goddess of
earth, land, soil, ground, plot of land, landed property, district, country, place, base of geometrical figure, a stage in life, object of sense perception and tongue’. A whole range of compound words prefixing ‘pu’ gives meanings associated with the woman. ‘Pumakal-goddess of earth, Lakshmi as flower born; pumatu-goddess of earth, goddess of wealth, and goddess of learning; puvai-lady, woman; puppu- menstruation; pumangai-Lakshmi.; pumatantai-Lakshmi (Tamil Lexicon 1982:2841). Tolkappiam provides a very enlightening discussion on the question of ‘puppu’. Karpiyal says. ‘puppin purappadiraru nalum neethahan ruraithal aratharantre’ (Tolkappiam Karpiyal:4). It reflects the custom of the primitive communities to have physical union even during the menstruation days as it is considered to facilitate fertility. It seems that the woman is free to choose her partner during those days reflecting her social primacy. Very similar to customs which are in vogue among the early ethnic tribes in other parts of the world, association of blood with life resuscitation and with red flowers and fruits, Tolkappiam draws upon the anthropological residues of the Tamils to highlight the idea.(Selvaraj. 2005: 43)

There is a close connection among the categories of earth, woman and flower not only in the syntax of the term ‘pu’ but also in its semantics. The Tamil society at the early agricultural and horticultural stages of human and economic development seems to have been immensely conscious of the earth as the embodiment of a benevolent mother who protects and provides for her children. As woman is the discoverer of the early agricultural operations, she identifies herself with the earth. This identification between the earth and the woman is focused on the term ‘pu’ and the motif for the celebration of the earth-woman identity is related to the woman at the various stages of her own bodily development namely, conception, birth, menstruation, marriage, pregnancy, motherhood, old age and death which coincide and correlate with the changing phenomena of the earth. This identity, at once magical and metaphorical but bursting into the metaphysical seems to lay the foundation for the eco-feminist consciousness.

A sense of play characterizes the Tamil cultural outlook and its linguistic constructions. The Tamil word ‘amma’ contains life (uyir), body (mei) and consciousness (uyirmei, unarvu). The monosyllabic words like ‘pu’ and ‘maa’ contain very deep meanings connected with land and woman as the Tamil women have an enchanting relationship with flowers. The bonding between the flower and the woman shows itself in the seven-fold flowering stages namely, 1.Arumpu, 2. Mottu, 3. Mukai, 4. Malar, 5. Alar, 6. Vee and 7. Semmal. These stages are associated with the size and timing of the flowering process. Similarly there are seven stages in the life and development cycle of the woman. They are: 1. Pethai (<5), 2. Pethumpai (<10), 3. Mangai (<16), 4. Madanthai (<25), 5. Arivai (<30), 6. Therivai (<35) and 7. Perilampen (<55). It is significant to note that the most fertile stages of Mangai and Madanthai are associated both with the land and the woman. The seven stages of man are enumerated as 1. Palan, 2. Meeli, 3. Maravon, 4. Thiralon, 5. Kalai, 6. Vidalai and 7. Muthumakan. (Mathalai Somu 2005:24). However, the flower and its fragrance point to an explicit semantic identity between the earth and the woman. The cultural underpinnings
of earth fragrance facilitate the construction of an Aesthetics of Fragrance, the healing properties of the earth and flowers, mud therapy and aroma therapy.

IV

Fragrance in the Bhumi Sukta

Among the four Vedas namely Rg, Yajur, Sama and Atharva, the Atharva Veda Samhita has a unique place. It is described as the Veda of the popular religion or the Veda of the masses. The hymns found therein are more varied and heterogeneous following a freedom of poetic expression. The hymns are drawn from the life concerns of the ordinary people. However, it is certain that numerous pieces of magic poetry of the Atharva Veda seem to belong to the popular psyche and unconscious beliefs of the hoary past, reflecting a more ancient and archaic form of culture and religion. It is said, 'The magic songs of the Atharva Veda reveal to us a mind that is entirely different from what we find in the hymn of the Rg Veda. Many of the magic songs and magic rites belong to a circle of notions and ideas which spread over the whole earth reappear again and again in the most different peoples with astonishing similarity.' (Winternitz 1927:109) Therefore it is surmised that the Atharva Veda is a veritable source of information on the actual popular religious consciousness of the common folk without any priestly influence.

Of the many hymns in the Atharva Veda, the Bhumisukta, a hymn to the goddess earth (AV.XII.1-63) belongs to the class of cosmogonic and philosophical speculation. It contains a rich fund of information on the ideas and themes concerning the attitudes of the early humans towards the origin of the earth, their home. The most common concerns of food, prosperity, fertility, security and abundance of the people are the main ideas surrounding the eco-feminist consciousness of the popular and rural traditions. Further, the hymn as an eco-splendorous song seems to present a perspective of the female eco-consciousness. It is a very attractive and exquisitely structured hymn. The narrative seems to be free from the rigid and artificial stock phrases of the other Vedic hymns. The hymn according to Bloomfield is used in the concluding ceremonies of rites devoted to serpents undertaken on the full moon day of the month of Margasirsha as he further attests that 'The relation of the real visible earth to man, animals and plants preponderates over the remoter mythological and mystic conceptions'. (Sacred Books of the East vol. 42:639). The hymn abounds in themes about the structure, morphology, physiognomy, qualities, character and functions of the earth.

The structure of the earth has the following characteristics. She is broad (v.1); has heights, slopes and great plains (v, 2); is the source of water (v.3); is the foundation, the golden breasted resting place (v.26); is firm (v11, 17): is a great gathering place (v.18). She has rock, stone and dust (v.26). She is bearer of forest-sprung trees (v.27). She is pure (v.29). She holds manifold wealth, jewels and gold (v. 44). She bears people of manifold varied speech of different customs. (v.45). She is the home of animals (v.49) and upon her
roam all winged creatures (v.51). She is enveloped and covered with rain (v.52). Her laps are free from ailment, free from disease (v.62).

The functions of the earth are summarized as below. She is the supporter of the plants of manifold virtue (vv2, 4); she is the supplier of food, cattle and other possessions (vv 3, 4, 5); she gives honey (v.6) milk (v.9) she is protector (vv.9, 32), nourisher (v.12) speech giver (v.16). She is the begetter of plants (v.17); she is the purifier (v.29). she cuddles, embraces with soft touches (v.34); bestower of wealth, gold and jewels (v.44),upholder of many cultural identities (v.45), upholder of the wise and the foolish (v.48) and protectress from evil beings (v.50). She is a healer (v.62).

The following are the characteristic features of the earth. She is broad (v. 1, 7) firm (v.27) pure (vv.29, 37) colourful (vv.5, 11) and fragrant (vv.23, 24, 25). Some of her appellations are: she is mistress of that which was and shall be (v.1) golden breast (vv.6, 26), mother (vv.12, 17), goddess (v.55). She is the lovely one, the leader, the guardian of the world (v.57). While the physiognomy and functions of the earth are described in similar terms in many cultural traditions, the hymn proposes two important and specific qualities of the earth namely colour and fragrance. Of these two characteristics, fragrance receives an elaborate treatment. 'Instil in me abundantly that fragrance, O Mother Earth which emanates from you and from your plants and waters, that sweet perfume that all celestial beings are wont to emit and let no enemy ever wish us ill. Your fragrance which has entered into the lotus wherewith the immortal gods at the sun daughter's wedding were redolent, O Earth, in times primeval instil in me abundantly that fragrance. And let no enemy ever wish us ill. Your fragrance which adheres to human beings, the good cheer and charm of women and men, that which is found in heroes and warriors, that which is in wild beasts and in the elephant. That radiance that shines about a maiden O, Earth steep us too deeply in that fragrance. And let no enemy ever wish us ill'. (Raimundo Panikkar 1977:123)

Smell in the Tamil Literary Tradition

Smell or Fragrance as the most important quality of the earth seems to have drawn on the very ancient indigenous eco-feminist ethos of the Tamils with its orientation towards the earth. The earth orientation of the Tamils is well brought out by Fred W.Clothey in his essay on Tamil Religions. ‘The religious life of the Tamil civilization of Cankam times gave evidence of neither significant mythological or philosophical speculation nor of any sense of transcendence in a bifurcated universe. Rather it was oriented by a fundamental veneration of land and a sense of celebration of individual life’ (Mircea Eliade 1987 vol. 14: 261). Colourful flora and fauna are extolled and accorded symbolic significance that borders on the sacred. Earth’s colour, fragrance and fertility are affirmed. The early character of Tamil religion in sum is celebrative and relatively democratic. It embodies an aura of sacral immanence sensing the sacred in vegetation, fertility, colour and fragrance of
the land. Devdutt Pattanaik while narrating the tales of 'The Goddess in India' affirms that they are ‘scented by the floral offerings of the Dravidians’ (Devdutt 2000:2)

When Richard Axel of Columbia University and researcher Linda Buck of the Fred Hutchinson Cancer Research Centre in Seattle were jointly nominated for the Nobel prize in medicine/physiology for the year 2004, the Hindu reported in its Science and Technology column (The Hindu, Thursday, October 7, 2004) that their research pointed to the fact that 'humans are able to recognize and remember about 10,000 different odours'. They jointly published their fundamental paper in 1991 in which they described the large family of about one thousand genes for odorant receptors. They took about 13 years of independent research to come up with their fragrant contribution to the science of smell. What has been borne out in science regarding the olfactory system has been an important cultural component of the masses in Tamil land.

The odour of the super condensed hydrogen molecule which is said to be the beginning of the present universe has perhaps descended into the earth as its original fragrance. It has been the privilege of the humans sharing in the same chemistry of the earth to have received the seeds of smell as well. From the earliest times, all land-based communities seem to have had a very intimate and intense sense of the earth's smell and its subsequent dissemination into all the earth-borne elements and life forms. Of the five senses, smell has always been associated with the earth. An ancient philosophical classic namely, 'the Vaisesika Sutras' which proposes the theory of Atomistic Pluralism in India says thus; 'Earth possesses colour, form, taste, smell and touch'. 'Smell is the natural characteristic of the earth'. 'Smell is also born of the contact of dyads in this case, those of the earth'. (Bahadur 1979: 66, 71, 108).

Another instance occurs in the context of blessing in the Bible. The Hebraic belief in the fragrance of the earth is brought out by the words of Isaac when he imparts his favour and blessing of Yahweh to his son Jacob. ‘So Jacob came near him and he smelled the smell of his garments and blessed him and said, See the smell of my son is as the smell of the field which the Lord has blessed. May God give you of the dew of heaven, and of the fatness of the earth and plenty of grain and wine’ (Genesis. 27:27-28). All kinds of agrarian societies in general and horticultural and floricultural societies in particular view the fragrance of the earth as an important mode of their culture which is based on the eco-feminist land-woman identity. An examination of the cultural underpinnings of earth fragrance from the Indian perspective in general and the Tamil Tinai worldview in particular would be an argument for the prevalence of an eco-feminist standpoint. The fragrance of the body is expressed by the following examples: ‘Cool and fragrant’ (Kuruntokai:70), ‘fragrant like kantal flower’ (Ainkurunuru: 259 ,), ‘fragrant like a garland of kantal-mullai-kuvalai flowers, tender like a shoot and delightful to embrace’ (Kuruntokai: 62) Hair: ‘fragrant and copious’ (Ainkurunuru: 39, 257 ,) ‘thick dark hair with the fragrance of kuvalai flower’ (Kuruntokai: 300) ‘lightful face like a kuvalai flower’ (Ainkurunuru: 162) and ‘like a lotus’ (Ainkurunuru:361 ).
The Tamils love all flowers in general and fragrant ones in particular. It seems that both Tamil women and men have the habit of wearing flowers during the classical period. It is seen in the act of not wearing flowers when a Panar leader dies. ‘Panar chennium vandu centru utha’ (Purananuru 244:1) and ‘panan cudan padini aniyal’ (Purananauru 242:3). No festival or function is complete without the use of flowers. Each flower of the flower family has an aroma. Chemical substances in the plant species contribute to the smell of the flowers, leaves, roots and fruits. Terpenes and esters are some of the common chemicals that constitute floral fragrance. Foul smelling flowers contain more of chemicals such as sulphides, amines and phenols. Flower smell varies according to the chemical constituents and their concentration. Pollinators are usually attracted by the smell and colour of the flowers. Each flower differentiates itself from other flowers by its unique smell and colour. Smell increases the reproductive capacity of the flower. Nature has facilitated the co-evolution of flower species and pollinator species’. (Srinivasan, The Hindu: April 10, 2014). As flowers play an important role in the eco-feminist consciousness in Tamil tradition, it is possible to construct an aesthetics and ontology of fragrance. The intimate syntactic and semantic connection between the structure and grammar of the term ‘Pu’ (flower) is the basis upon which is built the eco-feminist consciousness of earth-woman identity and conflation.

It is further said that perfumes extracted from flowers, according to aroma therapists, have a distinct and soothing effect on the mind and its moods. The Arabs import their perfume requirements from India as they still do. When one visits Kanauji, in Uttar Pradesh, the home of perfume industry, one steps out into medieval times of alembics, demijohns, crystal vials and the almost mythical alchemical process of extracting a fragrant essence from mud. When flowers and roots of the earth are boiled in alembics on wood-fired stoves, fragrant steam goes up. Then the cooled steam gives out a distillate of perfumed oils. As the process of distilling fragrance remains unchanged for centuries, so are the raw materials. In fact the distillate from the clay of Kanauji is a very expensive item selling at Rs.25,000 per kilo. People there believe that the clay is touched by the very breath of the angels. If the soil of the Northern India is scented by the whispers of heaven, the Tamil land gets perfumed by the mystique of her very earthiness.

The Bhumisukta speaks of the fragrance of the earth in verses 23-26. It is said that the earth gets its fragrance from plants and waters. The Apsaras and Gandharvas have partaken of it. The fragrance of the earth has entered into the lotus; the immortals of yore gathered it up at the marriage of the Surya. ‘The fragrance of thine which is in men, the loveliness and charm that is in the male and female, that which is in steeds and horses, that which is in the wild animals with trunks, the lustre that is in the maiden, o! earth with that do thou bind us’. Very interestingly, the list of fragrant objects mentioned in the hymn correlate with the various meanings of the term Pu (flower) as given in the Tamil Lexicon. 1. Lotus- (lotus flower) ‘puvenga patuvathu pirival puvet’ 2. Marriage of Surya-crude form of ‘pu-niru’ before it is acted upon by the sun’s ray, 3. Male and female-beauty and charm (Thivagara Nighantu). 4. Men-‘puman, pumakan’ 5. Steeds and horses-sharpness of point
‘puvat kovalar’. (Purananuru: 224), 6. Elephants-spots on an elephant’s forehead ‘punuthal adiyal yanai’. (Purananuru: 165), 7. Ornamental plate on the forehead of an elephant, ‘punuthal yanaiyodu punai ther pannavum’. (Purananuru: 12). It is significant to mention that the ‘Puram’ festival in Kerala is marked by the array of elephants with the ornamental headpiece. It is amply clear that these archaic references to the fragrance of the earth in the Bhumisukta seem to come from the cultural heritage of the Tamils. The reference to the entry of the earth’s fragrance into the lotus (even if Surya stands for Vishnu and the lotus stands for Bhumi) points to the link which exists between woman and lotus. Lotus as such stands for the yoni in the Tantric tradition. This is alluded to by the following. ‘Lakshmi’s iconography is intimately associated with the lotus, one of the most ubiquitous South Asian yoni symbols. The lotus itself can stand for Lakshmi’ (Eliade 1987 vol. 15:534).

However, the more archaic symbol of the lotus stands for the earth in terms of fragrance. And in relation to the spread of the earth, the lotus signifies the female genitalia. The earth has fragrance because of flowers, herbs, animals and bird fluids. After a summer shower, the fragrance of the earth is only too obviously smelt. Therefore in the commentary on the Samkhya Karika (SK:22) Prakrti is said to give rise to gross elements in the order of the number of sensations and the earth is said to have all the five sensations. Smell or Gandha is said to be the specific characteristic of the earth. It is no wonder then that Thirukkural, Scripture of the Tamils, catches onto this idea when it speaks of the fullness of all sensations as present in the female. ‘All the five kinds of sensuous pleasures abound in a maiden bedecked with bangles’ ‘Kandu kettu undu uyirthu uttru ariyum aimpulanum, ondodi kanne ula’ (Thirukkural: 1101).

The Tamil term for smell is ‘Natram’ (manam, vasani-smell, fragrance) which has seen enormous semantic changes as the result of interaction with other literature. In fact it has come to mean malodour in the sense of ‘thur-natram’. The instances of natram (smell) in the Cankam poems links smell always with the sensuousness of the earth and the sensuality of the woman. ‘Asaiya natram asaivali pakara’ (Akananuru:272) ‘pu natratha pukai kolie’ (Purananuru:14), ‘vada puvin imaiya nattathu natra univinorum’ (Purnanuru:62), ‘kapila nedunagar kamazhu natramodu’ (Purananuru:337) ‘vathuvai am kamazh natram vaikarai petrathai’ (Kalitokai. Marutakali:1) ‘oru kodiyyal nallar kural natrathutra mudiyuthir punthathu moimpinavaka’ (Kalitokai. Marutalaki:23), ‘nin marpin thar natram’ (Kalitokai.Neytalakli:9) ‘natram sal nali poikai’ ( Kalitokai. Palaikali:16) ‘natram inmayin pasalai uthai’ (Natrinai:277), ‘verikamazh konda natramum siriya pasali paitharu nuthalum nokki’ (Natrinai:368), ‘pulamum puvanum natramum nee’ (Paripadal:1), ‘puvinul natramum nee’ (Paripadal:3), ‘nin natramum onmaiyum puvaipula’ (Paripadal:4), ‘thuniyil malarun kan solvent natram’ (Paripadal:8), ‘natrathir potri nakaiyodum pothanthu (Paripadal:16). The pervasiveness of smell in these poems is imaginatively recaptured by Thirukkukal in the context of the mystique of the earth and the mystery of the woman. It highlights the point that the person who has hold over the world is the one who knows all the aspects of the five senses. ‘Suvaui oli uru osai natram entrainthin vakai therivan katte ulaku’ (Thirukkurl: 27). The beauty of the woman’s body finds its finest
celebrative expression in the couplet ‘muri meni mutham muruval veri natram vel un kan veithol avatku’ (Thirukkural: 1113). Another couplet once again inserts the heart into the depths of the eco-feminist motif and transports the soul into the enchantment of smell, namely ‘mukai mokkul ullathu natram pol pethai nakai mokkul ullathu ontru undu’ (Thirukkural: 1274). No doubt that till date Tamil poets and lyric writers for Tamil cinema are blissfully fettered and shackled by flowers and smell as no poem or lyric is considered to be complete without some reference to these motifs.

It may not be out of place then to discuss the fragrance motif embedded in the narrative of the Thiruvilayadal Puranam. The setting is the royal court of the Pandiya king. The subject matter of controversy is whether the woman’s hair has natural fragrance. The pleader is the poet Tharumi who is said to have received from the Lord Siva himself the poem which asks the honey bee if it knows any flower which is more fragrant than the woman’s hair (Chandrasekaran 2000:9). The opponent is none other than Nakkirar, the royal poet and the chief arbiter in matters of literary disputes and he is also an ascetic scholar. The story is based on the popular belief of the Tamils that the earth has fragrance and therefore the woman’s hair also must have fragrance. A number of instances from the Akam poems emphasize this point. ‘Van mukai irumpothu kamazhum kuntal’ (Natrinai: 238) and ‘Kuvalai narum kuvalai irunkuntal’ (Kurntokai:300), speak of the natural fragrance of the maiden’s hair. Ilankiranar is an important poet who repeatedly goes ecstatic on this aspect. Of a total of 16 poems, he has six instances which speak of the fragrance of the hair. ‘Veri kamazh thurumudi’ (Natrinai: 108), ‘kadipatham kamazhum kuntal’(Natrinai:346), ‘pumpunai puyalena olivarum thazhirun kuntal’ (Akananuru:225), ‘aral marul kuntal’ (Akananuru:259), ‘vither paravai izhaiyum pothar kuntal’ (Akananuru:371) and ‘pinnirun kuntal’ (Natrinai:113) vax eloquent about the natural fragrance. Ainkurunuru mentions that event the shoulders and the chest have smell. ‘narunthol narunthan marpu’ (Aikurunuru:227) and ‘ullan kamzhum kuntal’ (Ainkurunuru:225). Siva as an autogenic earth deity comes to the rescue of the poet Tharumi saying that the earth has fragrance while Nakkirar as an ascetic, opposed to anything to do with the female body disputes the claim. Siva being a swayambhu lingam arising from the earth (autochthonous) must protect the character and honour of his own mother, the earth. But despite opening his third eye, he loses the debate to Nakkirar, yet another instance of the popular eco-feminist motif being subdued by the ascetic mode.

VI

Pumi or Bhumi

Vedic hymns mostly use the terms ‘Prithvi’ or ‘Bhumi’ to denote the earth. Of these two terms, the Rg Veda employs the word ‘prithvi’ to indicate the earth (RV.v.84) where the ‘mighty earth’ or the ‘broad one’ is spoken of as ‘Prithvi Mahini’. The word is usually paired
with the sky 'Dyaus' and 'Dyau-Prithvi' as the first parents (RV.1.85, 1.160). The same fact is indicated by the dictionary. 'Prithvi is a feminine noun meaning the earth or wide world, the broad and extended one, personified as Devi and often invoked together with the sky' (Monier Williams 1993:646). Manu says that the land ruled by a certain king called Prithvi got the name of 'Prithvi' (Manusmrti: IX). The Atharva Veda consistently uses the term 'bhumi' as in the 'Bhumisukta' (AV.XII, 1-63) except for two instances wherein it uses the term 'prithvi' (SBE Vol. XLII:. 8, 50) as personified along with 'Dyaus'. (AV: I.1.2). The term bhumi is explained thus. 'Bhumi is a feminine noun meaning 'the earth, soil, ground,. divisions of the world' (Monier Williams 1993: 763).

There are at least twenty one synonyms for the word prithvi in the Vedic lore as recorded in the Nighantu (I.1).like 'gau, gma, chma, bhu, bhumi, bhuvana, pushan, mahi, rip, aditi'. None of the synonyms of the term prithvi or its compound words denotes any meaning connected with fragrance. There is absolutely no compound word of bhumi which indicates the fragrance of the earth. The Vedic tradition speaks of the origin of the earth, mid-air and yonder sky as follows: 'At the end of the year, the Father of creatures essayed an utterance 'bhuh'. This word became the earth, 'bhuvah' became the air, and 'svah' became yonder sky'. (SB: XI.1.6.3). (Panikkar 1987:786). Besides, the following flowers are mentioned in Sanskrit literature: 'Ashok (Saraca indica)-Sita Ashok, Akund (Calotropis gigantea)-crown flower, Parijat (Nycanthes aror-tristik)-Harsingar, Champak (Michelia champaca) -champa, Kadamb (Neolamarckia cadamba) -kadamb, Yuthika(Jasminum auriculatum/molle) -Juhi, Kamal (Nelumba nucifera) -lotus, Kumud (Nymphaea lotus var. Pubescens)-white water lily, Japakusum (Hibiscus rosasinensis)-China rose, Karnikar (Pterospermum acerifolium)-kanak champa, Vat (Ficus bengaleensis)-banyan, Vakul (Mimusops elengi)-maulsari, Tamal (Garcinia xanthochymus)-Mysore gamboges, Malati (Aganosma dichotoma) -malati, Punnag (Calophyllum inophyllum) -Sultan champa, Madaavi lata (hiptage benghalensis)-madhavi, Kovidhar (Bauhinia purpurea)-purpled orchid tree, Ketaki (Pandanus odoratissimus)-Kewda, atal (Stereospermum chelonoides)-paral, Neel kamal(Nymphaea nouchali/ stellata)-Blue water lily, Gunja (Arbus precatorius)-gunj, Kund (Jasminum multiflorum/ pubescens)-stat jasmine, Atasi (Linum usitatissimum)-flax, Bandhook (pentapetes phoenicea)-midday flower'. All these flowers are associated in some way or the other with the divinities like Brahma, Siva, Vishnu. Krishna, Kama Deva, Durga, Surya, Lakshmi and Saraswati with reference to their colour, qualities, pedestal, refuge, resort and worship. It is to be noted that these flowers are almost always connected to the world of gods and devas rather than to their original home, the earth. Except for the sole instance of the malathi flowers routinely dropping from the woman's hair, there is hardly any link either with the earth or the woman as compared to the Tamil classical poems. The Atharva Veda, said to be full of magic, uses the term 'bhumi' not in the same sense of 'becoming' but most likely in the sense of the Tamil word 'pumi' deriving its origin and meaning from the Tamil word 'pu' meaning flower and its 'fragrance'. It is said in the Anugita; 'The fifth entity is earth; as connected with the self it is the nose; as connected with objects likewise it is smell. And the presiding deity there is the wind' (13).
VII

Smell as the Leitmotif of Eco-feminist Consciousness

Smell as the leitmotif of eco-feminist consciousness in Tamil tradition attributes fragrance to earth and woman. Both these categories share the common meaning of smell of ‘pu’ (flower). It is therefore appropriate to conclude that the term ‘bhumi’ in the Bhumi Sukta falls short of the linguistic and literary significance embodied in the term ‘pu’ built into the cultural consciousness of the Tamils. The rationality of eco-feminism is based on the internal semantic identity among ‘flower, earth and woman’ in the Tamil ethos. It is just enough to read the masterpieces of Kuruntokai to understand this spirit, as out of the four hundred poems more than two hundred and fifty of them exhibit the magnificent parade of the flowers of the Tamil land. Another idyll namely Kurincippattu, one of the ten songs of Pathupattu enumerates nonstop the names of about ninety eight flowers of the then Tamil country (Kurincippattu: 62-95).

The cultural and literary identity among flower, earth and woman plays an important role in the uniquely Tamil concept of ‘Tinai’ which understands the geophysical and social life in terms of the land divisions named after flowers. The land divisions of Kurinci, Mullai, Marutam, Neytal and Palai are based on the prominent flower that blossoms in that tract of land. The Tinai concept of love, family life and socio-economic status seems to be a conscious attempt on the part of the Tamils to explain the psycho-social life within the framework of their basic orientation towards earth, her fragrance and fertility. The motif serves as a point of departure to develop the ‘Tinai pattern’ of Tolkappiam into a comprehensive ‘eco-feminist’ outlook based on the intimate internal relation among the three constituent elements of Tamil culture namely flower, earth and woman. Love and strife characterized by ‘eros’, the impulse to life and ‘thanatos’ the impulse to death are concerned and connected with and conducted against the backdrop of the fundamental three elements of significance, namely, 1. ‘Nilam and Pozhuthu (Land, place and space and time (Mutal porul), 2. the constituent native or generative elements like deity, food, animal, tree, bird, drum type, occupation and musical instrument (Karupporul) and 3. appropriate love behaviour pattern like union, being together, sulking, longing and separation. (Uripporul) (Tolkappiam Akatinaiyial; 3).

The Akam Tinais are related to what takes place ‘with the land’ while the corresponding Puram Tinais are connected with what takes place ‘on the land’. But both these classes are characterized by the connector flowers as follows: (Kurinci-Vetci, Mullai-Vanci, Marutam-Uzhignai, Neytal-Thumpai and Palai-Vakai). The flowers in the Akam mode reflect the inherently material and matricentric eco-consciousness and love-life of the Tamil and the flowers in the Puram mode tell the story of valour and victory in the acquisition of land, cattle and fame pointing to the androcentric, pastoral approach to land and life. An anthropological interpretation of the Tinai pattern identifies four elements in each Tinai viz. land, deity, woman and man. The land with all flora, fauna and cultural achievements serve as the background to actualize the deity, in as much as the woman is the substratum for the
self-actualization of man. As the land itself is feminine and sacred, it becomes sacramental for the manifestation of the deity. Picturing the divine in the metaphysical realm as the only timeless truth in absolute terms seems to deprive the sacredness of the earth and undermine the cultural significance of the Tamils. The land does not come into being because it is loved and pervaded by the deity but because the land is there, the deity comes alive. (Tolkappiam Akatinaiyial:5).

The mountain is the scene of the lovers’ union at midnight. It is the cold, dewy season. Love in this setting is exemplified by Ceyon (Murugan) and Valli, one of his wives, who is the daughter of a mountain dweller. He wears the sparkling red Kantal flower (Gloriosa Superba) and rides a peacock, the bird of the mountains. The name of the region, Kurinci, is also the name of a famous flower from the lofty hills of Tamil country. The Strobilanthes, a shrub whose brilliant white flowers blossom for only a few days once every ten or twelve years, carpets the slopes with radiant whiteness under the sun. This event of jubilation and purity symbolizes the frenzy of a sudden love shared in concert with the unleashed forces of nature: the amorous dance of peacocks, their echoing cries, the splash of waterfalls, and the roar of savage beasts. (Chandrasekaran 2000:9). The lovers hold each other tighter still and forget the dangers of the mountain path. ‘Beautiful winged bee whose life is passed in search of honey, don’t speak to me out of desire, but tell me what you really saw. Could even the flowers that you know be as full of fragrance as the hair of the woman with the even set of teeth and the peacock nature to whom the long affection binds me?’ (Kuruntokai:3).

Mullai is the land of the forest. The forest is rich with lakes, waterfalls, teak, bamboo and sandalwood. In this region millet grows and wild bees are a source of honey. Mullai or Jasmine (Jasminum auriculatum) is the flower of the forests. The theme of the forest and of shepherds at play, the image of confident waiting for the loved one, produces an original offshoot; for this is the region of Maayon or Thirumal. The human feeling is one of waiting or experiencing the joys of expectation. ‘The sun goes down and the sky becomes ruddy, pain grows deep and sharp light dwindles. Then is evening when jasmine flowers open; the deluded say; but evening is the great brightening dawn when crested cocks crow all through the tall city and evening is the whole day for those without their lovers’ (Chandrasekaran 2000:243).

The Marutam plains are the scene of triangular love plots in which the hero’s visits to the courtesan oblige the heroine to counter and encounter him with a mixed show of coquetry and moodiness, tactics whose limits are described in the Thirukkural, ‘Sulking is like flavouring with salt; a little suffices, but it is easy to go too far’. (Thirukkural: 1302). The Marutam (Regina Gloriosa) tree is the characteristic tree of this region. ‘Nowhere, not among the warriors at their festival, nor with the girls dancing close in pairs, nowhere did I see my dancer. I am a dancer. My pride, my lover, for love of him, the conch shell bangles shall slip from my waiting hands. He is a dancer too’ (Chandrasekaran 2000:53).
The seashore affords many examples of the compelling charm of Cankam poetry and the extraordinary freshness of its realism. From behind the conventional symbolization of waiting, there emerges a picture of the life of the fisher folk; the nets and boats drawn up on the beach, scuttling crabs and cart wheels bogged down in the sand, the odour of drying fish, cut into thick slices, which attracts the birds, beautiful village girls peering through the Pandanus hedges and the wind blowing through the cracks in the roughly constructed straw huts at night. Water lily is the characteristic flower of the region. ‘Water lilies bloom in the lagoons where cranes part the water lilies looking for fish; then fly away to stay in fragrant groves, near my lover’s village washed by the sea. His love for me is greater than the sea’. (Ainkurunuru: 184).

In classical Tamil prosody, the Palai or wasteland is not seen as being a naturally occurring ecology. Ilampuranar, in his commentary on the Tolkappiam, explains that instead, the landscape of the wasteland with which the Palai is associated emerges when other landscapes whither under the heat of the burning sun. Thus this landscape is associated with the theme of separation, which occurs when love is subject to external pressures that drive the lovers apart. Palai could thus be seen as a mixture of Mullai and Kurinci tracts, rather than as a mere sandy area. The theme of wasteland and separation occupies a large space in most of the Cankam anthologies, the theme of the mountain being only secondary. Palai tree is identified as Wrightia (Wrightia tinctoria) ‘He will not dig up the earth and enter it, he will not climb into the sky, he will not walk across the dark sea. If we search every country, every city, every village, can your lover escape us?’ (Chandrasekaran 2000:51)

To Sum up

The Tinai pattern of life is specific to Tamil culture and it describes the eco-feminist motif of fragrance as the underlying syntactic and semantic identity between land and woman. As the Tamil land is considered to be a flower in itself, any division of the flowery land cannot but be a miniature flower in itself. The fragrance mode and motif of eco-feminism distinguishes Tamil culture and literature as very distinct from Sanskrit literary tradition. It places the Tamil classical tradition into the agricultural and horticultural epoch of human evolution during which a magical and unconscious identity between the fragrance of the earth and the female body fragrance gets constructed within a fertility context. It embodies and expresses an aesthetics and ontology of smell.

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Concept of Beauty in Tamil Literature - Vincent Chinnadurai
Harmony with nature i.e. the reciprocal mutuality and the bond between the earth community and the humans, otherwise called the web of living systems has facilitated life on earth to endure and evolve over billions of years. Humans, a late arrival on the earth planet, however through imagination and inventive ingenuity have ignited the search for the universal values of Truth, Beauty and Goodness in their worldviews. Cultures and civilizations have evolved; some have endured and others have perished. Human perceptions and attitudes have shaped the physical and social character of our planet. Our worldviews formed through our language literally creates and recreates the future of the earth as well as the future of humanity. Evolution of our worldviews depends on our consciousness which is both foundational and functional. Humans are just as natural as flowers and other creatures but we are also the ever-evolving and unfinished experiment of the dynamism, so characteristic of the earth. While our anthropocentric arrogance propels the trajectory of the human mind, the need for the art of living and loving implies an aspiration for the evolution of the consciousness and concepts of beauty and sensibility.

Tamil classicalism can be gauged from the mental acuity and subtlety of our ancestors over eons of time and the symbolic nature of their spoken and written language, housed and couched in their literary tomes. It is from these enduring sources that we are able to distil the fragrant essence of their consciousness and concepts of beauty, truth and goodness. This paper is a modest attempt to revisit the consciousness and concept of beauty in Tamil. It is an effort to present an overview of aesthetics as manifested in Tamil literature. It is also an approach to the multiple ways in which beauty has been articulated by the Tamils from ancient times. It is not a discussion or debate on the components of the beautiful but a preliminary effort to enumerate the linguistic and literary overtones which have paved the way for the construction of the idea of beauty. It opens up the Tamil cultural avenue through which the chariot of beauty has traversed. Hence the method is to travel down the epochs of Tamil literature to identify the terms denoting and connoting beauty and arrange them in such a manner that they become self-explanatory. The coinage and usage of terms denotative of beauty serve as the syntagmatic frame while the literary exercise of the terms connotative of beauty acts as paradigmatic. Between the two, one has to operate a special way of perceiving and looking at the beautiful.

Asian reality has come into its own in relation to Eurocentric and America centric perspectives on aesthetics. Without ignoring the emergence of a global culture with regard
to universal values, the process of aesthetic articulation calls for a revisit of the literature as the primary source of beauty production and transmission. In order to revision aesthetics as a projective domain of value, meaning and consciousness at the interface between objective experimentation and subjective experience, one has to recover the ground of aesthetics in nature, land and the human body. While speaking of beauty, the Pingala Nikhantu (1968:270) the glossary gives 48 synonyms of the term ‘azhaku’ (beauty). They are as follows: ‘er, vanappu, ezhil, iramam, karikai, maa, ammai, kavin, sezhumai, pantam, tesikam, nokku, ani, anangu, yanar, paani, maatar, maazhai, caayal, vakuppu, vannam, valam, pu, porpu, cedu, pon, sittiram, pattiram, maamai, talimam, mayam, manju, maathar, panku, am, sokku, suntaram, thotti, ai, oppu, antam, onmai, vidangam, amalam, kuzhaku, valamam, kanti and alangaram’. Of these terms, many are related to and derived from Sanskrit and other literary sources. However as these words have been used in Tamil literature and grammatical works one can interpret their usage. Even a cursory glance at these terms suggests that there is an interesting development of the consciousness and hermeneutics of beauty at every literary epoch. Tolkappiam, (Poetics) the Sangam Classics, (Eco-aesthetics) Tirukkural, (Ethics) the Epics (Ethico-aesthetics) and the Bhakti literature (Metaphysical aesthetics) have articulated a pattern of aesthetics specific to their time and clime. Even though for the purpose of understanding and clarity, one could make a classification of the most salient characteristics of each epoch, consciousness of beauty has to be taken as the foundational aspect of the nature and culture.

II

Tolkappiam for example, is placed between 500 BC and 100 AD. It views beauty in terms of ‘development, maturation and growth’. The section on Porul mentions three terms which refer to beauty. They are ‘erum, ezhilum entra’ (Tol. Porul.243) which mean development and growth and ‘makadu madanmer porpu’ (Tol. Porul.38, 35) which mean magnificence and excellence. The earliest formulation of beauty strikes the golden mean between body aesthetics and personal excellence and attempts to set standards of beauty. A physically developed mature person naturally exhibits greatness, magnificence and excellence. Beauty is what one does with one’s body and one’s surroundings. The first aspect of nature is beauty through which one comes into contact with its depth and dimensions. With sensitivity and openness to the beauty, form, depth and shape of the natural elements one reaches the ‘morphe’ of the life-world. Without any manipulation of speech or word and the so-called creativity, one could develop that serenity to ‘walk the world’. A kind of spontaneity characterizes the primordial search for beauty as when the children wander all over looking for wild mushrooms after the rains. The grammatical work seems to propose not only the literary conventions of the Tamil Poetics but also idealize the sense of beauty. An inclusive term such as ‘excellence’ is used to conceptualize beauty with some amount of abstraction.
The Sangam Classics namely the Ettutokai (eight anthologies) and Pattupattu (ten idylls) embody the best and the most beautiful of the Tamil ethos and paint a fairly wide spectrum of the domain of aesthetics. There are nine terms that denote and connote the multi dimensions of beauty. They are ezhil ‘ezhuthezhil ampalam’, (Paripatal 18.28) meaning ‘comeliness, gracefulness’ and ‘pakattezhilin marpin’ (Purananuru.13) meaning elevation. The term ezhil seems to supply the data for understanding beauty as excellence. One of the ten idylls Cirupanarrupadai envisages beauty as aithu ‘aithu vezhhu peual’ (S.P.P 13) meaning slendermess. Ainkurunuru.94 restores beauty to its bodily locus namely, the prominent forehead as ‘kavin peru cudar nutal’ which refers to the physiological aspects of beauty such as grace, fairness and comeliness. There are three instances in which the term cayal is employed ‘kannarum cayal’ (Paripatal 11.54) meaning beauty and gracefulness and ‘cayal inithu vanirai’ (Paripatal.2.56) meaning grace as of god, arul. This seems to be a unique instance in which there is a metaphysical overtone of beauty bordering on the grace of the divine. By the time of Paripatal, a lot of syncretistic elements had crept into Tamil culture. But an earlier work Kalitokai in ‘neerinum cayal udayian’ (72) views cayal as tenderness. However tenderness as a physical attribute and grace as a metaphysical attribute introduces a gentle dualism into the bodily orientation of tenderness.

Kalitokai speaks of beauty in ‘cetiyal vallathu peitha paal’ (Kali.72) as gracefulness and handsomeness. Maturaikanci (13) mentions beauty in ‘nokku noyikantu nokku vilanka’ meaning ‘to see’ indicating that sheer beauty is the result of one’s seeing, literally situating beauty in the eye of the beholder. Another akam classic Kuruntokai (136) in ‘kamam paniyum udayru’ illustrates the concept of beauty as one’s style or way of conduct. One would be surprised to note that beauty is related to the blackness of the skin as the result of love sickness. Narrinai (304) eulogizes this aspect in ‘manimidai ponnin maamai caya’. Psychological stress resulting from separation from the lover causes distress in the beloved which in turn manifests in the skin irruptions causing blackness of the body. This blackness as expression of love sickness is associated with the ethnic colour of the Tamils, which is black. Beauty might appear to be just skin deep but the Tamils consciously cerebrate and celebrate blackness as a sign of beauty.

There are three usages of the term ‘vannam’. Purananuru (1) speaks of beauty in ‘pirai natal vannam ahinratru’. Paripatal (12.20) mentions unadorned natural beauty in ‘vannamum tesum oliyum thikazha’ and Kuincipattu (31) describes nature, quality and character in ‘niral udaimaiyum, vannamum thunaiyum’. It is interesting to note that those terms which occur in the akam songs pertaining to the ecstatic aspects of love tend to focus on the human body. The pre-edited and pre-reflective experience of beauty arises from an insertion of the human body into the natural world. In particular the term ‘vannam’ which is used in Paripatal 12.20 and Kuincipattu 31 expresses unadorned natural beauty. It refers to nature in its pristine beauty as though the very purpose of the experience of the beautiful is a quality of one’s character. In this sense, beauty as character points to the convertibility of the value of beauty into the value of goodness and truth, both in turn convertibles in terms of being. A consciousness of beauty as body-centred includes
comeliness, gracefulness, elevation, slenderness, fairness, tenderness and handsomeness. Of these terms, elevation and handsomeness represent aspects of male beauty and the other terms stand for the aspects of female beauty. Sensual stimuli accentuate the emotional aspects of human love and war, the major themes of the akam and puram in the Sangam classics. The variety of notions points to the wide range of interpretations among the bards and minstrels during the classical period. The concentration of beauty seems to be the body subject of the individual.

The Sangam classics as compendia of Eco-aesthetics highlight beauty as the foundational experience of the web of relationships that obtains between nature and the humans. It is this experience of beauty of the diversity, interdependence and mutuality of life forms which facilitates the individual to become a person with unique characteristics and potential for further blossoming. In the initial whisperings of nature, such an exciting interplay between interdependence and individuality is associated with the perception of beauty.

III

Tirukkural a world classic on ethics and universal humanism draws upon the fountainhead of the Sangam classics and offers a fresh hermeneutics of beauty. While it retains the original flavour of the bodily aesthetics, there is a forward movement in furthering the contours of aesthetics into an epistemic framework. There are four terms which refer to beauty. The terms ezhil in ‘nunman nuzhaipulamilla ezhil nalam’ (407) and eru in ‘kadanarivar munninirrappumore erudaithu’ (1030) connote beauty as height and loftiness. The tome broad bases beauty in terms of inner light and delight of knowledge, clarity of understanding and wisdom as in ‘onmai udaimaiyam’ (844). The third section of the Kural on Love makes use of karikai in ‘kanniraintha karikai kamperkot pethai’ (1278) which stands for the beautiful and comely maiden. The first two usages are directly taken from Tolkappiam and the other two are Tirukkural specific. Ezhil is the only term which is used in Tolkappiam, Sangam classics and Tirukkural. The consciousness and concept of beauty get broadbased as Thiruvalluvar proposes a fine mix of the physical, psychological, ethical and epistemological aspects of the beautiful, including in the understanding of beauty characteristics such as comeliness, loftiness, height, knowledge, clarity of understanding and wisdom. The author, despite his ethical orientation does not undermine feminine charm but elevates the woman as the paradigm and reference point of the beautiful.

It is interesting to note that The Kural which extols the human values of Aram (dharma, or goodness), Porul (artha/truth) and Inpam (kama/love/beauty) juxtaposes these virtues both on the physical and metaphysical level. Though these transcendental categories of being are interchangeable, in the order of experience, certain priority needs to be accorded to the category of beauty which has a chronological precedence in the life of an individual. Without apprehension of the beautiful, the good and the true are likely to become merely what is useful and what is correct. The arrangement of the three sections of the Kural can be viewed from a philosophical perspective in the order of Inpam, Porul and Aram as some
scholars have attempted to show. Reality or being is not only good and true, but must also be beautiful. As truth and goodness belong to the inner core of being, beauty alone is capable of communicating. One could wonder with Plotinus when he says 'Without beauty what would become of being!'. (Enneads 5.8.9) That which is not completed remains closed; only through beauty does it become present. Everything is beautiful: the world, the darkness, the street light of beings, the destiny of a time, the primal motive for existence, the selfless deed, the flower and the stone.

IV

The five Tamil epics of ‘Cilappatikaram, Manimekalai, Valayapati, Kundalakesi and Civakacintamani’ are traditionally attributed to the creative genius of the Tamil religious savants. The very conception of the epics as ornaments of the Tamil Goddess speaks volumes for the poetic imagination, novelty and originality of the foundational aspects of aesthetics among the Tamils. It is no wonder that the terms used to speak of beauty during the epic period are metonymic of the woman. Cilappatikaram, the people’s epic uses the term karikai in ‘kalai eithinar karikai thannutan’ (11.67) and cayal in ‘thalarnta cayal thakai menkoonthal’ (8.100) and sokkam in ‘sokka mayai natakam’ (73.Commentary).These words make a plain reference to Kannaki the heroine of the Story of the Anklet and Matavi the dancer, meaning ‘woman, body and form’. One could see Ilango Atikal make a whole hearted discovery of the body related terms of beauty which had been somewhat spiritualized by the earlier ethical literature. Besides the use of terms like er in Civakacintamani ‘ceeya mannan ilamaiyum vanappum erum’ (1721), onmai in ‘oppin manakar onmai’ (535), suntaram in ‘suntara nilamisai coritalin’ (121), tesikam in ‘pallinai tesikam paatatutaih’ (1480), valam in ila valnadu pulli’ (751) and ammai in ‘ammaiyancolar’ (3131) reaffirm a return to the bodily orientation in the epics. These terms expatiate on fine appearance, bearing, brilliance, splendour, light, lustre, brightness, natural beauty, goodness and excellence.

Epics other than the five show a pan Indian approach to beauty in that they are open to the influence of other literary traditions. Perunkatai for instance, speaks of beauty as ‘onmaiyum niraiyum onkiya oliyum’ (34.151) which locate beauty in natural grace. It further employs a term like ‘citiram’ as in ‘citiramaka ceyta punkavin’ (7.149) and pattiram in ‘pattiram anintaa citira katavin’ (2.66) more in the sense of figures as the source of beauty. A vast array of terms numbering about 16 is used by other epic poems. Jnanamirtham celebrates beauty through yanu ‘ jnana makkalal yanura veekkunar’(37) and porpu in ‘punnin porpai’(43.8). Thanjaivanan Kovai uses such terms as ‘maamai’. Culamani uses manju as in ‘manjudal maninaru malai mandapam’ (17). While Cutamani expresses beauty in ‘mayam’ through ‘mamaymekka marakatatal’ (9.1). Kamparamayanam uses sundaram in ‘sundara kumuta cevvai’ (160 and porpu ‘porpudaikkai’( K.surpa 68).

V
Coming to the bhakti literature one finds that the consciousness of beauty gets enlarged and assumes a life size canvas as the bhaktas and devotees of Lord Siva and Lord Vishnu are conversant with the poetic conventions of the akam Tinais. It comes in handy for them to handle the spirit of the Tinais in their soul-stirring songs of divine love. They could very well assume the poise and posture of the beloved pining for union with the divine. Therefore an interpenetration of love and beauty seems easy to come by. This is manifest in the use of terms like am in ‘am kincuka vaiancukame’ (Tiruvacakam.19.5), meaning beauty and prettiness, er in ‘er alavilla valavinar’ (Tirukovai.308) meaning goodness, oppu in ‘oppudai oruvanai uru vazhiya’ (Tevaram.474.7) meaning beauty, loveliness and grace, kolum as in ‘kola tani kompar’ (Tirukovaiyar. 457) meaning beauty, gracefulness and handsomeness, kuzhaku in ‘konrai cudik kuzhakaka vilayiadum’ (Tevaram 468.7) meaning beauty, ramam in ‘meipoli ilangoli iramam’(Raghuvamsam.17) meaning that which is lovely and charming, thotti in ‘imparanilla thotti irathiyai’(Vinayaka puranam.44.19) meaning exquisite beauty, maatar in ‘maatar konda maatar ellam’ (Thiruvathapuranam Thiruvampalam.40) meaning beauty and maaazha in ‘maazhai nokkennum vaattenmine’ (Tiruvaimozhi.2) meaning beauty. As the tomes of bhakti literature assimilate puranic stories prevalent among the common masses, their aesthetic consciousness includes physical attributes of beauty like gracefulness, charm, loveliness, handsomeness, prettiness and the like. Puraporul venpamalai views beauty in the sense of fairness, neatness expressed through the term panku as in ‘pankurakurumpati’ (Puraporul venpa malai .9.51) and pon in ‘ponpunainta kazhal adiyon’ (Ppvm.7.2) meaning elegance and comeliness.

VI

The Roget’s Thesaurus (1948.254) enumerates the synonyms of the term beauty as follows: ‘form, elegance, grace, symmetry, bloom, delicacy, refinement, charm, style, comeliness, fairness, polish, gloss, good effect, good looks’ As brilliance, it refers to radiance, splendour, gorgeousness, magnificence, sublimity, loveliness. decoration and ornaments’. Even though there are cultural differences among linguistic worldviews, the perception and interpretation of beauty seems to reach unto the subliminal consciousness of the humanity. Despite functional and regional variations in the adumbration of the beautiful, beauty as a universal seems to be a fundamental category of one’s consciousness.

To sum up, the evolution of the consciousness and concept of beauty in Tamil is closely linked to the multiple ways in which the term azhaku or beauty has been used in the various literary genres down the centuries. From the earliest times consciousness of beauty seems to be nature-oriented, body-based and woman-centred. It has also included excellence in character both in the personal and the social domains. A sense of and respect for tradition in the understanding and interpretation of the consciousness of beauty is prevalent in Tamil. Ethical overtones envelop the concept of beauty pushing into the metaphysical realm and thus universalizing it. Philosophical interpretation of the consciousness of beauty seems to have been tied up with the classical Tamil poetics and
attains certain grandeur as a result of the cultural interaction with Sanskrit and other linguistic sources.

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Abstract

This study is an intellectual scrutiny of “Brahmam, Absolute Consciousness”. The ancient Vedic sages through the meditative intuitive experiment have given modern civilization some powerful insights to understand “Brahmam”. The great thinkers of all countries have tried their best to understand the enigma behind the concept of Brahmam. In the present day, philosophers, researchers and scientists are ascertaining the uniqueness of “thought experiment” and substantial steps have been made in their researches. From the point of view of ‘intuitive thought experiments’ many interesting paradigms are emerging in relationship to Sub-Atomic Particular theory and Vedic Shastra.

This study is demonstrating a rationalistic philosophy that may have a substantive impact on physical and spiritual health of the society at large. Research on meditation and Neuro-Theo-psychology may provide new insights into the methods of mental and spiritual training that have potentials to enhance positive human qualities and religious tolerance. More studies are needed to appreciate the contributions of the Vedic philosophy to the world civilization. Equally important is the ability to cultivate compassion, love, sympathy, humility and patience so that an ethical foundation can be laid to benefit all human societies. A multi-religious discussion to understand the various viewpoints will be useful for a better understanding of the rationality of the Vedic philosophy.

“एकं सद्विप्रा बहुधा वदन्ति” Ekam Sat, Viprah Bahudha Vadanti,” (There is only one truth; Scholars describe it in different ways.) Rig Veda, 1-164-146.

Key words; Brahman ; Absolute Consciousness, Shastra; Neuro-theo-psychology; Thought –Experiment; Vedas; Sub-Atomic particular theory (Quantum theory).

1. Thought experiment
The thought experiments like meditation are mental events used by philosophers and scientists as simple ways of illuminating complex concepts. They are used in theoretical fields like philosophy and theoretical physics where physical experiments are difficult to perform. Sometime the complex nature of the subject matter makes intellectual reasoning incomprehensible. The thought experiment occupies a central position in the intellectual thinking about the extra- human evolution of Consciousness, Creation and Life. It is a
meditative circumstance which will accommodate and design a logical justification particularly of theoretical view. The common goal of a thought experiment is to explore the potential consequences of the principle in question. The thought experiment typically presents an imagined situation with the intention of eliciting an intuitive or reasoned response about the way the subject is in the intellectual level. Scientists also use thought experiments when particular physical experiments are impossible to conduct and labeled these sorts of experiment as "theoretical experiments in imagination". (Gustav Hempel http://en.wikipedia.org/wiki/ Thought experiment). Thought experiments or meditation are mental perception that are generally expressed as a hypothesis. The contemplative practices of the meditators show a multitude of benefits for the body and the mind. The goals of meditation overlap with many of the objectives of clinical psychology and education. (Ricard.M, Scientific American, November; 2014; p 24).

The ancient Indians, Greeks, Egyptians and the Euclidean were naturally responsive to the thought experiment. Their emphasis on the thought-experiment was on the conceptual element rather than on the experimental part. The common goal of a thought experiment is to explore the potential consequences of the principle in question. Philosophers since the time of Aristotle, Kant, Descartes, Locke and others have given great effort to comprehend the nature of consciousness. It was essential to understand rationally the fundamental subtlety of Consciousness. Aristotle used hierarchical order as the methodology for accumulating and connecting biological knowledge. In the early twentieth century, Darwin's evolutionary theory owed its genesis to holism and hierarchy.

The ancient Vedic Rishis were familiar with a similar form of intellectual theoretical experiments. They contemplated on an abstract concept and intellectually develop a rational philosophy which could explain their mentally observed events. The Mahavakyas represent their deep thought inquiry (vicara) on Consciousness, creation and the universe that gave birth to the interpretation of the connective nature of the universe and that a single atom contains the potential of the universe, ‘Annoranian mahatomahiyan’ (Jitatmananda, 1992:27). Their thought experiment had a long and respectable ancestry. The ancient seers meditated theoretically and designed the desired intuitive response. The meditative circumstances accommodate and design a particular rationalistic and philosophical conception. The response to the meditative imagination is an insightful judgment. The Rishis, 4000years ago envisaged clear insight about the way Creation, life, matter and consciousness responded through their theoretical reasoning. The sages practiced and trained the mind to generate an emotional state for the purpose of analyzing the subject to various phenomena and they realized a rational answer. The intuitive thought wisdom on Consciousness, creation and life are recorded in the Upanishads which are being now recognized and justified by many modern physicists and other scientists. (Jitatmananda; 1993, 134) They termed this exercise as meditation or yoga which was in a way a 'thought experiment'. It is an impressive account of man's spiritual education and his growth from worldliness to spirituality. (Swami Ranganathananda, 1993,3)
Meditation carries different meanings in different contexts. Meditation is a practice in which an individual trains the mind to concentrate and induce a theoretical understanding of the subject. The meditative thought experiments investigate the nature of the subject through the individual’s intellectual capacity. They are used for diverse reasons in a variety of areas. They play an important role in philosophical discourse. Philosophy without thought experiments seems almost fruitless. This meditative thought experiment stimulates to analyze perception and cognition of consciousness and the attainment of other supernatural accomplishments. Meditation has been practiced since antiquity as a component of numerous religious traditions and beliefs. To some, meditation may involve repeating a mantra many thousand times with their eyes closed and sitting in solitary seclusion. Meditation may involve generating an emotional state for the purpose of analyzing that state or cultivating a particular mental response to a particular phenomenon. (Yatiswaranada, 1998, 325)

Gateway to Higher cosmic consciousness through intuitional experiment.

Consciousness is a product of meditative thought process whose truth is understood through the medium of experience. Noting the difficulty of using the empirical science to quantify something so subjective, David J. Chalmers, a philosopher at the University of Arizona, has dubbed this the “hard problem” (Roth, 2004,p33). Therefore, Consciousness is an intuitional knowledge. It has no shape or form. It is omnipotent, omniscient and omnipresent. It is assumed as a singular Brahmam or Absolute Relativity or Absolute Spirit. When the Rishi or the Seer of the Absolute consciousness endeavors to present his experience as an analogy in words of miraculous phenomenon and he calls his observation as God or Iswara or Shiva or Sakthi etc. Thus, the observer’s independent interpretation of his thought experiment is revealed as a hypothesis consisting of matter and form. Therefore a formless experiential conception of the brain is explained as a phenomenon with a form or character. Therefore, consciousnesses without a form and consciousness with a form are both observed knowledge of the thought experiment.

In the modern time, the ‘Thought experiments or Gedanken experiments’, (German) have been used in philosophy, physics, psychology, mathematics, history and other studies. In physics and other sciences many famous thought experiments are reported in the 19th and
the 20th Century. Scientists tend to use thought experiments in the form of imaginary experiments which they conduct prior to a real, "physical" experiment. Ernst Mach, 1838-1916, an Austrian physicist and philosopher, noted for his contributions to logical positivism, always argued that these ‘gedanken experiments’ were a necessary precondition for physical experiment. In these cases, the result of the imaginary or thought experiment will often be so clear that there will be no need to conduct a physical experiment at all. (Wikipedia.org. Thought experiment)

Some of the famous thought experiments are,

Galileo’s Gravity Experiment originated by astronomer Galileo.

Schrödinger’s Cat is a paradox relating to quantum mechanics that was first proposed by the physicist Erwin Schrödinger.

Maxwell’s ‘demon ‘experiment, demonstrates gas movements which violates the second law of thermodynamics.

The Chinese Room is a famous thought experiment first proposed in the early 1980s by John Searle, a prominent American philosopher.

Einstein’s Light Beam was Albert Einstein’s famous work on special relativity.

Ken Wilber’s Athman project describes the development of human consciousness in a cosmic context

Perhaps the key experiment in the history of modern science is Galileo's demonstration that falling objects must fall at the same rate regardless of their masses. The other famous examples of thought experiments include Schrodinger’s ‘cat experiment’ illustrating quantum indeterminacy and ‘Maxwell’s demon’ which attempts to demonstrate the ability of a hypothetical movement of gas molecules which violates the second law of thermodynamics.( Piccioni,2012:124). The other prominent example is Albert Einsein's “Thought experiment”, such as of chasing a light beam which describes this unique intellectual approach of using conceptual rather than actual experiments in creating the theory of special relativity. This is a unique use of a scientific thought experiment, in that it was never carried out, but led to a successful theory, proven by other empirical means. Albert Einstein in 1935 published a famous paper on EPR,(Einstein, Podolsky, Rosen), effect on quantum mechanics based on “thought experiment” which had its own controversies. Einstein loved ‘Thought experiment’ and he said that it eliminates many practical limitations as possible and focus on key principles.(Piccioni,2012: 95).

Ken Wilber succeeded in accomplishing a brilliant synthesis of most of the major schools of Western psychology and many aspects of the great Indian religious traditions in his extraordinary work of historical relevance called “The Atman project”. “The Atman project” describes a transpersonal view of human development. Wilber outlined a comprehensive and coherent vision of the development of human consciousness in a cosmic context. At the
same time, his new model integrates ontology and cosmology, or evolution and involution of consciousness, into one organic whole. (Wilber, 1980:6)

The section of the Brihadranyaka Upanishads deals with creation and touches almost every point in the evolution of consciousness. Consciousness permeates and pervades the whole universe. It is the seed of all creation. All of creation whether collectively or individually and whether unseen or seen has a result of holistic conception. The super cosmic Consciousness makes up the whole of each individualized consciousness. Each consciousness exists as an integral part of the whole consciousness and differentiated by individual ego and will. The Super-Conscious mind is the omniscient and omnipresent, source which serves as and determines how every event, condition and circumstance, both the physical as well as the meta-physical reveal. The meditative thought process is the key to the experience of the multi dimensional consciousness. (Yatiswarananda, 1998:337).

In some cases, the hypothetical meditative thought experiment of the Vedic sages might be considered metaphysically possible but physically impossible to elucidate. However, thought experiments in philosophy and science have received favorable results since antiquity. The human quest for knowledge is an unending journey with innumerable grand mental insights ahead. The intellectual journey will not end and as a result the thought experiments will continue to give visions.

2. Consciousness and Thought Experiment

Consciousness is a non-physical entity but it includes essentially the four basic natural elements like space, time, energy and matter. Consciousness does not have any corporeal attribute but is endowed with autonomous power of creation, retention and annihilation of the universe. Consciousness remains beyond the conception of conventional science. Consciousness is a sensorial experience and self creative imagination that involves the brain in the form of a thought. It arises when information is broadcast throughout the brain. The activity of a particular brain network is thought to evoke a telltale signature of consciousness. (Koch, C, Scientific American, May 2014; 28).

Consciousness or Brahmam is glorified in the Thiruvasagam by Manikavachakar as supra-natural and supra-mental. Brahmam is worshiped as the Transcendental Divine both in its impersonal and personal forms and the prayer is to the Almighty nature of Brahmam.

அந்தர் அகிலப் போர் அரிய அன்னி அன்னி அர்த்தான் அர்த்தான் கூட்டு அர்த்தான் கூட்டு வந்தான் அர்த்தான் பாண்டவன் வந்தான் அர்த்தான் பாண்டவன் ஆபனுறு குடாக்கூறல் பாண்டவன் அறிமுகம் நிற்காதவன் பாண்டவன் அறிமுகம் நிற்காதவன் பாண்டவன் விளாலாது விளாலாது பாண்டவன் (19, Thiruvasagam by Manikavachakar)

The philosophical explanations of consciousness are many. Philosophers have used the term 'consciousness' for four main topics: knowledge in general, intentionality, introspection and phenomenal experience. Something within one’s mind is introspectively
conscious. Introspection is often thought to deliver one’s primary knowledge of one’s mental life. An experience or other mental entity is phenomenally conscious. The clearest examples are, perceptual experience, such as tastings and seeing; bodily-sensational experiences, such as those of pains, tickles and itches; imaginative experiences, such as those of one’s own actions or perceptions; and streams of thought, as in the experience of thinking ‘in words’ or ‘in images’. Introspection and phenomenality seem independent, or dissociable, although this is controversial. (Craig, 2000:167)

The discussion over the nature of consciousness has fallen to philosophers, religious scholars and neuro-scientists. They generally argue as three degrees of consciousness. 1) Simple consciousness found in animals and mankind. 2) Self-consciousness found in mankind used for reason, thought and imagination and 3) Absolute Consciousness related to the universe or God or Brahman. In the state of Consciousness, there is a spiritual question where the questioner generally anticipates a definite answer. The usual question is, “Is there such a thing as higher Cosmic consciousness”? A small fraction of the population believes that they have experienced God which is meant as ‘Cosmic Consciousness’ but for most of the other people the question remains hypothetical. Every spiritual tradition has asserted that there is a hidden reality and they mean it as “God” which can be uncovered by transcending from the physical level to a metaphysical level or going beyond the five senses of the body to a holy body. In the state of Cosmic Consciousness a meditating individual develops a mental awareness of union with all things around as a single perception. To attain the Absolute conscious status, the seer’s consciousness can be expanded by the development of intuitive cognitive knowledge. The direct intuitive revelation through thought process can be considered as thought experiment in modern standards. Science fails to understand consciousness as an independent entity. Science is not able to integrate a non-physical entity like consciousness into its conceptual framework. Science views human body as a non-conscious physical system. (Yatiswaranada, 1998: 299,325).

The modern science expends our attention of consciousness with Quantum physics and this has altered our knowledge of consciousness in a scientific way. Matter has been reduced to invisible waves of consciousness existing in a field of mathematical probabilities. Schrodinger’s discovery of wave equation confirms the idea of the inter-connective nature of consciousness. According to Schrodinger, consciousness in the ultimate analysis is singular and the plurality of consciousness is illusion,(maya). "Everywhere we look in nature we see nothing but wholes" (Wilber,1980:13). Max Born’s discovery of probability waves denotes inorganic matter conducting as if it has organic life and somewhat like consciousness. Max Plank, the father of Quantum physics, declared that consciousness is fundamental and matter is derivative. David Bohm’s Bell theory has proved the interconnective nature of the Cosmos. All these dynamics denotes the indeterminastic relationship in the sub-atomic world. (Jitatmananda,1993: vii). Arthur Koestler expounded the theory of “holon”. He explained that there is a connection of all particles in the cosmic world and every movement is a holo-movement and every movement is related to
every other movement in the cosmos. (Jitatmananda, 1992:25). The Grand Unification theory (GUT) proposed by Einstein and further confirmed by the later discoveries of Abdus Salam, Shaldon Glashaw and Steven Weinberg denoted the basic fundamental unity of all physical forces in the Cosmic consciousness. Physicist E.H. Walker speculated that photons in the sub-atomic world may be conscious. (Jitatmananda, 1993: vii, 24).

Wilder Penfield, George Wald and Sir John Eccles confirm through their Neurophysiological experiments that consciousness is not in the brain alone but located everywhere. Swami Vivekananda explained at the Chicago Conference in 1893 of the holistic principle of consciousness as “One man contains the whole universe. One particle of matter has all the energy of the universe at its back”. (Jitamananda, 1993:i). Ken Wilber, in his book, "Holographic Paradigm", discusses the holistic nature of Consciousness and the new paradigm of modern science. Various scientific discoveries are pointing Consciousness to have a holistic nature where matter, mind and consciousness are connected at the fundamental level as Absolute Existence, Absolute Bliss and Absolute Consciousness. (Wilber, 1985:144) Therefore, the theory of the deterministic universe of Laplace and Newton is no more applicable in quantum dynamics. Schrodinger believed in the interconnectedness of Consciousness in his famous book “Mind and Matter”. It is this same idea which physicist Fritjof Capra concluded in his famous book “The Tao of Physics” about the Holistic nature of Cosmic consciousness and that the microcosm is inseparable from the macrocosm as how a single wave is inseparable from the ocean. Out of ignorance the world is perceived into separate objects that appears permanent but which are really transient and ever-changing. (Capra, 1997:294). All these cosmic ideas were subjective in nature.

Generally, religions elaborate directions for accomplishing this transcending leap, in the form of prayer, meditation, renunciation, faith, devotion, and so on. Religion has never stopped directing its devotees to attain this higher plane of consciousness. Higher consciousness is ever-increasing awareness of the devotee’s spiritual essence, the meaning of life and of the underlying spiritual nature in all things. It is the elevation of the awareness beyond the normal thought processes. It is the mind transcending from a physical level to the meta-physical level and experience the true nature and potential of consciousness.

The most challenging properties to explain are those thoughts of consciousness that evolve from the brain. It is a phenomenal subjective dimension. However, in a modern skeptical age the erosion of belief makes higher consciousness seem extremely far away if not irrelevant.

3. Consciousness according to Vedanta

The ancient Vedic sages have pondered on the significance of traversing the evolutionary path of consciousness through their meditative thought process and significantly transcended through the barriers of their mind to a higher metaphysical plane. Their final
reach was the highest level of consciousness that seems to serve as a crucial pre-requisite for the understanding of the true nature of the Absolute Consciousness (God).

Consciousness philosophy is the core of the Hindu religion. It is expressed as a non dual, omnipotent, omnipresent and omniscient energy. It exists as motionless, condensed, invisible, power or light or sound everywhere in the cosmos called as prana. (Tilak, 1996, 242). It stores an unlimited amount of potential energy. Hindus call it, “Brahmam” and others call it, “God.” It may be called as the Absolute Cosmic Consciousness. Vedanta states that cosmic universe is vibrant with vivid varieties of dualism, emanated from Brahman through a mighty explosion and modern cosmology call it the Big Bang. Hindus believe that this universe will dissolve to nothingness someday as pralayam and the celestial fire will be responsible for the universal dissolution. The universe and the stars will lose all of its material manifestations and will be sucked up into the deep celestial darkness, the quasar and the black Hole. At that point it will merge with Consciousness and once again creation will commence. However, this birth and demise of the universe is thought of as a cyclic process.

“Yatha Sarvani Bhoothani Bhavandyathi Yugagame Yasmincha Pralayam Yanthi Punareve Yuga Kshaye”. (Vishnu Sahasranamam)

The Vedic sages subjectively experienced the dynamics of Absolute consciousness through their meditative thought experiment. Theirs was a personal theoretical explanation of creation. The Rishis formulated their religio-philosophical visions, through their intuitional experience which is justified as ‘thought experiment’. It is a rigorous philosophical thought inquiry identifying the metaphysical subject and formulating the supporting arguments. The central aspects of Vedanta are the theory of Brahmam, “Absolute Consciousness” which is enshrined as renowned eternal truth called as Dharma.

These are some of the Mahavakyas that transpired from the meditative ‘Thought experiment’ of the rishis.

One of the famous statement is 1. “एकम् सत्, विप्रा: बुधधा वदन्निः”- Ekam Sad, Vipraka Bahudha Vadanti. The meaning is, “Consciousness is One, Wise men articulate in many ways.” These eternal truths are expressed differently by different scholars throughout the world. The repetition of A.U.M or OM leads one to reach the Pure consciousness. (Swami Jitatmananda, 1993:94)

In Vedanta, consciousness is termed as ‘sat’ which actually means the Brahman, the Absolute Consciousness or Supreme Reality. The individual self is identical with Brahman and hence the word ‘sat’ means the 'Self' which is Brahman. This Self is the Athman which is immutable and indestructible. It is the inner self of all beings whether sentient or insentient. The knowledge about ‘Consciousness or Reality’ is the knowledge about Brahman. The individual self,(Athman), is immortal and real while the non-self (Saarira, body), is also real but not immutable or indestructible and is subjected to change. For
instance the pot is made of clay and the clay alone is real and the pot is not real in the sense that it is destructible. (Rengananada, 1997:476).

The consciousness principle is as a result of direct intuitional experience of the meditating rishis. Their deeper understanding of the subject is transformed as experiential knowledge transpired by listening or by deep reflection or by contemplation or by profound meditation of the subject matter. The eight important principles of Consciousness that evolved from the thought practices of the Vedic sages are,

This first is a great experiential knowledge produced from the thought experiment and which is widely cited in many metaphysical literatures.

"Consciousness is Brahman". Prajnaanam Brahma (Aitareya Upanishad 3.3 of the Rig Veda).

This consciousness theory is one of the greatest contributions made to Quantum Physics world. It can also be explained as Knowledge out of which other knowledge arises. All knowledge is a part of, a higher knowledge and they can be experienced in the thought faculty of the brain. The idea that Atman and Brahman are One and the same is one of the greatest contributions made to the thought of the world.

This second consciousness principle is another of the greatest contributions produced from the thought experiment and which is widely cited in philosophy.

"This Self consciousness (Atman) is Absolute Consciousness, (Brahman)". Ayam Atma Brahman. (Mandukya U 1.2. of the Atharva Veda).

Atman refers to that pure, perfect, eternal spark of consciousness that is the deepest, central core of human being. Brahman refers to the oneness of the real and unreal universe that is the Absolute Consciousness. It is like saying that Atman is a wave, and Brahman is the ocean and the substratum. It is the insight of Ayam Atma Brahma, ("The Self is Brahman"). The soul is of the same eternal, to the concept of Brahman which is synonymous with Jiva-Atma. The analogy is that the wave and the ocean are one and the same. This perspective contrasts with Aham brahmasmi (I am Brahman), is like saying that Atman and Brahman are in the same ocean.

This third consciousness principle has another profound meaning that the self-consciousness in its original state is partially or wholly identifiable with the ultimate Absolute consciousness which is the origin of all phenomenons.

"Thou art That Consciousness", Tat Tvam Asi, (Chandogya Upanishad 6.8.7 of the Sama Veda.

"That Brahman, that Consciousness, is who you really are, at the deepest level of your being!" It is like telling a wave in the ocean that it is the ocean. The self-consciousness is within the Absolute consciousness. The sage is in profound concentration and
contemplates, 'Who he is?' The essence of the truth is that the self is only temporary and the Absolute Consciousness, Brahman, is permanent.

http://www.indianetzone.com/38/ayam_atma_brahma.htm

This fourth consciousness principle conveys an intense philosophical significance which is produced from a deep intuitional experiment. The thought expression focuses on Absolute Consciousness; Brahman is one, without a second while the self – consciousness is transient and relative. It can also mean as the body is temporary and the consciousness, Athman, is permanent.

"I am Brahman"; Aham Brahmasmi. (Brhadaranyaka 1.4.10 of Yajur Veda)

The illustration depicts the idea that who the real person is and that absolute is the Reality. It is an inner declaration of who I am. Aham Brahmasmi means I am Brahman. Who I really am, is that absolute reality. The thought expression focuses on Absolute Consciousness; Brahman is one, without a second while the self – consciousness is transient and relative. It can also mean as the body is temporary and the Consciousness, Athman, is permanent.

This fifth consciousness principle expresses the most fundamental basis of all creation which has an powerful philosophical significance.

Consciousness, (That) alone is Real. AUM Tat Sat.,(Vedas)

Om Tat Sat; Om refers to the Supreme Infinite Consciousness. -Tat refers to ‘that’, or ‘all that is’. Sat refers to ‘Consciousness’. Consciousness is not evanescent or ephemeral. It is the most fundamental basis of all matter and it is universal in nature. AUM Tat Sat has no physical component. It is purely spiritual and beyond. It starts from the most primordial spiritual form Om and leads to the ultimate Impersonal God, the Formless One, (Nirakara Brahman), Non dualistic Existence, Sat. Spiritual means fine and to catch hold of a fine thing needs high level of concentration where concentration of mind remains a matter of practice.
This sixth consciousness principle articulates the temporary nature of the worldly commodities such as matter and the eternal nature of Consciousness.

Consciousness, is real, the world (matter) is unreal.

“Brahma Satyam- Jagan Mithya” (Aghi Shankara, Vivekachudamani)

The meditated thought experiment portrays that the absolute consciousness is real and the world is unreal or only relatively real. It serves as a reminder of the temporary nature of matter and it also serves as a reminder that there is an eternal nature that is not subject to change.

This seventh consciousness principle coming from the thought experiment denotes the profound meaning of the singularity of Brahman.

Brahman is one without a second."Ekam Evad vitium Brahma"

The intuitional thought of the Seer means that the Brahman is one, without a second which means that there is only one absolute reality which is without any secondary parts. No object is believed to be truly independent. Universe, Life, matter, seed, everything emerge from Consciousness. It is primary and the whole world is derived from it. All objects remain dependent while Consciousness is independent.

This eighth consciousness principle denotes the absolute nature of Brahman.

All this is Brahman." Sarvam Khalvidam Brahma”. (Chandogyopanishad)

In the Indian philosophy, the Ultimate Reality is denoted by the word 'Absolute' or 'Brahmam'. It is the reason and foundation of the universe of which all matter is a part. Absolute is sometimes referred to as the Void, Unknowable, Ever-Darkness, and Nothingness and beyond intellectual comprehension. It is the most profound concept in the whole realm of intellectual philosophy and therefore, the consciousness idea remains within the range of scientific, philosophical and religious thought. Therefore, Consciousness may remain as the most intriguing object of enquiry forever. These intuitional ideas represent the great wise philosophy of the Upanishads which is the foundational texts of Hinduism. The meditative thought principles which come directly from the thought experience gives clear knowledge of the subtle levels of Consciousness. As such the principles indicate the ultimate harmony of the individual consciousness, (Atman) with the Supreme Consciousness, (Brahman). The thought method provides awareness, perception and insight on consciousness. The knowledge on ‘Consciousness’ conveys the essential teaching that, ‘Absolute Consciousness is One’, and the Individual consciousness is essentially identical with it and the identification of the self with the Absolute is not any act of bringing together two differing natures but is an affirmation that absoluteness or universality includes everything, and there is nothing outside of it.(Krishnananda, 1992:124).
"Om purna mada purna midam Purnaat purnam udachyate
Purnasya purnam adaaya Purnam eva vasishyate”(Isa Upanishad)

Peter Russel, a modern Physicist and Psychologist, based on Vedantic philosophy says about “Consciousness” thus, “I am the Truth; Identifying God with the light of consciousness brings new meaning and significance to many traditional descriptions of God. Whatever is taking place in my mind, whatever I may be thinking, believing, feeling or sensing, the one thing I cannot doubt is consciousness. Consciousness is my only absolute, unquestionable truth. If the faculty of consciousness is God, then God is the truth”. (Russel, 2003;87).

The famous nuclear physicist and Vedanthist, Erving Schrodinger says on the nature of consciousness thus, “Consciousness is never experienced in the plural, only in the singular…… Consciousness is a singular of which the plural is unknown; that there is only one thing and that, what seems to be plurality, is merely a series of different aspects of this one thing, produced by a deception.”(Ranganathananda, 1997; 118)

Swami Vivekananda says, “The Consciousness when it appears behind the universe is called Brahman, God. The same Consciousness when it appears behind this little universe, the body, is the Athman or the soul. The whole universe is one. There is only one Consciousness, only One Existence, and that One Existence in the universe. Consciousness passes through the different forms of time, space, causation and is called by different names. Everything in the universe is that One, appearing in various forms. When a little part of it comes, as it were, into this network of time, space and causation, it takes forms. Take off the network, and it is all one. The whole universe is one. There is only one Consciousness and only One Existence”. (Vivekananda volume 2;1963;429).

4. Brain and Consciousness

A simple working definition would be that consciousness is the active awareness of one’s mental and physical state. Modern scientists accept the view that human consciousness is multidimensional in nature. Dr. Wilder Penfield, the famous neurologist says that the cortex of the brain is responsible for the content of consciousness. (Newberg, 2013:170). The brain functions by the vast interconnected network of neurons. The brain is the seat of the soul or the seat of consciousness. Consciousness appears to be dependent upon the activation of the cortical lobes of the human brain and there may not be a special location within the brain. Conscious and unconsciousness perceptions are filtered, altered, analyzed and organized by a gigantic symphony of neuronal players and then distributed to other body organs via nerve impulses and biochemical messengers. The entire experiential universe is contained within the substance of the brain’s matter.(Roth, 2004,38)

Thus, consciousness is a function not only of many areas of the cortex and the brain but depends heavily upon the thalamo-cortical system as well as upon areas of the reticular system, the limbic system and other key areas of the brain. The necessary folding of the human cortex in three dimensions with its many gyri and sulci that allow a tremendous
surface area to be placed within the human skull may play an important role. It is quite possible that our minds are likewise folded to the fourth or even higher dimensions which may explain the complexity. (Duus; 1989, 139)

The valuable tools to investigate the brain are the EEGs (electroencephalography), PET, (Positron Emission Tomography), fMRI (functional MRI) and MEG (magnetoencephalography). (Roth, 2004, 36)

(Provided by the US Food and Drug Administration).

Dr. Ramachandran, a famous neurologist says, “Our lives are world lines in space-time. Space-time does not happen but it always exists. It is our brain that shows us a movie of matter evolving in time. All space-time events are conscious. They are conscious of other space-time events. Special circuits in our brain create the impression of a time flow of a time travel through the region of space-time events connected to the brain. The connection between sensory visual and auditory centres and the amygdale, the part of the limbic system, the hypothalamus and wernicke area specializes in recognizing the emotional significance of the external world and alert the production of religious ecstasy”. (Ramachandran, 2012: 245).

Memory of an event is re-experiencing that space-time event, which is fixed in space-time. It is the Holonomic Brain cognitive functioning based on space-time coordinate systems. The brain does not store an event but only keep a link to it. Conscious memory is not in the brain but it is in space-time. This paradigm posits that theories utilizing holographic structures may lead to a unified understanding of consciousness and the universe. The holographic paradigm is rooted in the concept that all organisms and forms are holograms embedded within a universal hologram, which is Brahmam. Consciousness is much more
than an illusory travel through space-time that influences reality. The duality of Consciousness is Maya. (Wilber, 1985: 92).

Thus, intuitional thought indicates the brain's realization of Absolute Consciousness. However, this realization comes in stages. First, there is cognitive understanding of the meaning and then the intuition rolls down, thus revealing deeper meanings. Gradually, one comes to understand and experience the deeper aspects of the Cosmic Consciousness. Therefore, Thought experiment offers a gradual logical reasoning of consciousness realization.

5. Survey on Consciousness

This religio-philosophical survey is part of the larger PhD research project survey which was coordinated through the assistance of University of Malaya. The survey was done in the form of distributing questionnaires to the members of the local community. The survey addresses the participant’s view on Consciousness, brain, religious, social issues and the interconnectedness of the universe. The purpose of this study was to gauge and compare the religious and scientific, social and psychological views of the Malaysian-Indian society. The Survey was conducted during December and March 2013 to 2014. The answers were based on the Likert scale of 1-5. Some 410 people responded.

The Demographic information

The most participants were Females which was 64.9% and 35.1% were males

The most participants belong to the age of 20-29 years old 38%; the next 30-39 years old 19.8% and 60 years old and above were 13.9%.

The most participants were employed as Professional 49.5%; College studens 29.8%; Not working 5.4% & Retired 4.9%.

Subjective information in %

1. Higher power or ‘Consciousness or God can mean a variety of things. Respondents were asked, “I gain spiritual strength by trusting in a higher power’ and 88.2% of the respondents positively agreed in the existence of a Higher Power.

2. To the question, “Can you create God in your brain?” 68.5% respondents had an overwhelming feeling that consciousness was connected to the brain sense. Many of the participants articulated that there must be a transformative element to a spiritual experience in the brain centers as a kind of ‘Extra-sensory Perception’ in the subconscious mind, in which one has no choice but to interact with the world in a slightly different way.

3. To the question, “Does Meditation improve spirituality”? 81% of participants believed that the devotional aspect of the meditational thought experience needs a lifetime for the improvement of spiritual perception.
4. Considering Meditation as Thought experiment. Some felt that they were constantly plagued with a few eternal questions: Where do I come from and why am I here? What is consciousness or Brahmam? Who was God? 70% of the respondents felt a strong sense that Consciousness is drawn from within oneself rather than being directed from outside. 78% of the respondents felt that meditational thought process could provide the answers to creation and the universal consciousness. 80% of the people felt that spirituality was knowledge that there is a true God and that you are in his presence. 15% respondents felt quite the reverse. 79.8 respondents felt that the meditative spiritual thought process showed the answers through the spread of love and compassion. 80% of the participants anticipate the kind of world they want to live in and look for some universal truth to make sense of it all.

The most significant findings are:

80% of respondents believe Consciousness as God and Consciousness acts through spiritual enlightenment; 75% feel that compassion and tolerance are important for life; 60% think that Brain is the most important factor to understand God; 70% judge that meditative thought is beneficial for spiritual study. 75% believe that religion motivates towards spirituality; 80% women appreciate spiritual faith.

Faith in consciousness or God is stronger among women than men; in the poor than the rich; in the sick than the healthy; in the less educated than the educated; in the religious than the non-religious.

6. Discussion.

The quintessential truths declared by the Rishis of the supreme experience are enriching and they make significant contribution to understand consciousness, creation, life and matter. These revealed insights are the foundation of Vedanta. The human mind while in the thought process and in the depth of meditation presents a realization of consciousness. The entire mind dwells in an explosion of reasoning about the metaphysical subject. The contemplated subject becomes sacred and the knowledge becomes reverential. The society calls the sacred knowledge as God or Brahmam or Elohim or Allah and other names. The attitude as to the transmission of the name in many cultures was surrounded by secrecy. Prayer involving the name of God has become a part of both Western and Eastern spiritual practices. A number of traditions have lists of many names of God, many of which enumerate the various qualities of a supreme being. Thus, the contemplations on the sacred cosmic Consciousness merge well in the practices of meditation, yoga, mantra, prayer, singing and dancing. Strong aspiration for the divine Brahmam will automatically make a life of sense insipid and enable one to have some mastery of the senses.(Tapasyananda,1985,27)

Vedanta claims that this homogenous structure ‘Absolute Consciousness’ is Brahman. This Brahman is the cause of the material Universe. The fact that Brahman is the source of human consciousness leads to the next conclusion that this Brahman is envisioned by
introspection through intuitional experiments. Therefore, Brahmam cannot be verified by physical experimentation. Brahmam is an intuitional subject. Hence realizing the Consciousness remains as a spiritual endeavor which is the ultimate Truth of the Vedanta theory. (Rengananada, 1997: 476).

In the 20th century, the Quantum science research has opened up the doors for the world to look deeper into the validity of the wisdom of the Vedas. Some theoretical physicists like Ervin Schrodinger, Niel Bohr, Werner Heisenberg, Robert Oppenheimer, Nikola Tesla Arthur Schopenhauer, have argued about the quantum nature of Consciousness with the of the holistic principles of Vedantic theory. Therefore, the message of quantum physics is that, the world is not made of matter and neither is it determined entirely by material causation. Matter remains as the building block of the rest of the universe while consciousness remains as the primary source. So the new paradigm of quantum reality is based on the rediscovery of consciousness within science. The new paradigm is showing great promise for integrating material science with spiritual science.

Conclusion

No definitive scientific conclusion exist for consciousness but persistent scientific inquiries may unravel the mechanism of consciousness in future. For now, thought experiments with personal experience would yield insights about the dynamics of consciousness.

This article is demonstrating that the contemplative practices may have a substantive impact on biological processes significant for physical and spiritual health. Research on meditation and neuro-theo-psychology may provide new insights into the methods of mental and spiritual training that have potentials to enhance human health and righteous living. Equally important is the ability to cultivate compassion and other positive human qualities so that an ethical foundation is laid to benefit all human societies. The foundation must suppose that behind the world of phenomena there exists the wisdom of Superior Consciousness.

Subamangalam.

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