

TAMIL
STUDIES
ABROAD

a symposium

edited by

Xavier S. Thani Nayagam

Tamil Studies Abroad

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EDITOR'S FOREWORD

At the inaugural meeting of the International Association of Tamil Research some of the scholars present suggested that among the activities of the Association should be an annual report on the progress of Tamilological studies. A preliminary report on the progress of Tamilology was published in *Tamil Culture* Vol. XI. No. 1, 1964, as a result of the prompt replies obtained to questionnaires from Departments of Tamil in India and other countries.

The idea was then conceived that a compilation of historical essays concerning the origin, development, and present state of Tamil Studies in different countries would provide the basis for periodical surveys of Tamilology and would serve as valuable documentation for future programmes of the IATR. Scholars in various countries were invited to contribute to this Symposium which was scheduled to be published at the time of the First Conference of Tamil Studies which met in Kuala Lumpur in April, 1966. It is, however, equally appropriate that this volume is now being presented at the Second International Conference of Tamil Studies which meets in Madras in January, 1968.

The contributors to this Symposium interpreted the invitation and the skeleton plan proposed to them according to the material available to them. The contributions from countries like Holland, Great Britain, and Germany contain very informative notices concerning the pioneer scholars and the pioneer literature which created an interest in Tamilology. From Czechoslovakia, the U.S.A., Russia, and Malaya, in which countries the development of Tamil Studies at university level is more recent, we have detailed accounts of the work done during the last decade or two. Foreign interest in Tamil originated in earlier countries for religious or political reasons but has been continued also because of the distinctive characteristics of its culture and the history of the people who speak it. The French Institute of Indology at Pondicherry is a good example of cultural exchange built on scholarship originating in the colonial period.

It was hoped that this Symposium would have included also Reports concerning Tamil Studies in universities of Tamil Nadu and other parts of India, but this has not been possible. However, a few available reports concerning regions within India have also been included, but it is expected that a separate volume entitled "Tamil Studies in India" will be published in the near future.

Though Tamil is a Dravidian language with an ancient and uninterrupted literary and artistic tradition, it is studied in most foreign universities mostly because of its peculiar linguistic characteristics or because it is a tool for field work in Tamil districts. In the last two decades its importance as a modern language of India, and the peculiar political problems and movements of Tamil-speaking groups and minorities have attracted attention. Scholars of Indo-Āryan in foreign universities find Tamil and the Dravidian languages increasingly useful in their understanding of both Ancient and Modern India. The architecture and the music of the South now begin to obtain a place in academic syllabuses abroad. But Tamil literature, philosophy and religion are not so widely known as Tamil linguistics and contemporary social and political movements.

The reader is reminded that most of these studies were written in early 1966. Subsequent developments in Tamil Studies are contained as far as possible in notes and appendices. Many of the appendices attached to the following reports contain varied but most useful information, and even interesting notes concerning Dravidology in general, and Sanskrit Studies.

The result of a chance suggestion has turned out to be a handy and useful volume which brings together the studies of both old and young scholars in the field of Tamilology. It has been the endeavour of the IATR to establish a permanent association of Tamil scholars all round the world, and this volume will prove very useful for that purpose.

XAVIER S. THANI NAYAGAM

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CONTENTS

Editor's Foreword

| | |
|---|-----|
| Tamil Studies in French Indology | |
| JEAN FILLIOZAT | 1 |
| Dutch Students of Tamil | |
| F.B.J. KUIPER | 15 |
| German Dravidology—Past and Present | |
| ALBERT WEZLER | 22 |
| Germans Contribute to Tamil Studies | |
| ARNO LEHMANN | 31 |
| The Contribution of scholars of British origin and the study of Tamil in Britain | |
| R.E. ASHER | 43 |
| Tamil Studies in Czechoslovakia | |
| KAMIL ZVELEBIL | 81 |
| Tamilological Studies in Russia and in the Soviet Union | |
| V.A. MAKARENKO | 91 |
| Tamil Studies in the United States of America I | |
| A.K. RAMANUJAN | 109 |
| Tamil Studies in the United States of America II | |
| S. ARASARATNAM | 115 |
| Tamil Studies in India beyond Tamil Nadu | |
| V.I. SUBRAMONIAM | 119 |
| Tamil Studies in Ceylon I | |
| K.P. RATNAM | 137 |
| Tamil Studies in Ceylon II | |
| S. VITHIANANTHAN | 146 |
| Tamil Studies in Malaysia | |
| S. SINGARAVELU | 204 |
| Tamil Studies Elsewhere | |
| X.S. THANI NAYAGAM | 224 |
| Progress in Tamilology, 1959-1966 | |
| S. SINGARAVELU | 247 |

TAMIL STUDIES IN FRENCH INDOLOGY

JEAN FILLIOZAT

PROFESSOR JEAN FILLIOZAT is Director of the Ecole Française d' Extrême Orient; Professor of the Collège de France, Paris; Director of the French Institute of Indology, Pondicherry. He is the President of the International Association of Tamil Research since its inception in 1964.

The first step towards a systematic and scientific study of Indian civilization was done in France in the very beginning of the XVIIIth century. Before that time India had been known merely from the records of travellers. At that time it was planned by several scholars in Paris to collect the literatures of the peoples of Eastern Asia together with the grammars and dictionaries of their languages. The aim was to study directly in their original texts the nations of this part of Asia as it was already done for the Western Asia, for, since the XVIth century, Hebrew and Arabic languages and literatures were already among the subjects taught at the Collège de France in Paris.

Under the initiative of ABBE BIGNON, keeper of the manuscripts in the Royal Library, Indian books together with Siamese, Chinese and other books from Eastern Asia were collected and the catalogue of these books was printed and published in 1739, in Latin (*Catalogus codicum manuscriptorum, Codices Orientales*). Most of the Indian manuscripts were in Sanskrit or in Tamil. They had been purchased by the Roman catholic missionaries either in Bengal or in Southern India.

In both regions some missionaries, unlike the foreign traders, had already undertaken to get acquainted not only with colloquial languages for ordinary use, but also with the highest culture of India. Already, at the beginning of the previous century, the Italian Father ROBERTO DE NOBILI became a celebrity in Madurai, thanks to his

proficiency in Tamil, Sanskrit and Telugu. Another Italian, Father BESCHI reached the first rank among the Europeans who studied and used Tamil for literary purposes, just in the period when the French priests were collecting the manuscripts and grammars for Paris. One among them, Father DE BOURGES or, more exactly DE BOURZES, set to compile a great lexicographical work like BESCHI. He composed a *Dictionnaire tamoul-français*, a copy of which is preserved in the Bibliothèque Nationale, Paris (ms. indien 213-214, 2 vol., 1104 pages). It was never printed, but was largely used later by the lexicographers MOUSSER and DUPUIS.

In the second half of the XVIIIth century a first light was thrown on the whole history of Eastern Asia by JOSEPH DEGUIGNES in his *Histoire générale des Huns, des Turcs, des Mongols et autres Tartares occidentaux* (Paris 1756 and foll.) according to Chinese, Persian and Arabic sources. In a subsequent work, thanks to a communication kindly sent to him of a translation of the Tamil *Bāgavadam*, DEGUIGNES was able to fix the major synchronism by which Indian chronology was linked with the universal one. This translation into French was due to a Tamil scholar of Pondicherry MARIDAS PILLAI. In the twelfth canto of the *Bāgavadam*, DEGUIGNES recognised under the orthography of MARIDAS "Sandragoutten", the king Sandrakottos or Sandracottus famous in the Greek and Latin historians of Alexander the Great. He communicated his discovery to the Académie des Inscriptions et Belles Lettres, Paris, in 1772, and his lecture was published in the *Mémoires* of this Academy in 1777, under the title: *Réflexions sur un livre indien intitulé Bāgavadam*.

The translation of MARIDAS PILLAI was also communicated to various scholars in Europe and published at Paris by Foucher d'OBSONVILLE (1788) who had got into Pondicherry a copy of the translation and who, unfortunately, raised undue reserves against the work of the translator and altered the genuine translation to some extent. A true edition of another copy of the translation together with some uncomplete notes on MARIDAS PILLAI himself, was published by Father HOSTEN *Revue Historique de l'Inde*

française (t.IV, 1, Pondichéry-Paris, 1920). Another copy again is preserved in a manuscript in the Bibliothèque nationale, Paris—as well as other unpublished works by MARIDAS PILLAI (Fonds: *Nouvelles Acquisitions françaises*).

This scholar has undertaken the task to unveil for Europeans the wealth of Tamil literature and, through it, Indian Culture. He was conversant in Sanskrit, French and Latin and first pointed to the attention of Father COEURDOUX the similarities between Sanskrit and Latin Languages.

His unpublished scientific contribution included one *Astronomie de la côte de Coromandel*, a translation of the Tamil *Pañcatantra* and analysis of the *Bāradaṁ*. The last gives as an introduction, a summary of Tamil poetical art, with a short description of the *aiṁṁai*.

Though his description of Tamil astronomy remained unpublished, it was not unknown. A French astronomer, LE GENTIL, member of the Académie des sciences was sent to Pondicherry in order to examine from the geographical position of this place the passage of Venus before the Sun's disc. He remained for several years at Pondicherry and studied with MARIDAS PILLAI and another scholar MALLIYAPPA, Tamil astronomy. He himself wrote a description of this astronomy in his *Voyage*¹ referring to MARIDAS PILLAI and MALLIYAPPA as his masters in this field.

Indian astronomy was a subject of great interest in the scientific world in this period, since CASSINI had revealed the astronomical documents brought from Siam by the French travellers or ambassadors to Siam in the days of Louis XIVth. The famous historian of astronomy and politician, JEAN-SYLVAIN BAILLY, thanks to documents supplied from South India by missionaries tried like LE GENTIL but without visiting India, to publish a description of Indian astronomy. Unfortunately, he indulges in adventurous specu-

¹ *Voyage dans les mers des Indes fait par ordre du Roi à l'occasion du passage de Vénus sur le disque du Soleil le 6 Juin 1761 et le 3 du même mois 1769*. Paris, 2 vol., 1779-1781. Also *Mémoires de l'Académie des Sciences*.

lations and his works are far from the scientific value of those of MARIDAS PILLAI and LE GENTIL.

The importance which, at that time, was attached to the astronomy of India and also of China, the knowledge of which was also revealed in the XVIIIth century, was quite natural. The development of the sciences in Eastern Asia was an evidence of the high degree of knowledge reached in Eastern Asia. But the exaggerations of BAILLY brought misfortune to Indian astronomy. They were used as an argument by those who, in Europe, were not ready to recognise an Oriental scientific genius in parallel with Greek Classical science. However, the first detailed information on Indian astronomy was supplied from South India chiefly by MARIDAS PILLAI.

MARIDAS PILLAI again was among the chief informants of SONNERAT on the religions, customs, ceremonies and festivals of the Tamil country.² SONNERAT was a naturalist and not so great a scholar as DEGUIGNES and LE GENTIL, but the richness of his descriptions draw our attention to the fact that the full information on Indian culture was easier to obtain for South India than from any other part of the country, before the foundation of the Asiatic Society at Calcutta.

This was not due only to the personal activity of MARIDAS PILLAI because already in the XVIIth century the most advanced knowledge and the best information on Indian culture were got from the South-East, i.e. Tamilnāḍu and Andhra, in spite of the fact that the Europeans were established first and permanently in Kerala, Konkan and Gujarāt. Then, the most advanced knowledge was obtained from Madurai by NOBILI and the best information was collected in Andhra by ABRAHAM ROGER from a Brahmin PADMANABHA.³ Later at the beginning of the XVIIIth century, the more

² *Voyage aux Indes Orientales et à la Chine fait par ordre de Louis XVI, depuis 1774 jusqu'en 1781*, Paris, 2e éd. by SONNINI, Paris, 1806.

³ *De open-deure tot het verborgen heydendom*, Leiden 1651 ed. W CALAND 'S Gravenhague, 1915. — German transl. by Chr. ARNOLD, *Offence Thür zu dem verborgenen Heidentum*, Nürnberg, 1663. French trans. by Th. LA GRUE, *La porte ouverte pour parvenir à la connaissance du paganisme caché*, Amsterdam, 1670 other ed. of the last one: *Le théâtre de l'idolatrie ou la Porte ouverte*, also Amsterdam, 1670.

precise date on Indian religions were gathered by the Lutheran missionnary ZIEGENBALG at Tranquebar (Taraṅkampati).

One reason for the difference of accessibility of the Indian religions in Tamil and Telugu country on one side and in the West on the other side may be the lack of interest in the Indian religions among the Europeans established in the West who were merchants and soldiers, and Portuguese missionaries. Another reason is surely because the other missionaries, who alone were able, in these times, deeply to enter the culture of the peoples, had less facilities to establish themselves in the countries in the West, under Muslim sway, than in Andhra and Tamilnāḍu where Hindu rulers were still there or where Islamic dominance was not firmly established. Further, there is the main reason: the Vijayanagar Empire had been the most conservative Hindu kingdom and, even after its fall, the Vedic and Hindu tradition was more firmly kept alive in the South East than anywhere else. This tradition was also preserved in two ways at the same time: through Sanskrit literature and through the Old Tamil or the Telugu literatures, both of which literary traditions, Sanskrit on to one side, Tamil or Telugu on the other, being quite similar as far as the main contents are concerned.

But, after the foundation of the Asiatic Society of Calcutta and the development of Sanskrit studies in the North, Tamil studies and more generally Dravidian studies were not considered as the most important section in indology. Scholars turned then almost exclusively towards Sanskrit and Vedic studies in order to discover the origins of Indian civilization. The dominant idea among them was that the main current of Indian culture was Aryan and that Dravidian culture was partly from an old genuine substratum, and partly inspired by an Aryan one and even completely dominated by the Aryan. They were not aware, as we are now, of the exact situation. Now we know that the civilization of all India was not entirely from an Aryan origin. It developed, under still obscure conditions into a rational system of conception of the world, first established in astronomy which appears in the available sources, either Sanskrit or Old-Tamil, as common to All India, including Vedic lore and

the Epics as well as the basis of later Hinduism. To the final state of this Hinduism, the Tamils have contributed much in Sanskrit as far as philosophy and ritual are concerned, and in Tamil through the hymns of the saivite and vaishnavite saints. Vedantic philosophers like ŚANKARA, RAMANUJA and MADHVA were Southerners, from Tamil or Kannada-speaking countries. But, since they wrote in Sanskrit according to the Sanskrit tradition, the reference to their mother-tongues seemed not to be necessary for the study of their works. Southern Academic literature in Sanskrit, together with the Tamil literature relevant to it, remained unknown till recently. So, all along the XIXth century, Tamil and Dravidian studies did not occupy in Indology a rank on the same level as Sanskrit studies.

Now we are convinced, as we shall see, that we must not be satisfied with the study of the Sanskrit work of the Dravidian authors, but must be aware also of their culture and of the ideas which were current around them.

Nevertheless in the XIXth century, Tamil studies were not neglected in France. The greatest of the French Indianists, Eugène BURNOUF, though very busy with the Bhāgavatapurāṇa, with Buddhist studies and Avestic studies, was aware of the importance of the Tamil tradition. Together with his Belgian friend, Eugène JACQUET, he commented upon a series of designs representing the Gods and peoples of Tamilnāḍu,⁴ and he published some articles on Tamil.⁵ He urged also one of his pupils, Edouard ARIEL, to devote himself to Tamil studies. ARIEL went to Pondicherry and spent ten years to learn Tamil and to go through its literature. He sent several articles to the *Journal Asiatique* and gathered a rich collection of manuscripts, books and notes. Unfortunately he died

⁴ GERINGER et CHABRELIE, *l'Inde française ou Collection de dessins représentant les divinités, temples, meubles, ornements* Paris 1827-1835. An appendix published to this book by E. JACQUET under the title: Appendix. *Extraits d'un manuscrit inédit intitulé Religion des Malabars*, contains an extensive comparison between the religious ritual among the Hindus in Tamilnadu and the Indian Christians.

⁵ *Journal Asiatique* 1828, 1, p.257-290 (on the Tamil alphabet), 1828, 2 p.241-277: *Sur quelques dénominations géographiques du Drāvīda ou pays des Tamouls*.

in 1854, just when he was ready to undertake bigger works. His collection was presented to the Société Asiatique of Paris as a legacy. The printed books, which are old editions of Tamil books, are still preserved in the library of the Société; the manuscripts and notes, in the Bibliothèque nationale,⁶ Paris.

Independently of the efforts of Burnouf and Ariel, Tamil studies were very active at Pondicherry all through the XIXth century. In 1831, A. Blin published a short vocabulary.⁷ But the most important works on Tamil were produced, thanks to the RR. PP. L. Mousset and L. Dupuis, both lexicographers and grammarians. First, Dupuis reedited the grammar of the kotuntamil of Beschi together with notes and a summary of centamil grammar,⁸ but his own major contribution to grammar was published later in French.⁹ This work is even now the biggest among those published in European languages. It includes the rules of both colloquial and literary Tamil together with prosody. It gives both morphological technical terms from *Tolkāppiyam* and *Nannūl* and Latin denominations used at the moment to classify the grammatical forms. So it is possible to learn at the same time the Tamil way of rendering Latin expressions into Tamil and the much more accurate Tamil grammatical analysis. Many examples are given. This work was abridged by P. Lap.¹⁰

The lexicographical work of Mousset and Dupuis is even more important. They anonymously published a dictionary of Latin and French to Tamil,¹¹ a French-Tamil vocabulary,¹² and their largest

⁶ Cf. J. FILLIOZAT, *Catalogue des mss. sanskrits et tibétains de la Société Asiatique*, *Journal Asiatique* 1941-42, p.5.

⁷ *Dictionnaire français-tamoul et tamoul-français*, Paris, 1831, IX, 282 pages, lithographical.

⁸ *Grammatica Latina-tamulica in qua de vulgari tamulicæ linguæ idiomate . . .* Puducherii, 1843.

⁹ *Grammaire française-tamoule*, Pondichéry 1863, in-12, 14 and 554 pages. Almost all the publications of Dupuis are anonymous. He designated himself simply as a missionary.

¹⁰ *Abrégé de la grammaire française-tamoule*, Pondichéry 1892 8° 241 pages, 2d ed. 1904, 249 pages.

¹¹ *Dictionarium latino-gallico-tamulicum*, Puducherii 1846, 8°, XVIII and 1430 pages (2 columns).

¹² *Vocabulaire français-tamoul*, *பிரஞ்ச தமிழ் வார்த்தை*, Pondichéry, 1858, 8°, II and 420 pages (2 columns).

dictionary which is still in use in a third edition including a big supplement by other scholars.¹³ This dictionary is among the most complete. It was not used for the preparation of the Tamil Lexicon of Madras University and contains expressions which are not included in the Tamil Lexicon. It gives etymologies of borrowed words and examples, but no references to the texts. Dupuis just before his death (1874) published also a dictionary of French to Tamil prepared with Mousset.¹⁴ Dupuis has also edited the famous *Caturakarāṭi* of Beschi¹⁵ and the *Tēmpāvāṇi* of Beschi¹⁶ and several minor works. Other missionaries again have published several French-Tamil or Tamil-French manuals. One of these deals with the colloquial language.¹⁷

All through the same period in the XIXth century, several magistrates and government officers in Pondicherry devoted themselves to the study of Hindu law according to Tamil books. F.-E. Sicé translated into French the *Vyavaharasārasaṅgraham* by Kandasvāmi Pulavar.¹⁸ A. Esquer published a book on the castes in India including fresh information on Tamil society.¹⁹ Others were interested in poetry and literature.²⁰

Working in France, but born at Karikal and having remained in India for many years, Julien Vinson (1843-1926) introduced the regular teaching of Tamil at Paris in the *École nationale des Langues orientales vivantes* and published translations into French

¹³ *Dictionnaire tamoul-français*, Pondichéry, 1855-1862, 2 vol. 8°; XXXII and 932 pages, XX, 1115 pages (2 columns)—2ed. 1895, 8°, vol. I: XXIV, 8 and 771 pages; vol. II: 867 pages — 3d ed. 1938-1941: 604 and 809 pages.

¹⁴ *Dictionnaire française-tamoul*, Pondichéry, 1873, 8° 6 and 1250 pages (2 col.), 2d ed., 3d. 1952, 8°, 864 and 5 pages (2 col.).

¹⁵ *Quadruple dictionnaire tamoul de Beschi*, Putuvai (Pondicherry) 1872, 8°, 4 and 366 pages (2 col.) (entirely in Tamil).

¹⁶ Pondicherry, 2d ed. 3 vol. 1927-28; 8°, 416, 299 and 440 pages.

¹⁷ M. J. BAULEZ *Méthode de Tamoul vulgaire*, Pondichéry 1915, 8°, 252 pages.

¹⁸ *Législation hindoue publiée sous le titre de Vyavahara-sara-saṅgraha ou abrégé substantiel de Droit*, Pondichéry, 1857, 8°, 251 pages.

¹⁹ A. ESQUER, *Essai sur les castes dans l'Inde*, Pondichéry 1871, 8°, 500 pages.

²⁰ LAMAJRESSE, *Poésies populaires du Sud de l'Inde*, Paris 1867, in -12, 364 pages. *Chants populaires du Sud de l'Inde*, Paris, 1868, in-12, 334 pages.

of Tamil literary works and several books on Tamil and Dravidian languages,²² together with many articles on Tamil linguistics.

The teaching of Tamil was inaugurated at the Ecole nationale des Langues Orientales in 1868 by a Tamilian, Sându Udayar. In 1879, Vinson was appointed to teach Hindustani and Tamil and the official creation of the chair was decided in 1886. This chair was occupied by Vinson till 1921. Two of his pupils, G. Devèze and Barrigue de Fontainieu, have undertaken some translations of Tamil literature. His successor, Jules Bloch (1880-1953), was a great linguist, mastering the whole field of Indian linguistics both Indo-Aryan and Dravidian, modern as well as ancient. His teaching at the Ecole des Langues Orientales ended in 1937, when he became professor at Collège de France where he continued to explain Tamil texts till 1951. By the many articles he published on Tamil grammar he improved the comparative linguistic study of Dravidian languages, commenced by Caldwell, in extending the field of comparative inquiry to all the minor Dravidian languages which have no written literature and which are scattered throughout India extending even to Brahui in Baluchistan.²³

One of his pupils, Pierre Meile, succeeded him when he left the Ecole des Langues Orientales and contributed several articles on Tamil subjects, as *Les Yavanas dans l'Inde tamoule* (The Yavanas in Tamil India).²⁴ His sudden and premature death in 1964 was a great loss for the future of Tamil studies in France.

²¹ JULIEN VINSON, *Légendes bouddhistes et djainas traduites du Tamoul*, Paris, 1900, 2 volumes, in-12, XVIII, 230 and 274 pages (Parts of *Cintamani*, *Cilappatikaram*, *Manimekalai*). — Translation of a part of Anandaranga-pillai's Diary: *Les Français dans l'Inde*, Paris, 1894, 8°, LXXIX and 338 pages.

²² JULIEN VINSON, *Le verbe dans les langues dravidiennes*, Paris 1878, 8°, XVIII and 57 pages — *Manuel de la langue tamoule*, Paris 1903, XLVII and 240 pages.

²³ *Structure grammaticale des langues dravidiennes*, Paris, 1946, 8°, XV and 103 pages, 1 map. English translation by R. G. HARSHE: *The grammatical structure of Dravidian Languages*, Poona, 1954, 8°, XXXIII and 127 pages, 1 map — cf. A. MINARD, Jules Bloch, *Annuaire de l'Ecole pratique des Hautes Etudes, Section des Sciences historiques et philologiques*, Paris 1954, p.13-25.

²⁴ *Journal Asiatique*, 1940, p.85-123.

While the linguistic work was in progress at Paris since the beginning of the present century, other studies continued at Pondicherry. G. Jouveau-Dubreuil (1885-1945) devoted himself to the archaeology and iconography of South India and to the study of history according to monuments and inscriptions. He gave a new and strong impetus to the studies in these fields and several of his works have become classical.²⁵

On another side, the work of translation of Tamil poetry into French was resumed by several Tamilians as Gnanou Diagou, who published many texts in French (*Tirukkural*,²⁶ *Nālaṭiyār*,²⁷ *Kambarāmāyaṇam*²⁸ etc.), and R. Dessigane who published and translated the *Tiruppāvai*.²⁹ Traditional Tamil medicine was fully described in French by Dr. Paramananda Mariadassou,³⁰ together with the Tamil materia medica.³¹ Another Tamil scholar had previously given a botanical description of useful plants.³²

²⁵ JOUVEAU-DUBREUIL, *Archéologie du Sud de l'Inde*, Paris, Annales du Musée Guimet, Bibliothèque d'Etudes, t. 26-27, Paris, 1914, 8°, 192 and 152 pages 64 et 44 plates. English translation by A. C. MARTIN, (of the second volume: *Iconography of Southern India*, Paris 1937, 8°, 139 pages, 78 plates. *Les antiquités de l'époque Pallava*, Revue hist. de l'Inde franç., 1916-17 p.9-80, 32 plates and 1918, p.5-32, 8 plates. English trans.; London 1916-18. — *Les Pallavas*, Revue hist. de l'Inde fr., 1917, p.341-443, 3 plates. English transl.: Pondicherry, 1917. — Cf. J. RENAULT, Jouveau-Dubreuil à Pondichéry, Pondichéry, 2d ed. 1953, 8°, X and 90 pages, 26 plates — Collected articles on Pondicherry in Revue historique de l'Etat de Pondichéry, IX, 1955, p.233-321.

²⁶ Pondichéry, 1942, in-12, VI, VI and 208 pages.

²⁷ 1946, in-12, XI, IV and 129 pages.

²⁸ Only the first part has so far been published in Revue hist. de l'Inde fr., Vol. VIII, 1952, p.273-297.

The same author has published a treatise on Hindu Law: *Principes de droit hindou*, Pondichéry, 1929-32, 2 vol., 8°, 324 and 180 pages.

²⁹ R. DESSIGANE, *Tiruppavai de Ste Andal*, Pondichéry 1952, in-12, 65 pages.

³⁰ *Moeurs Médicales de l'Inde*, Pondichéry, 1906, 8°, 177 pages, 26 plates. — *Médecine traditionnelle de l'Inde* EFAC-AL, 8°, 3 vol. 267, 334, 365 and XXVIII pages. etc . . .

³¹ P. MARIADASSOU, *Le jardin des Simples de l'Inde*, Pondichéry, 1913, 8° XII and 274 pages. — *Matière médicale ayurvédique*, Pondichéry, 1938, 2 vol. 8°, II, 468 and 190 pages.

³² A. DJ. ACHART, *Quinze cents plantes dans l'Inde*, Pondichéry, 1905, 8°, 494 pages.

The researches of Dr Paramananda Mariadassou were conducted on behalf of the French School of Medicine where he delivered lectures on traditional Tamil medicine. French Professors in this School were also interested in Tamil or Telugu materia medica. Dr Lucien Gibin published a survey of the medicinal plants³³ and Dr A. Bigot several articles and a description of the botanical garden at Yanam.³⁴

Scientific mission from France also carried out their work in South India. Prof. Louis Dumont, in 1949 and 1950, was able to conduct a full enquiry on a social group of the Madura District³⁵

Since the creation in 1955, after the merger of Pondicherry in the Republic of India (1954), of a French Institute of Indology at Pondicherry, French scientific activity in Tamil studies has new facilities, because such an establishment affords the best opportunity to supply scientific equipment and to conduct researches on a permanent basis with the necessary cooperation of Indian scholars.

The Tamil Department of the Institute was inaugurated by a Tamil scholar who had mastery both in Tamil and French, Maître Léon Saint-Jean (1900-1965) or Kârâvêlane, as he liked to call himself. The first publication of the Institute was his edition with a French translation of the work of Kâraikkâlammai-yâr.³⁶ Unfortunately, he recently passed away, leaving much work unfinished and depriving the Institute of his most friendly and valuable cooperation. Following his suggestions and advice it has been possible to undertake with a French-Tamilian staff, systematic inquiries both

³³ *Epitomé de Botanique et de matière médicale de l'Inde*, Pondichéry, 1949, 8°, III and 387 pages, 33 plates.

³⁴ *Le jardin botanique de Yanaon*, Pondichéry, 1950 8°, 1 and 85 pages. — English transl.: *The Botanic Garden of Yanam*, Pondichéry, 1954, 8°, 1 and 73 pages.

³⁵ LOUIS DUMONT, *Une sous-caste de l'Inde du Sud, Organisation sociale et religion des Pramalai Kallar*. Paris, 1957, 8°, VI and 460 pages.

³⁶ KARAVELANE, *Kareikkalammeiyar. Oeuvres éditées et traduites*. Introduction par J. Filliozat, — Publ. Inst. fr. d'Indologie n° 1, Pondichéry, 1956, 8°, XIV, II, 53 pages (16-41 double pages), 33 plates. — A presentation volume was printed containing selections of his works together with articles by his friends for his 60th birthday: *Karavelane (M. Léon Saint Jean), Volume commémoratif du sixantième anniversaire de naissance*, Pondichéry, 1960, 8°, 141 pages (most of these double).

into literature and iconography and lexicography of the Sangam period.

Traditional Indological studies, much developed in the investigation of the most ancient and famous documents and monuments, now require an extension to all the elements which have contributed with their own genius to the formation of the great All-Indian civilization during the periods of the history down to our own days. Tamil culture, very important in itself, has also played a great rôle in the common culture of India and in the expansion of Indian culture abroad. South India is a country where the Hindu culture was preserved at the best through several great literatures, Sanskrit, Tamil, Kannada, Telugu, Malayalam, and Tamilians have contributed to Sanskrit literature and philosophy as well as they have cultivated their own language. In the times of the glory of Tamil Pāṇḍya, Cēra and Cōḷa Kingdoms, Tamilians were rich with two highly literary languages. They used their mother tongue in beautiful poetry for their own people and in Sanskrit as a common means of communication with the other peoples, Indian or foreign, for the sake of diffusion of their ideas. So, Tamil and Sanskrit are complementary sources for the knowledge of Tamilnāḍu, of All India and of the relations of India with Indochina, Malaysia, Indonesia, and even China.

That is why the *École française d'Extrême-Orient*, French School of Far-Eastern studies, founded in 1900, has now connected the traditional researches in the Far-East, with the basic enquiries on South India organised at Pondicherry.

The basic enquiries are, for the time being :

1. The systematic collection of iconographical data from the temples by an Indian archaeologist, formerly pupil of Jouveau-Dubreuil, P. Z. Pattabiraman and the examination of corresponding Tamil literature by R. Dessigane.³⁷ Con-

³⁷ They have already published: *La légende des jeux de Civa à Madurai*, Pub. Inst. fr. Indol., n° 19, Pondichéry 1960, fasc. 1: Text (detailed Analysis of the *TiruvilaiyataRpuranam*) 8°, XVI, 130 pages, fas. 2: Plates fol. 50 plates. — *Les Légendes çivaïtes de Kañcipuram (Kañcipuranam)* Publ. Inst. fr. Ind., n° 27; Pondichéry, 1964, 8° XVIII, 152 pages, 49 plates.

frontation of iconographical data, Puranic stories and technical Agamic prescriptions are conducted on Śivamūrtis by Mrs Marguerite E. Adiceam and published in successive numbers of *Arts Asiatiques*.

2. Enquiry in popular and rural cults (AiyāNar, Munis) in the country and through the texts.
3. Collection and publication of Śivāgamas by or under the direction of Pandit N. R. Bhatt.³⁸ These texts are basic sources of the living Hindu religion as practised in India and as it was spread in Indochina and Indonesia. Tamil śaiva texts give explanation of many archaeological and epigraphical data in South East Asia. Pandit Nilakantha Sarma has deciphered Sanskrit texts from Cambodia and Thailand originating from Tamilnādu. Mrs Brunner-Lachaux makes inquiries into the śaiva ritual literature of South-India;³⁹ Pierre-Sylvain Filliozat in the Sanskrit poetry of śaiva Tamilians.⁴⁰ François Gros has prepared a translation and a study of the *Paripāṭal* as one of the most ancient Tamil texts containing testimony on the religion in Tamilnādu.
4. A great deal of work is still to be done in Tamil lexicography. Words, according to the commentators of the ancient works and according to the *Nikaṇṭus*, receive in the dictionaries very numerous, various and even incoherent meanings. The establishment of new Tamil dictionaries cannot be done merely by the compilation of these data. Semantical studies must distinguish between true meanings of the words and apparent meanings which are but explanations by commentators or ideas evoked by the context. So a philological enquiry through examination of all passages of the ancient literature in which

³⁸ *Rauravagama* Vol. 1, Publ. Inst. fr. Ind. n° 18, 1961), 8°, XVIII, 223 pages. — *Mrgendragama* Publ. Inst. fr. Ind., n° 23, 1962, XVI, 342 pages. — *Ajitagama* vol. 1, Publ. Inst. fr. Ind. n° 24, 1964, XV, 425 pages.

³⁹ *Somasambhupaddhati*. Première partie. Publ. Inst. fr. Ind. n° 25, 1963, 8°, XLVII, 372, 4 pages, 8 plates. — Dr. Rasik Vihari Joshi has given a Vaisnava ritual counterpart: *Le rituel de la dévotion krisnaïte*, Publ. Inst. fr. n° 17, 1959, 8°, IX, 142 pages 7 plates.

⁴⁰ L' *Aryasataka d'Appayadiksita*, Journal Asiatique, 1965, p. 51-82.

every word occurs is necessary. As a basis of such an examination the French Institute has compiled under the direction of N. Kandaswamy Pillai a full index of words occurring in the Tamil Sangam literature (300,000 cards). Pandit Nilakantha Sarma is compiling a new *Tokaiyakarāṭi*. The staff of the Institute at Pondicherry is working in cooperation with the philological researches conducted at Collège de France, Paris.

Moreover, a section of the French Institute in Pondicherry, under the direction of Dr Pierre Legris, deals with the material conditions of the life in India, specially in Tamilnādu. It has published maps of vegetation in Tamilnādu and Ceylon and other works on Tamil climate and botany.⁴¹ Dr. Emmanuel Adiceam has published a book on Irrigation in Tamilnādu.

On behalf of the École française d'Extrême-Orient, Prof. George Olivier has prepared and published an anthropological enquiry on Tamilians,⁴² and Dr Thérèse Brose psychosomatal documents, partly collected from Tamilnādu, on the Yogins.⁴³

In geography other researches have also been conducted at and from Pondicherry by French scholars like Dr Jacques Dupuis⁴⁴ and Dr Emmanuel Adiceam.⁴⁵

Therefore, French Tamil studies include at present not only the study of the Tamil language, but also convergent enquiries on the culture, the life, the natural milieu and the foreign relations of the Tamil people.

⁴¹ P. LEGRIS, *La végétation de l'Inde, Ecologie et flore*. Pondichéry 1963, 8° 597 pages, XX plates — *International Map of the Vegetation*, sheets: Cape Comorin, 1961 (with Notice, 8°, 108 pages) Madras, 1963 (Notice, 47 pages). — R. K. GUPTA and M. MARLANGE, *Le jardin botanique de Pondichéry*, Travaux de la Section scientifique de l'Institut français de Pondichéry, III, 1, 1961, 8°, 6, 135 pages, 1 plate, 1 map.

⁴² *Anthropologie des Tamouls du Sud de l'Inde*, Paris, 1961, 8°, XXIX, 339 pages, 9 plates.

⁴³ *Etudes instrumentales des techniques du yoga*, Paris, 1963, 8°, XXVIII, 130 pages, 66 plates.

⁴⁴ *Les Ghât orientaux et la plaine du Coromandel*, Travaux de la Sect. Scient. de l'Institut fr. Pondichéry, t. II, 1959, 8°, 160 pages, 13 plates. — Madras et le Nord du Coromandel, Paris, 1960, 8°.

⁴⁵ *L'irrigation au pays tamoul*.

DUTCH STUDENTS OF TAMIL

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The title of this contribution finds its justification in the history of the Dutch nation. Although not a few Dutchmen in the last four centuries have occupied themselves with the study of Tamil, no scientific work in this field was done in the Netherlands proper before the beginning of this century. Therefore, a contribution confined to Tamil studies in Holland only, would have had to exclude the work done in former centuries by Dutchmen in India, Ceylon, and Indonesia. Hence this study extends to all Dutch students of Tamil.

It was the impact of the Western world on the Orient in the 17th and 18th centuries which gave so many men, coming from small and far-off countries, the stimulus to the study of Oriental languages, so exotic and embarrassing for scholars accustomed to consider Latin grammar as the model of any linguistic system. By far the most important contributions in this field were made by the Portuguese missionaries. For several reasons the work of the Protestant ministers, not to mention that of the merchants, executive officers and ambassadors, could not compete with theirs. Still, all these categories have made their contributions, however modest the scientific importance of these may have been. As far as the Dutchmen are concerned, all these people were employed by the "General Chartered East-Indian Company", which had been founded in 1602.

Among those who had acquired some knowledge of Tamil, the first to be mentioned is, of course, Philippus Baldaeus (1632-1671). Although his real name was Balde, he published his scientific work, as was customary among scholars of that time, under a latinized

form of his name. After having worked one year in Galle (1656-1657), in the very South of Ceylon, he was stationed in Jaffna, where he must have worked from 1658 to 1667. After his return to Holland he wrote the big volume, whose first part, entitled "*Naauwkeurige Beschryvinge van Malabar en Choromandel, Derzelver aangrenzende Ryken En het machtige Eyland Ceylon*" (1672), contained a very brief sketch of the Tamil grammar (pp.195-198).

The circumstance that he was a scholar with a considerable knowledge of several foreign languages enabled him to give a systematic account of the script and some aspects of the grammatical system which, judged by the standards of those days, was not too amateurish. On the other hand, he laid no claim to any proficiency in Tamil, as he considered himself only a beginner. The few paradigms of the nominal and verbal inflection hardly justify the heading "*Malabaarsche Spraak-kunst.*" It is true, on p.195 he referred to a more complete grammar, which he hoped to publish afterwards. However, owing to his early death in 1671, before the appearance of his "Beschryvinge", this grammar was never published and the manuscript was apparently lost. A study of his short grammatical notes was published by T. P. Meenakshi Sundaram in *Indian Linguistics* 1958 (Turner Jubilee Volume I, pp.7-19). For continental Tamil of that time, however, not much information can be obtained from a sketch written by a foreigner who had great difficulty in understanding the phonemic and the morphological system of the language such as he had learnt it from a Portuguese speaking assistant in Jaffna.

Baldaeus was the first Dutch minister to come into contact with speakers of Tamil and to be faced with the task of learning their language. It was in those very days that the Dutch troops were expelling the Portuguese from most of their strongholds in Ceylon and South India and that the Protestant Church had to take over a task which the Portuguese missionaries had performed up to that time with much zeal and success. This circumstance explains (as Baldaeus states in the introduction to his grammar) why the Dutch had not been acquainted with Tamil before, since the Dutch East India Company did not send ministers to areas over which it had no

control. In these circumstances it would not be surprising if Baldaeus, who had a perfect knowledge of Portuguese, had been acquainted with Portuguese descriptions of the Tamil language and had made use of them. This might account for some peculiarities of his transcription system. In any case he was much impressed by the achievements of the Roman Catholic priests, and especially of Father Gasper d'Aquilar, in this field.

As far as I know, no attempt has been made by later ministers to replace his brief sketch by a full-fledged grammar. This is the more remarkable because the first Dutch grammar of Sinhalese was published as early as 1708. The reasons become clear from François Valentijn's *Oud en Nieuw Oost-Indiën*, vol. V b (1726), which deals with Ceylon. On the one hand he points out that most ministers lack the energy and the talent of the Portuguese priests for learning the native languages (p.237), although Tamil, according to him, could be learnt in two years (p.238). Indeed, out of a long list of ministers he could name only three who, after Baldaeus, had learnt Tamil so as to be able to preach in that language (p.459). On the other hand he complains of a disregard of the Governors of the East Indian Company for scholarship and of the discouraging effect of their omission to have dictionaries and Bible translations printed (p.456). It appears that as early as 1694 D. Kat was engaged in translating the Old Testament into Tamil. In illustration of the highly civilised and ethical character of the native literature, he gives a translation of part of *Conreivendan* and of the 90 stanzas of *Anna Pidavi*. Curiously enough, the latter text (*annaiyum pitavum*) is in fact the *Konrai vēntan*, and his translation is much more accurate than the paraphrase which Ziegenbalg had made some twenty years before, but which had never been published. The "*Connevendam*" consists of 113 short maxims. Education started with *Connevendam* and "*Anempidee*" (*annaiyum pitavum*). It further comprised the study of *Modirei*, *Urichal* (*uriccol*), and *Tivagaram*. Of the latter work he gives an analysis of the contents of each of the twelve books. Most interesting is his long list of the most important works of classical Tamil literature (pp.399-401), which shows that at least

the titles of such works as *Devarum*, *Diruwachagum*, *Periaporanum*, *Tiriwalluwir*, *Nalariar* and *Dolkabiam* were known at that time.

Unlike the few scholars, the executive officers of the Company can hardly be expected to have had more than a very modest knowledge of the language for practical purposes. In this connection it should be noted that the so-called "Malabar Dictionary", which occurs among the instructions and memoranda which Stein van Gollennesse had prepared in 1743 for the new "Commandeur" of Cochin, does not deserve this name. This alphabetical list of geographical names, titles, and technical terms is in fact a small encyclopaedia, rather than a lexicographical work. It has been edited in the Proceedings and Reports of the Dutch Academy of 1942 by van Ronkel, who somewhat overrated the scientific importance of this document of colonial administration.

In Ceylon the situation improved considerably in the next decade after the publication of Valentijn's encyclopaedic work, owing to the fact that the Company had shortly put up a press at Colombo. From that time there was an opportunity for the ministers of the Protestant Church to have their translations published, and the list of their publications shows that they were not slow to seize it. In 1739 they published a short catechism, and in 1748 a Tamil translation of the *Gospels* and the *Acts of the Apostles* from the Greek. A second edition of the latter work, published in 1759, bears the names of the two ministers Sigisbertus Abrahamsz Bronsveld and Johan Joachim Fijbrants. In 1744 Bronsveld, minister at Colombo, published a *Catechism* in Tamil (643 + 144 pp.; 2nd ed. of 1769, 128 pp.) and in 1754 an *Epitome of the Christian Religion* (12 + 22 pp.). Of his catechism for children a 3rd edition appeared in 1738. In the same years Phillippus de Melho, "minister at Jaffnapatnam," published a translation of the *Psalms* (1755, 105 pp.) and a *Liturgy* (1760, 115 pp.).

This short account, based upon the collection of the University Library of Leiden, is certainly far from complete. It is possible that a more thorough investigation will also bring to light the existence

of a grammar. Towards the end of this century, in 1784, an "under-merchant and chief of Cranganoor", Johan Adam Cellarius, published a study of Tamil Manners and Customs with some notes on the language in the Transactions of the Society of Arts and Sciences at Batavia (vol. III; 2nd ed. 1824, pp.187-212), which testifies to the interest that some merchants took in the country in which they had been living for some time.

The French Revolution and the ensuing occupation of Holland by the French put an end to the Dutch rule in Ceylon and South India. In 1795 the Dutch factories and possessions fell into the hands of the English East India Company. It took a long time before the purely scientific research led Dutch scholars back to the field of Tamil.

The versatile and brilliant scholar Hendrik Kern (1838-1917), who in 1865 became the first Dutch professor of Sanskrit at Leiden, had some knowledge of Tamil, but it was his linguistic studies in Indonesian rather than Sanskrit that induced him occasionally to refer to Tamil. Thus he explained the Malay word *bedil* "gun" as a borrowing from Tamil.

The first man to study Tamil more intensively, however, was one of the greatest authorities of Indonesian linguistics in the 19th century, Hermanus Neubronner van der Tuuk (1824-1894). His collection of grammars and texts, now at Leiden, testifies to this fact. As he spent his whole life in Indonesia, where he died a lonely man, the fruits of his vast knowledge became generally known only through his etymological notes added to H. von de Wall's "*Maleisch-Nederlandsch Woordenboek*", which van der Tuuk edited (Batavia, 1877-1884). As far as I can see, he was the first to point out the occurrence of a vast number of Tamil loan-words in Malay.

It was probably his initiative that gave Philippus Samuel van ronkel (1870-1954) the stimulus to take up the study of Tamil. Van Ronkel had studied Hebrew, Persian, and Indonesian languages before, at the end of last century, he came to Java, where he started his career in what was then called the "Office for Native Affairs". Later he became a teacher of Malay at a school for Civil Servants

at Batavia (Djakarta). Here he found among the many Tamil-speaking barbers of that town an informant with whom he could study the language. At that time a Dutch student of Tamil, without the help of radio and tape-recorders, and with handbooks whose phonetic descriptions were at best vague, contradictory and amateurish, could hardly get an exact idea of Tamil phonetics unless a career in Indonesia gave him the opportunity of getting into contact with native speakers. The disadvantage that the idiolect of these informants was sometimes rather sub-standard was not so serious in van Ronkel's case because his object was not the study of Tamil for its own sake but the explanation of foreign words in Malay. In a few articles published in the first years of this century he dealt with this problem (see the references in *Indo-Iranian Journal*, V/3. 1962, p.238). In later years, when professor of Malay at Leiden University, he once returned to this field of study in the article referred to above.

While van der Tuuk and van Ronkel had studied Tamil when living in Indonesia, and exclusively as a means of elucidating the origin of some Malay words, the first person to study the language more intensively in Holland was the Utrecht professor of Sanskrit, Willem Caland (1859-1932). Although his main field of study was the Vedic ritual literature, he had become interested in the "*History of the Discovery of the Veda*" (1918), and this led him to edit, besides some old records of French and Portuguese travellers, the works of the 18th century German missionary Bartholomeus Ziegenbalg, viz. his "*Malabarisches Heidenthum*" (which appeared in the Transactions of the Dutch Academy of 1926), and his "*Kleinere Schriften*" (published in the Transactions of 1930). Ziegenbalg described Hinduism as he had found it in South India, and his "Heidenthum" was, therefore, interspersed with Tamil terms. But it was particularly the collection of Ziegenbalg's translation of *Nīṭivenpā*, *Konṛai Vēntaṇ* and *Ulakanīti* which required a philological analysis of some Tamil texts which Ziegenbalg gave in his own transcription. Caland's acquaintance with Tamil enabled him also to explain some curious expressions in other 18th century sources (see Acta

Orientalia 5, p.52 on *periyappaṇ* and *cirappaṇ*), and to point out syntactic Dravidianisms in the *Vaikhānasasūtra* (viz. *anyāṃ vivāhaṃ kuryāt*, Proceedings and Reports of the Royal Academy of 1926, p.272 ff., cf. also Schrader, BSOS. 6, p.481 f.).

Another Sanskrit scholar, Barend Faddegon of the University of Amsterdam (1874-1955), also learnt Tamil but did not publish anything in this field. The same is true of the Greek scholar and well-known Dutch poet Johan Hendrik Leopold (1865-1925), if a personal communication to the effect that he knew Tamil and taught it to one of his pupils is correct. I have been unable to verify this. The present writer was the last Dutchman who had an opportunity to start his study of Tamil in Java with the help of a native speaker. However, the work of living Dutchmen is excluded from this historical survey.

To sum up this account it may be stated that the study of Tamil was first motivated by the needs of the Protestant Church, as long as the Dutch had control over Ceylon and South India; much later a new stimulus was given by the study of Malay and of the early accounts by European missionaries. Indeed, scholarship seldom develops in complete isolation from kindred branches of learning and from practical life. Thus the most recent development in Holland, which led to the study of Tamil for its own sake and its introduction into University courses, is the direct result of the modern awareness of the tremendous importance of the Dravidian substratum in the Indian linguistic area. It can hardly be doubted, indeed, that the first traces of an adaptation of Indo-Aryan to the Dravidian linguistic system must be dated at a comparatively early prehistoric period.

GERMAN DRAVIDOLOGY PAST AND PRESENT

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I shall try to give a short survey on the lives and the work of the most eminent German Dravidologists. The look backward, the reflection on the history of this field of Indology, seems to me even today necessary in two respects. German indology is to be reminded of its obligation towards dravidology that arises from this tradition—the obligation to give the study of Dravidian languages, literatures and culture its own place. On the other hand, with the founding of “The International Association of Tamil Research” a review of past achievements would appear appropriate and helpful in defining our future tasks.

At the outset we are confronted with the striking feature: nearly all of the German Dravidologists reached the field of their studies not through academic instruction. Rather they took up the study of one or the other Dravidian language after some other task had brought them into immediate contact with people of the ‘dravidas’. Most of them as you may know were protestant missionaries sent to South-India to preach the Gospel. To do this, they first had to study the language and penetrate the religious ideas that surrounded them.

The first German Dravidologist and founder of the Lutheran mission and church in India under the auspices of King Frederic IV of Denmark, was Bartholomaeus Ziegenbalg. According to recent research he was born July 10, 1682, in Pulsnitz in Saxonia. For half a year he studied at Halle University, theology. There his teacher was August Hermann Francke, the famous pietist. In 1705, he and

his friend Heinrich Pluetzschau were sent to Tranquebar on the Coromandel coast as royal Danish missionaries. At this place which had been a Danish settlement since 1620 he arrived the 9th of July, 1706. With only a short break, he worked there zealously and with great success up to his death on the 23rd of February, 1719. With the far-sightedness of a true genius he directed all his work towards the establishment of an Indian Lutheran church: thoroughly he studied Tamil, Tamil literature and Hinduism; he began to create Christian books in the vernacular, he founded schools and instructed Indian catechists and preachers. Great talent and hard work enabled him to master the difficult Tamil language within a short time and speak it like his own. He translated the New Testament into Tamil, the Old Testament up to the book of Ruth, the small catechism of Luther and religious hymns. But more significant seem to us his works on Tamil grammar, lexicography, literature and indigenous religion. Of these only the more important ones shall be enumerated following the order of their writing. Visitors, conversation, extensive correspondence, intensive reading of Tamil texts, especially on religion and philosophy, much travelling for the sake of preaching, enabled him to collect in his lifespan the tremendous amount of information on which his works are based and which even today are worth scrutinising.

In the year 1708 Ziegenbalg translated several didactic texts from the Tamil which only in 1930 were edited by W. Caland under the title of "B. Ziegenbalg's Kleinere Schriften", namely the "Nidi Wunpa" (Niti Venpa), "Kondei Wenden" (Konrai Ventan), "Ulaga-nidi" (Ulaka Niti). To show the remarkable lack of prejudice in B. Ziegenbalg I should like to quote out of a host of relative passages only some sentences taken from the preface to his translation of the *Niti Venpa*: "Such is the opinion of most Christians in Europe that the Malabar heathens be a rather barbaric people which knew neither of erudition nor of morals, but all this arises only as their language was not properly known But as soon as I somewhat came to know their language and finally reached its full command so as to be able to read their own books and to realize that

among them all those branches of philosophy as are studied in Europe are well taught . . . I was greatly amazed and became desirous of apprehending their paganism from their own texts."

In the same year Ziegenbalg also composed the "Bibliotheca Malabarica", a description of the Tamil books in his possession. Of its four parts the third attracts our attention most. Here Ziegenbalg gives an almost complete account of the Tamil literature containing remarks on the contents and the literary form in 119 Tamil texts. In a letter, dated August 27, 1708, Ziegenbalg tells of his work towards a Tamil-German dictionary. Its part relating to prose works at that time contained 20,000 words and idioms and four years later it had already doubled. Besides he collected 1700 words from poetry. This lexicographical work was used by the later lexicographers Sartorius, Geister, Fabrizious and Breithaupt and also formed the base of the first Tamil-English dictionary of 1779.

Ziegenbalg's most important work is, no doubt, his *Malabar Heathendom* of 1711. It was first edited after more than 200 years by W. Caland in 1926. It deals (to give an idea of its almost encyclopedic character) with the scriptures, gods, virtues and vices, temples and festivities, their chronology and their castes, eating ceremonies and agriculture, sciences and medicine, art and literature, ethics and mantics.

Two years later he compiled in his spare time during only two months his *Genealogy of Malabar Gods*. A first, but incomplete edition of the *Genealogy* was published anonymously in Berlin, 1791, whereas a complete edition became available only in 1867. Already the title-page informs the reader of the book's contents: "Genealogy of Malabar Gods wherein it is minutely reported who are the gods in whom the heathens believe, where they derive their origins from, which is their respective position in the hierarchy, how they are named and which are the different names they have in poetry, how they are formed, which are their duties and functions" etc., in short, it is the programme for a complete mythology of Hinduism.

Finally I should like to mention Ziegenbalg's Tamil grammar which was composed in 1715 and published one year later in Halle with the Latin title *Grammatica Damulica quae per varia paradig-*

mata, regulas et necessarium vocabulorum apparatus, viam brevissimam monstrat, qua Lingua Damulica seu Malabarica, quae inter Indos Orientales in usu est, et hucusque in Europa incognita fuit, facile disci possit. Ziegenbalg had done all this work in the belief that it is not a mean "result of our mission to provide our beloved Europe with many a report and treatise of the local paganism and the inner and outer state of these heathenish peoples which cannot be but agreeable." But in this he was mistaken. His "beloved Europe" disapproved, understandably so: he was told that the missionaries "had been sent forth to suppress the fables of gods not to propagate them in Europe." If Ziegenbalg's works had been given their due attention at that time, had been appreciated in their scientific merit, Indology at least in Germany could be older by 150 years and would probably have fulfilled Ziegenbalg's wish "that this (Tamil) language be studied and taught in Europe with as much zeal as other Oriental languages."

A master of the Tamil language was Johanan Philipp Fabrizius. Born the 22nd of January, 1711 in Kleeberg near Frankfurt, he first studied law and afterwards theology at Halle university. In 1740 he reached Cuddalore and became one of the eminent missionaries of the Tranquebar-mission. After 1742 he worked in Madras as a Lutheran preacher and missionary and there he died the 23rd of January, 1791.

J. P. Fabrizius knew High-Tamil, the language of poetry, with the same perfection as the colloquial language. A proof of his profound knowledge is his translation of the Bible, the so-called "Golden Version" which has been compared in its importance and influence with Luther's German translation. It was the first major prose work in Tamil and thus Tamil became the first Indian language to have its own complete Bible. But a perhaps even greater proof of his mastery can be seen in the religious hymns he composed. The first collection of his hymns was printed in Madras in 1774 and since then the "Fabrizius Hymn Book" has been reprinted over and over again. Together with Breithaupt he published in 1779 the "Malabar

and English Dictionary"; it was continued and considerably enlarged later on by Rottler and Winslow.

The indological work of B. Ziegenbalg the importance of which consists also in this that he has made accessible a number of Tamil sources through German translations was not earnestly continued until the Leipzig-Mission had succeeded the Tranquebar-Mission. The first name that ought to be mentioned here is that of Karl Graul. Born the 6th of February, 1814 near Dessau he became after having studied theology a high-school teacher. Then, from 1844 to 1860 he was the director of the Leipzig-Mission. In the years 1849 to 1853 he travelled in India. About this he wrote a five volume "Journey to East-India" (1854-1856). From 1861 until his death on the 10th of November, 1864 he lived in Erlangen.

Graul is considered the greatest German Dravidologist of the last century. Even before he departed for India he had learned Persian and Sanskrit and had apparently acquired a working knowledge of Tamil and Telugu. But Tamil he mastered only when he was in India. Graul was not content with learning the spoken language only but he also studied High-Tamil. He spoke of Tamil as "an extremely peculiar and difficult tongue", but had to admit: "the Tamil language is if well spoken extremely pleasing to the ear: like honey it is!"

In the first place Graul was a translator. As such his conscientiousness towards text and content kept him from giving the central concepts a Christian bias. His chef-d'oeuvre is the *Bibliotheca Tamulica sive Opera Praecipua Tamuliensium* of which only four volumes were published. The first volume entitled "Tamil texts on the Vedanta System" contains a German annotated translation of the "Kaivalyanavanita", the "Pancadasaprakarana" and the "Atma Bodha Prakasika". In the second volume, "Kaivaljanavanita, a Vedantic poem", he gives the Tamil text, an English translation, a glossary, some grammatical notes and the explanations of one hundred Vedantic Sanskrit terms. The third volume entitled "The Kural of Tiruvalluvar, a gnostic poem" offers a German translation of this "true pearl of the very old and rich literature of the Tamils".

The fourth volume contains grammatical notes and a glossary of the Kural, the original Tamil text together with a version in common Tamil and a Latin translation. To translate it took more than 12 years. Graul was the first European to translate the whole of the Kural and publish it. He considered "the Kural in all its parts as a mirror of the Indian, more particularly of the Tamil spirit". Graul also translated some parts of the Siva-nana Sittiyar, of the Akap-porul and last not least selections from the 43rd chapter of Tayu-manavar. He collected Indian Tamil prints and for a longer period he had two copyists work for him. The resulting "Small Library" of 150 items which he made accessible at Leipzig was unique for that time.

Of the same age with Graul was Hermann Gundert. He was born the 4th of Februray, 1814 in Stuttgart and studied theology at Tübingen university. Having graduated he went to India in 1836 and there he joined the missionary Carl Rhenius. Two years later he joined the Basel-Mission in Malabar. In 1857 he became an English government official as inspector of schools of Malabar and Kannara. Illness forced him to return to Germany in 1859 and did not allow him to go back to India.

He knew several Indian languages: Bengali, Tamil, Telugu, Kannada, Malayalam and Tulu. But most of his work as linguist and translator was dedicated to the Malayalam language. Of his publications only two can be mentioned here: his "Grammar of Malayalam Language" and his "Malayalam and English Dictionary" which rests unsurpassed even today and has been reprinted only recently. For this dictionary he made use of an immense amount of materials, as he states in the preface: "The materials for this work have been collected during more than 25 years' study of the language. The words have been taken from all available sources, from the lips of speakers of all ranks, castes and occupations, from the letters and records of many different districts, and from the writers in prose and poetry of every age".

For a dictionary and grammar of Kannada we are indebted to another German theologian who also served with the Basel-Mission: Ferdinand Kittel. His "Kannada-English Distionary" was published

in 1894 in Mangalore. It was followed 9 years later by his "Grammar of the Kannada Language in English, comprising the three Dialects of the Language (Ancient, Mediaeval and Modern)". Kittel also was interested in the influence of the Dravidian languages on Sanskrit, a problem which had already attracted the attention of Caldwell and Gundert. Besides an investigation into the "Dravidian Elements in Sanskrit-Dhatupathas" we possess from him a 30 page list of such words in the preface to his dictionary, grouped as "words relating to the body, animals, plants, metals, colour, men" etc.

The two dravidologists now to be dealt with were not theologians and missionaries but primarily and originally Sanskritists: Eugen Hultzsch and Friedrich Otto Schrader. Hultzsch came to India in 1886 as "Epigraphist to the Government of Madras, Examiner of Sanskrit and Fellow of the University of Madras". During his 15 years' stay he also studied Tamil, Telugu and Kannada. His work mainly consisted in collecting, deciphering and publishing inscriptions. We owe him not only the "Asoka-Inscriptions" but also a second monumental work, the first volumes of the "South-Indian Inscriptions" by means of which important historical and linguistic sources were for the first time made accessible.

Schrader was the director of the Adyar Library in Madras from 1905 to 1916. During this time he also studied with dedication South-Indian languages, especially Tamil, Telugu, Kannada and Malayalam. But only after his return to Germany in 1920 he began to publish his articles on problems of Dravidian philology and his numerous reviews. Mainly he treated of the origin of the Dravidian peoples as well as of the possible mutual influences of the different Indian language families. Of great consequence was that Schrader once again took up and discussed the question of the inter-relationship between the Uralic and the Dravidian languages. But instead of favouring common descent of the Finno-Ugric and the Dravidian languages he rested satisfied with the hypothetical assumption of a one-sided or mutual influence in prehistoric times.

Before we reach the present two more names have to be recalled: those of Hermann Beythan and Hilko Wiardo Schömerus. Both

were theologians and missionaries, both departed for South-India in 1902. In Germany every beginner in Tamil knows Beythan because of his "Practical Grammar of the Tamil Language", a standard work which in the main describes the language of modern prose. Schomerus who like Graul continued the tradition of Ziegenbalg's indological work merits our esteem especially because of his publications on comparative religion, missionary history and his translations of important Tamil texts. I should like to mention only his presentation of the Saiva-Siddhanta according to the Tamil sources, his translation of the hymns of Manikka-Vasagar, the aphorisms of Auvaiyar, the legend of Andal, the Arputattiruvantati, the Tiruppavai, the Periyapuram and the Tiruvatavurar-Puranam. Besides he contributed the chapter "The Dravidian Literatures" to H. V. Glasenapp's "The Literatures of India". Among the papers he left there were found about 1,000 pages of translated Indian texts in manuscript which still are awaiting revision and editing.

Nowadays, Dravidian languages, especially Tamil are taught at the following German universities: Halle, Hamburg, Cologne, Heidelberg and Marburg. In Halle dravidology has been represented for years by Dr. Arno Lehmann, professor of general history of religions, modern history of the Christian church and missionary history. He worked as a missionary in South-India from 1926 to 1934. Besides numerous articles on the history of German dravidology and the Tranquebar-Mission on which he is the greatest authority at present he has published hitherto unedited letters of B. Ziegenbalg's, and like Schomerus translations of Tamil sources. The most important of these are "The Hymns of Tayumanavar" and "Sivaitic Piety of the Tamil Religious Tracts, according to original translations of Tayumanavar and from the Devaram".

At the other universities Dravidian studies are generally represented by Indian scholars and lecturers. Nevertheless, speaking of the present state of dravidology in Germany I cannot help admitting that B. Ziegenbalg's wish "that this (Tamil) language be studied and taught in Europe with as much zeal as other Oriental lang-

uages" still rests unfulfilled. But now more than ever are we encouraged to hope that German indology will soon repair past neglect and admit the whole range of Dravidian studies to their rightful place.

The Sudasien-Institut in Heidelberg has had PROF. KAMIL ZVELEBIL lecture on Dravidology. He has also been invited there to deliver a series of lectures during the Spring and Summer semesters, 1968. — Ed.

GERMANS CONTRIBUTE TO TAMIL STUDIES

ARNO LEHMANN

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It was as early as on 15.1.1715 that the Rev. J. E. Gruendler, one of the earliest Tranquebar missionaries, wrote that in his considered opinion the Tamil language was worthy to be taught at German universities.¹ This man had come from Halle in Germany which place may be said to have established the first and most important connection with India i.e. the study of Tamil and the religion in Tamilnad².

The first two theologians landed "at Tranquebar coast Coromandel" on July 7th, 1706. The latest book about their life and their work as also the work of their successors, containing a wealth of information and of sources of material and literature, was written by the present writer: "Es begann in Tranquebar. Die Geschichte der ersten evangelischen Kirche in Indien." Berlin 1955 and 1956, 352 pp. An English translation of it was published at Madras 1956: "It began at Tranquebar", though not exactly a very good translation at that, and without the scientific apparatus which will be missed badly by anyone who wants to dig deeply.

The outstanding man among all of these men has been Bartholomaeus Ziegenbalg. It so happened that the very first of those theologians turned out to be the very first German dravidologist and thus also the prototype of his successors in that mission. He took his

¹ Hallesche Berichte 1,861.

² ARNO LEHMANN: *Halle und die suedindische Sprach- und Religionswissenschaft*. Wiss. Zeitschrift der Martin-Luther-Universität Halle, Ges.-Sprachw. 2, 1952/53, 149-156).

place among the children writing the Tamil characters with his finger in the sand. And in course of time, and very soon at that, he was really at home in this sweet language. It was said that he mastered it well and did speak it so well as his mother-tongue "and like a native Malabarian."³

There is no need to rewrite here what has been printed in TAMIL CULTURE Vol. IX, No. 2, April-June, 1961, p.111-114. The reader is invited to look that up in order to find all the necessary information about Ziegenbalg's efforts: his *Bibliotheca Malabarica*, his *Dictionary*, his *Grammatica Damulica* of 1715 which was printed in 1716 at Halle, his *two books on Hindu religion* and last not least *the very first translation from Tamil into a European language*: Nidi Wenpa, Kondei Wenden and Ulaga Nidi (as he wrote it) he translated into German.

Rightly was he called an "ice-breaker" as he was the first to break these new grounds and thus opening mines of wealth. It was he also who translated parts of the Holy Bible into Tamil as also Luther's Small Catechism. As he was prolific scholar he also was a master of letter-writing. In his many letters which have been edited by the present author under the title *Alte Briefe aus Indien, 1706-1719* Berlin 1957, 552 pp., he covers wide fields of knowledge making them a source of information about his work and about his time and the scene of that time. Any student of that particular time and the beginnings of Tamil studies must also turn to the bulky "*Ausführliche Berichte*" published in Halle and to be found in Halle and being much used by scholars in our days as many of Ziegenbalg's informative articles on Indian life and religion are to be found in the letters as also lots of early information given by the other missionaries. Certainly these "Halle Reports" have been the first "magazine" to inform the people of that time about far-off India. It is hoped that one day for the benefit of people not knowing German (and the old form of German at that) a list of such contributions with indications of the contents might be prepared.

³ B. ZIEGENBALG: *Ausführlicher Bericht* dated 22.8.1708. Halle MDCCX p.31.

With all his writings B. Ziegenbalg and his co-workers wanted "to serve the much beloved Europe" where at that time next to nothing was known about India.

Likewise the above mentioned missionary J. E. Gruendler meant to be of some service to the European medical people by writing "*The Malabarian Medicus*". But even before him B. Ziegenbalg had in August 1709 sent to Halle a treatise about medical science and practise "in questions and answers". While it would be interesting and worthwhile to reproduce what these men have written and what the medical doctors, five in number, who were sent out from Halle to Tranquebar, have done, it is not possible to do so within the limited space of the present paper. We therefore refer to what is to be found in "*Es begann in Tranquebar*" and in my article "*Hallesche Mediziner und Medizinen am Anfang deutsch-indischer Beziehungen*".⁴

Much could be written about the actual work done by those self-sacrificing men from Halle. Who would know that as early as in 1707 the missionaries had established a girls'-school at Tranquebar which must have been the very first girls' school in the whole of South India if not in whole of India? And who would know by heart that already in 1713 a printing press arrived at Tranquebar which had been asked for even in 1708? Now German friends had sent a Tamil press for which the letters had been cut at Halle in Germany. In 1712 another press had come: a "Latin press" from England which was to produce literature in the European languages.

After Ziegenbalg and Gruendler, Benjamin Schultze is to be mentioned as a linguist who lived in India from 1719-1743 and who died at Halle in 1760. He tried his hand at many translations into Tamil and in linguistic studies. He produced a sort of Telugu-Grammar as also a Hindostani-Grammar.⁵ He was more busy and hard-working than thorough.

Mention also must be made of the Rev. Pressier who worked, with others, on the "Phrases-book" which was to contain idiomatic

⁴ WISS. ZEITSCHRIFT, Halle, Math.-Nat. Jahrg. V, Heft 2, 117-132.

⁵ See *Es begann in Tranquebar* p.202-208.

expressions in Tamil. All the missionaries at that time used their pen and wrote quite often and filled their letters with information about Indian astronomy, Muslim usages they were able to observe, about linguistic problems and even about the birds they had noticed in India. All this information is to be found in the "Halle Reports" and in the by now well-registered letter-collections kept in excellent order at Halle in the "Mission Archives" belonging to the Martin-Luther-University. Let it be said in this connection that there are also many palm-leaf manuscripts written in the Tamil of that time, which are not yet being worked at or translated, but which are very revealing and useful for any Tamil scholar. These Oleis and the heaps of letters and printed papers of those early missionaries are to be likened to a green pasture for any student of Tamil and the Tamilnad of the 18th century and many a doctorate could be earned by working on this material.

Ernst Walther (died 1741) was another man keen on Tamil studies. He wrote the *Oberservationes Grammaticae* which was added to the Beschi-Grammar printed at Tranquebar. Beschi was not too much in favour of this addition but the R. C. Bishop of St. Thome, Don Joseph Pinheiro is said to have praised these "*Observationes*" "bis in den Himmel". Unfortunately the printing of Walther's Sanscrit-Grammar (the first one ever written?) could not be accomplished as the letters in Sanscrit were cut in too great a form and as paper was not at hand.

The outstanding man next to Ziegenbalg without any shadow of doubt has been the Rev. Johann Philipp Fabrizius who had a command of Tamil which made him a master of Tamil. He became the Bible-translator and the translator of hymns par excellence whose name and fame is still well known today.⁶

Tamil scholars would say that his most important work was the compilation of the *Tamil Dictionary*. He stood on the shoulders of others—but what he finally produced was his work! 1779 was the year in which the first edition of the *Tamil-English Dictionary* did

⁶ See *Es begann in Tranquebar* p.273-281, and the literature mentioned there.

appear which was named "A Malabar and English Dictionary". The second edition came out in 1809. Needless to say that the printing was done at the Tranquebar Press. Others worked at this "Old Dictionary" as it was called in course of time, and which today we know as the Tranquebar Dictionary. Also Winslow made use of this Fabrizious-Dictionary when working at his great work.

It is not a matter of mere praise of missionaries or of a Christian mission but as a point of history that it must be said that the earliest Tamil studies were undertaken within the framework of what is known as the Tranquebar Mission. In fact also what has been accomplished later on was done, with one exception known to me, by German authors who were connected with this mission, and which today is known under the name of Leipzig Mission which continues the old work.

All the members of this mission were bound by strict orders to study Tamil well and never to think of doing any work with the help of interpreters. A man or lady with superficial knowledge of Tamil would never have passed the two prescribed language examinations. To expect all or most of them to be scholars of Tamil would not be fair as they had enough other work to do and heavy duties to perform.

But it is equally fair to say that most if not all of them mastered the Tamil language. Even the present writer, a late-comer though he was in 1926, found it easier to preach in Tamil than in his mother-tongue. German. And it should be said also that these men wrote many many articles, in German though, in which much enlightenment of the Tamil way of life and thinking can be found.

But the leading Tamil scholar of the 19th century was not a missionary but was "only" a mission director. He was the first director of the Leipzig Mission and his name is *Karl Graul*. His name deserves to be known. He was a born linguist and as such he keenly desired also to study Tamil. And with the proverbial German thoroughness he gave himself to this study in a remarkable way. When staying some 30 months in India about the middle of the last century, he considered this time his "scientific Highschool". It would

appear that he found Tamil more difficult than any other language he had a command of. Of course he did know that Tamil is inimeī (sweetness) and he could say that this language was "dripping with honey", and yet he found it to be "a rather peculiar and difficult tonque". At Tranquebar, where he came in May 1850, he already at 6 o'clock in the morning began his studies with a help of a munshi and later on he indulged in Tamil conversation.

Graul was not a man easily satisfied. Though in his position it meant to be able to understand and to converse in Tamil, he had a still higher aim: he wanted to study Sen-Tamil as well. And this he did and thus became one of the few translators from Tamil into German, English and Latin.

It is not for me to copy what I have written before. I rather would invite the kind reader to turn to TAMIL CULTURE⁷ in order to see in which way and with what amount of devotion and success he qualified himself as a Tamil scholar of high degree. I just recall what he has published, leaving out also a repetition of what I wrote about "Karl Graul and Religions".⁸

In passing it might be mentioned in the first place that Graul wrote and published a 5-volume-report about his "*Travel to East-India*". Even today it is of high interest to go through these pages and it is highly rewarding to take notice of the wealth of knowledge to be found in his annotations.

More important is that Graul wrote an "*Outline of Tamil Grammar accompanied by specimens of Tamil structure and comparative tables of the flexional system in other Dravida dialects*", a booklet of 102 pages. As was B. Ziegenbalg's Tamil Grammar printed in Germany (at Halle) so also Graul's Grammar was printed and published at Leipzig (Germany) 1855. Even if Graul would not have done anymore than just this work his name would have to be remembered on account of this Grammar alone.

But actually he did so much more: he is one of the first men to translate Tamil texts into German, English and even Latin. His

⁷ Vol. XI, No. 3, July-Sept. 1964, p.209-225.

⁸ *Lutherisches Missionsjahrbuch* 1965, Nuernberg/Germany, p.17-40.

far-reaching plans to publish a good number of books in which he wanted to show the Tamil riches to Europeans who at that time did not know much about the South Indian world, were cut short because of his untimely death in his fiftieth year. That is why we have "only" four volumes containing his translations. The title seems to follow B. Ziegenbalg's "Bibliotheca Malabarica":

"BIBLIOTHECA TAMULICA

sive

Opera Praecipua Tamuliensium."

In vol. I we find the German translation and also explanation of *Kaivaljanavanita*, *Pancadasaprakarana* and *Atma Boda Prakasika*.

Vol. II contains *Kaivaljanavanita* only, but along with the Tamil text is given an English translation, a Glossary of 27 pages, some grammatical explanations and also an explanation of 100 "Sanskrit-Vedanta-expressions".

In the volumes III and IV Graul offers his masterpiece: the *Kural of Tiruvalluvar*. A short introduction helps the student to get the necessary information and the proper view-point. Graul may be said to have been a lover of the Kural, as already B. Ziegenbalg had loved this kind of Tamil poetry. Karl Graul in his studies had gained the true insight that the Kural in its three parts is a reflection of the Indian and especially so of the Tamilian mind, and by making it available to Europeans he did magnificent service to India in his time.

To Karl Graul the Kural was "the pearl of pearls in this old and rich classical literature of the Tamilians". It is no overstatement to say that his translation of the Kural was well done and that even in our days one may safely study it.

Graul also made known by way of translation Nampi's "*Akapporul Vilakkam*" and parts of the "*Siva-Inanasittiyar*" of Arul Nanthi.⁹

Graul was a vast reader, as may be seen also in the annotations of his "Travel to India" referred to above. No wonder then that he

⁹ Zeitschrift der Deutschen Morgenlaendischen Gesellschaft, Leipzig 1857, p.369-395 and 1854, p.720-738.

also knew Tayumanavar and even translated from his works small portions. More indications about his learning may be found in the two articles of mine mentioned earlier in this paper.

But reference might be made to his collection of Tamil printed works and copied manuscripts. The latter were supplied to him by two writers who "ceaselessly" were about to copy important manuscripts. It was Graul's idea to establish at Leipzig "a small library in order to provide a basis for further Tamil studies for himself and also for any outgoing theologians whom he desired to be well versed with Tamil literature and the deep Tamil mind. For this library 150 items in all had been gathered. Certainly at his time this undertaking was unique, if not even today. The catalogue was published in a magazine which at that time was read by all people who took any interest in oriental works. This small and yet remarkable library does still exist at Leipzig in the headquarters of the Leipzig Mission. It covers grammatical, lexical, epic, lyric, dramatical, theological, moral and philosophical books and other books on jurisprudence, medicine, folklore, *Varia*, and 16 pieces of Christian literature in Tamil.

In addition it should be said that at Leipzig also a Tamil press (as formerly at Halle) was established. It was there that Graul's Tamil Grammar and his *Bibliotheca Tamulica* including all the Tamil texts were printed! The types are simply wonderful. Graul himself felt that these were "in point of elegance and precision" the most beautiful Tamil types he ever had seen in all his life.

A prolific writer that he was Graul also wrote many articles for several magazines which are listed in the above mentioned list of "Tamil Bibliography" in German. Suffice it to mention just a few of the topics: The Hindu-ideas about the origin of the world, the gods of the Hindus, The Thugs in East-India, The heaven of the Hindus, Indian proverbs, Married life, Caste, The Banian tree, The population of Southern India, Paramesvara-nyana-goshti, Information about Tamil Literature, Caldwell as researcher in the field of South-Indian languages, The East-Indian educational system etc.

It is at this time that another German published "*A Grammar of*

the Tamil Language" at Madras in 1853, a comprehensive work of 295 pages. The author was C. T. E. *Rhenius*. He was serving as a missionary in South India.

In that period we also hear a Tamil student who was not a theologian. He was the professor of indology, *Friedrich Rueckert* (16.V. 1788-31.I.1866). Being a Sanscritist he hardly would have thought of devoting time to a Dravidian language—and in fact to the best of my knowledge he and E. Hultzsch are the only ones among their colleagues to have done so because to this class of scholars Indian literature seemed to mean nothing but Sanscrit literature. But in Rueckert's time there was at Dresden (Germany) a young man by name of *Heinrich Cordes* who eventually came to Madras in December 1840 and to Tranquebar on the 21st of March, 1841. Desiring to study Tamil before going out to India and not having any old missionary at his side from whom to learn this language, he turned to the famous indologist asking him whether or not he could help him to get familiar with this strange idiom. And the learned professor confessed that he had no idea nor knowledge of this language but that in course of some very short time Cordes could come and get his help. The solution of this riddle is that Rueckert turned to B. Ziegenbalg's *Grammar* and learned what he was able to learn from it so as to pass it on to his eager student. How far they had come and what the pronunciation was like we fail to know. Here the Latin saying became true that though one falls short in his abilities his strong will anyhow is to be praised ("Ut desint vires tamen est laudanda voluntas"). In a recent publication of the South India Saiva Siddhanta Works Publishing Society, Tinnevely Ltd., this Fr. Rueckert also is said to have translated the *Tirukkural* into German in 1847. I must admit that I never came across this work about which no details are given in the said publication, and so far all my investigations have brought no result which could confirm that statement. But this question will have my keen attention also in future, and any finding will be duly communicated with all the necessary details to interested people.

The next German scholar who did some work in the field of Tamil

studies is Professor Eugen *Hultzsch* (29.III.1857-16.I.1927) who was an outstanding Sanscritist and Epigraphist. As early as 3 July 1897 he took his doctorate PH.D.). In the autumn of 1886 he went out to India as Epigraphist to the Government of Madras, Examiner of Sanscrit and Fellow of the University of Madras. Living at Bangalore he married a German lady the marriage being solemnized in the Lutheran Mission. From 1896 onwards he resided at Ootacamund. with three Indian assistants he travelled about all over South India to search in old temples and on rocks for inscriptions. What he found was deciphered and translated and explained when back in his home again. He learned Tamil, Telugu and Kanarese. This man it was who published that outstanding work

"South-Indian Inscriptions"

edited and translated by Eugen Hultzsch, Vol. I-III. Madras 1890-1903.

E. Hultzsch also wrote many articles a lot of them pertaining to his findings in Tamilnad. Those interested in his writings would find his bibliography in *"Zeitschrift der Deutschen Morgenlaendischen Gesellschaft"*, Vol. 82, Leipzig 1928 p.61-67, following a sketch of his life and work by Johannes Hertel-Leipzig (Germany).

A student and doctorand of Prof. E. Hultzsch was Heinrich Nau who in 1920 published a Dr.-thesis of 114 pages in Zwickau (Germany) on *"Prolegomena zu Pattanattu Pillaiyars Padal"*. To make it quite clear: we do not find in it a translation of the hymns of Pattanattu Pillaiyar. This work rather contains a sort of history of Tamil Literature giving names and describing the contents of the works mentioned.

Now we must turn again to a man who served as a missionary in South India within the Leipzig Mission thus having had the good opportunity for years to move among the Tamilians and to study Tamil well. His name is Hilko Wiardo *Schomerus* (1879-1945) who was Professor at Kiel and at Halle where he died shortly after the end of World War II. Already in 1912 did appear his bulky work *"Caiva-Siddhanta"* (Leipzig 1912, 444 pp.). So well-known is this most important translation and treatise that even now Indian stud-

ents make use of it when sitting for the Doctorate examinations asking this writer to translate it into English to make it easier for them to profit from his scholarship. In this source-book on Indian mystics he makes the reader see and admire the sharp Tamilian intellect and what this was able to produce in the field of philosophy. Leaving aside his many articles we mention further his translations: "*Die Hymnen des Manikka-Vasaga*" (Jena 1923, 215 pp.), "*Sivaitische Heiligenlegenden*" (being *Periya Puranam*; Jena 1925, 306 pp.) and included in it also *Tiruvata-vurar-puranam*. He also translated songs of *Kuraikkal Ammaiyar* and the *Andal-Alvar* (in: *Indien und das Christentum* I, Halle 1931, p.177-198).

Among his writing are specially worthy of mention these books:

Indische Erlösungslehren (Leipzig 1919, 232 pp.); *Politik und Religion in Indien* (Leipzig 1928, 100 pp.); *Ist die Bibel von Indien abhängig?* (Muenchen 1932, 182 pp.); *Indien und das Christentum* I-III (Halle 1931-1933, together 694 pp.); *Meister Eckehardt und Manikka-Vasagar* (Guetersloh 1936, 191 pp.).

When Schomerus died he left unprinted the following manuscripts:

Das Vinayaka-Purana I oder das Bhargava-Purana, 124 pp.
Vinayaka-Purana II, 151 pp.

Sivajnanasitthiyar-Parapaksa I, 210 pp.

Sivajnanasitthiyar-Parapaksa II, 156 pp.

Sivajnanasitthiyar-Supaksa I, 165 pp.

Sivajnanasitthiyar-Supaksa II, 194 pp. + Introduction
 I-XLII pp.

Chidambaram-Mahatmya (? pp.).

The successor of Professor Schomerus at Halle University happened to be the present writer who spent the years 1926-1934 in South India and who learnt Tamil so as to pass the two examinations prescribed in the Leipzig Mission. It was at the suggestion of Prof. Schomerus when paying a visit to India that the study of Tayumanavar was begun right earnestly which after some years of hard work in the light and additional heat of the kerosine lamp at Sirkali

the translation of all the hymns without leaving out a single line was completed. In 1935 "*The Hymns of Tayumanavar*" were out in print as a 270-pages book (Guetersloh 1935).

After the war appeared my doctoral thesis: "*Sivaite piety in Tamil devotional literature*" (the German original title: "*Die sivaistische Frömmigkeit der tamulischen Erbauungsliteratur*", Berlin 1948). This book also contains new translations going down in fact to the time about 800 A.D. The translations are from *Tirujnanasambandamurti Nayanar*, *Tirunavukkarasu Nayanar* and *Sundaramurti Nayanar*. Also these hymns were translated for the first time into German. I would certainly be grateful to hear from better informed people among my readers whether these poets have been translated into any other European or Non-Indian language.

It need hardly be said that also a good number of articles appeared under my name in which use is made of what I saw and learnt in India and of what I learnt from learned books.¹⁰

In the Eastern part of the still divided Germany (German Democratic Republic) it is the Martin-Luther-Universität at Halle where the present writer has a special "Lehrauftrag" to teach Tamil i.e. the word "dravidology" also appears in his official *venia legendi*. For years already Tamil has been taught to theologians and indologists. Some of them took this subject even up in their final and Doctoral examinations. As a matter of fact under the present circumstances the number of students cannot be expected to be very high—the highest number within one year was six. In this current year three young indologists come over to Halle for the Tamil classes from Jena, from Leipzig and from Berlin. The student from Berlin having undertaken the long journey from Berlin for years already, happens to be a young lady who has done exceedingly well and is about to write a Doctoral thesis on Bharati.

¹⁰ Even during war-time HERMANN BEYTHAN who once also had been in the service of the Leipzig Mission was able to publish his "*Praktische Grammatik der Tamilsprache*" (Leipzig 1943, 226 pp.: Practical Grammar of the Tamil language).

THE CONTRIBUTION OF SCHOLARS OF BRITISH ORIGIN TO TAMIL SCHOLARSHIP AND THE STUDY OF TAMIL IN BRITAIN

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INTRODUCTORY

The imperial expansion of countries over a number of centuries, resulting by the end of the last century in the control of a great part of the earth's surface by a number of relatively small but industrialised nations has come in for a good part of vigorous criticism, much of it justified. Some good, however, inevitably came out of the presence of Europeans in the countries of Asia. For it is doubtful whether there would have been the same spreading of mutual knowledge of the respective cultures but for these circumstances. With only a small number of exceptions, and those mainly in recent times, all the numerous British names in the field of Dravidian scholarship are seen to be either administrators or missionaries whose careers were spent in South India. Moreover, the teaching of the languages and literatures of South India in Britain, as was the case with other languages of Asia and Africa, was commonly done by returned government officials or missionaries.

The basic motivation for undertaking a study of these languages was clearly the wish to acquire a tool that would make a man's chosen work easier, or indeed that would simply make it possible, whether it were a matter of taking part in the administration of the territory concerned, or whether it were with a view to increasing the number of followers of the Christian religion. If this were not obvious, abundant evidence could be found in the titles or introductions of books written to help others along the same path as that

successfully trodden by their authors. Thus we have *The English & Tamil Popular Vocabulary & Reader. Arranged according to parts of speech monosyllable Dissyllables Trisyllables numerous Tamil words and short sentences correctly spelt in English to help European ladies and gentlemen to learn Tamil quickly*,¹ where the intention is clearly to provide such basic knowledge as would permit the foreign resident to conduct his daily affairs more efficiently. Yet the aim is not too severely practical. The very full title page adds: "The Book is supplemented by likenesses lives and works of the late Rev. N. Devadasan, Mr. Joseph Samuel. Pattanathu Pillay. Tayumana swamigal. Thiruvulluva Nayanar, Agastiar. Dr. S. Sathianathan, The late Queen, St. Mary, The Lord Jesus Christ . . . & c. & c." The practical purpose of working on Tamil, at least in the initial stages, was nevertheless frequently emphasised, as by N. E. Kindersley, of the Honourable East India Company's Civil Service in their Madras Establishment, in his *Specimens of Hindoo Literature*,² which includes "Extracts from the Teroo-Vauluver Kuddal, or, The Ocean of Wisdom". The preface explains: "It seems a justice due to the reader, and may at the same time serve as an apology for some of the imperfections of this work, to apprise him that these sheets are not the result of a regular or profound investigation of *Hindoo* literature in general, but are the casual issue of the acquisition of a language I had cultivated solely to qualify myself for the better administration of extensive districts, over which it was my lot to preside and where the dialect in question prevailed."³

More successful scholars, and notably the greatest of all students of Tamil who were British in Origin, stated their purpose rather differently from those who saw the gaining of a knowledge of Tamil

¹ By A. ANDREWS, Correspondent and Manager, Madras Christian Mission Schools. 3rd ed., Madras, 1911.

² London, 1794.

³ He goes on to point out for the benefit of "the young gentlemen of the *Madras* establishment" that Persian is less useful on the coast of Coromandel than "the vulgar *Hindostauny*, or the two prevailing *Hindoo* dialects, the *Teligny* and *Tamoul*." (p.ix).

simply as a useful device for enabling them to be more efficient rulers or proselytizers. Thus Dr. G. U. Pope spoke of his aim in one work as being "to introduce Tamil thoughts to English students. We need to understand one another if we are to be of any mutual benefit."⁴ It is this nobler motivation that can be seen to lie behind most of Pope's scholarly endeavour. Others, too, saw the value of spreading a knowledge of Tamil culture among Europeans as something that went beyond the use they might make of the language in everyday life, though some of these did not place it quite so high as Pope. Thus Rev. Elijah Hoole's view was that, "Next to taking the Gospel to the Heathen, . . . he who brings them, in their manners and minds, to the knowledge of the followers of Christ, confers on them a benefit which it is not easy to estimate."⁵ It is not a matter for surprise that a Christian missionary felt his first duty to be the preaching of the gospel of Christ. Some who undertook literary or linguistic work felt a need to apologise for not concentrating entirely on their primary task. When he devoted time to the editing of manuscripts of medieval Tamil poetry, Rev. William Taylor made his excuses for departing from the principle that "a Christian missionary should be a man of one book", an opinion with which he agreed. But, "after a period of perhaps more than usually unremitting effort . . . devoted to the laborious and anxious fulfilment of his vocation, circumstances, unforeseen by human infirmity, and uncontrollable by his own will, though no doubt subordinated to the will of Divine Providence, threw him into an incapacity for further active exertion, and forced him into quiet and retirement. Aware of the impossibility of being satisfied with a state of non-exertion, this work, which had been occasionally though vaguely thought of before, was taken up with animation; and, in connection with some other literary engagements more strictly professional, it has afforded

⁴ *The Naladiyar or Four Hundred Quatrains in Tamil*, Oxford, 1893, p.xlviii.

⁵ EDWARD JEWITT ROBINSON, *Tamil Wisdom: Traditions concerning Hindu Sages, and Selections from their Writings. With an Introduction by the late Rev. Elijah Hoole, D. D.*, London, 1873, p.ix.
Tales and Poems of South India (London, 1885) is an enlarged edition of this same work.

full employment, in a way it is hoped not altogether useless. It may be observed with regard to the work of translation, especially of the first manuscript, that this was roughly done while applying to the study of Tamil language in the direct discharge of missionary duty; and that too with a view to obtain a greater familiarity with the simple native Tamil, as distinguished from the modern dialect, technically termed Christian Tamil, which, from its arbitrary use of various words, is not intelligible to natives without some previous definitions of terms, and some practice . . . Exclusive, however, of a consideration so restricted, it is to be hoped that the general tendency of this work will be seen to bear indirectly on the promotion of the missionary cause; and to a younger class of students, whether civilians or missionaries, these nearly literal translations may prove of some service in aiding their progress in the acquirement of the Tamil language." In case even this seems inadequate justification, Taylor reminds "objectors" of the "many persons . . . , who run into the contrary extreme of judgment, inferring from the usual abstractedness of Protestant missionaries from such pursuits, their great inferiority to Roman Catholic missionaries."⁶

An administrator, at least, was never oppressed by the need to justify the spending of time on such pursuits, and many filled their leisure hours in such ways, finding work of this kind a "pleasant labour" which "added fresh zest to the enjoyment which a holiday always brings to an overworked Indian official."⁷

It is in such remarks that another vital motivation for applying oneself seriously to the advanced study of Tamil appears, namely the spell it frequently cast over foreigners as their knowledge of it increased. One writer reminds us of the extent to which some Europeans assimilated it: "Tamil is to be respected as having been the

⁶ WILLIAM TAYLOR, *Oriental Historical Manuscripts, in the Tamil Language*, 2 vols., Madras, 1835. Much could be said on Taylor's definition of "modern" Tamil!

⁷ CHARLES E. GOVER, *The Folk-Songs of Southern India*, Madras, 1871, p.v. A second edition was brought out as Kazhagam Publication No. 965, Madras, 1959.

adopted tongue of Beschi, Ziegenbalg, Schwartz and Fabricius. It was the first of the languages of India studied by Protestant missionaries, and it is that with which the Jesuit propagandists have been mostly exercised. It has attracted the attention of many learned civilians; and Europeans have probably spoken and written more in it, especially in the common or lower dialect, than in any other eastern language."⁸ The reason for this extensive interest is stressed by G. E. Gover when he quotes views on it that distinguished British scholars have expressed, views that will perhaps bear repetition, well known though some of them are. "Rev. W. Taylor . . . declares of Tamil, the representative Dravidian tongue,—‘It is one of the most copious, refined and polished languages spoken by man.’ And again . . . ‘It is desirable that the polish of the Telugu and Tamil poetry should be better known in Europe: that so competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just.’ Dr. Caldwell asserts—‘It is the only vernacular literature in India which has not been content with imitating the Sanskrit, but has honourably attempted to emulate and outshine it.’" Rev. P. Percival's *The Law of the Veda* is drawn on for the remarks: "Perhaps no language combines greater force with equal brevity; and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind."⁹

Probably no Englishman was ever filled with a greater love for "this noble language"¹⁰ and its literature than Dr. G. U. Pope, who, indeed, often found himself expressing surprise that native speakers could apparently be ashamed of such a language.¹¹ There is more behind his scholarship than the ideas that it was "most desirable that all Europeans whose lot is to dwell in the Tamil lands . . .

⁸ E. J. ROBINSON, *Tamil Wisdom*, *op. cit.*, p.1.

⁹ C. E. GOVER, *op. cit.*, pp.viii-ix.

¹⁰ G. U. POPE, *First Lessons in Tamil, or an Introduction to the Common Dialect of that Language*, 5th ed., Oxford, 1891, p.v.

¹¹ E.g. "Let Tamilians cease to be ashamed of their vernacular!" Preface to *The Tiruvacagam or 'Sacred Utterances' of the Tamil Poet, Saint, and Sage Manikka-vacagar*, Oxford, 1900, p.xii.

should take pains to know accurately the feelings and convictions of those for whom, and in the midst of whom, they work" and that "the Tamil people and the English [should] understand one another and . . . appreciate each other's thoughts and feelings regarding the highest matters."¹² He was clearly the true scholar whose attachment to his chosen subject was such that he needed no other driving force to make him study it. He was thus able on his eightieth birthday, sixty-three years after he first began to study Tamil, to refer to "a long life of devotion to Tamil studies."¹³ It is difficult to imagine such a record being equalled.

It should not, however, be thought that all were equally enlightened. Not all believed, with Elijah Hoole, that "God 'left not Himself without witness' among the Tamil people."¹⁴ Or, if they did believe this to be true, they tried to keep the truth hidden. Thus Rev. W. H. Drew, in the preface to his edition of *Tirukkural*, felt obliged to say: "It cannot be supposed necessary for the sake of Christianity to deny such works whatever degree of merit they may possess. Christianity requires not the aid of falsehood, or of concealment. Nor need we wish to balcken the systems and books of the country beyond what truth will warrant."¹⁵ The idea of such as Hoole, that "The maxims and morals of the ancients . . . anticipated the Christian rule" did not go unchallenged. Some felt it represented too liberal an outlook. Others, who considered it to be a view that could have undesirable results, saw it from quite a different angle. Gover found he must "protest against the Christian mutilation to which the Tamil Classics are now liable, an offence not inferior in demerit to that Brahmanic mutilation which has been so frequently referred to in the text. A school of Christians has arisen so forgetful of what is due to the great laws of right as to be desirous of compelling a Tamil author to run in a Christian groove."¹⁶

¹² *Ibid.*, pp.ix and xi.

¹³ *Ibid.*, p.xiv.

¹⁴ Introduction to E. J. ROBINSON, *op. cit.*, p.x.

¹⁵ W. H. DREW, *The Cural of Tiruvalluvar*, First Part, Madras, 1840, p.iii. On Drew himself see J. S. WARDLAW, *Memoir of the late W. H. Drew*, Vizagapatam, 1857.

¹⁶ GOVER, *op. cit.*, p.xx.

Though these examples may show a number of different approaches to Tamil literature, they all have in common an implied recognition of its importance and its quality. When foreigners are so impressed by a culture, it is not surprising that so many should be devoted to its study, even if for many this was by no means easy. Hoole had no illusions about it: "The acquisition of the language in which the remains of Tamil wisdom are preserved is no easy task. Aptitude, genius, industry, perseverance, are necessary to the Tamil scholar."¹⁷

CHRISTIAN LITERATURE

Most of the names so far cited have been those of missionaries. Of this large body of men it is to be expected that the greater proportion devoted most of their energies to Christian work. Even in this there could be an indirect contribution to the flourishing of Tamil. In this context the Tamil translations of the *Bible*, including Percival's, were of considerable importance, both in their extension of the uses of Tamil and in their part in the development of Tamil printing.¹⁸ Translations of Christian hymns, such as Hoole's version of some of Wesley's,¹⁹ added something to the stock of Tamil verse. A. C. Clayton, in co-operation with two Tamil friends, attempted literary composition of a more original kind in the form of a play.²⁰ The same author made a contribution of a different sort in his *Bible Dictionary*, which among other information provided Tamil equivalents of a number of English words of a somewhat specialised kind.²¹

HANDBOOKS AND GRAMMARS

Restricted technical vocabulary and expressions of a very different kind from theological terminology were often provided by members

¹⁷ ROBINSON, *op. cit.*, p.ix.

¹⁸ See J. S. M. HOOPER, *The Bible in India. With a Chapter on Ceylon*, London, 1938, pp.46-55.

¹⁹ Referred to in ROBINSON, *op. cit.*, p.x.

²⁰ *The Crown of Light. A Christian Drama* [in Tamil], Madras, 1938.

²¹ *A Tamil Bible Dictionary* . . . வேத அகராதி, Madras etc., 1911-1916.

of the Madras Civil Service, as in Andrew Robertson's *Papers . . . on public business*.²² But such works were of use to the European only after he had attained a basic knowledge of Tamil, and throughout the period of the British presence in India and Ceylon there was a regular flow of handbooks planned to help him gain this knowledge. The earliest one of any consequence (more than a century after Ziegenbalg's *Grammatica tamulica*) was by Robert Anderson, member of the Madras Civil Service and Assistant Professor of Oriental Languages at the East India Company's College.²³ More modest, but perhaps for that more useful, was Taylor's *Primer*, which appeared forty years later, in 1861.²⁴ At about the same time G. U. Pope's teaching materials began to make an appearance. Destined to be standard textbooks for generations, they started with the *First Lessons in Tamil*²⁵ and the single volume edition of the *Handbook*,²⁶ the latter being basically the same as the former, but with additional material in the form of full vocabularies, reading passages, and so on. By the time the *Handbook* reached its seventh edition in 1904-6, it formed a series of five books, which together provided the student with all he might need in the earlier stages of learning the language of written prose—the *Handbook* itself, a *Key to the Exercises with Notes on Analysis*, a *Tamil-English Dictionary*, an *English Tamil Dictionary* and a *Tamil Prose Reader*.

Later missionaries extended or supplemented Pope's work. A. H. Arden's *Grammar* is still the best reference work in English on the grammar of the modern language in spite of certain defects in the

²² *A Compilation of Papers in the Tamil Language. Including several on public business, to which is added a Glossary in Tamil and English of many words used chiefly in the business of the Courts and Public Cutcherries*, Madras, 1839.

²³ *Rudiments of Tamul Grammar: combining with the Rules of Kodun Tamul, or the Ordinary Dialect, an Introduction to Shen Tamul, or the Elegant Dialect, of the Language*, London, 1821.

²⁴ W. TAYLOR, *A Tamil Primer for the Use of Beginners*, Madras 1861.

²⁵ Referred to above, note 10. First edition 1856 (?).

²⁶ *A Tamil Handbook: of Full Introduction to the Common Dialect of that Language . . .*, Madras, 1855. 5th ed. in three parts, London, 1884. 7th ed. in five parts, Oxford, 1904-1906.

a highly satisfactory description of the language.³² In some ways these writers were faced with bigger problems than earlier grammarians, for in preparing handbooks of the colloquial language (a very different proposition from even Clayton's "spoken Tamil") they had no earlier descriptions on which they could usefully draw. The formal analysis of colloquial Tamil has, in fact, been one of the aspects of Tamil studies most neglected by the British.³³

TAMIL FOR TAMIL SPEAKERS

Not all of those preparing teaching materials in Tamil were concerned solely with the English student. With the expansion of school education on western lines that often accompanied missionary activity, textbooks for Tamil children were needed, and foreign missionaries often had a hand in their production. As in so many fields, none did more than G. U. Pope, whose *Catechisms of Tamil Grammar* (இலக்கண வினா விடை) were widely used in Tamil schools for many years as well as forming part of his course for more advanced European students.³⁴ In addition Pope had a hand in the preparation of Tamil versions of Colenso's *Arithmetic* and *Algebra* and Lund's *Geometry*. The Macmillan Tamil readers of the second decade of

³² See, for example, W. G. B. WELLS, *Cooly Tamil as understood by Labourers on Tea and Rubber Estates. Specially arranged for Planters and Planting Students*, Colombo, 1915.

³³ Two isolated minor contributions to the subject are GORDON MATTHEWS, "The Vulgar Pronunciation of Tamil", *B.S.O.A.S.*, X (1940-42), pp.992-997; and R. E. ASHER, "The Verb in Spoken Tamil", *In Memory of J. R. Firth*, London, 1966, pp.15-29.

³⁴ Thus the First Catechism (written in 1842) is appended to the 5th ed. of *First Lessons in Tamil*, 1891. See also *A Larger Grammar of the Tamil Language in both its Dialects*, Madras, 1857 (2nd ed., enlarged, 1859), consisting of two parts, the *Catechism* and *Native Authorities* (கன்னூல் and யாப்பருங்கலம்). The work is stated to be intended for both Indian and European Students. The first Catechism was again reprinted in 1895, this time along with an English translation by one of Pope's students. See *A First Catechism of Tamil grammar . . . with an English translation by the Rev. D. S. Herrick . . . and English notes by the author*, Oxford (Clarendon Press). In 1905 the Clarendon Press also reprinted *A Catechism of Tamil Grammar No. II*, originally "prepared for Tamil schools" but "reprinted chiefly for those students of the HANDBOOK who are reading with a Munshi for the higher proficiency examination."

choice of illustrative examples.²⁷ Later editions that were published after Arden's death were revised by A. C. Clayton, who in addition produced his own introductory course.²⁸

Before any of these English language grammars of Tamil had been published, British scholars had become aware of the importance of Beschi's work, and both his grammars appeared in English translation very early in the nineteenth century.²⁹ Indeed Babington's English version of the *Grammar of the High Dialect* was published long before the Latin original first appeared in print.

Apart from such scholarly works as these, attempting, in Pope's words, to give a full statement of the "facts" of the language "succinctly and clearly", many books were produced that were aimed at the less serious or less capable student, who wanted no more than an elementary knowledge of Tamil, and that too to be gained at as small a cost as possible as far as the expenditure of effort was concerned. One has been referred to above.³⁰ R. D. T. L. Henderson's *Tamil Made Easy* does not deny that "Tamil is a difficult language, quite as difficult as Greek and Latin", and it has the merit of attempting to base its exercises on the "Tamil of the Tamils and not, as in so many manuals for planters, on the English of the British."³¹ Some of these "planters' manuals", published mainly in Colombo, had a great success. A. M. Ferguson's "*Ingē vā!*" or the *Sinna Durai's Pocket Tamil Guide* appeared five times between 1878 and 1911. Occasionally one of them would manage to combine the aim of providing Tamil conversational material for the man who had no more than average linguistic talent with the production of

²⁷ A. H. ARDEN, *A Progressive Grammar of Common Tamil*, Madras and London, 1891. 5th ed. Madras, 1942. Reprinted Madras, 1954.

²⁸ *An Introduction to Spoken Tamil*, Madras, 1926.

²⁹ C. J. BESCHI, *A Grammar of the High Dialect of the Tamil Language*. . . . Translated from the Original Latin by Benjamin Guy Babington, Madras, 1822. *A Grammar of the Common Dialect of the Tamulian Language* Translated by Christopher Henry Horst, [Madras], 1806. *A Grammar of the Common Dialect of the Tamul Language*. . . . Translated . . . by George William Mahon, Madras, 1848.

³⁰ See note 1.

³¹ Kuala Lumpur, 1922, p.viii.

this century are largely the work of E. Marsden of the Indian Educational Service.

READERS; EDITIONS OF TAMIL TEXTS

The big names in the study of Tamil grammar quite naturally reappear in connection with Tamil readers, for these are necessary supplements to the language manuals. Pope's *Prose Reader* thus appears as part of his *Handbook*, and Arden and Clayton similarly edited collections of stories and other prose extracts.³⁵

Some anthologies, particularly of verse, were devised for use by either Tamil or advanced English students. Examples are Rev. P. Percival's *Tamil Minor Poets*, Pope's *Poetical Anthology* and Popley's *Satsamaya vilakkam*.³⁶ These are concerned mainly with early ethical works, among them *Kuraḷ*, *Nālaṭi*, *Nanneṟi*, *Mūturai*, *Nitineriṇṇilakkam*. Pope's wider selection also includes extracts from *Kaṁparāmāyaṇam*, *Civakacintāmaṇi* and *Tēmpāvaṇi*. It is further distinguished by a deliberate attempt to approach the study of Tamil verse from a new angle, the author being "strongly opposed to the ordinary method of studying Tamil poetry, with the aid of verbal commentaries; and this compilation is an attempt to introduce a better system." All these anthologies may have been important in their day, but they do not have the same lasting value as careful editions of complete works. Pope again set a remarkably high standard in his editions of *Tirukkuraḷ*, *Nālaṭiyār* and *Tiruvācakam*,³⁷ with their full introductions, meticulously prepared texts, careful transla-

³⁵ A. H. ARDEN, *A Companion Reader to Arden's Progressive Tamil Grammar*, 2 vols., Madras and London, 1893. The first volume reproduces Pope's *Tamil Prose Reading Book*; the second consists of the *Panchatantra*. A. C. CLAYTON, *Graded Tamil Reader, Part One*, Madras, 1934; revised ed. 1948; *Part Two*, Madras, 1934; revised ed. 1955.

³⁶ *Tamil Minor Poets*, கீழ்க்குறிப்பிட்ட, Madras, 1864 [compiled by P. PERCIVAL]. G. U. POPE, *A Tamil Poetical Anthology, with Grammatical Notes and a Vocabulary*, தமிழ்ச் செய்யுட் கலம்பகம், 2nd ed. Madras, 1859. HERBERT ARTHUR POPLEY, *Satsamaya vilakkam*. . . . *Selections from Tamil Literature relating to Religion and Morals*, Madras 1915.

³⁷ *The 'Sacred' Kural of Tiruvalluva-nayanar*. . . ., London, 1886. The other two followed in 1893 and 1900. See above, notes 4 and 11.

tions, detailed notes and concordance. The only comparable work was Rev. H. Bower's edition of the first book of *Cīvakacintāmaṇi*.³⁸

TRANSLATIONS

All of these editions of single works contained a translation (or, in the case of Bower's work, a mixture of translation and summary), and so were of value not only to the student of Tamil, but also to those who had no knowledge of the language. The contribution of British missionaries in spreading a knowledge of Tamil in this vital manner is enormous.

The list of such translations falls into two inevitably very unequal parts—prose works and verse. Of the former, only the Tamil version of *Pancatantra* and Beschi's *Paramārta kuruvīn katai* seem to have attracted much attention.³⁹ Verse is quite another matter, and some of the greatest Tamil classics have been translated many times.

No Tamil work has commanded greater respect among foreigners than the *Kural* of Tiruvalluvar, and few compositions in the whole of the literature of India have appeared in a greater number of different translations into the languages of Europe, with several each in Latin, French, German and English. It was not because the task was easy that so many tackled the work of translating Valluvar's couplets. All who have attempted it have found that "It is impossible in any translation to do justice to the beauty and force of the

³⁸ *The Chintamani. First Book called Namagal Ilambam; with the Commentary of Nachinarkiniyar; and with analysis and notes in English, Tamil and English indexes, and an English introduction explaining the Jaina system on which the work is based; by Rev. H. Bower, with the assistance of E. Muttaiya Pillai, Madras, 1868*, Pope considered this epic "the greatest existing Tamil literary monument . . . at once the Iliad and the Odyssey of the Tamil language". See his *Naladiyar*, pp.xli-xlii.

³⁹ See, for example, A. H. ARDEN, *Panchatantra in Tamil with Notes and Translation. Being Volume II of Arden Tamil Reader*, Madras and London, 1893; A. C. CLAYTON, பஞ்சதந்திரம், *Panchatantram* [Tamil text with English translation], five parts; S. WINFRED, *Pancha Tantra. Translated from the Tamil*, 3rd ed., London, 1901; BENJAMIN GUY BABINGTON, *The Adventures of the Gooroo Paramartan*, London, 1822 (reprinted 1861, 1871, 1915).

original.”⁴⁰ But the qualities of the verses have made the impossible task seem worth attempting. Rev. Peter Percival, introducing a book of extracts from the *Kural*, said it “will be read with pleasure, as affording proof of the existence of the loftiest sentiments, the purest moral rules, and equal power of conception and expression. Nothing certainly, in the whole compass of human language, can equal the force and terseness of the sententious distiches in which the author conveys the lessons of wisdom he utters.”⁴¹ All translators have expressed similar views, praising equally both the form and content of what they all esteemed “the best book of morals written by a Hindoo.”⁴²

It is true that the third part, *Kāmattuppāl*, did not receive unqualified admiration from all. W. H. Drew thought that this section, “on lust”, “could not be read with impunity by the purest mind, nor translated into any European language without exposing the translator of it to infamy.”⁴³ This, however, was distinctly a minority view.

Probably the first translation of *Kural*, into English that was published was Kindersley’s, in 1794.⁴⁴ Though finding “its beauties evident”, Kindersley, unlike most commentators, did not consider the work perfect: “Its faults are hyperbole and tautology, common to all Eastern productions with which I have any acquaintance; I have in some instances corrected the latter defect.”⁴⁵ He nevertheless describes it as an “excellent work” which compares favourably with western moral values in his day.⁴⁶ He is aware of the difficulty

⁴⁰ H. A. POPLEY, *The Sacred Kural or the Tamil Veda of Tiruvalluvar. Selected and translated with Introduction and Notes . . .*, Calcutta and London, 1931, p.x. Popley gives a useful list (pp. 116-118) of twenty-six “Translations of the ‘Kural’ and books on the ‘Kural’,” almost all in English.

⁴¹ Quoted by E. J. ROBINSON, *Tamil Wisdom*, *op. cit.*, p.29.

⁴² W. H. DREW, *op. cit.*, p.iii.

⁴³ *Ibid.*, p.iii.

⁴⁴ In *Specimens of Hindoo Literature*, *op. cit.*, pp.51-82. The greater part of this book (pp.83-328) is taken up with “The History of the Nella-Rajah. A Hindoo Romance.”

⁴⁵ *Ibid.*, p.82

⁴⁶ *Ibid.*, p.66. “Such concessions from the pen of a Hindoo priest, made 1400 years ago, will have some credit with those who know at how low a rate, moral duties have been estimated in Europe, within these 2 or 300 years, or indeed, in some parts, even now.”

of doing justice to the work, partly because "The great difficulty I found in comprehending the antique style of the original, deterred me from attempting to *select* the most striking parts of the composition . . . and obliged me to translate the first pages without discrimination."⁴⁷ He thus went no further than the first twelve sections of *Aṛattuppāl*, making the additional point "that this translation labours under the disadvantage of being a poem rendered into *prose*; and *from that prose* into English."⁴⁸

The next scholar to publish a translation of *Kural*, Francis Whyte Ellis of the Madras Civil Service, did not proceed much further than Kindersley. He completed a free metrical version of the first eighteen chapters of *Aṛattuppāl*, but only the first thirteen were published.⁴⁹ His work is, however, of far greater importance than that of his predecessor, not only because of the superiority of his translation, but also for its extensive and detailed critical commentary, with references to numerous relevant passages from other Tamil classics.

An equally ambitious, though very different presentation of the text was Drew's.⁵⁰ This was much more clearly intended for the Tamil scholar alone. In addition to the text he gives "the commentary of *Parimelaraṅgar* [and] an amplification of that commentary by Ramanuja Cavi-rayar." The plain prose translation is merely a further help in the elucidation of the text. It was Drew's intention to publish the whole of *Aṛattuppāl*, and *Poruṭpāl*. In the event his edition stopped halfway through the second book, with chapter

⁴⁷ *Ibid.*, p.82.

⁴⁸ *Ibid.*, p.53.

⁴⁹ Printed in Madras in about 1819 (without title-page or date). Republished in 1955 as *Tirukkural, Ellis' Commentary* in an edition by R. P. Sethu Pillai as part of the Madras University Tamil Series (No. 20). On Ellis, see Walter Elliot's note on his life and work in *Indian Antiquary*, IV (1875), pp.219-221.

⁵⁰ *Op. cit.*, See above, note 15. *The Kural of Tiruvalluvar, Second Part* was published in 1852. The projected third and final volume never appeared. Drew's translation was republished along with that of John Lazaras in 1949 by Asiriyar Publishing Society, Madras. The set of translations of *Kural* published by the South India Saiva Siddhanta Works Publishing Society (Tirunelveli) in 1958 includes those by Pope and Ellis in addition to these two.

sixty-three. In Pope's view, nevertheless, "this is, as far as it goes, the best edition."⁵¹

Pope's own edition is a masterpiece of completeness. Aware, like Kindersley before him, of the unsatisfactory nature of a prose translation of great poetry, he prepared a translation in rhymed couplets. Though in many cases, as he admits, he "could not retain the inimitable grace, condensation, and point of the original,"⁵² it is doubtful whether a better complete translation of *Kuraḷ* has been published. The book's value is further increased by the inclusion of Elli's fragmentary translation and Beschi's Latin version.

No other complete translation was published by a British scholar. Selections, however, are to be found in Gover's *The Folk-Songs of Southern India* and Robinson's *Tamil Wisdom*, which appeared within two years of each other. Gover found it strange "that the *Cural* of Tiruvalluva should be the most venetrated and popular book south of the Godavery", when in European countries it was the great epics that were most honoured. The only explanation seemed to him to be "that the aspect of the Dravidian mind is turned towards moral duty."⁵³ In his translation, which includes fourteen chapters from *Aṟattuppāl*, Gover experimented with different verse forms in an attempt to reproduce the essence of the original. Thus there are rhymed couplets, unrhymed couplets, and three-and four-line verses with different rhyme schemes. Robinson, on the other hand, used only rhymed couplets in producing his selection from the work of "The Divine Pariah".⁵⁴

H. A. Popley was fully aware of the problem presented by an attempt to translate these verses, if one wished "to get the actual meaning . . . as exactly as possible in the finest and choicest words."

⁵¹ G. U. POPE, *The 'Sacred' Kural*, p.v.

⁵² *Ibid.*, p.xiv. Pope also wrote a number of articles on *Kural*. See his "Notes on the *Kural*", *Indian Antiquary*, VII (1878), pp.220-224; VIII (1879), pp.305-309; IX (1880), pp.196-199.

⁵³ GOVER, *op. cit.*, p.147.

⁵⁴ *Tales and Poems of South India*, London, 1885, pp.49-149. The book also includes poems by "The Reverend Mother [Ouvay]", "The Professor of Madura [Cabilar]" and "The Young Divine Teacher [Cumara-Guru-Para Tesigar]."

With most of those who had gone before him, he accepted that the *Kuraḷ* should be translated into a metrical form, "but I have not made use of rhyme, as it seems to me to detract from the dignity of the translation."⁵⁵ His originality is in using, wherever possible, both vowel and consonant alliteration, "which is the Tamil substitute for rhyme."

The supreme qualities of *Tirukkuraḷ* have meant that the other *Paṭinenkīlkanakku* works have been comparatively neglected. The only one to appear complete in an English translation is *Nālaṭṭiyār*, and that only once, at the hands of G. U. Pope, who considered his edition of it a necessary companion volume to his *kuraḷ*, and who rated the work highly because of its "strong sense of moral obligation . . . and loftiness of aim." "I have felt sometimes," he wrote, "as if there must be a blessing in store for a people that delight so utterly in compositions thus remarkably expressive of a hunger and thirst after righteousness. They are the foremost among the peoples of India, and the *Kuraḷ* and *Nālaḍi* have helped to make them so."⁵⁶

Pope showed an equal interest in Tamil bhakti poetry. With Sir P. Arunachalam he published selections from the poems of *Mānickavācakar* and *Tāyumānavar*.⁵⁷ Far more important, however, was his edition, on the same lines as those he had prepared of the major ethical works, of the *Tiruvācakam*.⁵⁸ Apart from the text, translation, notes and concordance, this gives a lengthy introduction on the "life and legends of the sage" and a detailed exposition of "the great South-Indian system of philosophy and religion called the *Caiva Siddhāntam*." The only work of comparable significance by a British scholar in the field of Tamil philosophy is the translation of *Meykaṇṭa Tēvar's Civaṇānapōtam* by Rev. Gordon Matthews, sometime Professor at Madras Christian College.⁵⁹

⁵⁵ H. A. POPLEY, *op. cit.* (above, note 40), p.x. The selection includes couplets from all three parts of the book. The second edition (Calcutta, 1958) contains a number of additional verses.

⁵⁶ G. U. POPE, *The Naladiyar, op. cit.*, p.xi. The translation is in prose.

⁵⁷ *A Few Hymns of Manikka Vachaka and Tayumanavar. Translated by P. A. and G. U. Pope, Madras, 1897.*

⁵⁸ *Op. cit.* See above note 11.

⁵⁹ GORDON MATTHEWS, *Siva-nana-bodham. A Manual of Saiva Religious Doctrine*, Oxford, 1948.

British scholars such as G. U. Pope, who published an edition of it,⁶³ and Henry Bower, who translated it.⁶⁴

Minor works rarely appeared as separate books, though there is a translation of *Nitinerivilakkam* by H. Stokes.⁶⁵ This remains something of a rarity. More typical are the extracts in Rev. S. Winfred's translation of *Tamil Minor Poets*⁶⁶ and Robinson's *Tales and Poems of South India*.⁶⁷ Bishop Caldwell's son translated extracts from the works of Civavākkīyar, Pattirakiriyār, Paṭṭaṇattu Pillaiyār, Vīramāmunivar and Kampan.⁶⁸

Among more recent translations of complete works is an interesting adaptation in English verse of Pukaḷēnti's *Nala venpā* by Maurice Langton.⁶⁹ The author explains his approach in a Foreword: "The whole style [of the translation], with its archaisms, affectations, repetitions, and poetic *clichés*, is a deliberate imitation of the original. . . . The extremely dull introductory verses have been compressed into a prose prologue, and the prayers to the gods with which each canto is prefaced have been omitted, as being so packed with allusions to Hindu mythology as to defy translation."

One gap in existing translations from Tamil is in the field of folk songs, only partly filled by Gover's collection, which contains but

⁶³ See above, note 34.

⁶⁴ H. BOWER, *Introduction to the Nannul: the Tamil text, and English translation, with appendices of notes and grammatical terms*, Madras, 1876. A partial translation had appeared earlier: *Grammatica Tamuliensis, or an English version of the celebrated Tamil Nunnool*, with . . . notes, vocabulary, appendices, and extracts from the commentary of Sunghara Nama Sivayur. By W. Joyes and S. Samuel Pillay. Revised and corrected by the Rev. T. Brotherton, 6 parts, Madras, 1848-51.

⁶⁵ The கீழ்க்குறி வினாக்கம் or *Cumara guru para Tambiran*, containing a hundred and two stanzas on moral subjects, with an English translation, vocabulary and notes, Madras, 1830.

⁶⁶ *Tamil Minor Poets: containing Attisudi, Konreiventhan, Vettiverkei, Muthurei, Nalvali, Nanneri, and Nithinerivilakkam*, Madras, 1872.

⁶⁷ *Op. cit.* See above, notes 5 and 54.

⁶⁸ ROBERT CHARLES CALDWELL, "Tamil Popular Poetry", *Indian Antiquary*, I (1872), pp.97-103 and 197-204.

⁶⁹ MAURICE LANGTON, *The Story of King Nala and Princess Damayanti. A Narrative Poem . . . from the Tamil of Puhaleṇḍi Pulavar*, Madras, 1950. [C. L. S. 'Indian Research Series', Vol. IV].

Some of Māṇikkavācakar's verses appear in an anthology, compiled by Rev. Francis Kingsbury and Rev. G. E. Phillips, that also includes a selection of poems by Campantar, Appar and Cuntatamūrtti. These hymns by the Nāyanārs are balanced in the same series by a volume of Vaishnavite hymns edited by J. S. M. Hooper.⁶⁰ Both books give the texts of the poems with translations into English verse on facing pages, and both have useful introductions.

If there are gaps in the body of English translations of Tamil classics, this must be partly attributed to the fact that in the nineteenth century most of them were available only in manuscript form. This did not deter William Taylor, who edited a number of Tamil manuscripts to be found in collections in both Madras and Calcutta. Among those included in his two-volume collection of *Oriental Historical Manuscripts in the Tamil Language* is Parañcōti Munivar's *Tiruvīlaiyāṭar purānam*, accompanied by a translation which in its charm and liveliness would be hard to better.⁶¹

It is posterity's loss that while so many were interested in the work of translating Tamil verse, the poems of the *Eṭṭuttokai* should have been so little known. They were nevertheless not entirely neglected by Dr. Pope, who translated several poems from *Puṛaṇānūru*.⁶²

Tolkāppiyam, like most of the works of the same period, did not appear in an English translation until the present century; and all attempts so far have been by scholars whose mother tongue is Tamil. The *Nannāl*, on the other hand, attracted the attention of

⁶⁰ F. KINGSBURY and G. E. PHILLIPS, *Hymns of the Tamil Saivite Saints*, Calcutta and London, 1921; J. S. M. HOOPER, *Hymns of the Alvars*, Calcutta and London, 1929. [The Heritage of India Series].

⁶¹ *Op. cit.*, Vol. I, pp.55-116.

⁶² "Notes on the Tamil Anthology of Ancient Songs, entitled Purra-nannurru", *Indain Antiquary*, XXVIII (1899), pp.29-33; "Leaves from an Old Indian's Note Book", *I.A.*, XXIX (1900), pp.57-60, 220-221; "The 400 Lyrics; Purra-nannurru", *Ibid.*, pp.250-256.

a very small number of real Tamil folk verses.⁷⁰ One part of folklore, the realm of proverbs, is better cared for, though Percival's collection admittedly does not equal the later one by Herman Jensen.⁷¹

LEXICOGRAPHY

One of the most necessary tools for work at all levels in the study of a foreign language and literature is a good dictionary; and though some of the greatest contributions were from Danish and German scholars, British scholarship, too, played an important part in the advance of Tamil lexicography. As part of his *Handbook* the indefatigable G. U. Pope produced short, but within their compass excellent, Tamil-English and English-Tamil dictionaries. Rev. J. P. Rottler died when only a small part of his monumental *Dictionary* had been published. His remaining notes were revised and the rest of the work published by other missionaries, notably W. Taylor, with the co-operation of T. Vencatachala Moodelly.⁷² In many ways an improvement on this work, the American missionary Miron Winslow's Tamil-English dictionary was based on manuscript materials prepared by Joseph Knight, Church Missionary in Jaffna.⁷³ Winslow's *Dictionary* was itself the starting point of the University of Madras *Tamil Lexicon*, to which a number of British scholars, many already mentioned above in different contexts, made at least a small contribution.

Without question the *Lexicon* is the highest peak yet climbed in Tamil lexicography. It should not cause us to ignore those who successfully climbed much lower peaks in earlier years. One such effort is John Ouchterlony's *Pocket Dictionary*,⁷⁴ minor though it

⁷⁰ *Op. cit.* See above, note 7.

⁷¹ P. PERCIVAL, *Tamil Proverbs with their English Translation*, Madras and London, 1877. The English translation of Jensen's *A Classified Collection of Tamil Proverbs* (London, 1897) was revised by Rev. A. C. Clayton.

⁷² J. P. ROTTLE, *A Dictionary of the Tamil and English Languages*, Madras, 1834-41. In four parts.

⁷³ MIRON WINSLOW, *A Comparative Tamil and English Dictionary of High and Low Tamil*, Madras, 1862.

⁷⁴ JOHN OUCHTERLONY, *A Pocket Dictionary of English and Tamil, giving the Nomenclature employed as well by the Lower as the Higher Classes of Natives*, Madras, 1851.

might seem beside even Knight's unfinished projects. Before his death Knight had been working on both a Tamil-English and an English-Tamil dictionary. In his labours he was assisted by Peter Percival. Percival himself published dictionaries of both types and an expanded version of his English-Tamil one is still in print.⁷⁵ Knight's English-Tamil dictionary was, like his Tamil-English material, completed and published by members of the American mission.⁷⁶

COMPARATIVE DRAVIDIAN

Vital though all these endeavours may be, it is perhaps still true to say that the most important service rendered to the study of Tamil by British scholars was in the field of comparative Dravidian. Because of the notion, too widely held and for too long a time, that all Indian languages were descended from Sanskrit, this work has almost become a part of Tamil history.

The story perhaps begins with the famous address given by Sir William Jones in 1786 before the Asiatic Society of Bengal—generally taken as the starting point of Indo-European linguistics.⁷⁷ With the establishment of the unquestionable relationship of Sanskrit and most of the languages of Europe, it seems to have been simultaneously assumed that all the languages of India were of Sanskritic stock. Thus William Garey, in the preface to his grammar of Sanskrit, said: "The Hindoostanee and the Tamil, with the languages of Gujarat and Malayala, are evidently derived from the Sanscrit, but the former are greatly mixed with foreign words. The

⁷⁵ *Anglo-Tamil Dictionary*, Madras, 1867. Revised editions with the title *A Dictionary of English and Tamil* appeared in 1887, 1893, 1900, 1901, 1916, 1922, 1953, etc. PERCIVAL'S *Tamil-English Dictionary* was first published in Madras in 1861.

⁷⁶ *English and Tamil Dictionary for the Use of Students and Colleges, containing all the important words in Dr. Webster's Dictionary of the English Language. Originally compiled by Reverends Knight, Spaulding and Hutchings*, 3rd ed., Madras, 1888. First ed. 1844. 2nd ed. 1852.

⁷⁷ See, for example, L. BLOOMFIELD, *Language*, London, 1934, p.12. On Jones see A. MASTER, "The Influence of Sir Jones on Sanskrit Studies", *B.S.O.A.S.*, XI, Part 4 (1946). This volume, celebrating the bicentenary of his birth, contains nine articles on Jones. The most recent book is Garland William Cannon, *Oriental Jones. A Biography of Sir William Jones (1746-1794)*, London, 1964.

Bengalee, Orissa, Maratta, Kurnata, and Telinga languages are almost wholly composed of Sanscrit words." The same point is made in the preface to his grammar of Telugu: "The language of India are principally derived from the Sanscrit." Other distinguished Sanskritists, such as Charles Wilkins and H. T. Colebrooke, would appear to have held somewhat similar views, though their statements are less positive than Carey's. One outstanding scholar who had a good knowledge of both Sanskrit and the languages of South India saw that these views were untenable.⁷⁸ He was F. W. Ellis, whose discussion of the matter was published as a "Note to the Introduction" in A. D. Campbell's *Grammar of the Teloogoo Language*,⁷⁹ where he demonstrated "that neither the Tamil, the Telugu, nor any of their cognate dialects are derivations from the Sanscrit; that the latter, however it may contribute to their polish, is not necessary for their existence; and that they form a distinct family of languages, with which the Sanscrit has, in latter times especially, intermixed, but with which it has no radical connection." As other certain members of the family Ellis named "Carnātaca or Cannadi", "Malayālma or Malayālam", "Tuluva" and "Codugu". A possible member was "the language of the mountaineers of Rājmahāl" (Malto). He was not, however, led by the fact that they "borrow many of their words and idioms from these tongues" into supposing that "The Cingalese, Mahārāstra and the Oddiya" were of the same stock. None of Ellis' conclusions, in fact, would be questioned even today. Campbell himself, while going into less detail than Ellis, showed how Carey had been misled by the large

⁷⁸ W. CAREY, *A Grammar of the Sungskrit Language*, Serampore, 1804; *A Grammar of the Telinga Language*, Serampore, 1814; C. WILKINS, *A Grammar of the Sanskrita Language*, London, 1808. COLEBROOKE's article "On the Sanscrit and Pracrit Languages" appeared in *Asiatik Researches*, VII (1802). All are cited by Ellis in his "Note" included in Campbell's Telugu grammar. See below, note 79.

⁷⁹ ALEXANDER DUNCAN CAMPBELL, *A Grammar of the Teloogoo Language*, commonly called the *Gentoo*, 2nd ed., Madras, 1820. First ed. published 1816. Ellis' note fills 31 separately numbered pages. Campbell and Ellis (fellow members of the Madras Civil Service) discussed the matter further in the introductory pages to Campbell, *A Dictionary of the Teloogoo Language*, Madras, 1821.

number of Sanskrit loan-words in Telugu. Carey's error resulted from his failure to take into account a fact which he himself had noticed, namely the presence in the languages of South India of "a large proportion of words the origin of which is unascertained."⁸⁰

The next significant attack on the disposition of "some writers in Bengal . . . to represent the Tamil language as though it were daughter, or Derivative, of the Sanscrit" was made by W. Taylor in an article in the *Madras Journal of Literature and Science*, where he adduced the general principle, for the South Indian languages, of "a primary substratum like the Anglo-saxon on which much, like Norman-French, or Latin, has since been added." In preparing Rottler's dictionary material for publication he therefore took special care "to separate the pure Tamil, from the Sanscrit derivation."⁸¹

On this foundation was built Bishop Caldwell's epoch-making *Comparative Grammar*.⁸² With its appearance in 1856 the clearly different origins of the Dravidian and the Indo-European languages were demonstrated in uncontrovertible detail. It was Caldwell, too, who established the use of the word "Dravidian" to cover the family of languages discussed in his *Grammar*. Not only did he clearly set them apart from the languages of North India. He also made it clear that, for Tamil at least, it was not true to say (with Wilkins, for example) that "scarcely a sentence can be expressed" without the assistance of Sanskrit. "Tamil", declares Caldwell, "can readily dispense with the greater part or the whole of its Sanskrit, and by dispensing with it rises to a purer and more refined style."⁸³ There were to be occasional doubters, as indeed there still are among uninformed people even today. Gover, for instance, was able to write, "It is probably not extravagant or untrue to say that there is not

⁸⁰ CAMPBELL, *Grammar*, 1820, pp.xv-xvi.

⁸¹ See his introduction to *Rottler's Dictionary*, Part IV, 1841, pp.i-ii.

⁸² ROBERT CALDWELL, *A Comparative Grammar of the Dravidian or South-Indian Family of Languages*, London, 1856. Third edition revised by Rev. J. L. Wyatt and T. Ramakrishna Pillai, London, 1913; reprinted by the University of Madras, 1956. For the purpose of this essay I take "British" to include "Irish".

⁸³ *Ibid.*, 1956 edition, p.47.

one true Dravidian root common to the three great branches, Tamil, Telugu and Canarese, that cannot be clearly shown to be Aryan."⁸⁴ Except for such rare cases as this, most disagreements with Caldwell during the century or more that has followed the publication of his greatest work have been on matters of detail rather than with his main thesis. Pope, in his *Brief Outline of the Grammar of the Toda Language*,⁸⁵ questioned one or two of Caldwell's statements, but did it with "unfeigned diffidence", noting that he agreed in the main "with that profound scholar".

Caldwell's work gave a fillip to research into Dravidian languages. A number of the scholars mentioned above were also interested in the other major languages; Arden, Percival and Clayton in Telugu, for instance, and Ellis in Malayalam.⁸⁶ But a more valuable advance, in view of the very numerous publications that were already available on the four literary languages, was the work done in the minor languages, several of which were not even mentioned in Caldwell's nevertheless remarkably comprehensive surveys. Descriptions varying greatly in quality, successively appeared of Kolami, Kodagu, Toda, Malto, Kurukh, Kuwi, Gondi, Brahui and Kui.⁸⁷

Thus the way was prepared for the work of the outstanding British scholar of modern times in the field of comparative Dravidian linguistics, Professor T. Burrow. Over a period of two decades he

⁸⁴ GOVER, *Folk-Songs of Southern India*, op. cit., p.vii.

⁸⁵ Bangalore, 1872. Also published in WILLIAM E. MARSHALL, *A Phrenologist amongst the Todas*, London, 1873, pp.239-269. The classic study of this Dravidian people is, of course, W. H. R. RIVERS, *The Todas*, London, 1906. It, too, contains some material on their language.

⁸⁶ SIR WALTER ELLIOT, among others, refers to Ellis' printed essay on Malayalam: *loc. cit.* (note 49). See also the note by A. C. BURNELL, "On the late F. W. Elli's Essay on the Malayalam Language", *Indian Antiquary*, VII (1878), p.287. The value of Ellis' advice is acknowledged by another fellow civil servant, JOHN MCKERRELL, in the preface to his *A Grammar of the Carnataca Language*, Madras, 1820.

⁸⁷ To mention only a selection of studies by British scholars. For a complete list of works on comparative Dravidian and on minor Dravidian languages, far too long to give here, see XAVIER S. THANI NAYAGAM, *A Reference Guide to Books relating to Tamil Studies*, Kuala Lumpur, 1966, pp.75-85. On this topic see also KAMIL ZVELEBIL, "One Hundred Years of Dravidian Comparative Philology", *Tamil Culture*, IX (1961), pp.181-201.

published a series of articles on Dravidian words and an important book on Parji, the latter in conjunction with an Indian linguist. Co-operation with a fellow Sanskritist from the United States has led to the production of the *Dravidian Etymological Dictionary*, which all scholars interested in Dravidian problems will consider their most valuable work. Certainly nothing of comparable importance had appeared in the field of Dravidian studies since Caldwell's *Comparative Grammar* of more than a century earlier.⁸⁸ Burrow's correction of the assumption that words common to Sanskrit and Dravidian must necessarily be Sanskrit has been especially appreciated by Tamil scholars, who might be accused of prejudice if they made the same point.⁸⁹ Other contributions in this realm during the same period include those by Dr. Alfred Master, whose main interests nevertheless lie in Marathi.⁹⁰ Not all workers in the field are so well known. The late Miss Muriel M. Frost, for example, devoted much of her spare time during a life of missionary service in South India to a comparative study of the major Dravidian languages. She continued this work after retirement in 1960, but unfortunately did not live to complete it or to see any of the results published.⁹¹

⁸⁸ T. BURROW, "Dravidian Studies I-VII", B. S. O. A. S., IX (1937-39), pp.711-722; (1940-42), pp.289-297; XI (1943-46), pp.122-139, 328-356, 596-616; XII (1947-48), pp.132-147, 365-396; "Some Dravidian Words in Sanskrit", *Transactions of the Philological Society* 1945, pp.79-120; "Loanwords in Sanskrit", T. P. S. 1946, pp.1-30. T. BURROW and S. BHATTACHARYA, *The Parji Language. A Dravidian Language of Baster, Hertford*, 1953; "A Comparative Vocabulary of the Gondi Dialects", *Journal of the Asiatic Society*, Calcutta, II (1960), pp.73-251; "Some Notes on the Kui Dialect as spoken by the Kuttia Kandhs of North-east Koraput", *Indo-Iranian Journal*, V (1961-62), pp.118-135; "Gadba Supplement", *I.-I.J.*, VI (1962-62), pp.45-51; "Notes on Kuvi with a short Vocabulary", *ibid.*, pp.321-289. T. BURROW and M. B. EMENEAU, *A Dravidian Etymological Dictionary*, Oxford, 1961. M. B. EMENEAU and T. BURROW, *Dravidian Borrowings from Indo-Aryan*, Berkeley and Los Angeles, 1962.

⁸⁹ See, in particular, "Loanwords in Sanskrit", *loc. cit.*, p.7.

⁹⁰ A. MASTER, "Indo-Aryan and Dravidian", B.S.O.A.S., XI (1943-46), pp.297-307; XII (1947-48), pp.346-364; "Inter-vocalic Plosives in Early Tamil", B.S.O.A.S., IX (1937-39), pp.1003-8; *Introduction to Telugu Grammar*, London, 1947.

⁹¹ On Miss Frost's life (1891-1961) see JOY SOLOMON, *In Memoriam Muriel Frost*, published by the Vidyavelli Ashram, Sayamalai, 1962.

One part of the study of the linguistic history of Dravidian-speaking India, the investigation of inscriptions, has been somewhat neglected in Britain for the last half century. But during the quarter of the nineteenth century it aroused considerable interest, as contributions to the early volumes of the *Indian Antiquary* by Sir Walter Elliot, A. C. Burnell, J. Burgess and J. F. Fleet among others will show.⁹²

SOUTH INDIAN HISTORY

British endeavour in the study of the history of South India, particularly as regards the earlier period, is perhaps less substantial than some of the accomplishments outlined above. Pope's writing on historical topics were avowedly manuals for students and only incidentally concerned with the Tamil country.⁹³ Of his contemporaries, Caldwell wrote a now forgotten history of the Tinnevely District,⁹⁴ and Henry Morris, author of a grammar of Telugu, a *Historical Account of the Godavari District*.⁹⁵ Interesting use was made of two sixteenth century Portuguese chronicles by Robert Sewell in his account of the Vijayanagar kingdom.⁹⁶ The history of

⁹² See also JAMES BURGESS (who was Director-General of the Archeological Survey of India), *Tamil and Sanskrit inscriptions, with some notes on village antiquities collected chiefly in the south of the Madras Presidency . . .*, Madras, 1886 [*Arch. Surv. of Southern India, Reports, Old Series*, 4]. Books by ARTHUR COKE BURNELL include *Elements of South-Indian Palaeography, from the fourth to the seventeenth century*, Mangalore and London, 1874, 2nd ed. London, 1878. ROBERT SEWELL'S *The Historical Inscriptions of Southern India—collected till 1823—and Outlines of Political History* was edited for the University of Madras by S. Krishnaswamy Ayyangar (Madras, 1932).

⁹³ E.g. *A text-Book of Indian History*, London, 1869; *Little Raja's Primer of Indian History*, London, 1893.

⁹⁴ R. CALDWELL, *A Political and General History of the District of Tinnevely . . . from the Earliest Times to its Cession to the English Government in A.D. 1801*, Madras, 1881.

⁹⁵ *A Descriptive and Historical Account of the Godavari District in the Presidency of Madras*, London, 1878.

⁹⁶ *A Forgotten Empire (Vijayanagar). A Contribution to the History of India*, London, 1900. Among SEWELL'S other books are *A Sketch of the Dynasties of Southern India*, Madras, 1883, and *Sir Walter Elliot of Wolfelee. A Sketch of his Life, and a few Extracts from his Note Books*, Edinburgh, 1896.

the Dravidian peoples nevertheless tended to be the subject of the occasional short chapter, rather than of a whole book.⁹⁷ In recent years Professor J. D. M. Derrett has written on the Hoysalas⁹⁸ and Professor A. L. Basham has shown deep interest in the history of Dravidian India, as his *The Wonder that was India* and a number of other studies show.⁹⁹

The later periods in the history of the South of India have been more fully treated, perhaps because they are a part of British history. The Anglo-French struggle in particular is quite well documented.¹⁰⁰

BIBLIOGRAPHY

Not without importance is the study and history of others' studies. In this realm of bibliography the outstanding nineteenth century figure is John Murdoch. A prolific writer on Hinduism, education in India, theosophy, among other topics, he was all his life passionately interested in books. He compiled catalogues of Tamil printed books, of Tamil Christian literature and of Christian literature in other languages of India. His commentary is as interesting as the information he provides is useful.¹⁰¹

Murdoch's general bibliographies were concerned with works that had appeared in print. Earlier in the century British bibliographers had compiled catalogues of particular collections of manuscripts

⁹⁷ As in the *Cambridge History of India*, Vol. I, *Ancient India*, Cambridge, 1922: Chapter XXIV, "The Early History of Southern India", by L. D. BARNETT, pp.593-603.

⁹⁸ J. DUNCAN, M. DERRET, *The Hoysalas. A Medieval Indian Royal Family*, Madras, 1957.

⁹⁹ A. L. BASHAM, *The Wonder that was India. A Survey of the Culture of the Indian sub-continent before the coming of the Muslims*, London, 1954.

¹⁰⁰ Three among many books on this period are: G. B. MALLESON, *History of the French in India*, 2nd ed., Edinburgh, 1893; MARK WILKS, *Historical Sketches of the South of India*, 3 vols., London 1810-17; A. MERVYN DAVIES, *Clive of Plassey. A Biography*, London, 1939.

¹⁰¹ JOHN MURDOCH, *Classified Catalogue of Tamil Printed Books, with Introductory Notices*, Madras, 1865; *Classified Catalogue of Tamil Christian Literature at the Close of the Nineteenth Century*, London and Madras, 1901; *Catalogue of the Christian Vernacular Literature of India*, Madras, 1870. On Murdoch see A. W. McCLAYMONT, *The Travelling Bookman: John Murdoch of Madras*, London and Redhill, 1947; and HENRY MORRIS, *The Life of John Murdoch LL.D., The Literary Evangelist of India*, London, 1906.

relating to South India. Especially valuable were the descriptions of collections in Madras and Calcutta prepared by William Taylor and H. H. Wilson.¹⁰²

Few bibliographies can compare in standards of scholarship with the various catalogues of the British Museum. The two catalogues of Tamil printed books are not exceptions. They thus form a real contribution to Tamil studies.¹⁰³ The chief compiler was the remarkable L. D. Barnett. But once again we meet the name of G. U. Pope. It is unimaginable that any foreign lover of the Tamil language and its literature will ever come near to matching his achievements. For apart from the greatness of his accomplishments, there is also the relevant factor of the unlikelihood of a British scholar ever spending so great a part of his life (forty-two years in Pope's case) in Tamil Nad.

THE STUDY OF TAMIL IN BRITAIN

With such an interest in Tamil and allied subjects as the preceding pages have indicated, it is to be expected that there should be a tradition of the teaching of these subjects in the United Kingdom.

Until relatively recently teachers of Dravidian languages and literatures, as of many of the languages of Asia and Africa, were drawn largely from the ranks of retired missionaries and civil servants. The University of Oxford was fortunate enough to have Dr. Pope as Lecturer in Tamil and Telugu from 1884 to 1896. Rather earlier

¹⁰² HORACE HAYMAN WILSON, *Mackenzie Collection. A descriptive catalogue of the oriental manuscripts, and other articles illustrative of the literature, history, statistics and antiquities of the South of India; collected by the late Lieut.-Col. C. Mackenzie, Surveyor General of India. . . .*, 2 vols., Calcutta, 1828; 2nd ed. in one vol. Madras, 1882. W. TAYLOR, *A Catalogue Raisonnee of Oriental Manuscripts in the library of the late College, Fort Saint George . . .*, 3 vols., Madras, 1857-62; *Examination and analysis of the Mackenzie Manuscripts deposited in the Madras College Library, Calcutta*, 1838. See also note 6, above.

¹⁰³ L. D. BARNETT and G. U. POPE, *A Catalogue of Tamil Books in the Library of the British Museum*, London, 1909 (the year after Pope's death at the age of 87). L. D. BARNETT, *A Supplementary Catalogue of the Tamil Books in the Library of the British Museum*, London, 1931. Barnett also compiled similar catalogues of Telugu books (1912) and of Kannada, Badaga. and Kurg books (1910).

Rev. A. H. Arden, who like Pope had been a Fellow of the Madras University, held a similar post for ten years in Cambridge.

Almost since its foundation half a century ago the School of Oriental and African Studies of the University of London has had lecturers in one or another of the Dravidian languages. For almost thirty years Capt. C. S. K. Pathy taught Tamil and Telugu there. From 1947 to 1952 he was joined by the late Mr. M. S. H. Thompson, formerly of the Indian Civil Service, whose knowledge of Tamil was quite exceptional. He was bilingual in Tamil and English and held a degree in Tamil from the University of Madras. During his retirement he continued to show a very keen interest in the subject.¹⁰⁴ Throughout the war years Rev. Gordon Matthews had been Lecturer in Tamil, following his retirement from his professorship of English at the Madras Christian College. It was at this time that the peak figure of seven lecturers in Dravidian languages was reached. In more recent years Dravidian languages and literatures have been taught at the School by Dr. J. R. Marr and R. E. Asher. (The latter is now in the Department of General Linguistics at the University of Edinburgh). Dr. Marr's main interests are in classical Tamil (his doctoral dissertation was in the field of Sangam literature and some of his translations of Sangam verses appear in Professor Basham's *The Wonder that was India*¹⁰⁵) and in Carnatic music. Asher has been mainly concerned with the linguistic analysis of spoken Tamil and Malayalam and with the prose literatures of these languages. Both Dr. Marr and Asher are engaged in the preparation of teaching materials for Dravidian languages.

The Department of Phonetics and Linguistics at the School has not neglected the languages of South India. The late Professor J. R. Firth, who had taught the phonetics of Indian languages at the Indian Institute of the University of Oxford before joining the School, published what remains the best account of Tamil phonet-

¹⁰⁴ The publications of M. S. H. THOMPSON (1881-1966) include "The Agastya Selection of Tamil Saivite Hymns", *B.S.O.A.S.*, IV (1926-28), pp.761-768; and "The Avvai of Sangam Anthologies", *B.S.O.A.S.*, XII (1947-48), pp.399-402.

¹⁰⁵ BASHAM, *op. cit.*, pp.464-466.

ics.¹⁰⁶ Mrs. E. M. Whitely, Senior Lecturer in Phonetics, has done extensive research into the phonological structure of Tamil, Malayalam and Kanarese and has trained numerous students, both European and Indian, in this field. Other departments—History, Anthropology, Law—are concerned with South India no less than with North India.

A number of British Universities conduct examinations in Tamil, though the University of London is the only one to do this at all levels. The only institution in the country to offer courses in Dravidian languages at the undergraduate level is the School of Oriental and African Studies. A number of students, mainly Tamil-speaking, have, however, taken doctorates under Professor Burrow in Oxford. Some of these, along with former postgraduates from the University of London, have returned to South India, Ceylon, and Malaysia to take up University posts there.

It is clear that there are less scholars of British origin working in Dravidian Studies than in Pope's day. But the degree of interest among this smaller number is no less, and one can allow oneself to be optimistic about future developments. One thing is clear from what has been written above: there is no lack of good example for contemporary scholarship to try to emulate.¹⁰⁷

¹⁰⁶ "A Short Outline of Tamil Pronunciation". Published as an Appendix to A. H. ARDEN, *A Progressive Grammar of Common Tamil*, 4th ed., Madras, 1934.

¹⁰⁷ In preparing this paper, I found I was occasionally uncertain as to the nationality of a western scholar of Tamil. I am grateful to Rt. Rev. E. B. Thorp for guiding me to sources, in the Library of the Methodist Missionary Society, that might help to resolve my doubts. It goes without saying that, if any errors have nevertheless crept in, the responsibility is mine.

Aspects of the scholarly work of British civil servants and missionaries stationed in South India that have not been treated here include work in the field of anthropology. Because of the length of a full bibliography, the reader is once again referred to the University of Malaya *Reference Guide to . . . Tamil Studies* (cf. note 87 above), pp.13-19. Also worthy of mention (as Professor V. I. Subramoniam kindly reminded me) are the Madras District Gazeteers published by the Government Press, Madras, in the early years of this century. For these, too, see *Reference Guide . . .*, items 1171-1180. I am indebted to Mr. H. L. Hodge of the University of Cambridge Local Examination Syndicate for his kindness in providing detailed information about the Syndicate's examinations. (See Appendices II-IV).

APPENDIX I

Some theses relating to Tamil studies completed by students of British universities.

- 1951 E. J. MILLER, *An analysis of the Hindu caste system and its interaction with the total social structure in north Kerala.* (Cambridge Ph.D.)
 R. L. R. ROOKSBY, *Ritual and society in certain selected South Indian societies.* (Oxford, B.Litt.)
 S. VITHIANANTHAN, *The Pattupattu—a historical, social and linguistic study.* (London, Ph.D.)
- 1952 M. SESHADRI, *The stone-using cultures of prehistoric and proto-historic Mysore.* (London, Ph.D.)
- 1953 S. DAVID, *A critical study of the Tolkappiyam, with special reference to the Eluttu atikaram.* (London, Ph.D.)
 A. C. MAYER, *Indian rural society in Fiji.* (London, Ph.D.)
- 1955 R. N. BANERJI, *The East India Company in Madras, 1707-1744.* (London, Ph.D.)
 D. A. CALMAN, *Indian labour migration to Malaya, 1867-1910.* (Oxford, B.Litt.)
 C. G. ROSBERG, *A study of communal representation in constitutional systems of the British Commonwealth with special reference to Ceylon, Kenya, and Fiji.* (Oxford, D.Phil.)
- 1956 A. SATHASIVAM, *The structure of the Tamil verb.* (Oxford, D.Phil.)
 D. N. SINGH, *The relations between the Indian central and provincial governments, with special reference to the Presidencies of Madras and Bombay, 1852-1882.* (London, M.A.)
- 1957 M. Y. BANKS, *The social organisation of the Jaffna Tamils of North Ceylon, with special reference to kinship, marriage and inheritance.* (Cambridge, Ph. D.)
 T. RAYCHAUDHURI, *The Dutch in Coromandel 1605-1690.* (Oxford, D.Phil.)
 XAVIER S. THANI NAYAGAM, *Educational thought in ancient Tamil literature.* (London, Ph.D.)
- 1958 T. S. EPSTEIN, *A comparative study of economic change and differentiation in two South Indian villages.* (Manchester, Ph.D.)
 J. R. MARR, *The eight Tamil anthologies with special reference to Purananuru and Patirruppattu.* (London, Ph.D.)
- 1959 H. A. COLGATE, *Trincomalee and the East Indies squadron, 1746 to 1884.* (London, M.A.)

- K. O. LAURANCE, *Immigration into Trinidad and British Guiana, 1834-1871.* (Cambridge, Ph.D.)
- 1960 K. J. CROWTHER, *Portuguese society in India in the sixteenth and seventeenth centuries.* (Oxford, D.Phil.)
- P. EKKA, *An ethnographic study of the Oraons and the Mundas of Chota Nagpur.* (Oxford, B.Litt.)
- D. K. GREENSTREET, *The nationalist movement in Ceylon between 1910-1931, with special reference to communal and elective problems.* (London, Ph.D.)
- K. JEYARETNAM, *Communalism and the political process in the Federation of Malaya.* (London, Ph.D.)
- 1961 T. H. BEAGLEHOLE, *Thomas Munro and the development of administrative policy in Madras, 1792-1818: the origins of 'the Munro system'.* (Cambridge, Ph.D.)
- K. M. DE SILVA, *Some aspects of the development of social policy in Ceylon, 1840-55, with special reference to the influence of missionary organisations.* (London, Ph.D.)
- R. E. FRYKENBERG, *The administration of Guntur district, with special reference to local influence on revenue policy, 1837-1848.* (London, Ph.D.)
- R. L. ROOKSBY, *The Kurumas of Malabar.* (London, Ph.D.)
- M. H. PETER SILVA, *Influence of Dravida on Sinhalese.* (Oxford, D.Phil.)
- 1962 D. NAPAL, *Constitutional development of Mauritius, 1819-1948.* (London, M.A.)
- 1963 M. THIAGARAJAH, *The Ceranatu during the Cankam and the post-Cankam period.* (London, Ph.D.)
- W. M. K. WIJETUNGA, *The rise and decline of Chola power in Ceylon.* (London, Ph.D.)
- 1964 K. SIRCAR, *Migration of Indian labour to British plantations in Mauritius, Natal and Fiji, 1834-1914.* (London, M.Sc.)
- K. D. SWAMINATHAN, *Tiruvallisvaram: a study of its history and inscriptions.* (London, Ph.D.)
- A. VELUPPILLAI, *A study of the language of the Tamil inscriptions of the period 800-920 A.D.* (Oxford, D.Phil.)
- U. C. WICKREMERATNA, *The British administration of the Maritime Provinces of Ceylon 1796-1802.* (London, Ph.D.)
- 1965 P. POOLOGASINGHAM, *A critical analysis of the language of Kalittokai.* (Oxford, D. Phil.)
- RAMA SUBBIAH, *A syntactic study of spoken Tamil.* (London, Ph.D.)

APPENDIX II

Examinations in Tamil set by British examining bodies.

- I. University of London
 1. G.C.E. Ordinary level
 2. G.C.E. Advanced level
 3. B.A. General (one of three subjects)
 4. B.A. Honours
- II. University of Cambridge Local Examinations Syndicate
 1. Special syllabuses for candidates in the states of Malaya and in Singapore
 - (i) Joint Examination for the School Certificate and G.C.E.
 - (a) Tamil Literature
 - (b) Higher Tamil
 - (c) Tamil (Syllabus X)
 - (ii) Higher School Certificate
 - (a) Principal Subject
 - (b) Subsidiary Subject
 2. Joint Examination for the School Certificate and G.C.E. (For schools in Pakistan and Nepal)
 - (i) Syllabus A (as a First Language)
 - (ii) Syllabus B (as a Second Language)
 3. Joint Examination for the School Certificate and G.C.E. (For candidates outside Malaysia, Singapore, India, Nepal and Pakistan)
 - (i) Syllabus Y
- III. Scottish Universities Entrance Board
 1. Preliminary Examination (Higher grade)
- IV. Associated Examining Board for the General Certificate of Education
 1. Ordinary level

APPENDIX III

*Number of candidates taking some of the examinations
listed in Appendix II.*

| | | 1964 | 1965 |
|-----|---------|------|------|
| I. | 1. | 20 | 22 |
| | 3. | 90 | 105 |
| II. | 1. | 274 | 393 |
| | (i) (a) | 71 | 67 |
| | (b) | 1036 | 1330 |
| | (c) | 140 | 147 |
| | (ii) | | |
| | 2. | 1 | 3 |
| | (i) | 7 | 7 |
| | (ii) | | |
| | 3. | 2 | 0 |

APPENDIX IV

Syllabuses of examinations listed in Appendix II.

- I. 1. One 3-hour paper, containing :
 - (a) Translation into English.
 - (b) Translation into Tamil.
 - (c) Translation into Tamil of sentences chosen to test grammatical knowledge.
 - (d) Free composition on one of the three subjects.
- I. 2. Two papers, each of three hours.
 Paper I. Translation from specified texts, with questions on their language and subject matter. (In 1964 the texts were: K. KOVINTAN, *Cankattamilppulavar varicai*, Vol. I, *Kapilar, Paranar*; Vol. II, *Auvaiyar*; and Caminata Aiyar, *Putiyatum palaiyatum*.)
 Paper II. Translation from unspecified texts. Translation into Tamil. Grammar.
- I. 3. Three papers. [For both Internal and External Students]
 - (1) Translation into Tamil; translation from unspecified Tamil texts; free composition in Tamil.
 - (2) Earlier prescribed texts. (In 1966 the texts are: *Manimekalai*, *Patikam* and *Katai* 1-6.
Tirukkural, verses 41-420, with the commentary of *Parimelalakar*. *Purananuru*, 1-26.)
 - (3) Later prescribed texts. (In 1966 the texts are: U. V. CAMINATA AIYAR, *Cankattamilum pirakalattamilum*, II, III and VIII.
 S. VAIYAPURI PILLAI, *Tamilccutarmanikal* (Pari Nilaiyam, Madras), Essays 3-5, 7-9, 13 and 14.
Tiruvilaiyatarpuranam, Patalam 52-54 inclusive.)

In Papers 2 and 3, questions include translation, questions on language and subject-matter, and questions on the literature of the period.

All candidates [who take the examination in the U.K.] are required to take an oral examination.
- I. 4. Eight papers. [For Internal Students only]
 - (1) Translation from specified texts, with questions on their language and subject matter and on their place in the literature of their periods (Earlier texts). In 1966 the texts are :
Kalittokai, *Palaikkali*, 1-10, with the commentary of *Naccinarkkiniyar*.

Kuruntokai, 1-20 (ed. U. V. Caminata Aiyar).

Patirruppattu, Vth Decade, with Patikam (ed. Avvai Turaicami Pillai).

Pattuppattu, *Netunalvatai*, (ed. Caminata Aiyar).

Cilappatikaram, *Katalatu katai* and *Kanalvari*.

- (2) Translation from specified texts, with questions on their language and subject-matter and on their place in the literature of their periods (Later texts). In 1966 the texts are :

Tirunanacampanta Tevaram (Talamurai), Tiruppanantal Mutt ed., 1950, pp.1-19.

Kampuramayunam, *Ayottiyakantam*, Patalam 3.

Kalinkattupparani, § 8 and 12 (ed. Palanivel Pillai).

Tirunavukkaracu Mutaliyar, *Katalum muiyalum*.

Vaiyapuri Pillai, *Ilakkiyaccintanāikal*.

Mu. Varataracan, *Ilanko*.

Nannul, with commentary.

- (3) Translation from unspecified texts.
- (4) Translation into, and free composition in, Tamil.
- (5) History of Tamil literature.
- (6) History of India, with special reference to the language area.
- (7), (8) Two papers to be selected from the following list :
- (a) General linguistics, including phonetics.
 - (b) Historical grammar of Tamil. (A candidate who selects this option must also select option (a) and must also offer Sanskrit as subsidiary subject.)
 - (c) Historical development of Dravidian. (A candidate who selects this option must offer Sanskrit as subsidiary subject.)
 - (d) A prescribed topic in Tamil literature. (In 1966 the topic set is "*Sangam* literature".)
 - (e) Indian political and social thought from Ram Mohan Ray to Jawaharlal Nehru.
 - (f) Principles of Hindu law and its modern application.
 - (g) The history, principles and practice of Hinduism, with particular reference to post-classical development.
 - (h) The history and principles of Indian music.
 - (i) Indian art and archaeology.
 - (j) Indian ethnography.
 - (k) Indian social systems.
 - (l) South Indian epigraphy, third century B.C.—thirteenth century A.D.

In addition to the written papers an oral examination will be held, conducted partly in the language and partly in English, which will test scholarship as well as command of the spoken language. All candidates will also have to take a subsidiary subject. At present the choice is limited to Sanskrit and Sinhalese.

- II. 1. (i) (a) One paper of 2½ hours. The questions will be set and answered in the Tamil language. Candidates will be required to attempt both parts of the paper.

Part I. Short passages from the prescribed book or books for comments and explanation: in some cases reference to the context will be required. Some choice of passage will be given, but where more than one book is prescribed candidates will be required to attempt at least one passage from each book. Questions on grammar and syntax will not be set.

Part II. General questions on the prescribed book or books.

Prescribed texts for 1966 :

Tamil Malai. (Mangala Noolagam, Madras.)

R. P. SETHU PILLAI, *Kadalkaraiyile.*

T. N. SUBRAMANIAM, *Sinna Devi.*

- II. 1. (i) (b) One paper of 3 hours. The question paper will be set and answered in Tamil. Candidates will be required to answer both Parts of the paper.

Part I. Composition. There will be a choice of alternative subjects for continuous composition.

Part II. An unseen passage in the language with questions based upon it. Candidates may be required to make a summary of the whole or part of the passage and to answer other questions of the following types: explanations of individual words or phrases in relation to the context; re-writing or explanation of phrases or sentences; questions to test comprehension; synthesis, and exercises in sentence construction. Questions of all of these types will not necessarily be set at any one examination.

- II. 1. (i) (c) One paper of 3 hours. The question paper will be set and answered in Tamil. The question paper will be of a lower standard than that for Higher Tamil, but the detailed syllabus will be the same, except that exercises in word-building will in addition be set.

II. 1. (ii) Two papers, each of 3 hours.

Paper I. Three sections :

Section A: Translation into Tamil of a straightforward passage of English prose.

Section B: Translation into English of a passage of modern Tamil prose.

Section C: An essay in Tamil on a general topic not exceeding four pages of ordinary writing in length.

Paper II, set in four sections and containing eleven questions :

Section A: Four questions on the language and subject matter of two prose works prescribed.

Section B: Two questions, with or without reference to the context, on early Tamil Verse. About 350 lines of verse will be prescribed.

Section C: Two questions, with or without reference to the context, on medieval Tamil Verse. About 300 lines of verse will be prescribed.

Section D: Three questions on modern Tamil Verse, one of which may be an elementary test in literary appreciation. About 400 lines of verse will be prescribed.

Candidates will be required to answer six questions: two in Section A, one from each of the set books; one question each in Sections B and C, and two questions in Section D.

Prescribed texts for 1966 :

Section A: R. P. SETHU PILLAI, *Tamil Nattu Navamani-kal*. M. VARADARAJANAR, *Ilango*.

Section B: *Kalaka Tamil Kovai* for Standard IX (Saiva Siddhanta Publishing Co.), Chapter II, pp. 4-13; Chapter III, pp.14-16; Chapter IV, p.35, Poem, no. 1 only.

Section C: *Naladiyar*, Chapters 21-22, with commentary.

Section D: *Kumaresa Satakam*, Verses 31-35 and 95-100: Commentary by Arasu, (Saiva Siddhanta Publishing Co.).

Candidates offering Tamil at Subsidiary level will take Paper I only.

II. 2. (i) Two papers, each of two hours. A candidate must take both papers. All questions are to be answered in Tamil.

Paper I. Composition and Language.

(a) Composition. There will be a choice of alternative subjects for continuous composition.

- (b) An unseen passage in the language with questions based upon it. Candidates may be required to make a summary of the whole or part of the passage and to answer other questions of the following types: explanation of individual words or phrases in relation to the context; re-writing or explanation of phrases or sentences; questions to test comprehension; synthesis, and exercises in sentence construction: questions of all these types will not necessarily be set at any one examination.

Part II. Prescribed Books.

- (a) Short passages from the prescribed book or books for comment and explanation; in some cases reference to the context will be required. Some choice of passages will be given, but where more than one book is prescribed candidates will be required to attempt at least one passage from each book. Questions on grammar and syntax will not be set.
- (b) General questions on the prescribed book or books. Prescribed texts for 1964 were: *Ilakkiya Manjari*, Book II, General and Special Courses (ed. S. Vaiyapuri Pillai, Oxford, Univ. Press, Madras); S. SOMASUNDARANAR, *Mananikai* (Saiva Siddhanta Publishing Co., Madras).

II. 2. (ii) One paper of three hours, containing the following tests:

- (a) English sentences for translation into Tamil, and Tamil sentences for translation into English, to test a knowledge of idiom. The sentences set may include proverbs, but candidates will not be expected to translate them by corresponding proverbs in the other language.
- (b) A passage of Tamil prose for unprepared translation into English, with questions on the meaning of words in the passage and on the grammar and style of the passage.
- (c) A passage of English prose for unprepared translation into Tamil.
- (d) A short composition in Tamil. A choice of four alternative subjects will be given.

III. 1. Two papers, each of two hours.

First Paper. Continuous prose passage for translation into Tamil. Essay in Tamil.

Second Paper. Two passages for unseen translation into English.

IV. 1. As for London (I, 1.).

TAMIL STUDIES IN CZECHOSLOVAKIA

KAMIL ZVELEBIL

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PREHISTORY

The first Czech of whom we know for certain that he had been deeply and "professionally" interested in Tamil was Carolus *Przikryl* of the Society of Jesus, in whose works even the great Czech linguist A. Dobrovsky found valuable data for his researches.

Karel Przikryl S. J. was born in Bohemia in 1718; he lived in India from 1748/9 till 1762, and died back in his country in 1785. P. Poucha of the Oriental Institute in Prague found in Przikryl's manuscript of a grammar of Konkani (discovered in the National Museum in Prague) several pages of a fragmentary Tamil grammar, undoubtedly from Przikryl's own hand. The tradition of Tamil studies in our country has thus, quite surprisingly, rather deep roots.¹

Next, after a span of more than one whole century, we must mention Alfred *Ludwig*, the well-known translator of the Rigveda into German; a professor of Indology at the University in Prague, he published, in 1900, an interesting article "Über die Verbalflexion der Dravidasprachen" (Die königliche böhmische Gesellschaft der Wissenschaften), and in Prague University Library his manuscript notes have been found which prove his keen interest in Tamil and Malayalam. It seems that he even contemplated to write a Tamil grammar of his own.²

¹ Cf. K. ZVELEBIL, A Czech Missionary of the 18th Century as Author of a Tamil Grammar, *Ta. Culture* iv, 4, Oct. 1955.

² Cf. K. ZVELEBIL, *Collectanea zur Tamil-Grammatik von der Hand des + Alfred Ludwig*, *Ar Or* 21, 1953, pp.427-9.

Most of the scholars of that period, however, fell fully under the spell of Sanskrit and occupied themselves exclusively with comparative Indo-European, or with the "Sanskritic" literatures of India (Josef Zubaty, Moritz Winternitz).

BEGINNINGS

The first one who was more permanently and really profoundly interested in Dravidian in our country, was Professor *Otakar Pertold* (died in 1965). At the beginning of this century he made his first trip to Ceylon which then became the greatest love of his life. Pertold loved Ceylon as an undivided and integrated unity, a "paradise" island belonging equally to the Sinhalese and the Tamilians. And as far as the Indian sub-continent was concerned, Pertold's interests were always directed more towards the Dravidian South than towards the North. Madras, Madurai, Kerala, Rameswaram, the big temples of the South and the jungles of the Dakkhin plateau—and, of course, Jaffna and Trincomalee, these were the places he loved most in India and Ceylon.

Unfortunately, he was not a linguist. His whole attention was captivated by the ethnographic aspects of the Dravidian and Munda problems, and by the questions of primitive religions. Much valuable data of this nature may be found in his books *Perla indického oceánu* (The Pearl of the Indian Ocean), Praha 1926, pp.941, a kind of Ceylonese encyclopaedia, and *Jihoindické vzpomínky* (South Indian Remembrances), Praha 1919, pp.108. Cf. also his article *Die Ceylonische Göttin Pattini*, *Archiv Orientální* 13, 201-24. Pertold was also the first man to translate from Tamil into Czech. He published, in the literary supplement to a Czech popular daily, a few folk-tales which he heard or read in Madras in the early years of this century. However, he was never able to start teaching Tamil at Charles' University in Prague, and he never published any paper dealing with Tamil exclusively. All his broad knowledge about Tamil, its literature and culture, and, above all, about the Tamil people, is unfortunately scattered through his Czech books and many Czech articles published in various journals and magazines.

While Pertold's activities centred on primitive religions of India and Indian ethnology, the official Indology at the University was still "Sanskritic" to the utmost. Its chief representatives, Professor *Vincenc Lesny* (died in 1953) and *Oldrich Fris* (died in 1955), who were both my teachers, were typical "classical Indologists": Lesny, a student of Zubaty, Ludwig and Max Mueller, and a younger contemporary of Winternitz, was deeply rooted in the *Junggrammatiker* period of Indo-European comparative philology, and his main interests were the Sanskrit drama, Pali, Buddhism, Bengali and Rabin-dranath Tagore. Dravidian India was to him—to be quite frank—a complete *terra incognita*. Fris, on the other hand, was well aware of the complexity of Indian matters; but he had never had time, due to his untimely death, which was a terrible blow for the younger generation of Indologists, to pursue his quest; of course his main interests lay in classical Indian literature, especially in the great Sanskrit *kāvya*s, and in Hāla, and in their interpretation in terms of Prague structuralism.

These two men became my teachers when, immediately after the war, I came to study Indology at Charles' University in Prague.

POSTWAR PERIOD

Even during the last years of the great war, I studied some Hindi and Bengali at the "School of Modern Oriental Languages" in Prague (where much later I was teaching Tamil), and since 1945 I was deeply interested in Indology as a subject of study at the University level. I went through Sanskrit, through the Vedic dialect, through the Prakrits, Pali and Avesta under the often benevolent guidance of an extremely kind and friendly Prof. Lesny, and of course I studied Indian (that was Sanskrit) literature, history and religions, and Indo-European comparative linguistics (with Prof. Fris). I even wrote a thesis on Kalidasa's *Ritusamhāra* and its lexicon (in 1952).

And yet, from the very beginning of my university studies, the "dark" and "mysterious" lands south of the Vindhya mountains attracted my attention. I was also annoyed, since, as a matter of

fact, no one of my teachers was able to answer my questions about those parts of India. The obvious neglect of matters Dravidian became a source of frustration and annoyance to me, and I began a quest—quite solitary and without any guidance or encouragement—after Dravidian India. So I read eagerly everything that was at hand in Prague at that time: Sonnerat and Karl Graul, P. Meile's *Introduction au Tamoul*, Wickermasinghe's *Tamil Self-Taught*, P. T. S. Iyengar's Books, E. H. Tuttle's papers on Dravidian—a mixed and undiscriminated lot of literature. But there were, in Prague, even at that time, the six volumes of the Tamil Lexicon (what a treasure for me then!), and a few volumes of *South Indian Inscriptions*, and later I found, in different journals, articles by Emeneau, Burrow, Subbayya and L. V. Ramaswami Aiyar.

At approximately the same time (1949-1950), the members of the staff of the first Indian Embassy in Prague were almost exclusively "Madrasis"; from the Ambassador and his secretaries (who were mostly Andhras and Tamilians) down to the cook, who was a Tamil Christian from Madras, and became my first Tamil informant. My acquaintance with these gentlemen was a very happy opportunity for me to learn Telugu and Tamil straight from native speakers, and some of them were kind enough to get for me Tamil books from India: modern short stories, Bharati's poetry, the Tranquebar Dictionary. And one of them was even more kind, having agreed to become an informant, and a much tortured subject to my and my colleague's Svarny phonetic experiments (including the use of artificial palate etc.).

Out of this early work with modern Tamil texts and Tamil informants, first papers dealing with structural analysis of modern written Tamil, and with its phonetics, began to appear in *Archiv Orientální* since 1954: *The Enclitic Vowels (-a, -e, -o) in Modern Tamil*, Ar Or 22 (1954), 375-405, *On Emphasis and Intensification in Tamil*, Ar Or 23 (1955), 435-64, and *Some Remarks on the Articulation of the "Cerebral" Consonants in Indian Languages, Especially in Tamil*, in Ar Or 23 (1955), 374-434.

My interest in language—in the Tamil language—was predominant from the very beginning. At the same time, I did not ignore

literature. And at one time, I even thought about writing and publishing a large monograph on the life and works of Subrahmanya Bharati. Fragments of this early interest in modern Tamil literature may be found in a few papers published e.g. in *Tamil Culture*.

Soon, however, my whole attention was dedicated to philology and linguistics, and as far as literature was concerned, I began to translate from Tamil (also, a little, from Telugu, and later from Malayalam). Since 1952, I think, first translations of classical Tamil poetry into Czech began to appear in the Czech monthly "*Nový Orient*" (New Orient), and later I started publishing translations from Tamil, both prose and poetry, in book-form, too.

So, since approximately 1953-54, Tamil—the language and its literature, and Tamil culture in general, found its place in the academic efforts of Czechoslovak Oriental studies, and I tried my best to force its way through in all branches and at all levels of scholarly pursuits and cultural activities: publishing papers and reviews in *Archiv Orientální* and other journals, writing "popular" articles about South India in general and Tamil culture in particular, translating from Tamil into Czech and Slovak, giving lectures, and even teaching Tamil in an evening-school (I had usually from two to five students, most of them, however, found Tamil too difficult to learn; a few of them persevered for years). One stronghold remained unconquered: the University. At the Faculty of Philosophy of my own *Alma Mater*, the Charles' University in Prague, Tamil (and Dravidian) was still a kind of "*persona non grata*", whereas the Oriental Institute (a research-institute of the Czechoslovak Academy) accepted fully and gladly Tamil and Dravidian philology as an integral part of its scholarly structure.

I am indeed embarrassed to speak so much about myself. However, this only proves how alone I have been; the field was expanding, more and more work was going on, there were more and more demands; and I was still isolated and left to myself. The only possibility was to break this isolation; this meant students; and so, the university had to be conquered.

THE PRESENT STATE

During the fifteen years between cca 1950-1965, it became possible, in spite of some hindrances and after much efforts (but, to be frank, also with much encouragement from some of my colleagues), to build up Dravidian and Tamil studies as an integral and indispensable part of Orientalism in Czechoslovakia.

Today, the *structural analysis* of modern Tamil is fully developed and will be one of the basic tasks of our work in the future, probably along the lines of a combined taxonomic and generative approach.³ One of my students, J. Vacek, wants to dedicate his energy to the investigation of Indo-Aryan—Tamil linguistic contacts and relations, especially as far as the Prakritic and Pali stages of IA are concerned.

One of the most important achievements of our Tamil studies is, I think, the *dialectological* research, though I am well aware of the many drawbacks of my papers in this field.⁴

The *historical* investigation of Tamil has already brought some fruits (e.g. my, so far unpublished, dissertation on Early Old Tamil Syntax, and a paper on the Brahmi Hybrid Tamil Inscriptions, Ar Or 32, 1964, pp.547-75),⁵ and is expected to bear much "riper" and "heavier" fruits in the future: a full historical grammar of Tamil, which should be the result of collective efforts of Czechoslovak (Zvelebil, Vacek) and Russian (Glazov, Andronov) scholars working as a team since 1959; first prolegomena to this historical grammar have been just published in Moscow (three longish papers by Glazov, Andronov and myself containing synchronic linguistic analyses of particular texts).

In 1959, Tamil became finally an object of instruction at the University in Prague, and so I was able, between 1959 and 1964, to

³ Cf. K. ZVELEBIL, How to Handle the Structure of Tamil, Ar Or 30, pp.116-42, and Towards a Taxonomic and Generative Grammar of Tamil, in one of the forthcoming issues of Archiv Orientální.

⁴ Cf. the series of paper entitled Dialects of Tamil I-IV, in Archiv Orientální 1959-63, Spoken Language of Tamilnad, Ar Or 1964, and papers on Ceylon Tamil and on Pallar Tamil in the forthcoming issues of Indo-Iranian Journal and Linguistics.

⁵ Cf. also KAMIL ZVELEBIL, Tamil in 550 A.D., Praha 1964.

give instruction to three young and enthusiastic students; two of them have produced nice dissertations, one linguistic and one historical. Jaroslav Vacek is now continuing his linguistic studies and one of his contributions, the analysis of Tamil ballad, will soon be published in Moscow; at present, Vacek is working on the analysis of some Pallava Tamil epigraphs. Jan Filipsky, on the other hand, produced an interesting account of Kattabomman's uprising at the end of the 18th century, and he is now expanding his post-graduate studies so as to include Tamil Ceylon and the whole of South India into the sphere of his interest, from the point of a historian and social historian.

In Spring 1965 I was appointed Associate Professor of Dravidian Comparative Linguistics and Tamil Philology at Charles' University in Prague. For the first time in its long history (since 1348, when it was founded by the great and good Emperor Charles IV), Dravidian languages, particularly Tamil, became a full-fledged subject to be taught at this ancient university. The students receive instruction in the Tamil language (both Written and Spoken), in Tamil descriptive grammar, Tamil historical grammar, Tamil literature, in fundamentals of Malayalam, in Comparative Dravidian Linguistics, and a survey of South Indian history. These subjects (apart from Sanskrit and Hindi or Bengali) are compulsory; additional (occasional) courses for auditors may comprise South Indian Anthropology, problems of South Indian palaeography and epigraphy, reading of modern and ancient Tamil texts etc. The study takes five years.

At present, the most important objectives of Tamil and Dravidian studies in Czechoslovakia are as follows:

1. to develop further the structural analysis of Tamil along taxonomic-generative lines with tagmemic linguistic theory and method as point of departure.
2. to proceed with the investigation of Tamil in its time-depth from the present stage back to proto-Tamil and pre-Tamil, with the ultimate goal of a thorough historical grammar of Tamil as synthesis.
3. to proceed with research in the field of Tamil dialectology,

of both regional and local dialects, and of those which are in correlation with social and other phenomena; in this sphere in particular, Prague is expected to join in efforts with the South Asia Language and Area Center of the University of Chicago (A. K. Ramanujan and others).

4. to investigate Tamil as a member of the Dravidian linguistic family, against the comparative background. One of the tasks in this respect is to create conditions for a new comparative and historical synthesis (more than one hundred years after Caldwell).⁶

Translation from Tamil into Czech and Slovak, and so-called popular articles and writings about Tamil literature, culture, folklore etc., remain an integral part of our efforts in Czechoslovakia. The most important translations published so far from Tamil into Czech are, without doubt, an anthology of Sangam poetry in Czech verse in 1957, which appeared under the title "Kvety jasmínu" (Blossoms of Jasmine), and a full translation in verse of Silappadigaram, which was published in 1965 as "Pisen o klenotu" (Lay of the Anklet). Apart from these two, innumerable translations of Tamil short stories (from the pen of Puthumaippittan, Akilan, Ramamirtham, Jeyakanthan, Janakiraman, Raghunathan, Piccamurti, Alagirisami, Vallikannan, Selva Raj, P. Turan, and others), and modern and ancient poetry (like Bharati, Bharatidasan, Kamban, Arunagiri) have been published in current issues of *Novy Orient* and other journals and magazines. As far as translation from Tamil is concerned, work is proceeding simultaneously on a Czech version of U. V. Swaminatha Aiyar's Autobiography, L. S. Ramamirtham's novel *Putra*, and on a full Czech poetic rendering of *Kurundogei*. Maybe that these plans will ultimately not materialize, just as it was the case with many other proposed translations (Kalki, M. Varadarajan and others); unfortunately for the translator, and the original author, the publisher, too, has his say in these matters.

⁶ Cf. An Introduction to the Comparative Study of Dravidian, Ar Or 33, 1965 and Ar Or 34, 1966, and a paper on Morphophonemic Rules of Dravidian Bases, to be published in *Linguistics*, Mouton.

Quite a number of books have been published in recent years about India in our country. In many of these books due place has been given to Tamil and Dravidian India.

The most important facts about Tamil studies in Czechoslovakia, as I see it, may be probably summed up as follows:

first, there is the unquestionable contribution to Tamil linguistics, mainly in the field of dialectology, structural analysis of the language, and historical investigation of Tamil, which, though it may often bear the marks of a pioneer and somewhat raw undertaking, is yet solid enough not to be forgotten in the history of Tamil studies;

second, Tamil and Dravidian have been established with full honours at one of the most ancient universities of Europe;

third, Tamil culture and literature is not any more—as it unquestionably was only 25 years ago—something unknown, enigmatic and weird in the consciousness of a cultured and educated Czechoslovak reader.

APPENDIX

The course of Tamil studies at Charles University is structured as follows :

| | | |
|------------|---|-----------------|
| 1ST YEAR : | Introduction to Study | 2 hrs. per week |
| | Descriptive Grammar of Literary Tamil | 2 hrs. |
| | Outline Indian History | 2 hrs. |
| | Practical Course of Tamil/Literary | |
| | Language/ | 2 hrs. |
| 2ND YEAR : | History of Tamil Literature | 2 hrs. |
| | Seminar/linguistic/ | 2 hrs. |
| | Descriptive Grammar | 2 hrs. |
| | Practical Course/Liter. Lang./ | 2 hrs. |
| | Tamil Conversation/in Liter. Style/ | 2 hrs. |
| 3RD YEAR : | Historical Grammar of Tamil | 2 hrs. |
| | Reading of Texts/modern prose | |
| | and poetry/ | 2 hrs. |
| | Seminar/literary/ | 2 hrs. |
| | Practical Course/Spoken Tamil/ | 2 hrs. |
| | Sanskrit | 2 hrs. |
| 4TH YEAR : | History of South India | 2 hrs. |
| | Reading of Texts/Mediaeval and Ancient/ | 2 hrs. |
| | Seminar/historical/ | 2 hrs. |
| | Practical Course/Spoken Tamil/ | 2 hrs. |
| | Sanskrit | 2 hrs. |
| | Comparative Dravidian | 2 hrs. |
| 5TH YEAR : | Practical Course/Liter. and Spoken Tamil/ | 2 hrs. |

TAMILOLOGICAL STUDIES IN RUSSIA AND IN THE SOVIET UNION

V. A. MAKARENKO

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The article gives the basic facts of study and research concerning Dravidian languages in pre-revolutionary Russia and in the Soviet Union.

STUDIES

The Russian people had taken a great interest in India, her peoples and their different languages from the time of Afanasy Nikitin's *Voyage Beyond the Three Seas* (1466-1472) which marks the beginning of factual eye-witness account known of India.

It is remarkable that Afanasy Nikitin from the very outset of his voyage strove to reach South India with the aim to sell his horses there. In 1469 Nikitin went ashore at Chaul, sailing by Gujarat and port Kambay. During his 3-year stay in India, Nikitin visited Dabul, Junir, Golkonda and other places. He described the ports of Goa and Calicut (now Kōlikode) in Vijayanagar on the Malabar coast, Ceylon, Chamba, Pegu in Burma.

In Nikitin's notes for the first time is encountered in Russian such a Tamil word as *panam* or *fanam* (ancient gold coin); here one can also see the word "sandal" which originates from *sandanam*, *sāndam* or Sanskrit *chandan*. Besides, the following words such as *Tamil kurundam*, *sumbada* or *sumbala*, *inñchi*, *Malayalam achacha* and *achchhan* can be found in his notes. It goes without saying that Nikitin's notes represent the earliest source of general data about

This paper was written at the end of 1965. The titles of books and articles have been translated into English. — Ed.

Indian culture as a whole, of the customs and habits of her people, and the economic and political situation of the country covering the second half of XV century.

In Russia the beginning of the XVIII century marks the close study of Indian culture, her languages and literatures. The pioneer in studying Indian philology was T. Z. Bayer who learned the principles of Sanskrit from Bordon (apparently distorted as Padhan), one of the representatives of the Astrakhan Colony of Indian merchants. From Sanskrit Bayer proceeded to mastering Tamil which he then called "tamoul".

Bayer together with D. G. Messerschmidt studied also some of New Indian (Aryan) languages, Hindustani in the main. Messerschmidt collected specimens of writings in Devanagari, Tibetan, Tamil and Telugu, and specimens of modern New Indian languages (Urdu, Marathi, and Gujarati).

He wrote his *Elementae Litteraturae Brahmanicae, Tangutanae, Mungolicae* (1728-1729) which was the first work containing specimens of the Sanskrit syllabary.

Another Russian Academician G. I. Kehr (1692-1740) elaborated a vast project known as "Establishment of the Oriental Academy in St. Petersburg" (1732). The same holds true for P. S. Pallas who published his famous *Comparative Vocabularies of All Languages and Dialects*. Among more than 200 languages given in the work one can find materials in Sanskrit, Hindustani, Bengali, Singhalese, Gypsy speech and four basic Dravidian languages: Tamil, Malayalam, Kannada and Telugu.

G. S. Lebedeff (1749-1817) is considered to be the founder of scientific indology in Russia. He was born in the family of a clergyman in Yaroslavl. Being a talented musician, linguist and ethnographer Lebedeff mastered German, French, Italian and English in a very short time. In the summer of 1785, from London he sailed to Madras on board the ship "Rodney" with the intention of getting to know India. On the invitation of the Mayor of Madras, Lebedeff settled in this town in August 1785.* He gave lessons in music,

FABRICIUS and BREITHAUP published their English-Tamil Dictionary in Madras in 1786. — Editor.

arranged public concerts, simultaneously collecting ethnographic materials. He began to study the Tamil language elaborating his own system of transcription of Tamil sounds; Russian print being used for this purpose. Lebedeff was the first Russian who studied Tamil in Tamilnad. In 1787 he left for Calcutta to study Sanskrit, Bengali and Hindustani languages. Lebedeff so perfectly mastered Bengali that in November 1795 he could stage M. Jodrell's drama "Disguise", having translated it from English into Bengali.

He carefully collected materials on Indian languages, discussing different questions with Sir W. Jones, the founder of the Royal Asiatic Society of Bengal (1784). In November 1897, G. S. Lebedeff arrived in London, where he published *A Grammar of the Pure and Mixed East Indian Dialects*. His Grammar and Translation of the drama "*The Disguise*" (in Bengali "Kalpanik Sambadal") were published in Calcutta in 1963 under the guidance of Dr. Sumiti Kumar Chatterji, Chairman W. Bengal Legislative Council.

On returning to Russia, Lebedeff opened in Petersburg the first printing-house in Europe with Bengali type; here he published *Impartial Observations on the Brahmanic Systems in East India*, the book being devoted to a detail description of Hindoo customs and ceremonies.

Great contribution in research of the Sanskrit language was also made by F. P. Adelung, R. H. Lenz, B. Dorn and especially by N. I. Petrov. The latter published in 1855 in Moscow "*Materials for the History of Oriental, Greek and Slavic Writings*," where in comparison with Devanagari were given "All Hindoo Writings" including Gurmukhi, Bengali, Tibetan, Javan, Singhalese, Telugu, Old Tamil (Grantha), Modern Tamil, Pali, Siam (Thai), Macassar, that is most writings originating from Brahmi.

Dravidian languages, in particular the Tamil language, were undoubtedly studied after G. S. Lebedeff. In 1853 in Petersburg were published two anonymous articles: one "K. Graul and the Tamoul Language"—in "*Russkiy Invalid*", the other "K. Graul's Studies of Tamoul in India"—in "*Vestnic Imperatorskogo Russkogo Geograficheskogo Obschestva*", both articles were devoted to the analysis of works of a well-known German dravidologist, Karl Graul.

Thorough investigation of Tamil and other Dravidian languages is connected with the name of a prominent Russian linguist, Professor of the Moscow University, S. K. Bulich (1859-1921). Bulich published a two-volume *Account of the History of Linguistics in Russia*, gathered a big collection of works on Dravidian linguistics and wrote several articles on Tamil, Telugu and Malayalam languages. The most interesting is the article *The Tamil Language* where Bulich paid much attention to colloquial Tamil (koduntamil). Unlike many European dravidologists and tamilologists of that time S. K. Bulich did not consider the Tamil colloquial language "vulgar" or "distorted"; moreover he thought it deserved separate investigation. Besides, Bulich considered the artificial character of a refined poetic language (sentamil), as connected with the intention to resist Sanskrit's influence. Besides the above sanskritologists it is necessary to mention the name of Ac. F. Graefe, K. A. Kossovich, who compiled the first in Russia "Sanskrit-Russian Dictionary" (1854); then V. Miller, V. Shertsl, the author of a well-known "Sanskrit Grammar" (1873) and "Syntax of the Ancient Indian Language", (1883) and finally mention should be made of F. Knauer, P. Ritter, D. Kudriavsky and others.

As far back as 1839-40 Ac. O. Böthlingk published his first work dedicated to the Pāṇinī Grammar; his name is known to all sanskritologists due to the famous 7-volume Sanskrit Dictionary (1855-75) and its abbreviated variant. Since the seventies began the many-sided activity of I. Minaev (1840-1890), philologist, great authority in Sanskritology and Pāli studies, author of brilliant descriptions of India, who wrote *Account of Phonetics and Morphology of Pāli* (1872); latter having been translated into several European languages. Such famous Russian linguists as A. Vostokov, D. Ovsianiko-Kulikovskiy, F. Korsh, I. Boduen-de-Kourtenet, F. Fortunatov, V. Porzezinsky and others knew perfectly Sanskrit, very often they used many facts of this language in their comparative historical investigations. All this provided a solid base for further development of Russian indology, and exploration of Modern Indian language, both New Indian and Dravidian.

Pre-revolutionary indology was available to a certain extent only for a narrow circle of specialists, many of whom were real enthusiasts in investigating Indian languages. After the Great October Socialist Revolution in 1917 and during the hard times of the Civil War and post-war economic dislocation of the country, the investigation of Indian culture and languages received a powerful backing from the Soviet State. Already in 1920 was founded the Petrograd Oriental Institute, reorganised in 1927 as the Leningrad Oriental Institute. The greater part of the students studied Modern Indian languages—Hindi, Bengali, Marathi and Tamil under the guidance of such lecturers as A. Barannikov, M. Tubiansky, A. Mervart. In Moscow since 1815 there existed the Lazarev Institute of Oriental languages, which in 1919 was reorganised as the Armenian Institute in Moscow, and in 1921—as the Moscow Institute of Orientalistics.

A. M. Mervart, young ethnographer and linguist, is considered to be the founder of Soviet dravidology. In 1914-18, together with his wife, L. A. Mervart, who was also ethnographer, visited South India and Ceylon with the aim of studying in-situ the mode of life, customs, national peculiarities, languages and literatures of the Dravidian people. This expedition gave them a happy opportunity for a deep investigation of Tamil and some other Dravidian languages of India. On returning home they published a "Report on the Ethnographical Expedition to India in 1914-18". At the same time A. Mervart wrote a number of articles, in particular "Achievements and Problems of Indian Ethnography", "A Short Account of Indian Culture" and some other articles about the role of museums in Indian culture.

Historian of culture, museologist and ethnographer, A. M. Mervart was also keen on investigating the classical and popular drama of India, the Dravidian theatre. In 1928 there appeared another interesting article "Elements of People's Art in a Classical Drama of Ancient India"; then followed "The Plot of *Sakuntala* in Malabar Popular Drama". Later A. Mervart became interested in syncretical problems of the Indian theatre, especially in Dravidian dramatic composition. In the book "Oriental Theatre" (1928) much

place is taken by his article "The Indian Popular Theatre", the article being devoted to the characteristic features of Dravidian drama. Mervart's article "The History of Intervocalic Stops in the Dravidian Languages" ranks high among works on dravidology. He studied different problems of the grammar and the vocabulary of Dravidian languages, mainly of Tamil, applying in his studies information received through his personal contact with Dravidians. Here lies the reason why his works are notable for the novelty of material and the courageous formulation of different questions.⁶ The best example of such works is *A Grammar of the Tamil Colloquial Language*, 1929, the first book in Russia dealing with Dravidian languages.

A real flowering of Soviet dravidology occurs in the fifties. In a post-war period a gifted Soviet indologist V. S. Vorobyev-Desiatovsky (1927-1956) began investigating the Tamil language. Brilliant expert of Sanskrit, Prakrit, Tibetan and some New Indian (Aryan) languages, he was interested in how the dravidian substratum influenced the development of Indo-Aryan languages. In 1956 Vorobyev-Desiatovsky wrote a special article dealing with this problem.

Another Soviet dravidologist and tamilologist M. S. Andronov since 1952 has been investigating Tamil and some other Dravidian languages; his works are well-known not only in the Soviet Union but also in India and among dravidologists of other countries. On finishing the post-graduate course of Institute of the Peoples of Asia (IPA) USSR Academy of Sciences he left for Madras and for a year he improved his knowledge in the Tamil language and Dravidian linguistics at the post-graduate course of Madras University under the guidance of Prof. M. Varadarajan, the late Prof. Dr. R. P. Sethu Pillai, B. C. Lingam, and some other Tamils. On returning from this scientific mission, M. Andronov in 1960 defended his Doctorate thesis, separate parts of which large work were published in the Soviet Union (5 articles) and in the Madras magazine "*Tamil Culture*" (3 articles), the articles being dedicated to colloquial and finite forms of the Tamil verb and participial nouns. Among Andronov's subsequent works published at different time the most valuable is

his work "Colloquial Tamil and Its Dialects." Here the author distinguishes modern colloquial language from archaic written language, and at the same time he singles out the following territorial dialects: northern (Madras, Chengalpat, N. and S. Arcot); South (Madurai, Tirunelveli, Ramanatapuram), East (Tanjore, Tiruchi, West (Nilgiri, Koimbatour, Salem) and Ceylon dialect. Here are given also the social dialects of Tamilnad. The work is supplied with colloquial vocabulary, containing words encountered in modern Tamil fiction; none of the existing dictionaries, including "Tamil Lexicon" (1929-1939) contain the above material.

In 1965 "Soviet Encyclopaedia Publishing House" issued "A Russian-Tamil Dictionary" (23,000 words approx.) compiled by M. S. Andronov and his pupils A. Ibramimov and N. Yuganova. During the sojourn in Tamilnad of two representatives of the Publishing House, V. I. Alexeev and V. A. Makarenko in September 1963, the manuscript of the dictionary was partly looked over by Prof. Varadarajan, Dr. A. Chidambaranathan, Prof. Minakshisundaram Pillai, Dr. P. C. Ganeshsundaran and some other specialists. The dictionary is supplied with "A Grammar of the Russian Language" in Tamil, which enables Tamils to use it when studying Russian. In 1966 M. Andronov finished "A Grammar of the Tamil Language"; the book represents a normative descriptive grammar, where in detail are given some facts of modern literary language (in India), classical Tamil (sentamil), modern colloquial Tamil (koduntamil) and its five territorial and main social dialects.

In 1961-64 M. S. Andronov and V. A. Makarenko compiled a "Malayalam-Russian Dictionary" (38,000 words approx.) which will be published in 1967. M. Andronov, M. Dashko and V. Makarenko intend also to compile a similar "Kannada-Russian Dictionary".

S. G. Rudin, lecturer of Hindi and Tamil at the Oriental Faculty of Leningrad University, like M. Andronov began studying Tamil independently; then with the help of late Prof. Adilakshmi, who taught Tamil and Telugu at the University. In 1960 together with A. Piatigorsky, Rudin compiled the "Tamil-Russian Dictionary"

(38,000 words approx.). In 1964 Rudin published a very interesting article dealing with Tamil word stress. In the same year, the Conference of Tamil writers' Association awarded him a medal for his work in the Tamil language and literature. In 1965-66 Rudin was on a scientific mission to Tamilnad, for the purpose of furthering his knowledge of Tamil.

In 1962 Y. Y. Glazov defended his Doctorate thesis dedicated to the world-known "Thirukkural" by Tiru Valluvar—"Morphological Analysis of Classical Tamil" and wrote article on "Morphemes of Aorist in Ancient Tamil". In 1965 there appeared another of Glazov's works, "On the Problem of Typological Affinity between Dravidian and Turkish Languages", G. Greenberg's quantitative method for typological comparison of languages being used here. In 1961 together with Chandra Sekhar he wrote "The Malayalam Language" and in 1965 in close collaboration with A. Krishnamurti he published "Kural" for the first time in Russian.

It is particularly necessary to point out the close collaboration of Soviet and Czechoslovakian scholars such as M. Andronov, S. Rudin, Y. Glazov and the Czechoslovakian dravidologist Dr. Kamil Zvelebil. Their joint work is directed to preparing a scientific historical grammar of the Tamil language.

In the matter of studies in Moscow concerning the Tamil language much help was given by Tamil translators Shri G. Subramanian, N. Chokkalingam, A. Krishnamurthi, P. Somasundaran, M. Pillai and C. G. S. Manivarman. We are especially grateful to Mr. Purnam Somasundaram, who not only taught all Moscow tamilists, without exception, Tamil language, but was the editor of two Tamil dictionaries published in Moscow, and at the same time being a brilliant translator of works of literature from Tamil into Russian and vice versa.

Among Soviet scientists exploring Kannada we should mark Dr. M. A. Dashko, who wrote several works dealing with a verb in modern Kannada.

About 15 years Dr. Z. N. Petrunicheva has been investigating the language and literature of the Andhra people. In 1965 she and K. S. Ramaya translated jointly from Telugu "The History of the

Andhra People" by Yetukuri Balaramamurti. Dr. Petrunicheva wrote also several articles and made a number of translations of works by Sri Sri and Gurazada Apparao.

S. Y. Dzenit and N. V. Gurov give much time and attention to the elaboration of Telugu; they wrote many articles and made several translations and in 1960-65 together with Petrunicheva they compiled the "Telugu-Russian Dictionary" (36,000 words approx.).

Dr. G. A. Zograf, Leningrad indologist and an expert in Indo-Aryan linguistics, in his work *The Languages of India, Pakistan, Ceylon and Nepal* has described and classified the main languages of India, including Dravidian: Tamil Malayalam Kannada, Kodagu, Tulu, Toda, Kota (Dravid group); Telugu (Andhra group); Ollari, Parji, Kolami, Naiki, Gondi, Kui (Khandi or Khond) Kuroh or Oraon, Malto (Central Indian group); and Brakhui (North-west group).

In 1961 Dr. M. S. Andronov wrote an article "New Evidence of Possible Linguistic Ties between the Deccan and the Urals" which was then published in Madras in English; two years later he wrote another article "Dravidian Languages" published in the magazine "Archiv Orientální" (Praha). In 1964 in Moscow in Russian and in the Hague in English there appeared Andronov's article "Lexicostatic Analysis of the Chronology of Disintegration of Proto-Dravidian"; here the author uses M. Svadesh's theory and method of lexicostatistics. Many other of Andronov's works are of great value and interest to dravidologists; especially does this hold true for his latest work "Dravidian Languages" (1965). Unlike analogous comparative grammars by K. Caldwell and I. Block Andronov's work gives the material on more than 20 Dravidian languages among which the main ones are Tamil, Malayalam, Kannada, Telugu, Gondi, Bhili, Tulu, Kurukh, Brahui, Kui (Khond), Kodagu, Badaga, Kolami, Parji, Kota, Toda, Malto, Ollari, Kuvi, Naiki, Poia.

TRANSLATIONS

If the first acquaintance with Tamil and other Dravidian languages in Russia refers to the first quarter of XVIII c., first trans-

lations and literary explorations of Dravidian literatures have already appeared in the years of Soviet power.

In the Soviet Union the pioneer in investigating Tamil literature (as well as Dravidian languages) was A. M. Mervart, ethnographer, specialist in literature and linguist, who visited South India and Ceylon in 1914-18. He is the author of "*A Short Account of the Indian Culture*" (1927), to say nothing of several articles about the role of museums in Indian culture and explorations of classical and popular drama, especially in South India. Such are "*Elements of People's Art in a Classical Drama of Ancient India*" (1928) and "*The Sakuntala-plot in Malabar Popular Drama*" (1927). Mervart's passion for synthetical and comparative problems of the Indian theatre, especially Dravidian dramatic composition, found its full expression in his large article "*The Indian People Theatre*", the article was included later in the work "*Oriental Theatre*" (1929).

Being the author of "*A Grammar of Tamil Colloquial Language*" (1929), A. M. Mervart was interested first and foremost in Tamil literature. He made several translations from Tamil into Russian. In 1928 in "*The Foreign Literature Herald*" (No. 12, p.45-46) was published a legend about "*Msiadventures of a saintly Poor Creature and his Five Pupils*". Most Mervart's translations of Tamil legends, tales, proverbs and sayings were published after his death, namely in 1961, 1963, 1964. Mervart's creative work marks the beginning of Soviet dravidology and work on translations from Tamil and other Dravidian languages.

It goes without saying that literary work and work on translations depend on the degree of the study and research of a given language. That is why the flowering in the exploration of Tamil and other Dravidian languages in the fifties entailed the flowering in the study of Dravidian literatures in the sixties. Since August 1947 Soviet-Indian cultural and scientific contacts have been considerably strengthened; this fact has favoured the further stocking of libraries with Indian materials; especially it holds true for the *Union Foreign Literature Library*, where works of fiction in the main Dravidian languages, especially in Tamil and Malayalam are available.

In 1959 in the second volume of the collection "Stories by Indian Writers" were published several translations, including "Light Has Died Away" by K. V. Jaganadan, "A Lame Bird" by T. JaRa, "Rajah Has Arrived!" by Alagiriswami (tr. by Dr. J. Glazov); then followed "Flower of Shambak" by T. Janakiraman (tr. by P. Soma-sundaram and Dr. A. Piyatigorsky), "Cock of Shanappan" by Puthu-mai Pitthan (tr. by Dr. A. Piyatigorsky), and another of his stories "Well of Misfortunes" (tr. by Mr. R. Ivanov). Simultaneously appeared the first translations made by Mr. A. Ibragimov. In 1960 in the collection "Young Poets of India" were published poems by Tamil poets, namely Arasan, Vanidasan, Venkatapati, Duraiswami, Kachaivan, Thuraivan, and young Kerala poets—Bhaskaran, Vayalara, Rama Varma, Kurup (linear translations by Dr. Y. Glazov, Mrs. I. Smirnova and A. Krishnamurthi and Chandra Sekhar).

Soviet tamilologists pay much attention in their work to the creative work of the famous Tamil poet Subrahmanya Bharati. As long ago, as 1958 in the collection "Indian Poets" was published his poem "New Russia" (tr. by G. Kots, interlinear translation by Mrs. I. Smirnova); the poem is devoted to the events of the October Revolution in 1917, in Russia. In 1960 there appeared such poems as "Glorify Motherland" and "A Song for the Daughter". And at last in 1963 was published a collection of 40 best poems by Bharati, including extracts from the poems *Sakti*, *Wind* and *Song of Cuckoo*; the translations having been made by a group of Leningrad translators according to the linear translation by Mrs. I. Smirnova. I. N. Smirnova is the author of the work *A Short Account of Development of Tamil Literature (including the end of XIX c.)*. The work was published in the collection "Indian Literatures" (1958); the materials from the book "*Tamil aur uska Sahitya*" by P. Soma-sundaram and the works of S. Vayapuri Pillai were source material for this study.

In 1961 Mr. A. Ibragimov translated stories by some Ceylon Tamils, namely K. Daniels' story "About Those whose Rice you Ate", and V. A. Irarajattinam's story "A Boat", both of stories were published in the 4th number of the *Oriental Anthology*. Besides

the above stories Mr. Ibragimov translated some other stories, which were published in the previous anthology; those stories are: "Lotus which has Flowered in Mud", "Nanamani Publishing House", "Story about Love" by Chidambara Raghunadan. In 1961 there appeared a collection of stories "Light of Love" by Pudumeipittan and then in the magazine "*Krestjanka*" were published translations of two of Alagirisami's stories "Topaz Ear-Rings" and "Simply a Dog". In 1964 Mr. A. Ibragimov translated Kalki's novel "Noise of Waves", (Alai Osai); now he is working at a translation of D. Jaya Kanthan's story "Life Calls".

Dr. Y. Glazov in collaboration with A. Krishnamurti translated into Russian the world-wide "Thirukkural" by Thiru Valluvar, which was published in 1963. In 1965 Dr. Y. Glazov translated the famous Tamil literary monument "Silappatikaram" ("Epic of the Anklet").

In 1961 was published a collection "Proverbs and Sayings of Oriental Peoples" containing 196 selected Tamil proverbs and sayings, which were translated by Dr. A. M. Piyatigorsky, Shri Purnam Somasundaran and Dr. A. M. Mervart.

Dr. A. M. Piyatigorsky, Moscow philosopher, specializing in Tamil Saiva Siddhanta at the end of 1962 published his book *Materials on the History of Indian Philosophy*; the book being devoted to specimens of mediaeval philosophic and religious literature, based on "Siva-Ŋyana-Siddhiyar" and the treatise "Nāladiyar". In 1963 appeared Piyatigorsky's translation of the collection of old Tamil legends *Tale on Bewitched Jackals*, where are given extracts from Thiruvilayadal-Puranam, Vadavurar-Puranam, Periya-Puranam and the poems "Silappadikaram" and "Manimekalai". In 1966 was published "Tamil Literature" dealing with the history of ancient, mediaeval and modern Tamil literature. Dr. A. Piyatigorsky is the author of the article "The History of Siva-Ganga"; besides, he has reviewed Sadashiva Pandarattar's book *The History of Tamil Literature* (1955).

In the Soviet Union, amongst Tamilians writing in English, most popular is P. K. Narayan, whose novel *The Guide* was published in Russian in 1961; another of his stories *The Day of an Astrologer*

was also translated into Russian in 1965. The same holds true for S. S. Raja, whose article *Tamil Popular Tales Written by an Italian* was also translated into Russian.

First translations of poems by Vallathol Narayan Menon, as they call him in India "Tagore of the South", appeared in 1952, then in 1955 and 1958.

In 1959 Dr. Glazov translated from Malayalam. Thakazhi Sivasankara Pillai's story *Soldier*. In 1961 were published two novels by T. S. Pillai—*Shrimps* and "*Two Ser of Rice*"; both novels having been translated by Ch. Sekhar and M. Salganik.

In 1956 Dr. Z. N. Petrunicheva in collaboration with Dr. K. S. Ramaya translated from Telugu the work by Yetukuri Balaramamurthi. *The Short History of the Andhra People*. Then in the collection *Indian Poets* were published extracts from the poem "Song about Children" and "An Old Beggar" by Sri Sri; the translation was made by A. Golemba and K. Ramaya (1958); Dr. Petrunicheva wrote a special article in "Asia and Africa Today", devoted to this remarkable Telugu poet. Poetry of such young poets as Visalakshi, Kandurti, Nayani Krishnakumari, Prayoga Kodandaramashastri, Padamasu Bellamkonda, R. Reddi, Sishtla, Sunkara, Thilak, Tummala, U. Kondaya and Chiranjiri is presented in the collection "Young Poets of India" (1960).

As far back as 1958 in the "Oriental Anthology" (No. 2) for the first time in Russian was published the poem "Purnama" written by Gurazada Apparao, classic of Telugu poetry and prose; the poem was translated from English by A. Gorbovsky. In the 5th number of the Anthology were published four best poems by Apparao (in translation from Telugu by Mr. A. Ibragimov) and translation of Lakshmana Rao's article devoted to the literary work of the poet.

And at last in 1961 there appeared the collection "Selected Works by Gurazada Apparao" in the translation of Dr. Z. N. Petrunicheva.

373 proverbs and sayings translated into Russian by Dr. Z. N. Petrunicheva were included in the collection "Proverbs and Sayings of the Oriental Peoples" (1961); 5 selected tales by Andhras in translation of N. Gurov entered the collection "Tales of Peoples of India".

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TAMIL STUDIES IN THE UNITED STATES I

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Tamil studies, in the United States, are of recent origin. Though great Dravidianists like M. B. Emeneau have always used Tamil data for comparative studies, very little work on Tamil itself has been done in the country till lately. Hence, the lack of time-depth in this report.

This report will confine itself to (a) the teaching of Tamil language and literature, (b) the research done so far by American scholars and others in the United States.

It was not till the 'fifties of this century that Tamil was taught in the United States. The University of Pennsylvania (Professor Leigh Lisker) has had the honour of being the first to teach Tamil to Americans, offering the first course in Tamil in 1950. Then the Universities of California and Chicago followed suit with Tamil teaching as an integral part of their South Asia Area Programs in 1961. As more universities enter South Asian Studies, Tamil and other Dravidian languages will take their place in contributing to a balanced image of Indian civilization.

Indian Civilization courses like the ones taught at Chicago have had till recently no representation of Tamil literature. But the situation is changing: the recent *Civilization of India Syllabus* (Wisconsin 1965) includes two lectures on Classical Tamil literature; and lectures on the literature have been a regular part of Chicago's course since 1961.

At this time three universities¹ offer Tamil language courses

¹ I wish to thank Professor Leigh Lisker of the University of Pennsylvania, and Professor J. Gumperz of the University of California for sending me the information about their Tamil programs.

during the regular academic year: Chicago, California and Pennsylvania. Each of them has developed and are developing teaching materials to suit their needs.

In a conference held at Philadelphia in 1960, on the Resources for the development of Language and Area Studies of South Asia, it was decided that Tamil (with other priority languages like Bengali, Marathi, Sanskrit, Telugu) "may be taught at several institutions". Since then, three universities have been engaged in producing Tamil teaching materials (both texts and tapes) of various kinds and trying them out on their classes. A little earlier, the Foreign Service Institute had also committed itself to produce teaching materials in Tamil. Though these materials are still in various stages of completion, they have been available in semi-final form, and some of them are scheduled for publication.

The general emphasis in the teaching of Tamil in this country is on the spoken language. Ordinarily a linguist directs the classwork and a fluent native speaker assists him in drills. The problem of which dialect to teach is usually resolved by the availability of native speakers. At least one set of teaching materials (Chicago) is devised to correlate the Written Dialect with the Brahmin and the Non-Brahmin dialects, so that they may have an active command of the Written and of one Spoken dialect and a passive knowledge of the other; this method keeps alive an awareness of dialect differences. Graded readers in different styles of Tamil, including the newspaper variety, have been prepared and are available in mimeograph. Tapes that are dovetailed to the texts are also being made in the language laboratories of the universities. All the three universities teach three levels of Tamil, providing also for further reading courses in special texts.

The number of students taking Tamil has also been on the increase, partly because of the increasing availability of Federal funds for language-students. For instance, in 1960-61, the University of Pennsylvania alone was supported by Federal funds for Tamil, with one student. (pp. 82 and 87, Table 1 and 8, in *Resources for Language and Area Studies* a report on an inventory of the language and

area centers supported by the National Defense Education Act of 1958, by Joseph Axelrod and Donald N. Bigelow, Washington, D. C., 1962.) But, for 1965-66, a total of eleven students received National Defense Foreign Language fellowships in the whole country, to study at the following universities: Berkeley, California (1), Chicago (5), Pennsylvania (3), Wisconsin Summer Program (2).

But it would be misleading if we did not also remark on the increasing number of students who are entering Tamil without government support. For instance, in the first year of the Chicago course, we have five students unsupported for Tamil—three of them are undergraduates who propose to study some aspect of Indian Civilization.

It might also be of interest to give a sample breakdown of the composition of the Tamil student-body. At Chicago, this year, we have some twelve students studying Tamil at various stages. One is in his fourth year of Tamil—a Sanskritist interested in Tamil for comparative studies in cultural history. Another student is in his third year—a student of the History of Religions Program, intending to write a study of Murugan. Three are linguists, with concentrations in general linguistics, two in the first year, one in the second. Three students in the first year are anthropologists interested in exploring the culture of South Indian communities. Three are undergraduates in the Humanities Division, with their goals not yet too narrowly defined, but getting attracted to South Indian studies. Last summer, at the Inter-University Rotating Indian Studies Program, held in Madison, Wisconsin, we had twelve students—two in the Advanced, two in the Intermediate, and eight in the Introductory courses. Two were members of the faculty at Rochester and Colgate, one was a student from Harvard, one from California, one from Seattle, one from Chicago, and the rest from Wisconsin. Thus, the summer programs in Indian Studies, (two of which have been in existence since 1961, one rotating among the Berkeley, Madison and Chicago campuses, another in Pennsylvania), provide courses for learners of Tamil from everywhere in the United States. It might be worthy of note that three of them were full-fledged Sanskritists,

one was a student of Hindi and Sanskrit, another had had Telugu and Kannada for two years; one was married to a Tamilian and intended to go into diplomatic service. Of the postdoctoral Faculty-fellows, one had just returned from India after studying the organization of a South Indian temple and was trying to read some Tamil inscriptions. Another, an anthropologist, was preparing to go to Madras to study the social heritage of Carnatic music; he had already learned the elements of *mridangam*.

We have had students of political science using their Tamil to study a variety of subjects: the "Dravidian" movement, the Nadars, the Justice Party, the Chettiars; one made a comparative content-analysis of Tamil and Hindi text-books in the early grades. Our Sanskritists are concerning themselves with redressing the balance in our Indological studies, actively recognizing that India has two classical languages, not one.

Little has been said about the study of Tamil literature, for there has been very little of it. The Universities of Pennsylvania and Chicago have offered classical Tamil, and courses in Tamil literature. Chicago has had eminent visiting Tamilologists like Professor R. Asher (SOAS, London), Professor T. P. Meenakshisundaran; (then Professor of Tamil and Linguistics at Annamalai, now Vice-Chancellor of Madurai University), who inaugurated the Tamil studies at Chicago, and Professor Kamil Zvelebil (Oriental Institute, Prague), give well-attended series of lectures on Tamil language and literature. Since the publication in the U.S. of *Cilappatikaram* in Alain Danielou's English translation, the great classic has found its way into the reading lists. Translations from Cankam poetry have appeared in many American journals and have been included in readings of poetry at some universities. A volume of these translations is in press and other volumes are in preparation. The great works of Tamil have not reached the students of comparative literature, let alone the common reader, in the West. With the realization of plans of universities like Chicago to have full-fledged degree programs in Tamil and to stimulate translations with Workshops in Translation, some of these gaps will surely be filled.

Ph.D. Dissertations in Linguistics :

CORRE, ALAN DAVID, "The structure of Tamil". University of Pennsylvania, 1962.

PILLAI, AGESTHIALINGOM S., "A generative grammar of Tamil", Indiana University, 1957.

SUBRAMONIAM, VADESERY IYEMPERUMAL, "A descriptive analysis of a dialect of Tamil", Indiana University, 1958.

Work in Progress :

GUMPERZ, J., Berkeley, California, Tamil lessons, with audio-visual aids.

LISKER, L., Pennsylvania, A Manual of Formal Tamil. Research on Tamil Verbs.

RAMANUJAN, A. K., with KAMIL ZVELEBIL (Prague), A Minimum Comparative Dictionary of Tamil Dialects.

EDITOR'S NOTE

Prof. Ramanujan's essay confines itself to work done in the U.S.A. But the American contribution to the development of Tamil in South India and Ceylon requires a separate study. The reader is referred to the *Proceedings of the first Conference Seminar of Tamil Studies* Vol. II, to the paper on the "American Contribution to the development of Tamil in Ceylon" by Arumugam Vimalachandra, and to the essays on *Tamil Studies in Ceylon* in this Symposium.

The principal Dravidianist from the U.S. is Professor Murray B. Emeneau. See *IATR Who's Who* 1966, page 15.

Professor Emeneau's publications include the following:

Kota Texts. 1944-46; *Kolami, a Dravidian Language*, 1955. 2nd ed. 1961.

A Dravidian Etymological Dictionary (With T. Burrow) 1961. *Brahui and Dravidian Comparative Grammar*, 1962; *Tamil and the Nilgiri Languages*, *The South Dravidian Languages*, and several other articles and reviews.

At the University of Hawaii, Honolulu, Professor Edgar. C. Knowlton Jr., Professor of Modern Languages, works on Tamil material especially in its relations to Portuguese and South East Asian languages. Mr. Baumer who studied Tamil in India teaches it to four students. Professor Clarence E. Glick, Professor of Sociology, University of Hawaii, has studied Indians Overseas in relation to cultural change and migrant communities. He has worked in South Africa, Fiji and Malaya. In Malaya, he studied leadership patterns among the Indian community which increasingly meant greater study of Tamil speaking communities.

A fair number of the Scholars of the American Institute of Indian Studies (Poona) work on subjects directly concerned with Tamilology.

TAMIL STUDIES IN THE UNITED STATES II

S. ARASARATNAM

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With the growing emphasis on the study and understanding of Indian Civilization in American Universities, a number of academics have turned their attention to an investigation in depth of its various aspects. This has resulted in an ever-increasing number of monographs and articles on India in learned journals as well as in more extensive offerings of courses on India in the various Universities. Understandably, the study of Dravidian India, and specifically of Tamil society, has benefitted from this interest. The disciplines that have become involved in this study are primarily those of anthropology, political science and history. Through these disciplines various aspects of the society, religion, politics, and heritage of the Tamils have been studied and written upon. There have been a fair number of specialised PH.D. theses that fall squarely or partially in this field as well as published studies in symposia and academic journals on these themes.

Perhaps the earliest in the field and certainly one that has contributed substantially to our present understanding of Tamil society is the discipline of anthropology. American Anthropologists have maintained a continuing interest in the social institutions of Dravidian India. There is now a fair number among them who have made southern India their area of interest and a few who have worked in the villages of Tamil Nad. The caste system of the Tamils has attracted some anthropologists who have studied the Tamil Language for purposes of research and carried on field investigations in selected villages, specifically in the Tanjore and Coimbatore districts. There have been studies of the caste structure in a restricted area as

well as of a particular caste, such as the Nadar or Crettiyar, in a wider region. Anthropological interest has also extended to the study of religion as practised in the south. They have been interested in the persistence of old Dravidian religious practices and their admixture with Brahmanical forms that were introduced later. Among the most outstanding work along these lines is that of Professor Milton Singer of the University of Chicago who has studied religious cults and religious behaviour in Madras with special reference to the interaction of the Sanskritic and the local traditions. Significant contributions on this subject are two symposia he has edited:

MILTON SINGER ed. *Traditional India: structure and change*,
(Philadelphia, 1959).

MILTON SINGER ed. *Krishna: myths, rites and attitudes*,
(Honolulu, 1966).

As a result of all this work the study of Tamil social structure has been included in courses in Anthropology specialising on the Indian area.

The study of Indian politics has always been an attraction to American political scientists and students of the behavioural sciences. The politics of Tamil Nad, with its particular problems and separate issues, has invited some of these scholars. Those studying party politics in India have been taken up by the relative strength of the non-Congress parties here as well as by the problems in the relationship between the region and the centre. Another topic that has interested the American political scientist is the role of caste in contemporary politics of the state and its 'democratic reincarnation', as a scholar has aptly put it. Academic Journals such as *Journal of Asian Studies*, *Pacific Affairs* and *Asian Survey* contain articles on these themes. Among subjects that have been written on are the Dravidian separatist movement in Madras, the anti-Hindi agitation there, analyses of elections in the state and the role of castes in political controversy. Among the more noteworthy contributions are the studies of Professor Lloyd Rudolph of the Chicago University who has also inspired research on these subjects among his students. One of his students R. L. Hardgrave Jr spent some time in Madras

recently studying the Dravida Munnetra Kalagam and has published a monograph on the Dravidian movement as well as some articles on this subject.

Historical studies of India have been less popular though in recent times there have been some outstanding contributions. As such the south of India has been even less studied because of its inherent difficulties of sources and the necessity to acquire linguistic proficiency. The few scholars who have attempted work on the history of the Tamils have brought fresh insights and innovated new lines of investigation. One such is the work of Professor Burton Stein of the University of Minnesota. He has made a significant contribution to our understanding of South Indian socio-economic history. He wrote a PH.D. thesis on the Thirupathi temple to the Chicago University. Here he set out to analyse the economic functions of this important South Indian temple, its role in the agrarian life of the community and in land relations and tenure and the impact of its operations on the total economy of the region. He has published some articles based on his findings which represent a major breakthrough in the study of the South Indian temple. He has also worked on the medieval South Indian guilds and village communities as well as written interpretative studies of the evolution of South Indian society, suggesting a meaningful frame-work of analysis.

Another historian Professor Eugene Irschick has studied the Justice party in the Madras state and written a thesis on this also to the Chicago University. This work is being published as a monograph by the University of California (Berkeley) Press. He is continuing his work on politics in Madras in the 20th Century with special reference to non-Congress parties and movements. In the annual sessions of the Association of Asian Studies in April 1965 he presented a paper on the non-Brahmin movement in Madras.

Professor R. E. Frykenburg of the University of Wisconsin is another prominent American historian of South India. He has specialised on the impact of British administrative policies and of English education on South Indian society and has contributed a number of papers to learned journals on this subject. One of the

topics he has studied has been the growth of elite groups in the Madras state in the 19th Century. He presented a very important paper on this subject to the 1st International Conference of Tamil Studies in April 1966. He has also attempted to interpret social changes in South Indian history and in this way supplemented the work of Burton Stein. As far as the present writer knows, he conducts the only graduate course on South Indian History in any American University.

Among other themes that have interested American Scholars the following may be mentioned: the influence of Hinduism on South Indian Christianity, Westernisation and Christianisation of some caste groups, Tamil adaptation of Sanskritic epics and the Carnatic musical heritage of South India.

List of PH.D. theses on South India in American Universities.

- A. T. FISHMAN, *Madigas in South India under Christian influence*, Yale, 1940.
 R. D. IMMANUEL, *The influence of Hinduism on Tamil Christian Theology*, Boston, 1948.
 J. J. BENRA, *Entrepreneurship in Madras State*, Columbia, 1958.
 H. RAJ, *Persistence of Caste in South India; An analytical study of the Hindu and Christian Nadars*, American University, 1958.
 BURTON STEIN, *The Tirupati Temple*, Chicago, 1958.
 H. S. POWERS, *The background of the South Indian Raga system*, 3 vols. in 2, Princeton, 1959.
 E. IRSCHICK, *Politics and Social conflict in South India. The non-Brahmin Movement and Tamil separatism*, Chicago, 1964.

TAMIL STUDIES BEYOND TAMIL NADU

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—An aftermath of Indian Independence is the strengthening of the desire in the mind of the Indian Citizen, to know the literary and cultural wealth of the Indian languages other than his. Unification of political and administrative machinery paved way for the disappearance of the exclusiveness in literary and cultural outlook. A semblance of unity was brought to existence by the religious movements in India even before the Christian era. Sanskrit, Pali and Prakrit exerted influence on other Indian languages, in the early Christian era. The Bhakti movement brought to the fore the importance of the devotional songs of Alvars and Nayanmars in Tamil. Many languages began to translate them or adapt them. But this amalgamation was slow and unobtrusive, compared to the development since the year of Indian Independence.

The founding of the Central Sahitya Akademy in New Delhi and its activities of awarding prizes and helping in translations of well known Indian classics in other languages, the organization of the South India Book Trust which has an effective programme of translating books into other Southern Indian Languages, the creation of chairs for Tamil in Universities situated in other language areas, the growing confidence of Publishers that the desire of the people to read translations of other language classics is real and therefore can hope for a satisfactory return of their investment and, the broader outlook now perceivable in the Journals and Newspapers to accommodate articles on other Indian languages can be cited as the major causes for the present pace of development. Though signs are not wanting for an increased appreciation of Tamil literature and cul-

ture by other language speakers what has been achieved is much less than what is being currently undertaken. What is to be done in the future is much more than what is being undertaken.

Nearly a dozen scholars* searched on my request for the publications in their languages of translations of Tamil works, their adaptations and for important articles on Tamil culture. In Asamese, Oriya, Kashmiri and Punjabi, they could not locate even a single item. The entries available in Bengali and Gujarathi are few. The scholars who were entrusted with the collection of information for Telugu could not send their material in time. For Malayalam and Kannada, the two scholars devoted much time and made almost a complete collection. For Sanskrit, the book "Contemporary Indian Literature" published by the Sahitya Akademy (1963) has been made use of, in addition to other sources.

In the available entries, the work which has been translated in many Indian languages, several times is Tirukkural. Next come the devotional songs of Alvars. Then come *Cilappatikaram* and *Manimekalai*. Among the living writers, C. Rajagopalachari's works have been translated into many Indian languages. Intrinsic worth of the books, religion and reputation of the authors offer the necessary inducements for translation.

Secondly, the number of translations from Tamil to Malayalam and Kannada is much more than in Marathi or in Gujarathi. It should also be so in Telugu. The contiguity of languages is yet another cause for translation.

* I acknowledge with gratitude help from PROF. M. M. BHAT, Professor of Kannada, Madras University for complete information regarding Tamil works in Kannada, MR. PUTHUSSERI RAMACHANDRAN PILLAI, U.G.C. Research Scholar, Department of Linguistics, University of Kerala for complete information of Tamil works in Malayalam. I thank also MISS N. KAMAL VELANKAR of Bombay University of Marathi, DR. L. M. KHUBCHANDANI of Deccan College, Poona for Sindhi, MR. T. B. SIDDHALINGIAH of the Banaras Hindu University for Hindi and Bengali, MR. HASARAT SUHARWARDY of the Jamal Mohammed College, Tiruchi for Urdu and DR. B. J. SANDESARA, Director of the Oriental Institute, Baroda for Gujarathi. DR. V. RAGHAVAN, Professor of Sanskrit, University of Madras was kind enough to refer to his article in 'Contemporary Indian Literature' for Sanskrit.

Thirdly, whenever a translation of the Tamil work is available in English, several Indian languages translate that classic by making use of the English version. *Some of the available translations are not directly from Tamil but through English.* Several of the translations in the 20th Century are through this link language though, earlier ones were through bilinguals.

The material collected is presented on the basis of the subject they treat. This procedure is adopted only as a convenience in presentation, though in a few instances overlapping has become unavoidable.

(a) TRANSLATIONS OF SANGAM CLASSICS AND GRAMMARS

As source books for South Indian History, Sangam literature has been studied closely and in a few instances translated. The late B. M. Srikantiah translated pieces of *Purananuru*, and gave in transliteration several Sangam lyrics pertaining to the history of Kannada desa in a publication of the University of Mysore, in 1940. *Pattirruppattu* has been translated by R. Narayana Panickar into Malayalam prose and was published by the V. V. Press, Quilon. The same author has translated sixty two songs of *Purananuru* and eighteen songs of *Muttollayiram* into Malayalam prose and published it under the caption '*Cheraprasastimaula Vol. I*'. *Pattirruppattu* has been again translated under the auspices of the Kerala Sahitya Academy by G. Vaidyanatha Iyer, in prose. He has given also the original in Malayalam transliteration. *Purananuru* has been translated by V. R. Parameswaran Pillai under the auspices of that organisation. *Manimekalai* too is being translated under its auspices.

For the study of early Malayalam, knowledge of *Tolkappiyam* is found to be useful. The Sutras of *Tolkappiyam* have been transliterated in Malayalam aksharas and a commentary in Malayalam has been given by M. Elayaperumal and G. Subramania Pillai. *Nannul* and *Viracoliyam* are being translated into Malayalam by M. Elayaperumal.

(b) ETHICAL WORKS

Tirukkural has been fully translated into Bengali by Nalini Mohan Sanyal and was published in 1939 under the title *Tirukkural*. Parts I and II of that work have been translated into Hindi by Khemanand Rakat and were published in 1924 under the title *Tirukkural*. Parts I and II was translated into Hindi verse, by Govind Rai Jani and published in 1942. B. D. Jain published a Hindi translation of *Kural* under the auspices of the Tiruppanandal Mutt in 1951. Dr Sankararajulu Naidu has prepared another translation of Hindi which was published by the Madras University in 1958. The Thennur (Tiruchi) Tirukkural Prachara Sabha published the first part of Tirukkural in Hindi verse prepared by Sri Venkitakrishnan in 1964 and the publication of other parts is being continued. Altogether there are five translations of *Tirukkural* in Hindi.

B. M. Srikantaiya brought out portions of *Kural* in Kannada in 1940. L. Gundappa translated and published the first part of *Tirukkural* into Kannada in 1960.

Eight translations of *Tirukkural* are available in Malayalam.

A sixteenth century translation of *Kural* in prose containing the Tamil couplet in Malayalam traslation was edited and serialized by L. V. Ramaswamy Iyer in the *Bulletin of the Rama Varma Research Institute* Vol. VI Part II; Vol. VIII Part I; Vol. IX Part I in 1938, 1940 and 1941. The next earliest is Perunelli Krishna Vaidyan's (1863-1894) translation of some portions from the beginning, in Malayalam verse. It is not yet published. So also is another Nineteenth Century translation of *Kural* (Complete), in verse by Azhakathu Kurup, the brother of Mahakavi Padmanabha Kurup. A. Govindappilai, High Court Judge, published a verse rendering in Malayalam (date not known). Sasthamangalam G. Ramakrishnan Pillai adopting the *Kural* venpa metre translated and published the whole of *Kural* in 1954. The first two parts of *Kural* were translated, by Mahakavi Vennikulam Gopala Kurup and published by National Book Stall, Kottayam (1960). For children, Tirukkural was rendered succinctly by P. Damodaram Pillai, and was published by Balan Publications, Trivandrum. G. Bhaskaran Nair of Thiruvallam has

translated the first part of *Kural* in Malayalam verse with a commentary written and published by him in 1963.

In Marathi, P. S. Sane alias Sane Guruji prepared a translation for the whole of *Kural* based on an English translation and published it in 1948.

In Sanskrit, Appa Vajapeyin published *Kural* under the title *Suniiti kusuma maala* in 1927 at Kumbakonam. Sankara Subramanya Sastri published in instalments a rendering of *Kural* in anustup metre under the title '*Sugati ratnaakaraa*' in 'Sahridaya'. Another translation of *Kural* in Sanskrit by N. S. Desikan was published in 1962.

The Urdu rendering of *Kural* under the auspices of the Sahitya Academy prepared by Hasarat Suhrawardy was published in 1965.

The *Naladiyar* has been translated into Sanskrit under the title '*Catuspati*' by Kadayakkudi Subramanya Sastri.

The *Athicudi* of Auvai has been translated into Sanskrit by Y. Mahalinga Sastri under the caption '*Dravidaarya Subaashita Saptati*' and published in 1952.

Poems of Auvaiyar and many stanzas of *Kural* have been translated in verse form into Kannada by R. Narasimhachar and published in 1906.

Sesha Suuri published a translation of old adages in Sanskrit, most of which are from Tamilnad.

The *Nanmanikkadikai* has been rendered into Kannada verse by L. Gundappa and published under the caption '*Nalmanikudugu*' in 1939.

(C) BHAKTI POEMS OF ALVARS AND NAYANMARS

Tiruppavai had been translated by Kasturi Rangacharya into Hindi under the caption '*Sri Godambake vrata aur Swapna*'. It was published by the Dakshina Bharat Hindi Prachara Sabha, Thennur, Tiruchi (1961). The life of ten Alvars had been narrated in '*Vilakshana Trimurti Aur vicitra Deepatrayi*' by Kasturi Rangacharya and published in *Anandu Sandes*, Bombay, 1954.

The Kannada verse translation of *Tiruppavai* has been done by

V. Srirangachar and was published in 1937. A prose rendering was published in 1947 by A. N. Srinivasa Iyengar.

The life and songs of Andal have been rendered into Sanskrit by K. S. Nagarajan of Bangalore (1947).

Tiruvaymoli was commented on in Kannada prose by Cikkupadhyaya Lakshmiopathi in 1672. A translation in Kannada prose was published in 1929 by Narasimhacharya alias Kalki who also made a Sanskrit rendering in verse and published it in 1930 under the title '*Sahasra Kataa Ratnaavali*'. Certain portions of Divyaprabbandham completely and certain portions in summary have been rendered into Sanskrit by Prativaati Bayangara Annachariyar of Kanchipuram and serialised in 1947, 1951, 1953 and 1954. The songs of Sadagopa Alvar were translated into Sanskrit and published under the caption *Kiirvaana Satagoopa Sahasraa* by Medappalli Venkataramanacharya of Agra.

The songs of Tondaradippodi Alvar were translated into Kannada prose by A. N. Srinivasa Iyengar and published in 1947 under the title '*Tirumalai*'.

Sri Vishnu Chitta's *Thiruppallandu* was given in Tamil text with word by word translation in Kannada, by G. P. Rajaratnam who published it in 1960. The song *Vaaranam Aayiram* has been rendered into Kannada verse by him and was published in 1959.

Mallana (about 1573) translated into Kannada verse a Shiva Story narrated by Pillai Nayanar and named it '*Bhava Cintaratna*'.

Periapuranam has been translated by A. S. Kedilaya into Kannada and was published partly in *Sarana Sahitya* of Bangalore.

Olivilodukkam, a religio-philosophic treatise has been rendered into Malayalam verse with a commentary by G. Bhaskaran Nair of Thiruvallam and was published by him in 1965. An earlier translation with a learned commentary in Malayalam, by the renowned Chattampi Swamikal has not yet seen light of day.

(d) EPICS AND PURANAS

The story of *Cilappatikaram* was translated into Hindi under the title "*Suhag ke Nuupur*" by Amrutalal Nagar and published by Raj-

kamal prakashan, New Delhi 1964. N. Ganesan of the Madras University has translated in Hindi verse the whole of *Cilappatikaram*. So also V. S. Ranganathan has translated it into Hindi verse. K. Kasturi Rengachariar too is preparing a Hindi version in verse.

The stories of *Cilappatikaram*, *Manimekalai* and *Jeevakacintamani* have been summarized in a Marathi book, 'Menimekhala' by Pandit Mahadeva Sastri Joshi which was published in 1955.

In Malayalam, Nenmara Narayanan Nair translated into verse and prose *Cilappatikaram*, the second edition of which was published in 1955. A. Narayana Panikkar translated it in Malayalam prose. *Pukar Kantam* of that Epic was translated into verse by C. Neelakanda Panickar, Retired Inspector of Excise, Valiyathura, Trivandrum was published in 1957 by the Educational Supplies Depot, Trivandrum. The *Vancikkandam* of that epic has been translated into broad verse form, by S. V. Subramanian and was published by the Bhaskara Printing Works, Trivandrum, in 1965. Suchindram Thanu Pillai is said to have prepared a translation of *Cilappatikaram* under the name *Kovalanum Kannakiyum*. K. N. Gopala Pillai, Retired Professor of Malayalam, American College, Madurai treated the Kannaki story into an Oottantullal (a dance drama form) and named it as '*Karpin ooviyam* or *Kannaki caritam*'.

Nenmara Narayanan Nair has translated into Sanskrit verse *Cilappatikaram* and named it as '*Kannaki Kovalan*'. It has six sarkas.

Manimekalai has been translated into Malayalam prose by Nenmara Narayana Nair and was published by the Cochin Bhasha Pariskharana Committee. C. I. Gopala Pillai, Retired Professor of Malayalam, University College, Trivandrum, published a prose translation of that epic, through P. Govinda Pillai Book sellers, Chalai, Trivandrum,

The Balakanda of Kamban's *Ramayanam* was transliterated into Malayalam with a commentary in Malayalam prose by the late lamented savant, Nenmara Narayanan Nair. Kamban's *Ramayanam* was translated into Malayalam prose by Panankadavattu Narayanan. The date of publication is not available. A verse translation of that epic by G. Ramakrishna Pillai was published by the Travancore

University in 1942. Kavungal Neelakanda Pillai published through S. T. Reddiar & Sons, Quilon, a translation. So also Vidwan Sreedharan Unni brought out another translation. The story of Kamban's *Ramayanam* has been rendered into Malayalam by Kunjura Menon. The Balakandam of Kamban had been translated into Malayalam verse by S. K. Nair and published by National Book Stall, Kottayam in 1965. His translation of Ayodhya Kanda is under print.

In Sanskrit, Kamban's *Ramayanam* has been translated into slokas by S. Nilakanda Sastri of the Sanskrit College, Trivandrum. The title of the Sanskrit version is '*Sri Rama Caritam*', portions of which have been published. In *Sahridaya* has appeared an evolution of Kamban's *Ramayanam*.

A Hindi version of Kamban's *Ramayanam* was seen by me at Agra, the details of which are not available.

(e) MODERN POETS

Among the modern Tamil poets, Bharathi has been translated into Kannada by L. Gundappa; certain portions in 1960, but now completely under the auspices of the Sahitya Akademi. Selected poems of Bharathi are being translated into Urdu by Hasrat Suharwardy for the Sahitya Akademi.

(f) MODERN PROSE WRITERS, NOVELISTS & SHORT STORY WRITERS

Among the modern prose writers, Rajaji has been translated in many languages. Rajaji's *Ramayana* has been rendered into Kannada by Sampadgiri Rao and published in 1958 by the Standard Book Depot, Bangalore. Its translation in Sindhi was published in 1957 by the Hindustan Sahitya Mahasabha, Bombay. His *Viyasar Virunthu* has been translated into Malayalam by P. Seshadri and was published by the Kerala University. In Kannada, this translation appeared under the title *Viyasara aithana*. It was made by L. Gundappa and was published by Sathya Sodhana Prakatanaalaya, Bangalore. The fables of Rajaji were translated in 1958 by Muthuru

Krishnamurthi with the caption '*Kalpameya kadu*' under the auspices of the South Indian Book Trust.

The short stories of Rajaji were translated into Gujarathi twenty five years ago under the title *Rajaji-nii-vaatta*. The translation was based on an English rendering. Two short stories of Rajaji, *Radha* and the *Creeper* (Petha-ji-vali) were translated into Sindhi by Kamal Pyasi and published in *Rajfilmistan*, a monthly from Bombay, from 1961. Rajaji's Ramakrishna Upanishads have also been translated into Gujarathi.

Kalki's *Alai osai* and *Parthipan Kanavu* were translated by Mathuri Krishnamurthi and Shesha Narayana, respectively, and published under the titles *Aleyosai* and *Partipan Kanasu*. The latter is a publication of the Sahitya Akademi. Mathuri Krishnamurthi has also translated Akilan's *Pavai Vilakku* under the title *Deepadharani* which was published by the Geetha Agencies, Bangalore, in 1962. Goruru Ramaswamy Iyengar has translated the stories of Konashtai under the caption *Konashtai Kathegalu* which were published by Sathya Sodhana Prakatanalaya, Bangalore. One of the earliest novels, *Kamalambal Carittiram* has been translated by K. Sampad-giri Rao in 1957, under the auspices of the South Indian Book Trust. A Malayalam translation of that book has also been published by the same organization which is also responsible for the Kannada rendering of *Pratapa Mudaliyar* by Mathuri Krishnamurthi and its publication in 1957. *Menaka* of Vaduvur Doraisamy Aiyar has been translated into Sanskrit by T. T. Tatthachariyar. Mayavi's short stories have been translated into Sindhi by Kamal Pyasi under the title '*Pachaari*' (*Conclusion*) and published in *Rajfilmistan* of Bombay, in 1957.

The South Indian Book Trust was responsible for the translation of T. Manickavasagam Chettiyar's *Pañcum Nuulum* into Malayalam under the title *Paññiyum nuulum*. So also *Naam Vanankum Dei-vankal* and *Vaanattil nookkumpootu* have been translated into Malayalam because of the encouragement given by that organization. Kalvi Gopala Krishnan's *Parakkum Pappa* has been translated by Mathuri Krishnamurthi under the caption *Kagadada*

Papacci and published in 1959. A literal translation of Rev. Beschi's *Paramartha Guru Kathai* has been done in Kannada, as *Negegedalu* by R. Narasimhachar and published in 1906. The author had claimed that it was his creation and not a translation.

Some histories of Tamilnad and Tamil culture are available in a few Indian Languages. *Tamil Sahitya Aur Samskriti* by Avadanandan has been published in 1958 in Hindi by Satsaahitya Prakasan, New Delhi. *Tamil Saahitya kaa Ithihaas* was published by Puranam Somasundaram in 1954. It was a publication of Rajkamal Prakashan, New Delhi. In Malayalam, *Tamil Sahitya Caritam* has been published by A. N. Gopala Pillai, Retired Professor of Malayalam, University College, Trivandrum. Elankulam Kunjan Pillai, retired Professor of Malayalam of the same institution has succinctly stated the history and culture of Tamilnad during the Sangam period in his *Annatta Keeralam* and *Caritrattinre Paschatthalattil*, published by the National Book Stall, Kottayam. In Marathi, Pandit Mahadev Sastri Joshi has published a book on *Tamilnadu* which has an introduction to Tamil Culture, to the temples and festivals and a short history of the works of Alvars and Nayanmars.

The text books for teaching Tamil to non-Tamil students are many. The bilingual dictionaries are also not few. They are not dealt with here.

Certain religious institutions are regularly bringing out translations of Tamil religious lyrics. The 'Sri Vaishnava Sammelan' of Prayag, Allahabad has brought out regularly Hindi versions of the songs of the Alvars.

This survey though tentative, I hope will give a fairly good picture of what has been done in the field of translations and will help in planning for the future to introduce Tamil Culture and the language to other language speakers in India.

APPENDIX

TAMIL STUDIES IN KERALA, KARNATAKA AND NEW DELHI

Tamil Studies in Kerala

note by

S. V. SUBRAMANIAN

DR. S. V. SUBRAMANIAN is Head, Department of Tamil,
University of Kerala.

Kerala stands in the forefront of all other states of the Indian Union in point of literacy and education. This proud distinction has been achieved as a result of several decades of dedicated work on the part of the State as well as of Private Agencies in the field of education.

Malayalam is the native language of Kerala. A good number of Tamil speaking people are living in Kerala in all walks of life of the state coming first in the minority communities of the State. Tamil speaking people are spread all over the nine districts of the State. The main categories of people among Tamilians comprises of tradesmen in important towns, State and Central Government employees and the working class in the high ranges.

The State government as well as the private agencies mainly Christian Missionaries, have started Vernacular and English schools in the state prior to the second half of the 19th Century A.D. Tamil medium schools were also opened to facilitate the local Tamil children to undergo education in their mother tongue. Thus education in Tamil has begun from the Primary level to the Post-graduate level in this State. The Government of Kerala is giving all encouragement for the promotion of Tamil studies in the State; facilities are available in majority of the Government Colleges up to the Graduate level.

In the erstwhile Travancore University, a Honorary Professorship for Tamil has been created under an endowment of a Lakh and one Rupees by the late lamented Dr. Rm. Alagappa Chettiyar.

Prof. M. Raghava Iyengar was appointed as the first Hon. Professor assisted by a Senior Tamil Pandit. Following him Prof. S. Vaiyapuri Pillai took charge as Hon. Professor. During his period

of office, the work of the Department was expanded. The post of the Senior Pandit was converted as Senior Research Assistant and a post of a Junior Research Assistant was created additionally and suitable persons appointed. In 1954 Dr. V. I. Subramoniam took charge as Hon. Professor and the Hon. Professorship has been changed into a Readership. He was holding the office till October, 1966. Following his appointment as Professor of Linguistics, Dr. S. V. Subramanian is now acting as the Head of the Department since October, 1966.

A scheme of indexing the Sangam Classics was under way when Prof. Vaiyapuri Pillai headed the Department. Tentative indexes were prepared during his period for some Sangam classics. Following him Dr. V. I. Subramoniam expanded the work of the Department further, and the grammar of all the Sangam works have been worked out by the following staff of the Department.

| | |
|------------------------------|-----------------|
| DR. V. I. SUBRAMONIAM | — PuRanaanuuRu |
| SHRI M. ELAYAPERUMAL | — AinkurunuuRu |
| Research Assistant | |
| SMT. S. R. KRISHNAMBAL | — KuRuntokai |
| Junior Research Assistant | |
| SRI S. AGASTHIALINGOM PILLAI | — PatiRRuppattu |
| Research Scholar | |
| SRI A. KAMATCHI | — NaRRinai |
| Research Scholar | |
| SHRI RM. SUNDARAM | — Pattuppaattu |
| Research Scholar | |

Three voluntary scholars who are Tamil teachers in High Schools also offered to work out the grammar as follows:

| | |
|-------------------------|---------------|
| SHRI M. RAMAKRISHNAN | — Paripaadal |
| SHRI I. KUTTALAM PILLAI | — AkanaanuuRu |
| SHRI S. M. STEPHEN | — Kalittokai |

The Index of PuRanaanuuRu has been published by the Department of Tamil in 1962; the grammar is being published by the Department. The Grammar and Index of all the other Sangam works are ready for publication.

RESEARCH SCHOLARS

The availability of a fair number of Research Fellowships from the University of Kerala, Government of India and the University

Grants Commission and the growing importance of grammatical and historical studies of Tamil is responded by a large number of students. The topics of study covered by the Research Scholars are as follows:

| Name of Scholar | Topic | Degree for which registered | Remarks |
|---|---|-----------------------------|--|
| K. P. S. HAMEED (Part-time) | Folklore of Nanjinnaad | M.LITT. | Degree awarded |
| S. V. SUBRAMANIAN (Part-time) | Descriptive Grammar of Cilapattikaram | PH.D. | -do- |
| S. AGASTHIALINGAM PILLAI (Kerala University Fellow) | Grammar of PatirRuppattu | PH.D. | -do- |
| A. KAMATCHI (Govt. of India Fellow) | Grammar of NaRRimai | PH.D. | -do- |
| R.M. SUNDARAM (Govt. of India Fellow) | Grammar of Pattuppaattu | PH.D. | -do- |
| M. E. MANICKAVASAGAM PILLAI (Kerala University Fellow) | Reconstruction of the Early Chera Culture | M.LITT. | -do- |
| S. GNANAMUTHU (Kerala University Fellow) | Place names of Trivandrum District | M.LITT. | -do- |
| A. DHAMOTHARAN (U.G.C. Fellow) | Tagmemic Grammar of Thirukkural | PH.D. | -do- |
| V. VEERASAMY (U.G.C. Fellow) | Grammar of Periapuranam with Index | PH.D. | -do- |
| A. GOVINDANKUTTY (Kerala University Fellow) | Transformation of Kamba Raamaayanam | PH.D. | The three scholars were awarded U.G.C. Scholarship and now working in the Dept. of Linguistics. Work is in progress. |
| R. PANEERSELVAM (Kerala University Fellow) | The Grammar of Early Tamil Inscriptions | PH.D. | |
| P. R. SUBRAMANIAN (Kerala University Fellow) | Folklore of Tamilnad | PH.D. | |
| R. PICHAI (Kerala University Fellow) | Grammar of Perunkathai with Index | PH.D. | Work is in Progress |
| L. GLORIA SUNDARAMATHY (Kerala University Fellow) | Evaluation and Evolution of Sangam Poetry | PH.D. | -do- |
| N. THANUMALAYAPERUMAL PILLAI (Kerala University Fellow) | Grammar of Manimeekalai | PH.D. | -do- |

M. A. COURSE

The M.A. course in Tamil in this Department was started from 1961. The Government of Madras offered a grant of Rs.4000.00 per year for 5 years from 1961 initially, and extended for another 5 years. The syllabus and scheme of examination for the M.A. course was research oriented. Submission of a thesis was a part of the requirement to pass the examination.

The following students presented from this Department for the M.A. Degree have submitted theses on the following topics:*

- T. NATARAJA SARMA: A Comparative study of Tolkaappiyam Uvama-viyal and Thandiyalankaram.
- PREMILA S. NATHANIEL: Noun Morphology of Nannuul with Index.
- D. VARADAS: A study of Aakupeyar and Anmolittokai.
- K. VASANTHAKUMARI: Noun Morphology of Viiracooliyam with Index.
- D. YESUDHAS: Similies and Metaphors in Cilappatikaaram.
- M. MASILAMANI: Noun Morphology of Mukuudar Pallu with Index.
- A. GOVINDANKUTTY: Noun Morphology of Meenakshi Ammaippil-laittamil with Index.
- V. CHOCKALINGAM PILLAI: A study of Pillaittamil genre.
- L. GLORIA SUNDRAMATHY: Morphology of Irayanar Kalaviyal with Index.
- R. HARIHARASUBRAMONIA IYER: Descriptive Grammar of Aarraamai with Index.
- R. KRISHNASWAMY: Adiyaarkkunallaar Uraittiran.
- N. RAJAGOPALAN: Morphology of Tandiylankaaram with Index.
- N. RAMALINGAM: Morphology of Arputattiruvanthaathi with Index.
- SUJAYA K. DAS: Morphology of Yaapparunkalakkaarikai with Index.
- S. KAMAKSHI: Morphology of Kannanpaattu with Index.
- R. LALITHAKUMARI: Collani.
- M. EASPARADAS: Study of Mullaittinai Poetry in Sangam Literature in Tamil.
- V. K. KRISHNASWAMY: Descriptive Grammar of Muttollaayiram.
- K. KUTTALAM PILLAI: Noun Morphology of Marumakkal Vazhi Maanmiyam.
- K. P. ARUNACHALAM: Descriptive Grammar of Nithinerivilakkam.
- S. KRISHNASWAMY: An analytical study of Kuravanchi genre with special reference to ThirukkuRRalakkuravanchi.
- L. THANAMMAL: Flowers in Sangam Literature.

Consequent on the institution of the M.A. Course in the Department two lecturers were posted and they took charge in November, 1962.

The number of members of staff and their fields of specialization is as follows:

- DR. S. V. SUBRAMANIAN (Head of the Dept.)
Tamil Language & Literature and Linguistics.
SHRI K. SUBRAMONY (Lecturer)
Tamil Literature and History.
SHRI M. ELAYAPERUMAL (Research Assistant)
Tamil Language & Literature and Grammar.

NO. OF AFFILIATED COLLEGES TEACHING TAMIL

(a) *Government Colleges*

- University College, Trivandrum (Graduate level).
College for Women, Trivandrum (Under graduate & Graduate level).
University Intermediate College (Under graduate level).
Government College, Chittoor (Under graduate & Graduate level).
Govt. Victoria College, Palghat (Under graduate & Graduate level).

(b) *Private Colleges*

- Mar Ivanios College, Trivandrum (Under graduate & Graduate level).
Veluthampi Thalava Nayar Service Society College, Thanuvachapuram (Under graduate & Graduate level).

APPROXIMATE NO. OF STUDENTS AT PRESENT STUDYING TAMIL

| | |
|----------------------------------|-----|
| Undergraduate courses | 275 |
| Graduate Courses | 365 |
| Post-graduate courses | 22 |
| No. of non-Tamils studying Tamil | 60 |

NO. OF TEACHERS IN AFFILIATED COLLEGES (BOTH GOVERNMENT & PRIVATE)

| | |
|-----------------------|----|
| Professors (II Grade) | 2 |
| Lecturers | 10 |
| Tutors | 3 |

Tamil Studies in Karnataka

note by

K. VENKATACHALAM

PROF. K. VENKATACHALAM, is Professor of Tamil, St. Joseph's College, Bangalore.

There are three universities in Mysore state, Mysore, Bangalore and Karnataka University. Karnataka University has degree courses in Tamil in Maharaja's College, Mysore; Yuvaraja's College, Mysore; St. Philomena's College, Mysore; Govt. College, Kolar; and K.G.F. College, Oorgaum (K.G.F.). Each college has a Lecturer in the Tamil Department but there are two lecturers in the K.G.F. College. About 250 students are studying Tamil in undergraduate courses. There are no students in Postgraduate courses. The department does not have any Postgraduate or Research section.

In Bangalore University there are about 1,000 students in undergraduate courses in Tamil. We are seriously trying to introduce Postgraduate courses.

The leading colleges teaching Tamil in the Bangalore University are: -

| | |
|--------------------------------------|----------------------------------|
| St. Joseph's College, Bangalore | - One Professor and one Lecturer |
| Mt. Carmel College, Bangalore | - One Lecturer |
| Govt. College, Bangalore | - One Lecturer |
| Maharani's College, Bangalore | - One Reader |
| Renukacharya College, Bangalore | - One Part-time Lecturer |
| K.L.E. Society's College, Bangalore | - One Lecturer |
| Acharya Pata Sala College, Bangalore | - One Lecturer |
| Jothi Nivas College, Bangalore | - One Part-time Lecturer |

Most of these members of staff are Postgraduate degree holders in Tamil of the Annamalai University. Two or three have graduated from the Madras University.

I am in St. Joseph's College since 1946. I have specialised in Linguistics; Sangam Classics; and works of the Tevaram Saints. Now I am working on the *Kampa Ramayanam*.

At present there are about a dozen foreign students from Ceylon, Malaysia etc. There may be more than 200 students whose mother tongue is not Tamil who are engaged in the study of Tamil.

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Tamil Studies in the University of Delhi

note by

K. ARUMUGHAM

DR. K. ARUMUGHAM is Reader in Tamil, University of Delhi.

Tamil studies along with other South Indian languages was started under the auspices of the Hindi Department of Delhi University in the year 1959. Later a few other Indian Languages were also introduced. In the year 1962 the Department of Modern Indian Languages was separated from the Department of Hindi and established with a separate Head of Department. As many as nine Indian Languages have been brought under his Department.

In the year 1959 a lecturer in Tamil was appointed. In the year 1960 the Government of Madras was kind enough to give a recurring grant for a chair in Tamil, and a Reader in Tamil was appointed. At present there are 4 lecturers and one Reader in the University. They have specialised in the following fields:

DR. K. ARUMUGHAM, M.A., M.LITT., PH.D.

Ancient Literature and Grammar.

MR. V. R. MAHALINGAM, M.A., M.LITT.

Modern Poetry and Creative Literature.

MR. R. SHANMUGAM, M.A., M.LITT.

Linguistics.

MR. P. BALASUBRAMANIAN, M.A., M.LITT.

Commentaries on Tholkappiyam.

Four affiliated Colleges have provided for teaching Tamil and there are four Lecturers in these colleges. In Colleges where there are no lecturers in Tamil, students are admitted for Tamil study and sent to the University for lectures.

There are about 100 Tamil students in Undergraduate classes;
B.A. (Tamil 2 papers) — 70 students.

B.A. (Hons.) & B.Com. (Tamil 1 paper) — 25 students.

There are 10 students (Non-Tamil students) in the Post-graduate course i.e. M.A. Hindi-Composite Course. They have two papers in Tamil.

The University department has 5 students in Certificate Course in Tamil which is also for Non-Tamil students.

POSTGRADUATE COURSES

The Department admits candidates for the Ph.D. Three of our Tamil Lecturers have registered for Ph.D. in Tamil.

MR. R. PARTHASARATHI, *Vaishnavism between the 7th and 9th centuries.*

MRS. R. INDIRANI, *Womanhood in Ancient Literature.*

MR. D. SRINIVASAVARADAN, *A Study of Parimelalakar.*

The Department offers Ph.D. Course in Comparative Literatures also, i.e. Hindi and Tamil.

Miss K. A. Jamuna submitted a thesis on "Treatment of Krishna Katha in Naalaayira Tivya Prabandham and Suursaagar" and has been awarded the Ph.D.

Two more students have been admitted for Ph.D. in Comparative Literatures (Hindi and Tamil).

MR. R. SETH, "A Comparative study of Thiruvalluvar and Kabir".

MR. VIPIN, "A Comparative study of Kambar and Thulasi".

TAMIL STUDIES IN CEYLON I

K. P. RATNAM

MR. K. P. RATNAM, Member of Parliament, was earlier Research Officer, Official Language Department, and Lecturer, Teachers' Training College, Colombo.

Tamil and Sinhala are the National Languages of Ceylon. Tamil Language has a recorded history of at least two thousand five hundred years of existence in Ceylon. The Tamils of Ceylon are considered as the decendants of the Dravidians who ruled Ceylon before the advent of the Sinhalese. The Tamil literature of the Sangam period consists of the poems of a Tamil poet of Ceylon called Elaththup Poothan Thevanar. The cave inscriptions of second century B.C. of South India and Ceylon have reference to the migration of Tamils from South India to Ceylon, and vice versa.

Not only Tamil Scholars and Tamil Kings of Ceylon contributed to the development of the Tamil Language and Literature but some of the Sinhalese Kings also adopted Tamil as the official language of their Courts. In the learned Assemblies of the Sinhalese Kings, Tamil poets too were given due places. Posarajah Pandithar, who is supposed to be a commentator on *Cilappathikaram*, adorned the court of the great Sinhala King Parakirama Bahu, in the thirteenth century.

In the Buddhist Monasteries called "Pirivenas", Tamil was taught as one of the important subjects. Even now many Buddhist Priests study Tamil in Pirivenas and the two Buddhist Universities, Vidyalankara and Vidyodaya have courses in Tamil studies.

Even though the Tamil Kings of South India the Cholas and Pandiyas frequently invaded Ceylon from the third Century B.C. and ruled it for periods up to the thirteenth Century, there is no record to show the Tamil literary activities of these periods. But the Sivan Temples built during these periods and the inscriptions in them

speak for themselves of the influence and the power of the Chola Kings in Ceylon. During the eleventh Century the whole of Ceylon became a province of the Chola empire under the famous Chola King Rajaraja I.

It is only with the establishment of the Tamil Kingdom, in Jaffna in the thirteenth Century A.D., the literary activities of the Tamils are recorded. Pukalenthippulavar and Anthakak Kavi Veerarakavar of Tamilnad visited Jaffna and received gifts from the kings of Jaffna.

MEDIAEVAL PERIOD

Books on Medicine and Astrology were written in the fourteenth century. *Sekarajasekaram* and *Sekarajasekara Malai*, works on Medicine and astrology respectively, belong to this period. Another popular work on astrology was written in the fifteenth century. This was followed by *Raguvamsa* of "Arasakesari". This work was a translation of Kalidasa's *Raguvamsa* into Tamil poetry of very high order. Only Scholars with a sound knowledge of Sangam Literature and other Tamil Classics can understand this master piece of Arasakesari. *Kathiramalaip pallu* is the only outstanding work which appeared in the seventeenth century.

With the dawn of the seventeenth century the Jaffna Kingdom was overrun by the Portuguese. The Tamil scholars could not withstand the onslaught of the Portuguese and engage themselves in their literary and religious activities. Escaping the persecution of the Portuguese, Gnanapperagasar of Tinnevely, Jaffna, crossed over to South India and worked there for the cause of the Tamil Language and Saivism. He wrote a commentary on *Sivagnana Siththiar*. Works on Catholic religion also appeared during this century. Pethuruppulavar of Tellipallai composed *Santhiyakumyor Ammanai and Gnana pallu*.

Famous poets and scholars like Sinnathamby Pulavar, Varatha Pandithar, Mailvagana Pulavar, and Sittampala Pulavar enriched the Tamil Literature in the eighteenth century by their literary works. *Marasai Anthathi*, *Kalvalai Anthathi*, *Karavai Velan Kovai* and *Paralai Pallu* are the works of Sinnathamby Pulavar. *Puliyoor*

Anthathi is the work of Mailvagana Pulavar. Sittampala Pulavar was the author of *Killai Vidu Thoothu*.

MODERN PERIOD

The nineteenth century was the period of literary revival in Ceylon. Poets and Scholars in Ceylon vied with one another in serving the cause of the Tamil Language and Literature. They tried their hands in almost all the branches of Tamil studies both new and old. They went to Tamil Nad and made their mark there also.

Arumuga Navalar was the outstanding scholar of this period. The title of Navalar was conferred on him by the Tamils of South India. He was hailed as the father of Tamil prose. He rendered *Periya Puranam* and few other literary works into simple and lucid prose. He felt the need of good readers for children and made a mark in this field too with his Bala—Padams. He established a printing press in South India solely for the purpose of editing Tamil books. He edited nearly seventy works and won the admiration of the Tamils for his inimitable service in these fields; he encouraged the students of Tamil studies by his Scholarly editions of classics and grammatical works.

He taught Tamil as a second Language to Rev. P. Percival and translated the Bible into Tamil. He was the pioneer of platform oratory in Tamil Nad and Ceylon. He established Saiva Tamil Schools both in South India and Ceylon and devoted his full life equally to the cause of the Tamil language and Saiva Religion. There are two of his schools, one in Jaffna and other in Chitamparam, still bearing his name. Sir Ponnambalam Ramanathan, statesman and scholar, in one of his speeches in the Legislative Assembly of Ceylon referred to Navalar as 'the champion reformer of the Hindus'.

C. Y. Thamotharampillai was the pioneer in the difficult task of editing the Tamil classics. He collected the old manuscripts of *Tolkappiam*, one of the oldest Tamil Grammar and the commentaries on it and for the first time printed this work in three parts. *Kaliththokai*, *Viracholiam*, *Choolamany* and *Irayanar Akapporulurai* are some of the other works edited by him.

A good number of Tamil scholars following in the foot-steps of Arumuga Navalar and Thamothersampillai edited many Tamil works at the beginning of the present century. Kanagasuntharampillai edited the *Tamil Navalar Charithai*. He and Kumarasamy Pulavar jointly edited the Balakandam of Kamba Ramayanam. *Yapparungkalakkarikai*, *Nambi Ahaporul* and *Thandi Alangaram* are the important works edited by Kumarasamy Pulavar. *Sivagnana Mapadium* was edited by Swaminatha Pandithar. Inspired by the spirit of service to the cause of Tamil studies, many Tamil scholars started printing presses to edit Tamil works, even without considering the financial aspects of their undertakings. Sabapathy Navalar, Senthinatha Iyer, Valvai Vaithilingam, Kanapathipillai, Swaminatha Pandithar, Moothathambi Chettiar and Muthuthambipillai tried their hands in this venture.

In the field of Lexicography too, Tamil scholars of Ceylon were the pioneers. The first Tamil dictionary compiled by Tamil scholars was published in Jaffna in 1842. Santhirasegara Pandithar and other scholars brought out this dictionary which contained about 58,500 words. In 1905 N. Kathiravelpillai of west Pulol published another dictionary and won the admiration of the scholars for his stupendous work.

K. Kathiravetpillai with the help of Pundits prepared a dictionary containing not only words but notes on the origin of the words and literary contexts. The first portion of this dictionary containing words beginning with 'அ' was published in 1910. The other parts of this dictionary were published by the Madurai Tamil Sangam with the name *Sangath Tamil Agarathy*. This dictionary contains 63,900 words. In 1914 Kumarasamy Pulavar published a dictionary called *Illakkia Chol Agarathy* (dictionary of Tamil literary words).

Scholars of Ceylon also helped in the preparation of the Tamil Lexicon published under the authority of the University of Madras in 1936. Carol Visuvanathapillai and Nevins Sithambarapillai gave their helping hand to Winslow to compile his Tamil-English dictionary. This work saw the light in 1862. Muthuthambipillai published his English-English-Tamil dictionary in 1908. He was also the

author of 'Apithanakosam' which was the forerunner of all the encyclopedic works in Tamil. It was published in 1902.

Swamy Gnanapiragasar won international reputation for his studies in comparative Philology. His contributions in the field of the history of Tamil speaking people were valued very much.

The seminary established by the American Missionaries in the nineteenth century at Vaddukoddai, in the Jaffna Peninsula encouraged the study of subjects like Medicine and Chemistry in Tamil. Dr. Samuel Fisk Green published the translations of Cutter's *Anatomy, Physiology and Hygiene*, Drwitt's *Surgery*, Hooper's *Physician's, Vade Mecum*, Well's *Chemistry*, Dalcon's *Physiology*, Waring's *Pharmacopoeia of India*, into Tamil. This was the first attempt in the field of Tamil studies to translate books on Science subjects into Tamil. Many Sanskrit works were also translated into Tamil in verse and prose. In this branch of studies Arumuga Navalar, Naganatha Pandithar, Sabapathy Navalar, Senthinatha Iyer, Kumarasamy Pulavar, Sathasiva Iyer and S. Nadarajah made considerable contributions.

In the field of studies on the History of Tamil Literature the scholars of Ceylon contributed their due share. In 1889 Sathasivampillai wrote *Pavalar Sariththira Theepagam* (History of the Poets). This was followed by the *Tamil Pulavar Sariththiram* of Kumarasamy Pulavar in 1916. *Thiravidapirakasikai* of Sabapathy Navalar was a new attempt in writing the History of Tamil Literature. With the title of *Then Moli Varalaru*, Poopalapillai and Muththuthambipillai published their works on this subject.

Maha Vidvan Ganesha Iyer collected the biographical accounts of the Tamil Poets of Ceylon and published them under the title of *Eela Nadduth Thamir Pulavar Chariththiram*. The literary activities of all the poets of Ceylon numbering about two hundred and their works are described in this work.

The writer of this article contributed two works to the field of history of literature entitled *Ilankaiyil Inpa Tamil* and *Nootaandugalil Tamil*. The former traces the history of Tamil Language and Literature in Ceylon, while the latter traces the whole history century

by century. Kanaga Senthinathan also tried his hand in this field and published his work entitled *Eelaththu Illakkiya Valarchchi* which concentrates too much on the activities of the young writers of the modern popular forms of literature.

In the field of Journalism and publication of journals and magazines the achievement of Ceylon scholars is notable. *Morning Star* appeared in 1841 and was followed by *Hindu Organ* and *Sathiya Vetha Pathu Kavalan*. *Eelanadu* was published in the 20th century. The monthly and weekly journals published in Ceylon are too many to be mentioned here. Many of them, of course, had as usual everywhere, a short life. There are three Tamil dailies and about half a dozen periodicals at present in Ceylon.

The realization of the importance of folk-Arts encouraged a few scholars in the studies of folk songs and folk-dramas. A few collections of folk-songs have been published in addition to two folk-dramas.

Even though the activities and the works of the Tamil poets and scholars of 19th and 20th centuries embrace many fields, yet they can be broadly classified into three main branches: Viz: works conforming to conventional literary forms, works on research studies and works on modern forms of literature such as novels, short stories. The literary compositions of the poets are too many to be enumerated here. Senathirayar, the reputed teacher of Arumuga Navalar, Sivasambu Pulavar, Navaliyoor Somasundara Pulavar, Pundit Nallathamby, Navaneetha Krishna Parathiar and Ilamuruganar perhaps deserve special mention in this connection.

Many Tamil scholars belonging especially to the 20th century wrote many works and articles of high order in prose on various subjects. In the field of new forms of literature a host of young men are struggling to make their mark. These young writers concentrate mainly on short stories. As a result of this the contributions to the field of novel do not keep pace with the advancement made in the field of short stories.

In the production of Dramas, Ceylon scholars of the 19th century were in the forefront. Kandappillai, father of Arumuga Navalar

wrote more than twenty dramas. Kanapathy Iyer, Muththukumara Pulavar, Inuvil Sinnathamby and Udupiddy Sinnathamby established their reputation in this field. Dr. K. Kanapathipillai ex-Professor of Tamil, University of Ceylon has six dramas to his credit.

The art Council of Ceylon has a Tamil Drama Panel which encourages the production and publication of dramas awarding prizes also. Dr. S. Vithiyananthan has been doing good service as the chairman of this Panel. Swamy Vipulanda's contributions to the studies of Tamil drama and Tamil Music are of a high order.

The torch of learning kindled by Navalar has been kept burning brightly by a line of distinguished scholars with unlimited devotion. Vidvasironmani S. Ponnambala Pillai, Urai Asiriyar Vetpillai, Kumarasamy Pulavar, Maha Vidvan Ganesha Iyer and Pandithamany Kanapathippillai deserve special mention in this connection. Vetpillai wrote commentaries on many literary works and made a name in this field. Kumarasamy Pulavar was the most erudite scholar of his time and won high regard and respect of the Tamil scholars for his contributions in many fields. Ganesha Iyer won the laurels of fame by editing Tholkappium and its popular commentaries with his explanatory notes on the commentaries themselves. Among these illustrious scholars, of whom the country can be proud, only Pandithamany Kanapathipillai is now living. As a lecturer in Saiva Training College, Tinnevely he did yeoman service to the cause of Tamil studies. His writings and speeches sustained the revival of Tamil studies and increased the tempo of progress in Tamil studies. In addition to his services in the Training College he ran an institute called 'Kaviya Padasalai' and taught students for the examinations of the Jaffna Oriental Studies Society. His articles and other writings were published in six parts.

INSTITUTIONS

The Jaffna Oriental Studies Society is the oldest of the institutions engaged in the Tamil studies. It was established in 1921. The Director of Education is its ex-Officio President and the District Inspector of Schools, Jaffna is its ex-Officio Secretary. It is the only institution

which conducts examinations in higher studies in Tamil. About hundred persons have passed its pundit examination since 1921. It has stimulated higher studies in Tamil by holding literary conferences, publishing Tamil works and magazines, and conducting classes for its examination.

'Kala Nilayam' of Vannaraponnai is another institution which encouraged higher studies in Tamil. Though it functioned for a few years from 1932 it organised study groups, ran a library and published a literary journal called 'Gnayiru'. Kalaip Pulavar K. Navaratnam was mainly responsible for the establishment of this institution. He has also published three works on Arts and culture of the Tamils.

From 1956 Vani Kalai Kalagam of Karaveddy has been conducting classes in higher studies. Six students of this Kalagam passed the Pundit Examination of the Jaffna Oriental Studies Society in 1964, Pundit K. Veeragaththy is in charge of this institution.

Sri Lanka Sahitya Mandalaya was set up in 1958 by the Ceylon Government to work for the cause of the Sinhala and Tamil studies. From 1960 it has awarded prizes annually to the best works in various kinds of Tamil literature. From 1960 upto 1964, 118 new works were submitted to it for consideration for prizes.

The Department for Official Language Affairs has also been doing pioneer work in the preparation of glossaries of Official Terms and Technical Terms in Tamil since 1956. Four volumes of glossaries of Official Terms and Phrases containing nearly 18,000 words were published by this Department when the writer of this article was in charge of the project as Research Officer. Technical Terms covering almost all the arts and science subjects and the other branches of studies such as Engineering and Medicine have been translated into Tamil by this Department. English text books in many of these subjects for pre-University and University classes are also being translated into Tamil. Dr. V. Ponniah who served in this Department as Superintendent of Translations and A. V. Mailvaganam, Asst. Commissioner, gave their best to these projects.

The Ceylon Government encouraged research studies in Tamil

by awarding for nearly six years from 1940 annual scholarship for research in Tamil tenable for two or three years in the Madras University. The writer of this article is the first to get this scholarship in 1940. Ceylon University College also awarded Sir Arunasalam scholarship for the candidate who scored the highest marks in Tamil at the London B.A. Examinations.

The Colombo Tamil Sangam which is the only registered Tamil Sangam in Ceylon has been doing good work to serve the cause of the Tamil studies since 1941. Apart from holding literary conferences and conducting classes it has also published some work. Jaffna Saiva Paripalana Sabai and the Colombo Vivekananda Society deserve mention here for their services.

Thamil Marai Kalagam founded by the writer of this article to propagate the teachings of Thirukkural and to encourage research studies in Thirukkural has been holding annually tests in Thirukkural and conferences since its foundation in 1953. It has also published a collection of 15 articles with the title Thamil Marai Kaduraikal. These articles were selected from nearly one hundred articles sent to the essay competition organised by the Kalagam.

The University of Ceylon at Peradeniya has courses in Tamil studies. Students can offer Tamil as one of the subjects for the B.A. degree or follow a special course in Tamil. M.A. course in Tamil has also been started recently.

The Tamils in Ceylon have been agitating for a Tamil University since 1958. The Tamil University Movement started for this purpose has not yet succeeded in its campaign for a Tamil University. However, they are running an institution called 'Navalar Kalagam' in Colombo preparing students for external examinations of the Ceylon University and the London University.

TAMIL STUDIES IN CEYLON II

S. VITHIANANTHAN

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Ceylon, the "Pearl Island", Milton's "India's utmost isle, Taprobane", is the home-land of over two and a half millions of Tamil speaking people. A language is always a mirror of a people's genius. The Tamil language has been spoken in Ceylon for over two thousand years. The poems composed by the Tamil poets of Ceylon are found in the works of the Sangam Age.¹ The Tamil spoken in Ceylon is said to represent the Sangam period with its ancient morphological and grammatical forms and with words which have become obsolete for centuries in South India. The development of Tamil in Ceylon has not been hampered by the extraneous influences to which South India was subject—this is evident from the fact that Ceylon Tamil speech and phonetics are as found in the earliest Tamil grammars.

The Tamils of Ceylon have produced a literature of great worth. When the Arya Cakravartis came into power in North Ceylon in the thirteenth century a good number of Tamil works were published. A college of literati called 'The Tamil Sangam' was established. During the nineteenth and twentieth centuries the Scholarship of the Ceylon Tamils was held in such high esteem that they won fame and recognition in South India. The great revivalist movement in Tamil and Saivism owes a great debt to Arumuka Navalar who was given the title of 'Navalar' or 'Orator' by the South Indians. His scholarly edition of old literary and grammatical works is still acknowledged as outstanding. He was the first great scholar to print classics without government help. He is also great as a translator

¹ *Iḷattup Putan Tevanar*, *Akananuru* 88, 231 & 309; *Kuruntokai* 189, 343 & 360; *Narrinai* 80.

and as the father of Modern Tamil prose. He also made endowments in South India for Tamil Studies.

C. W. Thamotharampillai of Siruppiddy, Jaffna, was a lecturer in Tamil at the Presidency College, Madras, from where he sat for the B.A. Examination conducted for the first time by the Madras University in 1857. The two candidates who sat for the examination were both Ceylon Tamils—C. W. Thamotharampillai and his teacher Carrol Visvanatha Pillai. Both passed the examination with distinction but Thamotharampillai came first in the pass list beating his teacher who came second. He was a pioneer editor of *Tolkāppiyam* and of the ancient classics. His edition of *Kalittokai* has been a model for subsequent editors.

V. Kanagasabai Pillai, the author of *The Tamils Eighteen Hundred Years Ago* earned a name for Ceylon Tamils in India by his researches in the history and culture of the Tamils. Kanagasundaram Pillai from Trincomalee also made his mark in South India. He edited some important works and served as Professor of Tamil in South India. Swami Vipulananda of Kāraitivu, Batticaloa, immortalised his name in South India and outside by the discovery of the greatness of the ancient Tamil music and musical instruments of the Tamils. He was invited to be the first Professor of Tamil at the Annamalai University.

Besides these great pioneers who crossed the Straits and were recognised as scholars of outstanding merit, the American Missionaries in Jaffna made a useful and very important contribution to Tamil language by translation of modern sciences. Another branch of knowledge to which Ceylon made a distinct contribution was Tamil lexicography. The best of the early lexicons produced in Tamil was by missionaries in Ceylon and by other great scholars from this island. In this field Rev. J. Knight, Winslow, Percival, C. W. Kathiraiyappillai, N. Kathiraverpillai and Mootatampipillai are still held in high esteem.

TAMIL STUDIES IN ENGLISH

The contribution of Ceylon to Tamil Studies in the English Medium has been really outstanding. Ceylon showed the way to

South Indian scholars in many fields of Tamil Studies in the English medium since a high standard of English Education was maintained in Ceylon.

(a) *Scholars trained in the American Mission Seminary*

To the American Missionaries is due the praise of being the earliest and most enterprising pioneers of western education in Ceylon. They started the Batticotta Seminary in 1823 with the main object of giving the youth of this country a thorough knowledge of the English language. This was an institution of a university grade and the universities of India were not started till the middle of the nineteenth century. The course of instruction embraced English grammar, Arithmetic, Algebra, Tamil grammar, English language and literature, Natural Philosophy, Mental Philosophy, Logic, History, Chemistry, European and Hindu Astronomy, Law and other subjects. Scholars trained at this institution—Daniel L Carrol, C. W. Thamothersampillai, Newins, C. W. Kathiravelpillai, Arnold and many others—have made pioneer contribution to Tamil studies in the English medium.

(b) *Public Servants*

There is also another band of Ceylon scholars, who while being in the service of the Government in Ceylon and South India, contributed to the study of Tamil literature, history and culture in the English medium. V. Kanagasabai Pillai and C. W. Thamothersampillai mentioned earlier, are two of those who built up a high reputation as scholars while serving in India.

There are also instances of many public servants in Ceylon whose lives were marked by intense literary and intellectual activity. Foremost among them is Simon Casie Chitty whose activities extended over a wide field, displaying a keen insight and study of oriental languages and historical research. He compiled the *First Gazetteer* on Ceylon while holding the appointment of Mudaliyar of Calpentin. He is one of the greatest among pioneer orientalists and antiquarians in the English medium.

Sir Paul E. Pieris is one of those few public servants of the Ceylon Civil Service who has contributed to our knowledge of the archaeology, history and culture of the Ceylon Tamils. He occupies a pre-eminent place in this field. Another Civil Servant who made use of his leisure time and took an abiding interest in the place of his sojourn is J. P. Lewis who made a study of the archaeology, the customs, the popular tales, the traditions and the history of the Tamil-speaking people. Mudaliyar C. Rasanayagam is another distinguished Public Servant who has made very valuable contribution in English to the study of the history of the Tamils of Ceylon.

OTHER DISTINGUISHED SCHOLARS

Several other individuals well versed in the Tamil culture and with a mastery of western languages, philosophy and culture have by translations and original works and articles interpreted Tamil poetry and Tamil Art to the West. Outstanding among these scholars are Dr. Ananda K. Coomaraswamy, T. Isacc Tambyah, J. V. Chelliah, Sir Ponnambalam Arunachalam, Kalaippulavar Navaratnam, C. S. Navaratnam, Rev. Gnanapragasam and others.

UNIVERSITY OF CEYLON

The University of Ceylon has contributed in a great measure to the advancement of Tamil studies in English. Swami Vipulananda, the first Professor of Tamil of the University of Ceylon, who by his deep researches into the ancient and scientific music of the Tamils earned an undying name in the history of the Tamils and their culture, has contributed thought provoking articles in English on the literature, religion and music of the Tamils. Dr. K. Kanapathipillai who succeeded him in 1949 and built up the Tamil Department, was the first to make a study of the language of the Tamil Inscriptions. His thesis entitled *A Study of the Language of the Tamil Inscriptions of the seventh and eighth centuries A.D.* is still a standard work, quoted by others who have worked in this field. He is an authority on the Jaffna dialect of Tamil and on the Tamil Inscriptions of Ceylon. He has contributed articles in English on the Jaffna

Tamil dialect and has also edited a number of Ceylon Tamil Inscriptions.

Mr. V. Chelvanayagam who was appointed Professor of Tamil in August 1965 and who has written two recognised books in Tamil on the history of Tamil literature and the history of Tamil prose² has written an article in English on the dates of Cilappatikāram and Maṇimēkalai.

The writer of this article, a Senior lecturer in Tamil, worked on Dravidian Civilisation for his PH.D. degree. This thesis, *Pattuppāṭṭu—a Historical, Social and Linguistic study*, has been reviewed as a “rich contribution to the history of Tamil civilisation”. This deals in a “sound and scientific manner with the earliest history of the Tamil people as depicted in the Pattuppāṭṭu”. This thesis has served as a model for others who worked in this field later and has been quoted by various scholars. He has also done active research on the folklore of the Tamils of Ceylon and is due to publish a book in English on the Folk Drama of the Tamils of Ceylon. He has contributed articles in English to various journals on this subject and on Ceylonese Tamil Writing.

Dr. A. Sathasivam has specialised in a study of the ancient Tamil grammar and has read papers at Conferences on this branch of study. He is at present engaged in research on affinities between Sumerian and Dravidian.

Mr. S. Thananjayarajasingham has made a critical study of some of the Dutch Tamil records in Ceylon. His thesis on these Dutch records is a pioneer work of great merit in this field. Besides contributing articles on Tamil linguistics he has published research articles on the various Tamil dialects of Ceylon. He is now engaged in collecting material for a much needed book on the Tamil dialects of Ceylon.

Dr. A. Velupillai is a linguist who has followed up the work started by Professor K. Kanapathipillai. He is a doctor of philo-

² CHELVANAYAKAM, V., *Tamil Ilakkiya Varalaru* St. Joseph's Catholic Press, Jaffna, 1951.

Tamil Urainatai Varalaru. Sarada Vilasa Press, Kumbakonam, 1957.

sophy of the University of Ceylon and of the University of Oxford. He has made a study of the Tamil Inscriptions of the Cola period and is now working on the Tamil Inscriptions of Ceylon.

Mr. K. Kailasapathy, Assistant Lecturer, is away in Birmingham working for his PH.D. degree on the Heroic Age of the Tamils.

Rev. Dr. Xavier S. Thani Nayagam, who was for a long time attached to the University of Ceylon as a Lecturer in Education, is now the Professor of Indian Studies at the University of Malaya. He is the ambassador of Tamil language and culture abroad and is to a large extent responsible for building up an interest in Tamil studies abroad. He is the founder and Chief Editor of the "Tamil Culture", the only English Review of the general field of Tamil studies. He has made a special study of nature in Tamil literature and has done research on educational thought in ancient Tamil literature. He has contributed a number of articles on Tamil culture and literature.

There is a Department of Tamil at the Vidyodaya University of Ceylon. Mr. M. M. Uwise, the head of this department, is the first to write a comprehensive book on the contribution of Muslims to Tamil Literature. This is a pioneer work in this field. Mr. K. Sivathamby, his assistant, is working on the Tamil Drama for his PH.D. degree.

The Tamil Departments at the University of Ceylon and at the Vidyodaya University are growing in strength gradually and have, within a short period, contributed substantially to Tamil Studies, both in the English and in the Tamil medium.

A detailed analysis of Tamil Studies in Ceylon—English medium scholarship—may be made under the following main six sections: -

- I. History and Culture of the Tamils in General;
- II. History and Culture of the Tamils of Ceylon;
- III. Religion and Philosophy;
- IV. Tamil Literature and History of Tamil Literature;
- V. Linguistics and
- IV. Lexicography and Journalism.

I

HISTORY AND CULTURE OF THE TAMILS
IN GENERAL

The pioneer work in the history of the Tamils and their culture was written by V. Kanagasabai Pillai who opened up a new horizon to many a foreigner with his book *The Tamils Eighteen Hundred Years Ago* which was first published in 1904.³ This book threw a flood of light on the life of the ancient Tamils. Earlier writers were not familiar with the most ancient classics of the Tamil language like the Sangam works. Most of the ancient Tamil works saw the light only then and this book is a distinct contribution to the study of those works. It helps us to recapture the life and glory of those ancient times and cherish the value of the great characteristics of Tamil Culture. The author, after discussing the Ancient Tamil Literature published during his time, first describes the geography and foreign trade of the Tamil land, the various Tamil races and tribes and then gives an account of the Cola, Pandya, Cera and other princes and chiefs of that period. The social life, the systems of philosophy and religion are discussed at length. A long account is given of *Tirukkuraḷ*, *Cilappatikāram* and *Maṇimēkalai* which are also taken to be Sangam works. Kanagasabai Pillai has also written an article on the conquest of Bengal and Burma by the Imperial Colas.⁴

Simon Casie Chitty, a talented and learned author who even in his day was considered a man of versatile genius, was an ardent antiquarian who published the first *Gazetteer* on Ceylon. One of his distinguished works is *The castes, customs, manners and literature of the Tamils*.⁵ This deals with the origin and country of the Tamils,

³ KANAGASABAI PILLAI, V., *The Tamils Eighteen Hundred Years Ago*, Madras, 1904.

⁴ KANAGASABAI PILLAI, V., The conquest of Bengal and Burma by the Tamils, *Tamilian Antiquary*, Vol. I, No. 11.

⁵ SIMON CASIE CHITTY, *The Castes, Customs, Manners and Literature of of the Tamils*, The Ceylon Printers Ltd., Colombo, 1934.

the division subdivision and mixture of castes, the customs and habits, rites and ceremonies, religion and superstition and language and literature of the Tamils. The book was published after his death by his grand daughter, Mrs. Gardiner.

The writer of this article in his thesis, *The Pattuppāṭṭu—a historical social and linguistic study*, establishes that *Tolkāppiyam*, *Cilappatikāram*, *Maṇimēkalai* and the Eighteen Minor works including *Tirukkuraḷ* belong to a period later than the Sangam Age.⁶ He maintains that only the *Pattuppāṭṭu* and *Eṭṭuttokai* collection should form the basis for analysing the civilisation of the Sangam Age. The culture and civilisation of the Sangam Age is presented in this thesis with the *Pattuppāṭṭu* as the basis of the study. Reference from *Eṭṭuttokai* are also given in support. The early Brahmi and Tamil inscriptions have been examined wherever necessary. The accounts of Western writers on the foreign trade of the Tamils have also been included. The historical background of the *Pattuppāṭṭu*, the kings and chiefs eulogised in those poems, their dates, the government and administration of that period and the religious and social life of the people have been dealt with in great length. The last part of the thesis is a linguistic study of the poems. This is the first attempt to present in a scientific method the history and culture of the Tamils of that period as depicted in the poetry of that age.

E. S. W. Senathi Rajah in his article "Glimpses of Ancient Dravidians" discusses who the ancient Dravidians are and then gives an account of the conditions of Tamil society with poruḷ literature as basis.⁷ V. J. Thambi Pillai, in an article written by him, establishes that if any remnant of the old Solar race should exist in India it would be found, not among the northern races but among the Dravidian population of the south.⁸

⁶ VITHIANANTHAN, S., *The Pattuppattu—a historical, social and linguistic study*. Thesis submitted for the PH.D. degree of the University of London, 1950.

⁷ SENATHI RAJAH, E.S.W., Glimpses of Ancient Dravidians, *Tamilian Antiquary*, Vol. I, No. 5.

⁸ THAMBY PILLAI, V.J., The Solar and Lunar races of India. Who are their modern representatives?, *Tamilian Antiquary*, Vol. I, No. 11.

Dravida by E. L. Tambimuttu (with maps and illustrations) presents in a short compass the history of the Tamils from prehistoric times to 1800.⁹ This book, which was published with a foreword by K. A. Nilakanta Sastri, tells the story of the Tamil countries and their civilisation in a readable and interesting manner. This is the first work which deals with the history of South India as a whole and not merely of any single dynasty or of a particular period. Earlier works of historians like K. A. Nilakanta Sastri, Rajagopalan, Minakshi and others dealt with only the history of particular dynasties like the Colas, Pandyas, Pallavas and others. It was only after the publication of *Dravida* that works like *History of South India* by K. A. Nilakanta Sastri appeared.¹⁰ *Dravida* was considered so important that it was translated into Tamil also.¹¹

R. R. Crossette Thambiah, former Solicitor General of Ceylon, in his work *Tamils: Ancient and Modern* has developed the theme that the Tamils are a very ancient people, entitled in their own right to high precedence in the annals of civilisation.¹² He shows that Dravidian civilisation is one of the oldest civilisations of the world and discusses the contribution of Dravidians to civilisation, the origin of this civilisation and the extent of the contribution of the Dravidians to the totality of Indian culture. He also refers at length to the culture of the Tamils of Ceylon and to their contribution in the field of religion, art, architecture etc.

Rev. Thani Nayagam in his thesis submitted to the University of London for the degree of PH.D. discusses the Educational Thought of the Tamils as found in their ancient literature.¹³ This thesis is a work of rare merit in this field. In his article "Earliest Jain and

⁹ THAMBIMUTTU, E.L., *Dravida*, General Publishers Ltd., Colombo, 1945.

¹⁰ NILAKANTA SASTRI, *A History of South India*, Oxford University Press, Madras 2, 1955.

¹¹ SUBRAMANIYA PILLAI, G., *Tiravita makkal varalaru*, General Publishers Ltd., Colombo, 1946.

¹² CROSSETTE THAMBAIAH, R.R., *Tamils: Ancient and Modern*, Associated Newspapers of Ceylon, Ltd., Colombo, 1960.

¹³ THANI NAYAGAM, S. XAVIER, *Educational Thought in Ancient Tamil Literature*. Thesis submitted to the University of London for the PH.D. degree, 1957.

Buddhist Teaching in the Tamil Country” he shows how *Tirukkural* maintains the poetic tradition of education and its development along humanistic links and how *Cilappatikāram* and *Maṇimēkalai* represent the religious education of the philosophic stage of development.¹⁴ The education of ancient Tamil society is examined in three other articles on this subject written by him—“Ancient Tamil Literature and the Study of Ancient Indian Education”,¹⁵ “The Educators of Early Tamil Society”,¹⁶ and “Ancient Tamil Poet-Educators”,¹⁷ Rev. Thani Nayagam was the first scholar to point out that the Tamil contribution to the culture of South East Asia has not been sufficiently studied and that the available material has not been satisfactorily interpreted. In his article “Tamil Cultural influence in South East Asia” he points out that scholars like K. A. Nilakanta Sastri have failed to assess the Tamil influence on the social life, institutions, customs, art and architecture of South East Asia and suggests the lines on which investigation regarding this question should be made.¹⁸

Mr. S. J. Gunasegaram follows this up with a booklet *Early Tamil Cultural Influences in South East Asia* where he analyses the contribution made by the Tamils to the Arts, architecture, religion, literature and administration of Ceylon, Burma, Siam, Cambodia, Malaya and the islands of Sumatra, Java, Borneo, Bali, Celebes and Philippines.¹⁹

R. Chelvadurai, Proctor, in an article published in the Journal of the Royal Asiatic Society (Ceylon Branch) shows that at a remote

¹⁴ THANI NAYAGAM, S. XAVIER, Earliest Jain and Buddhist Teaching in Tamil country. *Tamil Culture*, Vol. VIII, No. 4.

¹⁵ THANI NAYAGAM, S. XAVIER, Ancient Tamil Literature and the Study of Ancient Indian Education: *Tamil Culture*, Vol. V, No. 1.

¹⁶ THANI NAYAGAM, S. XAVIER, The Education of Early Tamil Society: *Tamil Culture*, Vol. V, No. 3.

¹⁷ THANI NAYAGAM, S. XAVIER, Ancient Tamil Poet-Educators, *Tamil Culture*, Vol. VI, No. 4.

¹⁸ THANI NAYAGAM, S. XAVIER, Tamil Culture Influence in South East Asia. *Tamil Culture*, Vol. IV, No. 3.

¹⁹ GUNASEGARAM, S.J., *Early Tamil Cultural Influences in South East Asia*, Ceylon Printers Ltd., Colombo, 1957.

period of Tamil history there was an awakening of a passion for locality and furnishing it with an impetus for good life by means of architecture which included selecting sites for designing and constructing houses, villages, towns and cities, alignment of roads and streets, sculpture, painting etc.²⁰

Swami Vipulananda in two articles, "Harps of the ancient Tamil land and the twenty two srutis of Indian musical theory"²¹ and "The Harp with a thousand strings"²² presents for the first time a description of the ancient musical systems of the Tamils and of their musical instruments. Dr. Ananda K. Coomaraswamy in his book *History of Indian and Indonesian Art* touches on Dravidian Art of the Pallava, Cola and Vijayanagar periods of Indian History and also refers to the influence of Dravidian on Ceylonese and Burmese Art.²³ C. Nagalingam of the Department of National Museums, Ceylon, in his article "The Pallavas, their origin and their title Vidēlvidugu" traces the history of the Pallavas and discusses their origin.²⁴ K. P. Ratnam, formerly a Lecturer at the Government Training College, Colombo, and now a member of Parliament has, in an article entitled "Education in Ancient Tamil Countries" dealt with the history of the Tamils in South India and Ceylon, the origin of the Tamils and their culture and civilisation.²⁵

²⁰ CHELVADURAI, R., Some Rules and Precepts among Tamils for construction of houses, villages, towns and cities during the medieval age: *J.R.A.S.C.* Vol. XXX, No. 80, 1927 (Journal of the Royal Asiatic Society, Ceylon Branch).

²¹ SWAMI VIPULANANDA, The Harps of the Ancient Tamil land and the twenty Srutis of Indian musical theory. *The Calcutta Review*, Vol. LXXXI, Nos. 1-3.

²² SWAMI VIPULANANDA, The Harp with a thousand strings, *University of Ceylon Review*, Vol. V, No. 1, 1947.

²³ ANANDA K. COOMARASWAMY, *History of Indian and Indonesian Art*, Edward Goldston, London, 1927.

²⁴ NAGALINGAM, C., The Pallavas, their origin and their title Vidēlvidugu. *Tamil Culture*, Vol. IV, No. 3, 1955.

²⁵ RATNAM, K.P., Education in the Ancient Tamil Countries. *Tamil Culture*, Vol. I, Nos. 3 & 4, 1952.

II

THE HISTORY AND CULTURE
OF THE TAMILS OF CEYLON

The history of the Tamils of Ceylon has still not been properly worked out. Almost all the books dealing with the history of Ceylon have not depicted impartially the events that took place in the north and east and other parts of Ceylon where the Tamils lived. The Sinhalese historians have not been interested in events that would prove the non-Sinhalese origin of cultural trends and historical events in Ceylon. As a result, the history books written by some of these scholars have been blinded by prejudice; they are partisan and are made to serve the interests of the major community. This has given room to gross errors and misleading judgements in the writing of the history of the Tamils of Ceylon and the exposition of Ceylonese Culture. The activities of the Department of Archaeology have not been conspicuous in the Tamil districts. "This department lacks either the will or the means or possibly is deficient in both." The department does not, perhaps, realise that the Jaffna district is a gold mine for archaeological research as well as for antiquities.

The history of the Tamils of Ceylon has also been written by the Tamils themselves. In the case of the older generation of writers in this group, prejudices and pleasing theories pass for canons of criticism and tests of accuracy; racial and personal vanity have marked their judgement. In the case of many others, they have let their patriotism get the better of their judgment. In spite of these defects, we have a large amount of literature on the history and culture of the Tamils of Ceylon.

(a) *History of the Tamils of Ceylon.*

In the year 1736 A.D., at the request of Jan Maccra, the then Dutch Governor of Jaffna, one Mayilvākaṇappulavar of Mātakal composed in Tamil prose the *Yālpāṇa Vaipava Mālai*, the earliest

history of Jaffna.²⁶ His authorities were certain earlier writings such as the Kailāyamālai, Vaiyāpāṭal, Pararājacēkarar Ulā and Rāja Muṟai. The Vaipavamālai is therefore the earliest faithful account of all that was available at that time and is considered as one of the authorities for the writing of the history of Jaffna. Kailāyamālai was translated into English by A. Mootatamby Pillai in 1908.²⁷ *Yālppāna Vaipavamālai* was translated into English by C. Britto in 1879.²⁸ This translation has added an Appendix and Glossary which are useful for a better understanding of the history and literature of the Tamils. Some of the historians of Jaffna since 1879 have mutilated, altered and amended the *Vaipavamālai* according to their whims and fancies so much so that there are now but few who acknowledge its historical value. On the contrary, the belief seems to be gaining ground that it is only a compendium of ancient folklore, women's tales and mythological anecdotes.

Of the books written in English on the history of Jaffna since the translation of Vaipava Mālai in 1879, mention may be made of *A Handbook of the Jaffna Peninsula* by S. Katiresu, Proctor, Jaffna.²⁹ This book deals with the origin of Jaffna, the Tamil Kindoms, Jaffna Tamil Poets, newspapers and magazines, industries, local customs and games etc.

Dr. Paul E. Pieris has given an account of the administrative organisation of Jaffna of the Portuguese period in his book *The Kingdom of Jaffnapatam*.³⁰ The information for this book was derived from a manuscript preserved at the Bibliotheca Nacional of Lisbon, Section Archivo de Marinha e Ultramar. "Nagadipa and Buddhist remains in Jaffna" are two papers read by the same author

²⁶ *Yalppanavaipavamalai*, edited by Kula Sabhanathan. Tirumakal Press, Chunnakam, 1949.

²⁷ A. MOOTATAMBY PILLAI, Kailayamalai. (Translation) *Ceylon National Review*, Vol. I, No. 3, 1907.

²⁸ BRITTO, C., *Yalppana Vaipava Malai* (translation) Colombo, 1879.

²⁹ KATIRESU, S., *A Handbook of the Jaffna Peninsula*. American Ceylon Mission Press, Tellippalai, 1905.

³⁰ PIERIS, P.E., *The Kingdom of Jafnapatam*, First Edition 1920; Second Edition, Ceylon Daily News, 1944.

before the Ceylon Branch of the Royal Asiatic Society.³¹ In these papers he first outlines the intimate connection which existed through eighteen centuries between the Sinhalese and the Tamils and then gives evidence for the Sinhalese occupation of the North of Ceylon. This is followed by an account of Nagadipa and the Buddhist remains in Kantarodai, Mallakam, Mahiyapiti. Uduvil, Puloly and Chulipuram. These remains include lithic Tamil inscriptions, coins and metals like copper, iron, lead, pottery etc. He concludes that these remains suggest that North Ceylon was a flourishing settlement of the Tamils centuries before Vijaya was born—at least before the commencement of the Christian Era.

Notes on Jaffna by John H. Martyn records what has taken place in Jaffna since it came under the European sway.³² It is a unique work containing chronological, historical and biographical information relating to Jaffna. It contains a mass of facts laboriously and assiduously collected and brought together into as brief a compass as possible. The first part consists of a detailed chronological table of events from 1505 to 1920 covering 134 pages. It is a synopsis of the history of Jaffna during the Portuguese, Dutch and British periods. The "Notes" which follow and cover 229 pages contain historical and biographical sketches relating to public institutions and literary enterprises. The authorities bearing on these notes have been quoted in every case. The volume is provided with a good index which enhances the value of the book for purposes of reference.

Ancient Jaffna by Mudaliyar C. Rasanayagam (with a Foreword by Dr. S. Krishnaswami Aiyangar) embodies a great amount of labour and intensive research resulting in the bringing together of a volume of material much of which is hardly known outside of Jaffna and a considerable part of which would completely disappear if not

³¹ PIERIS, P.E., *Nagadipa and Buddhist remains in Jaffna. J.R.A.S.C., Vol. XXVI, No. 70, 1917 and Vol. XXVI, No. 72, 1919.*

³² MARTYN, H. JOHN, *Notes on Jaffna*. American Ceylon Mission Press, Tellippalai, 1922.

put on record and utilised for purposes of history.³³ The vast material is marshalled and preserved in a form to make the chequered history of Jaffna read something like a connected narrative. Rasanayagam exhibits in this work much critical acumen and judgment. Though he allows his patriotism to get the better of his judgment on occasions (as in the case of his efforts to identify place names mentioned in Tamil literature and by classical geographers with places in Jaffna) the work is a definite contribution to the study of the history of Jaffna and affords a lot of material to those who are interested in this field.

Swami Gnanaprakasas, the eminent historian and philologist from Nallur, Jaffna, has left behind a number of unpublished manuscripts. One of them entitled *The Kings of Jaffna with side lights on the history of the Tamils in Ceylon from the earliest era* was written towards the end of his life. Some of the chapters have been reproduced in the *Tamil Culture*. In the Chapter "Ceylon originally a land of Dravidians" he maintains that at the earliest times, Ceylon was occupied, at least in the main, by a Tamil speaking people and that the successive waves of early immigrants of South India mingled one with another in the course of centuries and they were all of the same stock and spoke the same dialect of Tamil.³⁴ The Chapter "The Tamils turn Sinhalese" establishes the theory that the Sinhalese are Dravidians in origin.³⁵ He maintains that the Tamils turned Sinhalese in the course of few centuries and that the new language created by the super-structure of the Indo-Aryan became settled in the course of time, the new words having been assimilated to the old Tamil dialect by giving them a twist comfortable to it. In the chapter "Beginnings of Tamil rule in Ceylon" he traces the history of Tamil rule in Ceylon till 1215.³⁶

³³ RASANAYAGAM, C., *Ancient Jaffna*. Everyman's Publishers Ltd., Madras, 1926.

³⁴ GNANAPRAKASAS, SWAMI, Ceylon originally a land of the Dravidians. *Tamil Culture*, Vol. I, No. 1, 1952.

³⁵ GNANAPRAKASAS, SWAMI, The Tamils turn Sinhalese. *Tamil Culture*, Vol. I, No. 2, 1952.

³⁶ GNANAPRAKASAS, SWAMI, Beginnings of Tamil rule in Ceylon. *Tamil Culture*, Vol. I, No. 3 & 4, 1952.

Swami Gnanaprakasara has also contributed articles on the history of Jaffna to the *Ceylon Antiquary and Literary Register*. The separate coinage in North Ceylon under the Singai Ariya Chakravartis of Jaffna is described in the article "The forgotten coinage of the Kings of Jaffna."³⁷ The Kailāyamālai, Vaiyāpāṭal, Pararājacēkaraṇulā and Rāja muṛai, the sources of the chronicle Yālpāṇavaipavamālai, are described in his article "Sources of the Yālpāṇa Vaipava Mālai".³⁸ "Some Ruins in Jaffna" is another article by him which gives particulars of a few ancient objects found in the Thenmaradchi division of Jaffna in Chavakachcheri, Verakkadu, Talvalai and Sankiliya Tidal.³⁹

Other scholars have also contributed articles to journals on various subjects of the history of the Tamils of Ceylon. Mention must first be made of a very scholarly paper read by Simon Casie Chitty at a meeting of the Ceylon branch of the Royal Asiatic Society in 1847.⁴⁰ In this paper Casie Chitty gives a comprehensive account of the history of the Tamils of North Ceylon from the earliest times to the Dutch conquest of Ceylon. "Jaffna, Past and Present" is the subject of an article by S. H. T. Taylor.⁴¹ He traces the history of Jaffna from the time of the first settlers to the present day, dealing in detail with literature, education, industries etc. J. P. Lewis, while being the Government Agent of the Northern Province, made some notes on archaeological matters relating to the Jaffna Peninsula and Mannar.⁴² He has also given an account of the Portuguese forts in the Jaffna islands.⁴³

³⁷ GNANAPRAKASAR, SWAMI, The forgotten Coinage of the Kings of Jaffna. *The Ceylon Antiquary and Literary Register*, Vol. V, 1919-1920.

³⁸ GNANAPRAKASAR, SWAMI, Sources of the Yalppana Vaipava Malai. *The Ceylon Antiquary and Literary Register*, Vol. VI, 1920-1921.

³⁹ GNANAPRAKASAR, SWAMI, Some ruins in Jaffna. *The Ceylon Antiquary and Literary Register*, Vol. VII, 1921-1922.

⁴⁰ CHITTY, SIMON CASIE, History of Jaffna from the earliest period to the Dutch conquest. *J.R.A.S.C.* Vol. I, No. 3, 1847.

⁴¹ TAYLOR, S.M.T., Jaffna, Past and Present. *The Ceylon National Review*, Vol. I, No. 3, 1907.

⁴² LEWIS, J.P., Some notes on archaeological matters in the Northern Province. *The Ceylon Antiquary and Literary Register*, Vol. II, 1916-1917.

⁴³ LEWIS, J.P., Names of the Portuguese Forts on Jaffna Islands. *The Ceylon Antiquary and Literary Register*, Vol. V, 1919-1920.

Another Civil Servant, Horsburgh, wrote an article to the same journal giving evidence from place names to show that the Sinhalese occupied the Northern portion of the mainland.⁴⁴ This was followed by more articles on the same subject by other scholars. Swami Gnanaprakasara added to the names given by Horsburgh the names of smaller village divisions and those of particular fields and gardens.⁴⁵ J. P. Lewis posed the question whether these Sinhalese village names found in Jaffna were older than the first Tamil settlements.⁴⁶ In reply Horsburgh added more suffixes of village names.⁴⁷ S. W. Coomaraswamy gave a list of place names in Jaffna ending in -pāy.⁴⁸

The Sir Paul Pieris Felicitation Volume carries an article by M. D. Raghavan where he traces connection between the Tamils of Jaffna and the people of Malabar basing his findings on the comparison of the habits, ways of life, dress, food habits, ornaments, customs, place names, laws of the land, traditions etc.⁴⁹ In an article appearing in the J.R.A.S.C. Dr. S. C. Paul examines how far it could be proved correctly that Jaffna exercised an overlordship over the whole of Ceylon in the thirteenth, fourteenth and fifteenth centuries.⁵⁰

A translation of Kavi Raja Varothayer's poem which gives an account of the origin and history of the Hindu temple at Trin-

⁴⁴ HORSBURGH, B., Sinhalese place names in the Jaffna Peninsula. *The Ceylon Antiquary and Literary Register*, Vol. II, 1916-1917.

⁴⁵ GNANAPRAKASARA, SWAMI, Sinhalese place names in the Jaffna Peninsula. *The Ceylon Antiquary and Literary Register*, Vol. II, Part III, 1917.

⁴⁶ LEWIS, J.P., Sinhalese place names in the Jaffna Peninsula. *The Ceylon Antiquary and Literary Register*, Vol. II, Part III, 1917.

⁴⁷ HORSBURGH, B., Sinhalese place names in the Jaffna Peninsula. *The Ceylon Antiquary and Literary Register*, Vol. II, Part III, 1917.

⁴⁸ COOMARASWAMY, S.W., Sinhalese place names in Jaffna ending in pay. *The Ceylon Antiquary and Literary Register*, Vol. III, 1917-1918.

⁴⁹ RAGHAVAN, M.D., The Malabar inhabitants of Jaffna. *Sir Paul Pieris Felicitation Volume*. Colombo Apothecaries Co. Ltd., 1956.

⁵⁰ PAUL, S.C., The overlordship of Ceylon in the 13th, 14th and 15th centuries. *J.R.A.S.C.* Vol. XXVII, No. 74, 1919-1921.

comalee was done by Simon Casie Chitty in 1831.⁵¹ W. J. S. Boake of the Ceylon Civil Service read a paper in 1887 giving an account of the temple of Siva at Tirukkethiswaram.⁵² In *The Orientalist*, a monthly journal of oriental literature, arts and sciences, folklore etc. edited in Ceylon by William Goonetillekke of Kandy. Dr. Covington gives an account of the location, architecture and origin of the Hindu temple at Kataragama and describes the festivals celebrated there.⁵³ M. D. Raghavan has made a study of the traditions and legends of Nagarcoil, a seaside village in the Vadamardchi division of Jaffna.⁵⁴ He describes the Annual Festival of the Boat held at the temple of the king of snakes—Naga Thambiran and gives the Boat song along with translation in English.

Besides these early writers and articles which gave an account of the history of the Tamils, especially the history of the Tamils of Ceylon, there is a publication by C. S. Navaratnam which gives a comprehensive account of the history of the Tamils in Ceylon.⁵⁵ Tamil influence in Ceylon in agriculture, irrigation, trade, religion, social customs etc. have also been discussed.

J. P. Lewis has analysed the archaeology of the Vanni district in an article read in 1893.⁵⁶ He also explains the meanings of the place names of the Vanni district in another paper.⁵⁷ Swami Gnanaprakasara has made a study of a Tamil Ola of 1781 conferring the title and privileges of Mudaliyar for an Udaiyar of Vilankulam.⁵⁸

⁵¹ CHITTY, SIMON CASIE., Translation of Kavi Raja Varotheyar's poem. *Ceylon Government Gazette*, No. 26, 1831.

⁵² BOAKE, W.J.S., Tirukketiswaram, Mahatirtha Matoddam or Mantoddai. *J.R.A.S.C.* Vol. X, No. 35, 1887.

⁵³ COVINGTON, H. Hindu Kataragama. *The Orientalist*, Vol. III, 1888-1889.

⁵⁴ RAGHAVAN, M.D., Traditions and legends of Nagarcoil, Jaffna. *Spolia Zeylanica*, Vol. XXVII, 1952.

⁵⁵ NAVARATNAM, C.S., *Tamils and Ceylon*, Saiva Prakasa Press, Jaffna, 1958.

⁵⁶ LEWIS, J.P., Archaeology of the Vanni. *J.R.A.S.C.* Vol. XIII, No. 44, 1893.

⁵⁷ LEWIS, J.P., Place names in the Vanni. *J.R.A.S.C.* Vol. XIV, No. 47, 1896.

⁵⁸ GNANAPRAKASARA, SWAMI, Nallamappana Vanniyar and the grant of a Mudaliyarship. *J.R.A.S.C.* Vol. XXXIII, No. 89, 1936.

Lieutenant Thomas Nagel has also written an article on the Vanni District.⁵⁹ The only book on Vanni is that written by C. S. Navaratnam which gives a history of the Tamils of Vanni and assesses their contribution to national culture.⁶⁰

It has often been said that the district of Batticaloa has "marked time" for many years in spite of the opening up of cocoanut estates and the repair and improvement of irrigation works. Very few books or articles have been written about the history of this district. *The Monograph of the Batticaloa District of the Eastern Province of Ceylon* by S. O. Canagaratnam gives the social and economic history of the district including religion and education, irrigation and industry, administration, customs and ceremonies and feasts and festivities.⁶¹ Portions of the Manual deal with old time customs, many of them now obsolete. D. W. N. Kadramar of Batticaloa has printed a book containing six articles by various authors published in journals.⁶² These deal with the traditions as to the origin of the people of Batticaloa, the Kammālas of Batticaloa, Batticaloa 116 years ago, cocoanut industry and the singing fish of Batticaloa. "Seerpādām of the Eastern Province" is the title of an article written by M. D. Raghavan.⁶³ In the eastern province of Ceylon are a number of groups, little known outside their village bounds. One such is the Seerpādām—a community with a tribal structure and an integrated socio-economic organisation. The Kalvetṭu collected at Tiruncelāvaṇi is included in the article with a free rendering in English.

The ethnology of the Moors of Ceylon forms the subject matter of a paper read by Sir Ponnambalam Ramanathan at a meeting of

⁵⁹ NAGEL, THOMAS, Account of the Vanni, *J.R.A.S.C.* Vol. XXXVIII, No. 105, 1948.

⁶⁰ NAVARATNAM, C.S., *Vanni and the Vanniyas*. Eelanadu Ltd., Jaffna, 1960.

⁶¹ CANAGARATNAM, S.P., *Monograph of the Batticaloa District of the Eastern Province*. H. R. Cottle, Government Printer, Colombo, 1921.

⁶² KADRAMAR, D.W.N., *Land Marks of Ancient Batticaloa and other contributions to the Ceylon Press*. Catholic Orphanage Press, Batticaloa, 1934.

⁶³ RAGHAVAN, M.D., Seerpādām of the Eastern Province. *Spolia Zeylanica*, Vol. XXVII, 1952.

the Ceylon Royal Asiatic Society.⁶⁴ According to him the history of the Moors of Ceylon proves them to be Tamils. The social customs and physical features and the language spoken by them even in remote Sinhalese districts are adduced as proofs of this inference.

There are few articles and books on the history of Ceylon which also deal with the history of the Tamils of Ceylon. Sir P. Arunachalam's *Sketches of Ceylon History* was first published in 1906.⁶⁵ While dealing with the history of Ceylon from very early times to the conquest of Ceylon by the British, he also refers to the history of the Tamils of Ceylon.

Dr. S. Arasaratnam, formerly Lecturer in History at the University of Ceylon and now Senior Lecturer in Indian Studies at the University of Malaya has written a book on the history of Ceylon from 1658-1687.⁶⁶ Here he also analyses the impact of the Dutch rule on the social, religious, educational and economical life of the Tamils of Ceylon. In the series "The Modern Nations in Historical Perspective" he has written a book on Ceylon.⁶⁷ Chapter 3 and 4 of this book give an account of the Tamils of Ceylon and of the Muslims of Ceylon.

(b) *Culture of the Tamils of Ceylon*

There has been a tendency on the part of some writers on cultural subjects in Ceylon to ignore the contribution of the Tamils to the cultural content of Ceylon and to maintain that the culture of Ceylon is purely a product of the Sinhalese, because they form the majority of the population.

A timely publication to counteract this narrow communalism which is denying the Tamils their rightful place in the cultural life

⁶⁴ RAMANATHAN, P., *Ethnology of the Moors of Ceylon*. J.R.A.S.C. Vol. X, No. 36, 1888.

⁶⁵ ARUNACHALAM, P., *Sketches of Ceylon History*. 1st. Ed. 1906. 2nd Ed. Revised with Maps and Illustrations in 1906, Colombo Apothecaries Ltd., 1906.

⁶⁶ ARASARATNAM, S., *Dutch Power in Ceylon*. Netherlands Institute for International Culture Relations, Amsterdam, 1958.

⁶⁷ ARASARATNAM, S., *Ceylon*. Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1964.

of Ceylon is the book *Tamil element in Ceylon Culture* by Kalaipulavar K. Navaratnam.⁶⁸ The author, a self made scholar, endowed with the gift of an analytical and discriminating mind, had rendered a distinctive service by providing a well authenticated book where he has traced the antiquity of the Tamils and their contribution to the cultural evolution of Ceylon. Copious references have been given to impartial observations and conclusions of many scholars. It sets forth in correct perspective the relative contributions of the Sinhalese and Tamils to the social, cultural and religious life of Ceylon. The influence of the Tamils on the Sinhalese in the fields of religion, art and architecture, language and literature, dance and music, social structure and legal systems are dealt with at length.

Arts and crafts of Jaffna is a book written by Navaratnam in 1953.⁶⁹ Weaving, dyeing and printing, brass and iron works, gold and silver work, sculpture, carpentry, palmyrah products and Fine Arts are subjects treated in this work. *Development of Art in Ceylon* is a booklet which embodies a lecture delivered by the same author at Zahira College Hall, Colombo, under the auspices of the Tamil Cultural Society, Colombo, in 1955.⁷⁰ This booklet deals with the Pallava, Cola, Vijayanagar, Nayaka and Madura style of architecture of Ceylon.

Earlier Dr. Ananda K. Coomaraswamy in his book *Medieval Sinhalese Art* referred to Tamil influence on the Art and customs of the Sinhalese.⁷¹ J. P. Lewis of the Ceylon Civil Service has contributed many articles dealing with various aspects of Ceylon Tamil culture. The use of conventional language when engaged in the various operations of paddy cultivation prevailing among paddy cultivators, both Sinhalese and Tamil, were noted by him in a

⁶⁸ NAVARATNAM, K., *Tamil element in Ceylon Culture*. Elakesari Ponniah Memorial Publication Society, Kurumbasiddy, Tellippalai, 1959.

⁶⁹ NAVARATNAM, K., *Arts and Crafts of Jaffna*. North Ceylon Tamil Works Publishing House, Chunnakam, 1953.

⁷⁰ NAVARATNAM, K., *Development of Art in Ceylon*. Tamil Cultural Society, Colombo, 1955.

⁷¹ COOMARASWAMY, ANANDA K., *Medieval Sinhalese Art* 1st Ed. 1908; Second Ed. Revised and Published by Pantheon Books Inc., New York, 1956.

paper submitted to the Royal Asiatic Society, Ceylon Branch.⁷² The volume in which this paper was published carries another article by him where he compares the Tamil customs and ceremonies connected with paddy cultivation in Jaffna with those practised by the Kandians and Low Country Sinhalese.⁷³ This article also carries notes on astrology in agriculture, Ceylon ploughs and charms. Customs etc. as regards paddy cultivation in Batticaloa have also been noted. In an article to the *Orientalist* he shows many points of resemblance between the Sinhalese and Tamils as regards terms of relationship—words, idioms and modes of expression.⁷⁴ The music of the Sinhalese and Tamils are described by W. Sathasivam in the *Ceylon National Review*.⁷⁵ Social and domestic customs and ceremonies prevailing in Jaffna from the subject of an article by C. Arumugam.⁷⁶ Following this article, Swami Gnanaprakasara writes about customs and ceremonies of the Jaffna District.⁷⁷

As regards the Folklore of Jaffna J. P. Lewis contributed a paper on this subject to the *Ceylon Antiquary and Literary Register* in 1917.⁷⁸ The writer of this article, who has collected and published the folk songs of Batticaloa and Mannar⁷⁹ and edited two Ceylon Folk Dramas,⁸⁰ has read papers and written articles in English on

⁷² LEWIS, J.P., The language of the Threshing Floor. *J.R.A.S.C.* Vol. VIII, No. 29, 1884.

⁷³ LEWIS, J.P., Tamil customs and ceremonies connected with paddy cultivation in the Jaffna district. *J.R.A.S.C.* Vol. VIII, 1884.

⁷⁴ LEWIS, J. P., On the terms of relationship in Sinhalese and Tamil. *The Orientalist*, Vol. I, 1884 and Vol. II, 1885.

⁷⁵ SATHASIVAM, W., The Music of the Sinhalese and Tamils. *The Ceylon National Review*, Vol. III, No. 9, 1910.

⁷⁶ ARUMUGAM, C., Customs and ceremonies in Jaffna District. *The Ceylon Antiquary and Literary Register*, Vol. II, Part III, 1917.

⁷⁷ GNANAPRAKASARA, SWAMI, More customs and ceremonies in the Jaffna District. *The Ceylon Antiquary and Literary Register* Vol. II, 1918.

⁷⁸ LEWIS, J.P., Some Folk lore from the Northern Province. *The Ceylon Antiquary and Literary Register*, Vol. II, Part III, 1917.

⁷⁹ VITHIANANTHAN, S., (i) *Mattakkalappu Nattuppatalkal* (Folk songs of Batticaloa), Kingsley Press, Kandy, 1960.

(ii) *Mannar Nattuppatalkal* (Folk songs of Mannar); Royal Printers, Kandy, 1964.

⁸⁰ VITHIANANTHAN, S., (i) *Alankararupan Natakam*, Catholic Press, Batticaloa, 1962.

(ii) *Entirikku Emparator Natakam*, Kalaivani Printing Works, Jaffna, 1964.

Tamil Folk Drama. The article "Tamil Folk Drama in Ceylon" published in the *Tamil Culture* gives a comparative study of the Sinhala and Tamil folk plays and describes the various types of Ceylon Tamil folk plays.⁸¹ The writer discusses in detail how the techniques and conventions necessary for the modern theatre can be evolved out of the elements existing in the Folk Drama.

M. Ramalingam of Vaddukkoddai has collected and edited the folklore for over thirty five years. He is recognised even outside India as an authority on Tamil Folk lore. He has to his credit three collections of Ceylon Tamil Folk songs⁸² and has written two articles in English which have been well received. The article entitled "The Folk-lore of Jaffna" explains some folk songs, with translation.⁸³ In the other article, "Folk songs of the Tamil-speaking peoples of Ceylon" he maintains that the Folk songs which is a part of Folk lore, has not suffered in any way by impact of modern science and technology on them.⁸⁴ M. Raghavan has given a description of the conventionalised form of the musical kite of Jaffna in his description of Folk Sports in the Journal of the National Museums of Ceylon.⁸⁵

The popular cults of the Jaffna District were noted by J. P. Lewis in an article in the Ceylon Antiquary and Literary Register.⁸⁶ Swami Gnanapirakasar commented on this article in the same journal.⁸⁷ The Pattini Cult as a Socio-Religious Institution is discussed by Mr. Raghavan.⁸⁸ Professor K. Kanapathi Pillai, in an article entitled

⁸¹ VITHIANANTHAN, S., Tamil Folk Drama in Ceylon. *Tamil Culture*, Vol. XI, No. 2, 1964.

⁸² RAMALINGAM, M., (i) *Kiramak Kavik Kuyilkalin Opparikal*; Sutaniran Press, Colombo, 1960.

(ii) *Folk Songs of North Ceylon*; Thirumakal Press Chunnakam, 1961.

(iii) *Kalavuk Katalar Kaiyanta Vitukataikal*, Radha Publications, Madras, 1962.

⁸³ RAMALINGAM, M., The Folk-lore of Jaffna. *Hindu Organ*, Diamond Jubilee No., 1950.

⁸⁴ RAMALINGAM, K. Folk songs of the Tamil-speaking peoples of Ceylon. *Bulletin of the Institute of Traditional Cultures*, Madras, Part I, 1962.

⁸⁵ RAGHAVAN, M., Folk Sports—The Musical Kite of Jaffna. *Spolia Zeylanica*, Vol. XXVII, 1952.

⁸⁶ LEWIS, J.P., Popular Cults of the Jaffna District. *The Ceylon Antiquary and Literary Register*, Vol. VII, 1922.

⁸⁷ GNANAPRAKASAR, SWAMI, Popular Cults of the Jaffna District. *The Ceylon Antiquary and Literary Register*, Vol. VII, 1922.

"Popular religion among the Ceylon Tamils" describes the worship of rivers, mountains, sun, moon, trees, elephants, coins, bulls, cobras and mother Goddess as prevalent among the Tamils of North and East of Ceylon.⁸⁹

M. Raghavan in his book on Ceylon describes the cult of Goddess Pattini, Kataragama God, the Vanni and the Vanniyars, the Castes of Jaffna and Botticaloa etc.⁹⁰ Dr. W. Balendra has made a study of the Trincomalee Bronzes.⁹¹ He gives a description of these bronzes and the Konesar temple at Swanu Rock.

Dr. Arasaratnam discusses the trade and agricultural economy of the Tamils of Jaffna during the latter half of the seventeenth century in an article published in *Tamil Culture*.⁹² The status of Tamil in Ceylon is analysed by Mr. K. Nesiah, an educationalist of international fame and formerly a lecturer in Education at the University of Ceylon in an article in *Tamil Culture*.⁹³ He argues that till Tamil is given the status of an official language throughout Ceylon, education will lack the incentive that comes from using in school the language of administration and maintains that a positive nationalism will promote the study of each other's language and culture as an indispensable means of welding a multi-group society into a strong nation.

Mr. A. M. A. Azeez is one of the few Muslim scholars in Ceylon who is well versed in English and Tamil. He has contributed substantially towards the advancement of education and culture in Ceylon and exerted a great influence on current Muslim thought in

⁸⁸ RAGHAVAN, M., The Pattini Cult as a Socio-Religious Institution, *Spolia Zeylanica*, Vol. XXVI, 1951.

⁸⁹ KANAPATHI PILLAI, K., Popular religion among the Ceylon Tamils. *Tamil Culture*, Vol. VIII, No. 1, 1959.

⁹⁰ RAGHAVAN, M., *Ceylon. A Pictorial Survey of the peoples and Arts*. M. D. Gunasena & Co. Ltd., Colombo, 1962.

⁹¹ BALENDRA, W., Trincomalee Bronzes. *Tamil Culture*, Vol. II, No. 2, 1953.

⁹² ARASARATNAM, S., Trade and Agricultural Economy of the Tamils of Jaffna during the latter half of the seventeenth century. *Tamil Culture*, Vol. IX, No. 4.

⁹³ NESIAH, K., The Status of Tamil in Ceylon. *Tamil Culture*, Vol. VII, No. 2, 1958.

the country. He has contributed an article in English on the culture of the Ceylon Muslims⁹⁴ and written a book on 'Islam in Ceylon'.⁹⁵ His recent book *The West Reappraised* contains two articles, one on Arumuga Navalar and the other on Siddhi Lebbe.⁹⁶ Arumuga Navalar, the Father of Tamil Renaissance and the leader of the Saivite Reformation, is portrayed here as a pioneering hero in the transition from the Age of Submergence to the Age of Survival, a significant period in the short chapter on modern Ceylon, in the long story of the cultural relationship between the East and the West. M. C. Siddhi Lebbe is shown as a pioneer of Muslim Education in Ceylon.

A few books have been written on the law of the Tamils of Ceylon. H. W. Thambiah, Q.C., now a Judge of the Supreme Court of Ceylon, in his book *The Laws and Customs of the Tamils of Ceylon* gives a systematic exposition of the Thesawalamai with a historical and critical approach.⁹⁷ This is an excellent treatise which reveals a thorough and enthusiastic research of all the literature available on the Thesawalamai. The first part of the book deals with the origin, history and application of Thesawalamai. The second contains the law of Persons. The third describes the Law of Property and the fourth treats the Law of Obligations. The Hindu Law of Temporalities is discussed in the Appendix. For ready reference the Thesawalamai Ordinance and other important Ordinances dealing with the Thesawalamai have been added. The author has also contributed two articles to *Tamil Culture* on the Thesawalamai. These deal with the origin and applicability of Thesawalamai⁹⁸ and give an outline of some of the topics dealt with by Thesawalamai such as slavery, caste, marriage, adoption, succession, servitudes

⁹⁴ AZEEZ, A.M.A., Ceylon Muslims—*Encyclopaedia of Islam*.

⁹⁵ AZEEZ, A.M.A., *Ilainkaiyil Islam*, Kalaivani Printers, Jaffna, 1963.

⁹⁶ AZEEZ, A.M.A., *The West Reappraised*, Saman Publishers Ltd., Colombo, 1964.

⁹⁷ THAMBIAH, H.W., *The Laws and Customs of the Tamils of Ceylon*, Times of Ceylon, Colombo.

⁹⁸ THAMBIAH, H.W., The Law of Thesawalamai. *Tamil Culture*, Vol. VII, No. 4.

and contracts.⁹⁹ T. Sri Ramanathan, Proctor and Lecturer at the Ceylon Law College, has also written a book on the laws of the Ceylon Tamils. *Thesawalamai...The Laws and Customs of the Inhabitants of the Province of Jaffna*, speaks of the origin of Thesawalamai, sources of Thesawalamai, applicability of Thesawalamai, slavery and caste system among the Tamils, marriage and guardianship and other subjects.¹⁰⁰

"Tamil Culture—its past, its present and its future with special reference to Ceylon" is the text of a public lecture later published as an article by Rev. Father Thani Nayagam.¹⁰¹ He traces the antiquity of Tamil Culture in Ceylon and the literary output of Ceylon authors. He then analyses the present state of Tamil language in Ceylon and suggests how Tamil literature and language could be fostered in Ceylon.

III

RELIGION AND PHILOSOPHY

Many standard books on the religion and philosophy of the Tamils have been written in English by Ceylon Scholars. The Jaffna Tamils were versed in Saiva Siddhanta Philosophy that the heads of certain monasteries in South India requested Jaffna scholars to expound this system of philosophy.

(a) *Studies in Hinduism in general*

Kalaippulavar K. Navaratnam, an earnest scholar and a man of deep faith, in his book *Studies in Hinduism* gives an exposition of Hindu Religion, Philosophy and Mysticism.¹⁰² In this book he has

⁹⁹ THAMBIAH, H.W., The Contents of Thesawalamai. *Tamil Culture*, Vol. VIII, No. 2.

¹⁰⁰ RAMANATHAN, T. SRI., *Thesawalamai—the Laws and Customs of the Inhabitants of the Province of Jaffna*. Nadarajah Ltd., Colombo 3, 1962.

¹⁰¹ THANI NAYAGAM, XAVIER S., Tamil Culture—its past, its present and its future with special reference to Ceylon. *Tamil Culture*, Vol. IV, No. 4, 1955.

¹⁰² NAVARATNAM, K. KALAIPPULAVAR, *Studies in Hinduism*, Tirumakal Press, Chunnakam, 1963.

expounded the many sided nature of Hinduism with penetrative insight and lucidity of expression. Saiva Siddhanta, the most popular philosophy of religion followed by the Tamils and a unique gift of Tamil culture to the world, is explained in detail, in the early chapters. Yoga mysticism of the siddhars and devotional mysticism of the Saiva and Vaisnava mystics are dealt with in two chapters. The last chapter describes the moral and ethical philosophy of the Tamils.

Cultural History and Principles of Hinduism is a book in two Parts by C. Sivaratnam, a retired doctor of Manipal.¹⁰³ Part I discusses the origin, spread and development of the Dravidian race, the Aryanisation of the Dravidians, the primitive Dravidian religion and philosophies of Hindu and the Bhakti movement. Part II describes the structure of temples, the role of temples, festivals, and the historical temples of Ceylon.

There are two books on the history of Hinduism in Ceylon. The earlier of these is by Rev. James Cartman and gives an account of the objects of worship, temples and temple rituals and festivals and pilgrimages.¹⁰⁴ He also describes the beliefs, practises and customs as observed in Ceylon. *A Short History of Hinduism in Ceylon* by C. S. Navaratnam is a book which deserves special mention.¹⁰⁵ The History of Hinduism during the Pre-Vijayan, Anuradhapura, Polonnaruwa and Post-Polonnaruwa periods is traced in the first four chapters. Ancient Temples to Siva, Visnu, Ganesha, Murukan Pathini and Aiyandar have been described and the Hindu Festivals noted in detail. The contribution of Colas, Ceras and Pandyas to Buddhist shrines and institutions in Ceylon is assessed. The Hindu Revival and Hindu influences on Buddhism are also mentioned at length. He has stimulated much fresh thinking about Tirukketheeswaram, Koneswaram, the Siva and Visnu shrines at Dondra, the un-

¹⁰³ SIVARATNAM, C., *Cultural History and Principles of Hinduism*. Stanguard Printers Ltd., Colombo, 1964.

¹⁰⁴ CARTMAN, JAMES REV., *Hinduism in Ceylon*. M. D. Gunasena & Co., Colombo, 1957.

¹⁰⁵ NAVARATNAM, C.S., *A Short History of Hinduism in Ceylon*, Sri Sanmuganathan, Press, Jaffna, 1964.

usual Arthanariswara figure found at Kahatagasdiliya and Berendi (Bairavar—Andi) kovil at Sitawaka.

(b) *Studies in Saiva Siddhanta and Vedanta.*

Saiva Siddhanta as a religious system occupies a very important place in the history of religious thought in the world. As a system of religious thought, as an expression of faith and life, Saiva Siddhanta is by far the best that the Tamils possess. *Essentials of Hinduism in the light of Saiva Siddhanta* by S. Sabharatna Mudaliyar places before the public in English a succinct account of the Hindu religion as propounded by the Siddhanta School and in a form suited to modern tastes.¹⁰⁶

The Saiva School of Hinduism by S. Shivapathasundaram, Retired Principal, Victoria College, Jaffna, is a well written, popular and accurate account of Hinduism based largely on Sivagnana Bodham and Sivagnana Siddhiyar.¹⁰⁷ The Agamic method of proceedings from facts of experience to general principle have been followed here as much as possible. The same author wrote *An Outline of Shivagnana-bodham* at the request of Somasundaram Thambiran of Dharmapuram adhinam to refute the theories of Violet Paranjoti of Isabella Thoburn College, Lucknow, as put forward in her Thesis *Saiva Siddhanta in the Meykanda Sastra* submitted for the PH.D. degree of the University of Madras.¹⁰⁸

The Elements of Saiva Siddhantam is an introduction to the study of Sivagnana Siddhiyar by "A Science Graduate".¹⁰⁹ The same author has written *The Genesis of the Sivagnana Bodham*¹¹⁰ and

¹⁰⁶ SABHARATNAM, S., *Essentials of Hinduism in the light of Saiva Siddhanta*. First Ed., Jaffna, 1910. Second Ed. Meykandan Press, Madras, 1913.

¹⁰⁷ SHIVAPATHASUNDARAM, S., *The Saiva School of Hinduism*, George Allen & Unwin Ltd., London, 1934.

¹⁰⁸ SHIVAPATHASUNDARAM, S., *An Outline of Shivagnanabodham*. Saiva Prakasa Press, Jaffna.

¹⁰⁹ "A Science Graduate", *The Elements of Saiva Siddhantam*, Saiva Prakasa Press, Jaffna, 1942. (Saiva Paripalana Sabhai Publication No. 55.)

¹¹⁰ "A Science Graduate", *The Genesis of the Sivgnanabodham*. (Saiva Paripalana Sabhai Publication, No. 57.)

Vedanta Moola Sāram or the essence of the Upanishads.¹¹¹ *Vedanta Moola Sāram* presents a systematic and detailed survey of the contents of the Vedantas to substantiate the statement that Saiva Siddhanta formed the cream or essence of the vedanta.

The Saiva Siddhanta Theory of Knowledge by Dr. V. Ponniah is perhaps a very valuable contribution in this field.¹¹² He has given a lucid presentation of the central problems of epistemology and shown how these have been tackled by Saiva Siddhanta. He has compared the views of the Siddhantin with those of other Indian Darśanas and western systems of philosophy. He has presented Saiva Siddhanta in its true light and evaluated it from a realistic stand point. This latter aspect together with the critical considerations and comparisons of the views of some alien thoughts on most of the topics treated constitutes the original contribution of the book.

(c) *Studies in the religion of the Tamils*

K. Ramachandra, Managing Editor of the Religious Digest, an internationally recognised magazine, has brought out a book entitled *Religions of the Tamils—past and present*.¹¹³ It is a reprint of the paper read at the International Congress for the History of Religions held in Japan. *The Message of Saint Tāyumanāvar* is the reprint of another paper read by him at the International Congress for the History of Religions held at Marburg University, Western Germany in 1960.¹¹⁴

Sir P. Arunachalam, in an article to the J.R.A.S.C., gives an account of the Naṭarāja and other Saiva Bronzes founded at Polonnaruwa with an explanation of their symbolism and their relation to the Saiva Siddhanta system of Philosophy.¹¹⁵ In another article

¹¹¹ "A Science Graduate" *Vedanta Moola Saram* or the Essence of the Upanishads. Saiva Prakasa Press, 1950. (Saiva Paripalana Sabha Publication, No. 56.)

¹¹² PONNIAH, V., *The Saiva Siddhanta Theory of Knowledge*. Annamalai University, Annamalainagar, 1952.

¹¹³ RAMACHANDRA, K., *Religions of the Tamils—past and present*, 1958.

¹¹⁴ RAMACHANDRA, K., *The message of Tayumanavar*, Avra Printing Works, Colombo, 1961.

¹¹⁵ ARUNACHALAM, P., Polonnaruwa Bronzes and Siva worship and Symbolism. J.R.A.S.C. Vol. XXIV, No. 68, 1916.

to the same magazine he describes the worship of Muruka along with an account of an ancient Tamil lyric in his praise (Tirumuru-kāṛruppatai) and side lights from Greek religion and literature.¹¹⁶

IV

STUDIES IN LITERATURE AND HISTORY OF LITERATURE

This section may be divided into three subdivisions

- (a) Translation of Poems and Works
- (b) Studies in Literature
- (c) Studies in History of Literature.

(a) *Translation*

Due credit must be given to those great Tamilians of Ceylon who translated and interpreted Tamil poetry to the West. These scholars who were familiar with European thought and proficient in the English language have by their translations and critical studies interested the rest of the world in the literary and cultural heritage of the Tamils.

Some of the Saiva Siddhanta works were translated for the first time in Ceylon in 1854 by Rev. Henry H. Hoisington with an Introduction and notes.¹¹⁷ Rev. P. Percival, a missionary who worked in Jaffna for a long period, has published over 6,000 proverbs with their English translation.¹¹⁸ The first edition was printed in Jaffna during the Christmas of 1842. The second edition was published in Madras in 1874. Mr. C. Srikanta has translated the Epigrams of Auvaiyār into English.¹¹⁹ This translation is prefaced with an introduction about the poetess. Dr. Issac Tambyah's beautiful and

¹¹⁶ ARUNACHALAM, P., The worship of Muruka or Skanda (the Kataragama God). J.R.A.S.C. Vol. XXIX, No. 77, 1924.

¹¹⁷ HOISINGTON, H. HENRY, *Tattuvakkattalai, Sivagnanapotham and Sivap-prakasam*. Printed by B. L. Hamlepon, Printer to Yale College, New Haven, 1854.

¹¹⁸ PERCIVAL, P., *Tamil Proverbs*. Second Ed. Dinavartamani Press, Little Bourne, Mylapore, 1874.

¹¹⁹ SRIKANTA, C., *Ethical Epigrams of Auvaiyar*. A. Mootootamby Pillai, Jr. Navalur Press, Jaffna, 1914.

scholarly translation of Tāyumāṇavar is a work of outstanding merit.¹²⁰ It is a Christian layman's endeavour to understand a great Hindu poet saint. The introduction which alone covers 89 pages treats in full the fundamentals of Saiva Siddhanta. The life of the poet, his religious experiences, the literary influences, the lofty spiritual excellence of the Saint, his mysticism etc. are treated at great length. In his interpretation of Tāyumāṇavar the author maintains the historic sense and the literary judgement undermined by either religious inclinations or racial sympathy. The production of the book cost him over fifteen year's study. It is the very first work of its kind, containing a translation of 366 psalms.

Sir P. Arunachalam has given the world a collection of translations from ancient and medieval Tamil literature including his exposition of Manickkavacakar, Tāyumāṇvar, Nakkīrar and others.¹²¹ This book consists of a series of essays, some dealing with the worship of Devi and of Skanda and some setting out selections from the poets mentioned earlier. He has elucidated their phraseology and introduced us to their thoughts, forms and their aspirations.

N. Narayanan, who was a lecturer at Jaffna Hindu College about thirty years back, has paraphrased in Tamil the *Tirumurukārruppatai*, translated the full poem and written notes on it.¹²²

The *Pattuppāṭṭu*, or Ten Tamil Idylls, has been translated into English verse by J. V. Chelliah.¹²³ Though the translation of the book was approved by the Annamalai University, the Madras Government refused to supply paper for publication of a book by a Ceylon author. However the Karantai Tamil Sangam of Tanjore undertook to publish it at the request of Swami Vipulananda. It was eventually published in Colombo in 1946. Swami Vipulananda, in his preface, speaks very highly of the translation. Thiruvilankar

¹²⁰ TAMBYAH, ISAAC, *Psalms of a Saiva Saint*. Luzac & Co., London, 1925.

¹²¹ ARUNACHALAM, P., *Studies and Translations*. Colombo Apothecaries Co Ltd., 1937.

¹²² NARAYANAN, N., *Tirumurugarruppatai* (Translation), Stanley Press, Colombo, 1938.

¹²³ CHELLIAH, J.V., *Pattuppattu* (Translation), General Publishers Ltd., Colombo, 1946.

Canagarayar has translated into English the *Sivagnana Bodham*, the most important of the Saiva Siddhanta classics.¹²⁴ We have earlier referred to the first translation of this book by Rev. H. R. Hoisington, American missionary who was attached to the Batticota Seminary in Jaffna. Another translation was made in 1895 by J. M. Nallaswami Pillai. Canagarayar's translation is the third one and gives the Tamil text as well as a translation and commentary in English. The Introduction contains a historical outline and also describes the Saiva Siddhanta literature and the metaphysics of this philosophy. In the elucidation of the text and the original commentary, he has followed the excellent commentary of Sivagnana Yogi. The notes he has added will be of use to the ordinary reader in understanding the text.

Translations of Tamil poems by Ceylon writers have appeared in various journals. *Mūthurai*¹²⁵ and *Nalvali*¹²⁶ by Auvaīyār were translated by Rev. E. Strutt of the Wesleyan Mission. The Tamil proverbs current among the Tamils were studied by Rev. H. Horseyby with a translation of those proverbs.¹²⁷ Hon. P. Coomaraswamy in an article entitled "A half Hour with two ancient Tamil poets" gives a translation of *Kuṛiṇcippāṭṭu* by Kapilar and *Porunarāruppatai* by Muṭattāmakkanniyaṛ.¹²⁸ He has added a note on the authors and the kings celebrated by them.

(b) *Studies in Literature*

Many scholars have made special studies of certain Tamil works and poets. Hon. P. Coomaraswamy excited interest in Tamil literature by reading a paper on *Cilappatikāram* at a meeting of the

¹²⁴ CANAGARAYAR, T., *Metaphysics of Saiva Siddhanta System*, Raja Press, Colombo, 1961.

¹²⁵ STRUTT, E., "Wise Words" (Muthurai) translation: *The Orientalist*, Vol. I, 1884.

¹²⁶ STRUTT, E., "The Good Way" (Nalvali) translation, *The Orientalist*, Vol. II, 1885.

¹²⁷ HORSELY, H., Tamil Proverbs (Translations), *The Orientalist*, Vol. II, 1885.

¹²⁸ COOMARASWAMY, P., A half Hour with two ancient Tamil poets, *J.R.A.S.C.* Vol. 13, No. 45, 1894.

Ceylon Branch of the Royal Asiatic Society.¹²⁹ Most of the works of the Sangam period were being published during the latter half of the nineteenth century. It was Hon. P. Coomaraswamy who induced Swaminatha Aiyar to undertake the task of collecting and publishing *Cilappatikāram* which otherwise would have been utterly lost to the world as several hundreds of equally valuable Tamil works have been lost. *Cilappatikāram* was published by Swaminatha Aiyar in 1892 and within one year Hon. P. Coomaraswamy wrote this article which gave a short account of the author, the period at which he lived and the work itself. *Cilappatikāram* was of particular interest to the people of Ceylon as it was the only Tamil work of antiquity which referred to Ceylon after the period of Ravana, and the only one which recorded the history of Pattiṇi, whose worship is more largely prevalent in Ceylon than anywhere else. This study of *Cilappatikāram*, therefore, was a very valuable contribution in the field of Tamil studies in English.

Professor Chelvanayagam discusses the dates of *Cilappatikāram* and *Maṇimēkalai* in a research article written to the Ceylon University Review.¹³⁰ He assigns *Cilappatikāram* to the fourth century A.D. and *Maṇimēkalai* to the sixth century A.D. S. J. Gunasekaram, the Editor and founder of the journal *Tamil*, has made a study of *Maṇimēkalai* in an article written by him in the *Tamil Culture*.¹³¹

Simon Casie Chitty in a thought provoking article entitled "An outline of the Tamil system of natural History" makes a study of the Tamil Nigandus.¹³² Long before Natural History as a science had engaged attention in Europe and Aristotle had written his *Historica Animalum* the Tamils had cultivated it to a system by naming and classing all objects in the animal, vegetable and mineral kingdoms as far as they were known, into different genera or families,

¹²⁹ COOMARASWAMY, P., *Chilappatikaram*, J.R.A.S.C. Vol. XIII, No. 44, 1893.

¹³⁰ CHELVANAYAGAM, V., Dates of *Cilappatikaram* and *Manimekalai*. University of Ceylon Review, Vol. VI.

¹³¹ GUNASEGARAM, S.J., *Manimekalai*, *Tamil Culture*, Vol. X, No. 2.

¹³² CASIE CHITTY, SIMON, An outline of the Tamil system of Natural History J.R.A.S.C. Vol. II, No. 5, 1849.

according to the mutual affinities which are indicated by their external characters. Casie Chitty gives an outline of this Tamil system of natural history drawing his materials from the Nigandus.

Kamban and his work *Ramayanam* are analysed in an article written by A. Mailvaganam to the *Ceylon National Review*.¹³³ S. Sabaratnam Mudaliyar discusses the deite of the Tamil Saivite Saint Sambandar, his spiritual eminence, his method of work and his hymns in a book called *Life of Thiru Gnana Sambanthar* where he has translated his life story as narrated in the Periyapurāṇam, a prose version of which was given by Ārumuga Nāvalar.¹³⁴ Francis Kingsbury in conjunction with G. E. Phillips discusses the Hymns of the Tamil Saivite Saints and their significance.¹³⁵ A short history of the four saints and a translation of a few hymns of each of these saints is given in this book. Mrs. Ratna Navaratnam in her book *A new approach to Tiruvasagam*, which formed the subject of her thesis for the degree of Master of Letters of the Annamalai University, applies the principles of Western criticism to Tiruvācakam.¹³⁶ The first two chapters serve as an introduction to the subject. Then she outlines the contents of the poems and examines them in the light of well known canons of literary criticism.

Father Thani Nayagam, in a study of Tirukkuraḷ, examines the Greek philosophers (Plato and Aristotle) and Tirukkuraḷ.¹³⁷ He shows that the former write and discuss as philosophers while the latter enjoins maxims and reflections like a practical moralist. But a great deal of high philosophy and speculation are supposed and are basic to the maxims of Tiruvalluvar. Rev. H. S. David has made

¹³³ MAILVAGANAM, A., Kamban, *The Ceylon National Review*, Vol. I, No. 3, 1907.

¹³⁴ SABHARATNA MUDALIYAR, S., *Life of Thiru Gnana Sambanthar*, C. V. Jambulingam Pillai, Madras, 1920.

¹³⁵ KINGSBURY, F., AND PHILLIPS, G.E., *Hymns of the Tamil Saivite Saints*. The Heritage of India Series, Wesleyan Mission Press, Mylapore, 1921.

¹³⁶ NAVARATNAM RATNA MRS., *A new approach to Tiruvasagam*, Annamalai University, Annamalai, 1951.

¹³⁷ THANI NAYAGAM, XAVIER S., *The Thirukkural and Greek Ethical Thought*. Dr. R. P. Sethu Pillai Silver Jubilee Commemoration Volume, 1961. Asian Printers, Madras 5.

a critical appreciation of the Tamil books of Proverbs, *Paḷamoli nānūru*.¹³⁸ This work is one of the eighteen minor classics. The author of the article discusses the peculiar diction compared to the Sangam works, the common structure of the stanzas, their arrangement, and gives an appreciation of the proverbs.

Father Thani Nayagam has made a special study of Nature in Tamil Poetry. His book on this subject published in 1963 is a comprehensive study of the nature poetry of the classical Tamil Literature.¹³⁹ It is a general survey of the Tamil nature poetry belonging to the classical period. Beginning with an analysis of the geographical influence on the character, language and culture of the Tamil people, the book goes on to describe the close relationship of nature with the daily life of the Tamil people. It discusses the concept of nature and gives a historical, ethical and religious interpretation of nature poetry in Tamil. The author compares the nature poetry in Tamil with other classical poetry, such as Sanskrit, Greek, Latin and English poetry. This is the only book which treats in a satisfactory manner the concept of nature among the Tamils and is an outstanding contribution in this field of literary criticism.

In his article "The ethical interpretation of nature in Ancient Tamil poetry", Thani Nayagam shows that Sangam poetry is one fourth ethical if you consider didactic poems as well as those that personify and illustrate virtuous deeds and allude to virtuous persons.¹⁴⁰ In another article in the *Tamil Culture* he refers to the Tamil people as a nation who were intimate with nature and who were encouraged in their enthusiasm for nature by what the poets wrote.¹⁴¹ There are many indications in Sangam literature of the highly developed state of the Fine Arts among the ancient Tamils

¹³⁸ DAVID, H.S., The Tamil Book of Proverbs. *Tamil Culture*, Vol. IX, No. 2 & Vol. X, No. 4.

¹³⁹ THANI NAYAGAM, XAVIER S., *Nature Poetry in Tamil*, Ministry of Culture, Singapore, 1963.

¹⁴⁰ THANI NAYAGAM, XAVIER S., The ethical Interpretation of Nature in Ancient Tamil Poetry, *Tamil Culture*, Vol. I, Nos. 3 & 4, 1952.

¹⁴¹ THANI NAYAGAM, XAVIER S., The Tamils said it all with flowers. *Tamil Culture*, Vol. II, No. 2, 1953.

and these include several references to the influence which a love of Nature exerted on the architecture, painting and music of the Tamils. The author's article on "Nature and the Natural in Kaliyana Sundarar" is also worthy of mention.¹⁴²

Several other scholars have also made a study of Tamil poets and writers. Philip de Melho is an oriental poet and biblical translator who lived during the Dutch period (1723-1790). Born of a well-known family in Colombo, he brought out a Tamil version of the New Testament. He also wrote an elaborate work in Dutch under the title of "The Triumph of Truth" and himself rendered this work into Tamil. He also composed panegyrics in Tamil. Simon Casie Chitty has written about this poet and translator in the *Ceylon Literary Register*.¹⁴³ About Simon Casie Chitty himself there are two articles. The earlier of these two articles is by D. P. E. Hettiaratchi in the *J.R.A.S.C.*¹⁴⁴ The various works of Simon Casie Chitty, a pioneer orientalist, are mentioned in this article. The other article by F.X.C. Nadarajah is about the scholarship of Simon Casie Chitty and is based on the former article.¹⁴⁵ K. S. Arulnandhy, a retired Deputy Director of Education and formerly a Lecturer in Education at the University of Ceylon, has made a study of Somasundara Pulavar of Navaly, Jaffna—a brilliant poet, an unobstructive social reformer, a great teacher and an ardent devotee in the Tamil culture.¹⁴⁶ S. J. Gunasegaram has contributed two articles to the same journal, one on Akattiyar¹⁴⁷ and the other on Pāratitāṣaṇ.¹⁴⁸

¹⁴² THANI NAYAGAM, XAVIER S., *Nature and the Natural in Kaliyanasundarar. Tamil Culture*, Vol. X, No. 4.

¹⁴³ CASIE CHITTY, SIMON, Philip de Malho. *Ceylon Literary Register*, Third Series, Vol. II.

¹⁴⁴ HETTHARATCHI, D.P.E., Some Literary Undertakings of the late Simon Casie Chitty, *J.R.A.S.C.*, Vol. XXX, No. 80, 1927.

¹⁴⁵ NADARAJAH, F.X.C., The Scholarship of Simon Cassie Chitty. *Tamil Culture*, Vol. I, Nos. 3 & 4, 1952.

¹⁴⁶ ARULNANDHY, K.S., Somasundara Pulavar of Navaliyur, Jaffna. *Tamil Culture*, Vol. III, No. 1, 1954.

¹⁴⁷ GUNASEGARAM, S.J., The History of Agasthiar. *Tamil Culture*, Vol. VII, No. 1, 1958.

¹⁴⁸ GUNASEGARAM, S.J., The Poet of Revolt. *Tamil Culture*, Vol. VIII, No. 2, 1959.

(c) *Studies in history of Tamil Literature*

Ceylon has done pioneer work in the writing of the history of Tamil Literature, both in English and Tamil. To Simon Casie Chitty is due the praise for writing the outstanding pioneer work on the history of Tamil Literature. His *Tamil Plutarch* has been the authority for later works on this subject.¹⁴⁹ Dr. Caldwell in his *Comparative Grammar* of the *Dravidian* Languages acknowledges Chitty's work as an authority. This work has been referred to also in the *Encyclopaedia Britannica*. It is difficult to believe that Simon Cassie Chitty could have written such a book in an age when easy reference to the lives and works of the poets was not possible and when most of the ancient works had not been edited and published. *The Plutarch* is a summary account of the lives of the poets of South India and Ceylon from the earliest times to 1859, with select specimens of their compositions. This first book of its kind was published in 1859. It was reprinted in 1946 with a Foreword by Swami Vipulananda. Earlier in 1848 he read a paper at a meeting of the Ceylon Branch of the Royal Asiatic Society on "A Catalogue of Books in the Tamil Language with the names of the authors, the subjects and dates."¹⁵⁰ The Tamil books are treated under the following sections:- Philology, Mythology, History and Biography. He also contributed two articles to *The Ceylon Magazine*, one on the Tamil Philosophers and Poets¹⁵¹ and the other on the Language and Literature of the Tamils.¹⁵²

Hon. P. Coomaraswamy in his article "Gleanings from Ancient Tamil Literature" first gives a list of the poets whose odes are

¹⁴⁹ CASIE CHITTY, SIMON, *The Tamil Plutarch*. First Ed. 1859. Reprint in 1946 by General Printers Ltd., Colombo.

¹⁵⁰ CASIE CHITTY, SIMON, A Catalogue of books in the Tamil language with the names of the authors, the subjects and dates. *J.R.A.S.C.* Vol. II, No. 4, 1848.

¹⁵¹ CASIE CHITTY, SIMON, Brief notices of the Tamil Philosophers and Poets in South India and Ceylon. *The Ceylon Magazine*, Vol. I, pp.8, 64, 144, 194 & 229.

¹⁵² CASIE CHITTY, SIMON, Remarks on the language literature of the Tamils. *The Ceylon Magazine*, Vol. I, p.51.

¹⁵³ COOMARASWAMY, P., Gleanings from Ancient Tamil Literature. *J.R.A.S.C.* Vol. XIII, No. 45, 1894.

contained in *Puraṇānūru* and a list of the persons to whom the odes were addressed.¹⁵³ He then gives an account of the Cera King Ceṇkuṭṭuvaṇ as gathered from Tamil literature. In an article published in the *Orientalist* he adduces proof to show that Tamil possesses the richest store of indigenous literature.¹⁵⁴

Swami Vipulananda in his article "Origin and growth of Tamil Literature" traces the original home of the Tamil people and the linguistic connections of the Tamil language and the development of Tamil literature from the Sangam period to Subramaniya Bharati.¹⁵⁵ Professor K. Kanapathipillai has worked out the chronology of some poets of the Sangam period in an article published in the *University of Ceylon Review*.¹⁵⁶ He has also made a study of the contribution of Ceylon to Tamil literature in the same journal where he has assessed the value of the works of poets and writers from *Īḷattu Pūtaṇ Tēvaṇār* to Swami Vipulananda.¹⁵⁷

The contribution made by Muslims to Tamil Literature is the subject of a dissertation by Janab M. M. Uwise, Head of the Department of Tamil, Vidyodaya University of Ceylon.¹⁵⁸ In this pioneer attempt to analyse the contribution made by the Muslims to Tamil Literature he first gives a brief survey of the political history of the Muslims in the Tamil country. Muslim Tamil Literature is discussed under four main heads (i) literary forms (ii) prose works (iii) mystical writers (iv) works on theology and ethics of Islam. The literary forms peculiar to Muslim Tamil literature—like *paṭaippōr*, and those known as Arabic and Persian names such as *muṇājāt*, *macālā nāmā* are treated at length. He has also written an article to the

¹⁵⁴ COOMARASWAMY, P., *The Tamil Language and Literature. The Orientalist*, Vol. III, 1888.

¹⁵⁵ VIPULANANDA, SWAMI, *Origin and growth of Tamil literature. Cultural Heritage of India. Sri Ramakrishna Centenary Memorial*, Vol. III, 1936.

¹⁵⁶ KANAPATHY PILLAI, K., *Chronology of some of the poets of the Tamil Sangam Era. University of Ceylon Review*, Vol. II, Parts 1 & 2.

¹⁵⁷ KANAPATHY PILLAI, K., *Ceylon's contribution to Tamil language and literature. University of Ceylon Review*, Vol. VI.

¹⁵⁸ UWISE, M.M., *Muslim contribution to Tamil Literature. Tamil Manram, Galhinna, Kandy*, 1963.

Tamil Culture on "Islamic Poetry in Tamil".¹⁵⁹ If not for his book and article the contribution of Muslims to Tamil literature would not have been properly assessed.

The writer of this article in his contribution to the *Community* has traced the Tamil literary activity in Ceylon from the beginning of the Christian Era and the birth of Ceylon Tamil Literature.¹⁶⁰ He has analysed the growth of Ceylon Tamil Literature after independence, the influence of newspaper and the increase in Ceylon literary output. Sillaiyoor Selvarajan in an article contributed to the same journal has analysed the growth and development of the Tamil Novel in Ceylon and concludes that with *Ilaṅkīraṇ* the novel proper has been born for the Tamil writer in Ceylon.¹⁶¹ In the same journal K. S. Sivakumaran has reviewed a novel by *Ilaṅkīraṇ*.¹⁶²

The contribution of the Catholics to the Tamil Literature of Ceylon is exhaustively dealt with in an article by Rt. Rev. Dr. Edmund Pieris.¹⁶³ "Regional nationalism in Twentieth century Tamil Literature"¹⁶⁴ and "Philosophic stage of development in Sangam Literature"¹⁶⁵ are subjects of two articles contributed by Father Thani Nayagam to the *Tamil Culture*.

A few more articles, which do not directly deal with the history of Tamil literature, may be noted here. Swami Vipulananda in his article on "The gift of tongues" in the *Prabuddha Bharata* writes about the study of languages for better understanding of literature.¹⁶⁶

¹⁵⁹ UWISE, M.M., Islamic Poetry in Tamil. *Tamil Culture*, Vol. III, No. 3 & 4, 1954.

¹⁶⁰ VITHIANANTHAN, S., Trends in Ceylon Writing. *Community*, No. 6, Community Institute, Colombo.

¹⁶¹ SELVARAJAN, S., The Ceylon Tamil Novel. *Community*, No. 5, Community Institute, Colombo.

¹⁶² SIVAKUMARAN, K.S., A Novel by Ilaṅkeeran. *Community*, No. 6, Community Institute, Colombo.

¹⁶³ PIERIS, EDMUND, RT. REV. DR., Tamil Catholic Literature in Ceylon. *Tamil Culture*, Vol. II, Nos. 3 & 4.

¹⁶⁴ THANI NAYAGAM, XAVIER S., Regional Nationalism in Twentieth Century Tamil Literature. *Tamil Culture*, Vol. X, No. 1.

¹⁶⁵ THANI NAYAGAM, XAVIER S., The Philosophic Stage of Development in Sangam Literature, *Tamil Culture*, Vol. VII, No. 1.

¹⁶⁶ VIPULANANDA, SWAMI, The Gift of Tongues. *Prabuddha Bharata*, Golden Jubilee, No. 1, 1945.

Professor K. Kanapathipillai's article on "Tamil publications in Ceylon" deals with Ceylon Tamil publications from the earliest times to the modern period.¹⁶⁷ This is a pioneering work in this subject. He has traced the art of writing in the Tamil land and the history of printing in Tamil in another article.¹⁶⁸

Rev. Thani Nayagam has made a study of the Tamil Manuscripts in European Libraries especially those found in Portugal, France and the Vatican City.¹⁶⁹ Tamil is the first Indian and Ceylonese language in which books were printed. Rev. Thani Nayagam has written an article giving an account of the first books printed in Tamil.¹⁷⁰ The first Tamil Dictionary to be printed is the Tamil-Portuguese dictionary, compiled by the Jesuit Antao de Proenca who died in the Ramnad District in 1666. The dictionary was published posthumously by the Jesuit Press in Ambalacot on 30th July 1679. Father Thani Nayagam has given us an account of this dictionary.¹⁷¹ He has, along with Edgar C. Knowlton translated into English the Preface to this dictionary.¹⁷² The entire dictionary itself has been now published.

V

LINGUISTICS

Of these who have worked in this field, Swami Gnanaprakasara and Professor Kanapathipillai have achieved international fame. Swami Gnanaprakasara has established his reputation for comparative philo-

¹⁶⁷ KANAPATHY PILLAI, K., Tamil Publications in Ceylon. *University of Ceylon Review*, Vol. XVI, 1959.

¹⁶⁸ KANAPATHY PILLAI, K., The Art of Writing and the Transmission of Tamil Literature. *University of Ceylon Review*, Vol. III, Part I.

¹⁶⁹ THANI NAYAGAM, XAVIER S., Tamil Manuscripts in European Libraries, *Tamil Culture*, Vol. VII, No. 3, 1958.

¹⁷⁰ THANI NAYAGAM, XAVIER S., The First Books Printed in Tamil. *Tamil Culture*, Vol. VII, No. 3, 1958.

¹⁷¹ THANI NAYAGAM, XAVIER S., Antao De Proenca's Tamil-Portuguese Dictionary, 1679, An Introduction. *Tamil Culture*, Vol. XI, No. 2, 1964.

¹⁷² THANI NAYAGAM, XAVIER S., AND KNOWLTON, EDGAR C., Translation into English of the Preface to the Tamil-Portuguese Dictionary. *Tamil Culture*, Vol. XI, No. 2, 1964.

logy. In the *New Review* published by McMillan & Co. Ltd., he establishes radical relationship between the Dravidian and Indo European Languages.¹⁷³ Another unpublished study on the same subject has been reproduced in *Tamil Culture*. This article entitled "Linguistic Evidence for the common origin of the Dravidians and Indo Europeans" represents the basis on which he compiled his *Etymological and Comparative Lexicon of the Tamil Language*.¹⁷⁴ He enumerates and explains the principal laws of Dravidian etymology such as Verbal Determinatives, variation of the formative, Reduplication and Nasalisation in the *Journal of Oriental Research*.¹⁷⁵ He discusses the place of Tamil in the Science of Language in the Journal of the Ceylon Branch of the Royal Asiatic Society.¹⁷⁶ In the *Ceylon Literary Register* he establishes that Dravidian Roots throw a flood of light on the word formation of other families.¹⁷⁷ In the article on "The Dravidian element in Sinhalese" he shows that the grammar and syntax of Sinhalese are mainly Dravidian and that we have to recognise a radical connection between these two ancient families of languages.¹⁷⁸

Father T. C. Closset goes a little further and asserts that the Sinhalese are Dravidians. According to him the origin of the human speech and its construction can be traced in the Dravidian languages amongst which he includes Sinhalese, first because the construction of the sentences in Sinhalese is essentially Dravidian; secondly because many of its words, even the most elementary, are of Dravidian origin.¹⁷⁹ Dr. M. H. P. Silva, Lecturer in Sinhalese University of

¹⁷³ GNANAPRAKASAR, S. SWAMI, Dravidian and Indo European Languages. *The New Review*, Nov. 1936.

¹⁷⁴ GNANAPRAKASAR, S. SWAMI, Linguistic Evidence for the common origin of the Dravidians and Indo Europeans. *Tamil Culture*, Vol. II, No. 1, 1953.

¹⁷⁵ GNANAPRAKASAR, S. SWAMI, Some Laws of Dravidian Etymology. *Journal of Oriental Research*, Vol. XI, Part II.

¹⁷⁶ GNANAPRAKASAR, S. SWAMI, Place of Tamil in the Science of Language. *J.R.A.S.C.* Vol. XXX, No. 80, 1927.

¹⁷⁷ GNANAPRAKASAR, S. SWAMI, Root Words of the Dravidian Groups of Languages. *Ceylon Literary Register*, Third Series, Vol. III, 1933-1934.

¹⁷⁸ GNANAPRAKASAR, S. SWAMI, The Dravidian Element in Sinhalese. *J.R.A.S.C.* Vol. XXXIII, No. 89, 1936.

¹⁷⁹ CLOSSET, T.C., *Dravidian Origin and Philosophy of the Human Speech*. Times of Ceylon Company Ltd., Colombo, 1941.

Ceylon, in his thesis *Influence of Dravida on Sinhalese* gives authoritative proof for the influence of Dravidian on the Sinhalese literature and language.¹⁸⁰

The pioneering work in the study of the Inscriptions in any Dravidian language was done by Ceylon. Professor K. Kanapathipillai, one of the earlier Dravidian philologists, made a study of the Language of the Tamil Inscriptions of the 7th and 8th centuries A.D.¹⁸¹ This was the first attempt to make a linguistic analysis of the Tamil Inscriptions. The grammar and language of the Inscriptions are discussed at length. The text of the Inscriptions is given with critical notes and variant readings. There is also an index of all the words found in the Inscriptions.

The study of the language of the Tamil Inscriptions was continued by Dr. A. Veluppillai under the direction of Professor K. Kanapathipillai. He submitted a thesis for the PH.D. degree of the Ceylon University on The Tamil Inscriptions belonging to two Pāṇṭiya kings.¹⁸² Some of the new features in this thesis are the sections dealing with the formation of nouns, simple and causal verbs, appellative verbs, honorific particles and phonemic variations. In his thesis submitted to the University of Oxford he has made a study of the inscriptions of the period 800-920 A.D.¹⁸³ 176 inscriptions have been studied in this thesis. These inscriptions are from all the religions of the Tamil land and include inscriptions of the Pallava, Pāṇṭiya and Cola rulers and also inscriptions of their feudatories. The new features in this thesis are found in the sections on compounds, adjectives and verbal classifications. Dr. Veluppillai has

¹⁸⁰ SILVA, M.H.P., *Influence of Dravida on Sinhalese*. Thesis submitted for the D.PHIL. degree of the University of Oxford, 1961.

¹⁸¹ KANAPATHIPILLAI, K., *A Study of the Language of the Tamil Inscriptions of the 7th and 8th Centuries A.D.* Thesis submitted for the PH.D. degree of the University of London, 1935.

¹⁸² VELUPPILLAI, A., *A Study of the Language of the Tamil Inscriptions of the reigns of Catavarman Cuntara Pantiya and Maravarman Kulacekara*. Thesis submitted to the University of Ceylon for the PH.D. degree, 1962.

¹⁸³ VELUPPILLAI, A., *A Study of the Language of the Tamil Inscriptions of the period 800-920 A.D.* Thesis submitted to the University of Oxford for the D.PHIL. degree, 1964.

also written an article to the *Oriental Art* reviewing *Indian Palaeography* written by A. H. Dani where he criticises the author for unsatisfactory treatment of South Indian and Ceylon Palaeography.¹⁸⁴

Professor Kanapathipillai has also contributed many articles on Dravidian philology. The group of words in the Dravidian languages in which the vowel endings *u* and *a* occur are discussed in an article published in the *University of Ceylon Review*.¹⁸⁵ In the same journal he analyses the various changes the palatal nasal sound *ṇ* has undergone from the earliest times to the present.¹⁸⁶ In an article contributed to the Annamalai University Silver Jubilee Journal he shows that the forms of some Tamil words which existed in the days of Tolkāppiyam were not the same as those which existed in the pre-Tolkāppiyam days.¹⁸⁷

Professor Kanapathipillai is the only person who has made a study of the Tamil Inscriptions found in Ceylon. There is a Tamil Inscription from Panduwasnuwara in the Kurunegala District, written on a stone slab in the Tamil script of the 12th century A.D., with Grantha characters mixed here and there. A description of this inscription and the text and translation of the inscription are given by Professor Kanapathipillai in the *University of Ceylon Review*.¹⁸⁸

Professor Kanapathipillai is a pioneer in another field also. He was the first to record the Jaffna Dialect in book form and to analyse its features. One of his articles on the Jaffna Tamil Dialect was published in the *Indian Linguistics*.¹⁸⁹ Here he analyses the phonological features of the Tamil dialect spoken in North Ceylon.

¹⁸⁴ VELUPPILAI, A., A Review of 'Indian Palaeography by A. H. Dani'. *Oriental Art*, Autumn issue, 1964.

¹⁸⁵ KANAPATHIPILLAI, K., The Enunciative Vowel in Dravidian. *University of Ceylon Review*, Vol. I, Part I.

¹⁸⁶ KANAPATHIPILLAI, K., The Palatal *ṇ* in Tamil. *University of Ceylon Review*, Vol. I, Part II.

¹⁸⁷ KANAPATHIPILLAI, K., A note on certain Tamil words. *Journal of the Annamalai University Silver Jubilee*, Annamalai University, Annamalainagar, 1955.

¹⁸⁸ KANAPATHIPILLAI, K., A Tamil Inscription from Panduwasnuwara. *University of Ceylon Review*, Vol. XVIII, Nos. 3 & 4.

¹⁸⁹ KANAPATHIPILLAI, K., The Jaffna Dialect of Tamil. *Indian Linguistics*, Turner Jubilee Vol. I, 1958.

Mr. S. Thananjayarajasingham of the University of Ceylon is continuing the work started by Professor Kanapathipillai in the field of Dialectology. In the *University of Ceylon Review* he describes some of the phonological features of the Tamil language as spoken in the Jaffna dialect.¹⁹⁰ Wherever possible he establishes the commonness as well as the points of difference between the Jaffna dialect and the South Indian dialects of Tamil. The allophonic distribution of the phoneme K/in the Jaffna Dialect of Tamil is discussed in the *Dr. Surya Kumar Bhuyan Commemoration Volume*.¹⁹¹ The phonological, morphological and semantic features of the verbal noun in the Jaffna dialect of Tamil are described in paper read at the XXIIInd All India Oriental Conference.¹⁹²

To S. Thananjayarajasingham belongs the distinction of being the pioneer in the study of the language of the Tamil Dutch Records of Ceylon. His thesis on this subject, besides a historical introduction, deals with phonology, morphology and syntax.¹⁹³ In the appendix there is a dictionary of all words found in documents. The text the Tamil Plakkaats are given in Tamil. These Tamil Plakkaats afford an invaluable source of material for a linguistic analysis of the Tamil language in the 18th century in Ceylon. A phonological and morphological study of a Plakkaat issued in the time of Governor Petrus Vuyst, dated 17th May-June 1727, is made by Thananjayarajasingham in *Tamil Culture*.¹⁹⁴ He is now actively engaged in bringing out a book on the Jaffna Dialect of Tamil and we look forward to more publications in this field from this prolific writer.

Dr. A. Sathasivam, Lecturer in Tamil, University of Ceylon, has

190 THANANJAYARAJASINGHAM, S., Some phononological features of the Jaffna Dialect of Tamil. *University of Ceylon Review*, October, 1962.

191 THANANJAYARAJASINGHAM, S., The Phoneme /K/in the Jaffna Dialect of Tamil. *Dr. Surya Kumar Bhuyan Commemoration Volume*, 1965.

192 THANANJAYARAJASINGHAM, S., Verbal Noun in the Jaffna Dialect of Tamil. *Proceedings and Transactions of the XXIIInd All India Oriental Conference*, 1965.

193 THANANJAYARAJASINGHAM, S., *The Language of Some Tamil Dutch Documents of the XVIIIth Century*. Thesis for the M.LITT. degree of the Annamalai University, 1961.

195 SATHASIVAM, A., *The Structure of the Tamil Verb*. Thesis for the D.PHIL. degree of the University of Oxford, 1956.

done research work in Classical Tamil. His thesis on *The Structure of the Tamil Verb* has been well received and quoted by scholars in this field.¹⁹⁵ In an article in *Tamil Culture*, he takes for consideration the adverbial form ending in *cin*, and indicates in what manner the finite verbs functioned in early Tamil.¹⁹⁶ He read a paper on 'Syntactic Analysis' at the Summer School of Linguistics held at the University of Sagar, India, in May 1961 and on "Tolkāppiyam—A comparative study in technique and system" at the Annual General Meeting of the Linguistic Society of India held at Poona in June 1961. Another paper on "Syntax of Old Tamil" was read by him at the All India Oriental Conference held at Kashmir in October 1961. He presented a paper on "Current Status of Dravidian Historical and Comparative Studies" for the ninth International Congress of Linguists at Harvard in 1962. At present he is working on the theory of affinity between Sumerian and Dravidian, a subject which has been treated at length by various scholars earlier.

Father H. S. David, Director of Oriental Studies and History, St. Patrick's College, Jaffna establishes connection between the Egypto-Minoan culture and the Indian cultures and then discusses the contacts between Sumerian and Egypto-Minoan civilisations in an article which he contributed to the *Tamil Culture*.¹⁹⁷ In another volume of the same journal he establishes some further connections between the Egypto-Minoan and the Indo (Dravido) Sumerian culture.¹⁹⁸ In another article he traces the exact connections between the Harappan and Sumerian Cultures.¹⁹⁹

In an article entitled "The Earliest Tamil poems extant" Father

¹⁹⁵ SATHASIVAM, A., The Suffix *cin* in Sangam Tamil. *Tamil Culture*, Vol. VII, No. 2, 1958.

¹⁹⁷ DAVID, H.S., Some contacts and affinities between the Egypto-Minoan and the Indo (Dravido) Sumerian Culture, *Tamil Culture*, Vol. IV, No. 2.

¹⁹⁸ DAVID, H.S., Some further contacts and affinities between the Egypto-Minoan and the Indo-(Dravida) Sumerian Culture. *Tamil Culture*, Vol. V, No. 1.

¹⁹⁹ DAVID, H.S., The exact connexions between the Harappan and Sumerian Cultures and their probable date. Could either of them have been Aryan? *Tamil Culture*, Vol. V, No. 4.

David discusses the dates of some early poems.²⁰⁰ From historical background, obsolete diction, the old grammatical pattern of the nominal system, the peculiar adverbs, the archaic verbal system, the ancient-syntactical and other features he concludes that in Kuruntokai we possess the earliest poems extant in Tamil, with the exception of some poems of Puraṇānūru and Akananuru and the Nariṇai occupies an intermediate position as regards the time of their composition. Father David submitted a thesis on *A critical study of Tolkāppiyam with special reference to the Eluttatikāram*.²⁰¹

Dr. Poologasingham of the University of Ceylon returned to Ceylon recently after obtaining the D.Phil. degree of the University of Oxford. He worked on the language of *Kalittokai*.

There are three books written in English on Tamil Grammar. A. Mootatamby Pillai in his book *Civilian's Tamil Grammar* treats all rules regarding combination as simply as possible and illustrates them by giving as many examples as are necessary.²⁰² He has omitted many obsolete and rare combinations as they are not met with by the ordinary reader. In Etymology he has treated nouns and verbs fully, pointing out here and there other parts of speech also. Syntax has received as much treatment as was required for this work. A. Barr Kumarakulasinghe's book *A Handbook of Tamil Grammar*²⁰³ is an excellent work for the study of Tamil Grammar through the English medium. *A Handbook of Tamil Language and Grammar*²⁰⁴ by the same author is even better than Dr. Pope's book on Tamil Grammar. So far there is no other book prepared on the same lines as this. This book presents in English briefly the essentials of the

²⁰⁰ DAVID, H.S., The Earliest Tamil Poems Extant. *Tamil Culture*, Vol. IV, No. 1, 1955.

²⁰¹ DAVID, H.S., *A Critical Study of Tolkappiyam, with special references to the Eluttatikaram*. Thesis submitted to the University of London for the Ph.D. degree, 1956.

²⁰² MOOTATAMBY PILLAI, A., *Civilian's Grammar*. St. Joseph's Press, Jaffna Second Ed. 1930.

²⁰³ KUMARAKULASINGHE, BARR A., *A Handbook of Tamil Grammar*. St. Joseph's Press, Jaffna, Second Ed., 1930.

²⁰⁴ KUMARAKULASINGHE, BARR A., *A Handbook of Tamil Language and Grammar*. Wesley Mission Press, Batticaloa, 1911.

Tamil Grammar and language without sacrificing thoroughness or accuracy to compactness of contents.

VI

LEXICOGRAPHY AND JOURNALISM

(a) *Lexicography*

The development of Tamil lexicography owes much to the work of Ceylon scholars. As this article deals only with English medium scholarship it is not necessary to deal here with Tamil-Tamil Dictionaries. For purposes of this article, we may consider lexicography under the following heads (i) Tamil-English dictionaries (ii) English-Tamil dictionaries (iii) English-English-Tamil dictionaries (iv) Dictionaries of technical terms.

(i) *Tamil-English Dictionary*

It is a known fact that the first Tamil-English Dictionary was published by Johann Philip Fabricius in 1779. After this, about 1883, the American Mission in Jaffna planned the compilation of a Tamil-English Lexicon, an English-Tamil Dictionary and a Tamil Dictionary. Rev. J. Knight, a Church Missionary at Jaffna, assisted by Gabriel Tissera and by Rev. Peter Percival, collected the material for these publications. The work had to be suspended in 1838 owing to the death of Rev. J. Knight. Before the American Mission could bring out its Tamil-English Dictionary, Rotler's Tamil-English Dictionary appeared, Part I in 1834 and Part II in 1836-1838. This dictionary was however limited in its vocabulary and deficient in astrological, mythological and scientific terms. It did not include much that was in good use in Ceylon.

The material collected for the larger Tamil-English Lexicon by Rev. J. Knight and M. Tissera and added to by Rev. P. Percival, Rev. L. Spaulding and Rev. S. Hutchings, was edited by Rev. Winslow and published in July 1862. This is known as *Winslow's Tamil-English Dictionary*. This comprehensive Tamil-English Dictionary embraced both the common and the poetic dialects of the Tamil

language and included the principal astronomical, astrological, mythological, botanical, scientific and official terms as well as the names of many authors, poets, heroes and gods. It comprised many more words than any previous Tamil Dictionary and it contained information on the philosophy, the religion and the customs of the Tamils. This dictionary compiled by Jaffna scholars proved to be a great work and enjoyed deserved popularity.

After this dictionary, the "Classical Tamil-English Dictionary" was published in 1870 under the authority of the Director of Public Instruction Madras. Some years afterwards, in 1888, Mr. Visvanatha Pillai of Jaffna, then translator to the Government of Madras, brought out a revised and enlarged edition of this useful work.²⁰⁵ This dictionary is still in popular use.

Reference may be made here to the *Etymological and Comparative Lexicon of the Tamil Language* compiled by Swami Ganaprasakar of Nallur, Jaffna. Only a few fascicles of this Lexicon have been published.

(ii) *English-Tamil Dictionary*

The first English-Tamil Dictionary was published by the American Mission in Jaffna. Rev. Samuel Hutchings worked on this dictionary and this was published in 1842 by Rev. M. Winslow and revised by Rev. L. Spaulding in 1852.²⁰⁶

(iii) *English-English-Tamil Dictionary*

The first English-English-Tamil Dictionary was also compiled by a Jaffna scholar, A. Mootatamby Pillay in 1907.²⁰⁷ All dictionaries in use till then were English-Tamil Dictionaries. None of them possessed the advantage of this work which gave the meanings of English words in both English and Tamil, so that one using this

²⁰⁵ *Classical-Tamil-English Dictionary. Revised and Enlarged* by V. VISVANATHA PILLAI. Madras School Book and Literature Society, Madras, Fifth Edition, 1929.

²⁰⁶ *English and Tamil Dictionary. Second Edition. Enlarged and Revised* by REV. L. SPAULDING. American Mission Press, Jaffna, 1852.

²⁰⁷ MOOTATAMBY PILLAI, A., *The English-English-Tamil Dictionary. First Ed. 1907, Sixth Edition* Navalar Press, Jaffna, 1954.

dictionary to find the Tamil meanings of English words did not need the recourse to an English dictionary to find their English meanings as well.

There were more words in this work than in any English-Tamil Dictionary which existed at that time and all the meanings of each word were given when a word had more than one meaning. Another important feature of this work was that explanations of many English phrases were given at length in Tamil in addition to their English meanings—an advantage possessed by no other dictionary.

(iv) *Dictionaries of technical terms*

When the Madras Province Tamil Sangam set out to compile technical terms in Tamil, it was Swami Vipulananda of Batticaloa, Ceylon, who was asked to be the chief Editor of this work. Under his direction was published the work *Kalaiccorkal* which contained the Tamil equivalents of English terms in Mathematics, Physics, Chemistry, Botany, Zoology, Physiology and Hygiene, Geography, History and Chemistry.²⁰⁸

There are two books, one containing Mathematical terms in English and Tamil²⁰⁹ and another Anatomy terms in English and Tamil,²¹⁰ compiled by S. R. Muttukumar of Punnalaikkadduvan, Jaffna. These are in manuscript form at the Jaffna College Library. They do not appear to have been printed but they are of very rare value.

(b) *Journalism*

There are four Tamil journals which have contributed to Tamil studies in English. To the American Ceylon Mission goes the credit for publishing the first Tamil Newspaper in Ceylon when the *Morning Star* “devoted to education, science, literature, government and

²⁰⁸ *Kalaiccorkal*, Published by Madras Province Tamil Sangam, Tinnevely, 1938.

²⁰⁹ MUTTUKUMARU, S.R., *Ganita Sangraha*, or Mathematical Dictionary (English and Tamil), 1933.

²¹⁰ MUTHUKUMARU, S.R., *Anatomy Notes* in English and Tamil (adapted from Gray's Anatomy, 1933.)

religion with a summary of important news" appeared as a bi-monthly Anglo-Tamil journal under the editorship of Henry Martyn, with whom was associated Mr. Seth Payson, a licensed preacher of the American Mission. This is the second oldest paper in Ceylon, still in current issue and contributing to Tamil Studies in the English and Tamil mediums.

The *Jaffna Catholic Guardian* was started as an Anglo-Tamil fortnightly in 1876. It was issued weekly from 1876 to 1893. In 1896 further enlargement took place and the journal still publishes articles on Tamil studies.

The *Hindu Organ* was started on September 11th 1889 as a fortnightly Anglo-Tamil Newspaper, converted into an English weekly on 5th July 1899 with a separate fortnightly Tamil Edition, enlarged in size and form on 11th July 1906, and published bi-weekly from 10th July 1913 with the Weekly Tamil Edition. It is still a leading Hindu journal in which articles on Tamil Culture and literature are published regularly.

The only journal which now caters to Tamil Studies in India and abroad is the *Tamil Culture* which was started by Rev. Father Thani Nayagam of Ceylon in 1952. Within the last fourteen years this journal has grown in strength and today is one of the leading Academic journals of the world. Rev. Father Thani Nayagam is still the chief Editor and the strong force behind this outstanding journal of Tamil Studies in the English medium.

We have so far made an attempt to present, as briefly as possible, the contribution of Ceylon to Tamil Studies in the English medium. This attempt is by no means exhaustive. The writer is fully aware that there are many omissions, due mainly to non-accessibility of material and partly to non-availability of enough time for fuller reference in libraries in Ceylon and abroad. The writer is greatly indebted to the Librarian and Assistant Librarian of Jaffna College Vaddukkoddai for allowing him to go through the very rare books in their library. The Librarians of the Jaffna Public Library was also very helpful in many respects.

The Tamils of Ceylon are proud of the contribution they have made to the study of Tamil language and literature and to the study of Tamil Culture. In many fields the Ceylon Tamils have pioneers. They look back with feeling of the noblest pride upon their achievements and have confidence that in the future the Ceylon Tamils will continue to make outstanding contributions to Tamil Culture.

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Madras School Book and Literature Society, Fifth Ed., 1929.
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APPENDIX

UNIVERSITY OF CEYLON

Department of Tamil

Academic Staff, and fields of specialisation :

V. CHELVANAYAGAM, Professor & Head of the Dept. B.A. (Lond.),

M.A. (A'malai).

History of Literature, Literary Criticism and History of Prose Literature.

S. VITHIANANTHAN, Reader in Tamil, PH.D. (Lond.), M.A.

Civilisation, Drama, Sangam Literature, Ceylon Tamil Literature.

A. SATHASIVAM, Acting Head, Dept. of Tamil, University of Ceylon, Colombo, D.PHIL. (Oxon), M.A.

Philology, Lexicography.

MR. S. THANANJAYARAJASINGHAM, Lecturer in Tamil, M.LITT. (A'malai), B.A.

Philology (Descriptive Study in Portuguese and Dutch Documents), History of Literature.

A. VELUPPILLAI, Lecturer in Tamil, D.PHIL. (Oxon), PH.D., B.A.

Philology (Descriptive Studies in Inscriptions in Tamil), History of Literature.

K. KAILASAPATHY, Lecturer in Tamil. PH.D. (Birmingham).

Civilisation, and Modern Literature.

MR. S. THILLAINATHAN, Asst. Lecturer in Tamil, M.A.

History of Literature.

P. POOLOGASINGHAM, Asst. Lecturer in Tamil, D.PHIL. (Oxon).

Philology (Descriptive Study in Kalittokai), History of Literature.

PON. MUTTUKKUMARAN, Vidvan & B.O.L. (Annamalai) Asst. Lecturer.

MISS T. VELUPPILLAI, B.A. (Hons.), Asst. Lecturer.

MRS. S. SRIDAS, B.A. (Hons.), Asst. Lecturer.

M. SATKUNAM, Tutor.

Undergraduates :

710

"

Non Tamils studying Tamil

70

Post Graduates :

Registered for M.A.

S. KRISHNAMOORTHY: *Western Influence on the Literature of Tamils of Ceylon in the 19th Century.*

K. S. NADARAJAH: *Edition of Vaiya Padal.*

Registered for PH.D.

A. SHANMUGADAS: *Development of Metrical forms in the Pallava Period.*

VIDYODAYA UNIVERSITY OF CEYLON

Lecturers in Tamil

MR. M. M. UWISE, M.A.

Muslim Literature.

MR. K. SIVATHAMBY, M.A.

Drama and Modern Literature.

TAMIL STUDIES IN MALAYSIA

S. SINGARAVELU

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The Tamils, whether as traders, military adventurers, or as priestly brahmans, have had lively social and cultural contacts with the people of Malaysia since the early centuries of the Christian era, and at present they form the third biggest community of the Malaysian plural society. It may, therefore, be justifiably expected that scholars, both in Malaysia and elsewhere, would have already made attempts to study systematically the nature of not only the earlier Tamil contacts but also their present role in the Malaysian society. An attempt is made in this brief article to refer to some research works in which their authors have discussed among other things evidence relating to the contributions made by the Tamils in the various spheres of life in Malaysia.

To begin with, mention may be made of works which contain materials of archaeological interest relating to the ancient history of Malaya. In 1905 Walter Bourke¹ published an article in which he referred to the extensive distribution of ancient workings for tin in various parts of the province of Phuket (an island off the west coast of the Malay peninsula) and also to the 'Phra Narai' group of sculptures and an 'inscribed stone' that were found on the mainland about ten miles to the east of the nearby town of Takuapa on the north bank of the river of the same name. Bourke suggested that the Indian remains scattered on the island of Phuket as well as on the neighbouring region of Takuapa and the old shaft workings for tin might well have been the work of "the Indians who came to the coast primarily to seek tin, but who probably also formed agricul-

¹ W. WALTER BOURKE, "Some Archaeological notes on Monthon Puket," *Journal of the Siam Society*, II (1905), 49-62.

tural settlements where conditions were favourable". The author stressed the commercial importance of Takuapa as well. In the meantime he had given Col. G. E. Gerini a 'papier maché squeezing' which he had made of the six lines of the inscription. Col. Gerini sought the opinion of H. Kern of Leiden, who thought that the writing was not Sanskrit but was ancient Tamil. Col. Gerini's interest in the inscription made him write two brief notes on the inscription.² Subsequently in 1913 and 1914, E. Hultzsch³ contributed two notes on the same subject. In 1929, Prof. G. Coedès included the inscription, together with its transliteration and translation, in his collection of inscriptions of Siam relating to the Dvaravati, Sri Vijaya, and Lao kingdoms.⁴

The interest shown by various scholars in the inscription and their preliminary notes were indeed important in view of the fact that the inscription concerned was to become the only epigraphic example of direct Tamil role in the Malay peninsula of an earlier period as yet to have come to light.

The discovery of the associated sculptures on the north bank of the Takuapa river and the local tradition claiming that the sculptures were originally located on an ancient structure upon a low hill on the south bank of the river gave rise to further inquiries as to the original location of the sculptures and the inscription. In 1909, L. de Lajonquiere expressed his doubts on the transfer of the sculptures from the shrine across the river, but later he believed it to be so.⁵

H. G. Quaritch Wales, a pioneer who has contributed a great deal

² G. E. GERINI, "Supplementary note on the recently discovered Takua-pa inscription," *Journal of the Royal Asiatic Society* (1904), 242-247.

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³ E. HULTZSCH, "Note on a Tamil inscription in Siam," *JRAS* (1913), 337-339.

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⁴ G. COEDÈS (Ed.), *Recueil des Inscriptions du Siam, part II: Inscriptions de Dvaravati, de Crivijaya et de Lavo*, Bangkok, 1929. 2nd edition, 1961.

⁵ L. DE LAJONQUIERE, "La Domaine Archéologique du Siam," *Bulletin de la Commission Archéologique de l'Indochine (BCAIC)* 1909; "Essai d'inventaire Archéologique du Siam," *BCAIC*, 1912.

to the understanding of the early history of the Malay peninsula through his archaeological researches, came to argue that the statues were from one of the brick shrines on the neighbouring Kakao island and they were probably transported later on up the Takuapa river and this transfer was in some way connected with the migration of Indian settlers across the Isthmus to found settlements in mainland Southeast Asia. Dr. Wales went on to conclude that "if these images had not been carried twelve miles up the Takuapa river, Angkor, in Cambodia, would never have existed".⁶

However that may be, both the sculptures and the inscription continued to excite more interest among scholars in the field of Southeast Asian studies and indeed in Tamil studies. Prof. K. A. Nilakanta Sastri⁷ dealt with the inscription in an article in 1932, and subsequently in another article in 1949. He was inclined to believe that the sculptures were probably śaivite, that the reference in lines 3 (Sri Avani) and 4 (Naranam) might in fact relate to one of the titles of the Pallava monarch Nandivarman III (A.D. 826-849), and that the Tamil inscription referred to the construction of a temple-tank placed under the protection of the *Manikkiramam* and some soldiers, the term *manikkiramam* meaning 'mercantile corporation', often mentioned in South Indian inscriptions, and thus implying the presence at Takuapa of a Tamil trading settlement.

The next scholar to study the implications of the 'Phra Narai' group of sculptures and the Tamil inscription of the ninth century was Dr. Alastair Lamb, who was until recently on the staff of the History Department in the University of Malaya. Dr. Lamb visited the Takuapa site in 1960-61, and summed up his findings in two papers, entitled, "Three statues in a tree: a note on the Phra Narai group, Takuapa," and "Kedah and Takuapa: some tentative histor-

⁶ H. G. QUARITCH WALES, "A newly explored route of ancient Indian cultural expansion," *Indian Art and Letters*, IX, i (1935), 1-31; *Towards Angkor in the footsteps of the Indian invaders*, London, 1937, pp.49-50.

⁷ K. A. NILAKANTA SASTRI, "The Takua-pa (Siam) Tamil inscription," *Journal of Oriental Research*, 6 (1932), 300-310; "Takuapa and its Tamil inscription," *JRAS-MB*, XXII, part 1 (1949), 25-30.

ical conclusions."⁸ Dr. Lamb carried the studies further by comparing the Takuapa inscription with the other Tamil inscription from Lobe Toewa in Sumatra,⁹ dated Saka 1010 (A.D. 1088), particularly in regard to the activities of a merchant guild, which seemed to provide a strong basis for an economic interpretation of the role of South Indian merchant bodies in Southeast Asia in general and in the Malay peninsula in particular. On the basis of the evidence of the materials, such as glazed ceramics and glass beads, which he collected from the T'ung T'uk plain on Kakao island and which suggested most strongly habitation between 7th and 10th century A.D., Dr. Lamb argued that there might have been an entrepôt situated in the Takuapa region and that the nature and date of the surface finds would seem to reinforce the implications of the Tamil inscription of Takuapa.¹⁰ The author's work at Pengkalan Bujang, on the Merbok Estuary in Kedah some 300 miles south of Takuapa has also provided further evidence for the existence of such entrepôts on the west coast of the Malay peninsula.

The archaeological potentialities of Kedah and Province Wellesley have been long recognised by a number of scholars interested in the ancient history of Malaya. Just before the beginning of the World War II, on the basis of accounts of Lt. Col. Low in the early 19th century and of Ivor H. N. Evans in 1920s, Dr. H. G. Quaritch Wales discovered and investigated over thirty sites, most of them of temple structures, and published his valuable report on his excavations in Kedah in the *Journal of the Malayan Branch of the Royal Asiatic Society*.¹¹ The structures of temples, particularly the structure of the

⁸ ALASTAIR LAMB, *Miscellaneous Papers on early Hindu and Buddhist settlement in northern Malaya and Southern Thailand*, Kuala Lumpur, Federation of Malaya Museums Department, 1961, pp.64-88.

⁹ See K. A. NILAKANTA SASTRI, "A Tamil merchant-guild in Sumatra," *Tijdschrift*, 72 (1932), 314-327.

¹⁰ ALASTAIR LAMB, "Takuapa: the probable site of a pre-Malaccan entrepot in the Malay peninsula," in *Malayan and Indonesian Studies*, ed. by JOHN BASTIN, Oxford, 1964, pp.76-86.

¹¹ H. G. QUARITCH WALES, "Archaeological researches in ancient colonization in Malaya," *JRAS-MB*, XVIII, part 1 (1940), 1-85; "Further work on Indian sites," *JRAS-MB*, XX, part 1 (1947), 1-11.

temple which came to be known as Chandi Bukit Batu Pahat (Dr. Wales' site no. 8), suggested to Dr. Wales striking architectural parallels to the temple structures constructed by the Pallavas in South India, and he was convinced of the possibility of direct Pallava influence in ancient Kedah. Dr. Wales' researches in Kedah have been continued in recent years by the staff of the History Department in the University of Malaya. A number of surveys were carried out by Dr. Wang Gungwu, Mr. B. A. V. Peacock, and Dr. A. Lamb in 1957 and 1958, the site no. 8 was excavated, and the findings were reported by Dr. A. Lamb in a monograph, entitled, *Chandi Bukit Batu Pahat, a report on the excavation of an ancient temple in Kedah*, Singapore, 1960. This valuable work has brought to light evidence pointing to other sources which would seem to be of Indonesian origin; nevertheless it would seem that the potentialities of the region are still great for further research on the nature of the architecture of ancient Kedah which is a point of considerable importance to the understanding of the early history of the region. That the possibilities of drawing parallels or vital connections to South Indian sources are not exhausted is evident from a recent note by Dr. Lamb on the stone caskets from Chandi Bukit Batu Pahat, in which he has drawn a possible parallel to a copper casket form Pondicherry in South India.¹²

Mention should be made of Dr. Lamb's interest in the earliest Indianised settlements on the east coast of the Malay peninsula, particularly Nakorn Sri Thammarat, and he has referred to an inscription preserved in the museum of Wat Mahatat, Nakorn Sri Thammarat, in an early form of Pallava script, which may be dated 6th century or earlier.¹³

Among other scholars whose discoveries have added to the know-

¹² ALASTAIR LAMB, "A copper casket from Pondicherry, South India: a possible parallel for the stone caskets from Chandi Bukit Batu Pahat, Kedah," *Federation Museums Journal*, n.s. 9 (1964), 19-20.

¹³ A. LAMB, "Kedah and Takuapa, some tentative historical conclusions," in *Miscellaneous Papers on early Hindu and Buddhist settlement in Northern Malaya and Southern Thailand*, Kuala Lumpur, Federation of Malaya Museums Department, 1961, p.70 and Plate 117.

ledge of early settlements in Malaya, was Ivor H. N. Evans, formerly Ethnographer of the Federated Malay States Museums. Evans conducted excavations at Tanjong Rawa, Kuala Selinsing, situated on the coast of the Matang District of Perak in Malaya, and published his findings in the *Journal of the F.M.S. Museums*, XV, 3 (Aug. 1932), 79-133. Among the various objects which he found was a cornelian seal (of 1.4 cms x 1 cm x 4 cm dimensions) engraved with an inscription in Pallava characters which have been interpreted to read as "Sri Vishnuvarmmasya".¹⁴

Turning now to historical works on Malaya, C. O. Blagden, R. J. Wilkinson, and R. O. Winstedt were at first contributing articles and notes to the Journals of the Straits Branch and the Malayan Branch of the Royal Asiatic Society on various subjects and at varying intervals of time since the beginning of this century.¹⁵ Though this corpus of historical writing is of great value, the material to be found on the history of the pre-Muslim period has been too brief.

The 'gap' was to be filled to a considerable extent by the researches of an erudite scholar, Dato Sir Roland Braddell¹⁶ who contributed a great deal both in the task of tracing several extraneous sources and in interpreting the information found in them. He was also one of the few scholars who felt the need to interpret

¹⁴ IVOR H. N. EVANS, "On ancient remains from Kuala Selinsing, Perak," *Journal of the F.M.S. Museums*, XII, 5 (1928), 121-131, Plates XLIV-LI; "Excavations at Tanjong Rawa, Kuala Selinsing, Perak," *JFMSM*, XV, 3 (1932), 79-133, plates XXII-XLI; Cornelian seal with Pallava characters, plate XXXVIII. See also, ROLAND BRADDELL, "The Perak Pallava Seal," *JRAS-MB*, XII, 2 (1934), 173-174; XIII, 2 (1935), 110; K. A. NILAKANTA SASTRI, "A note on an inscribed seal from Perak," *JRAS-MB*, XIV, 3 (1936), 282-283.

¹⁵ C. O. BLAGDEN, "Notes on Malay history," *JRAS-SB*, 53 (1909), 139-162; "The empire of the Maharaja, King of the mountains and Lord of the Isles," *JRAS-SB*, 81 (1920), 23-28.

R. J. WILKINSON, "Early Indian influence in Malaysia," *JRAS-MB*, XIII, part 2 (1935), 1-16.

R. O. WINSTEDT, "A History of Malaya," *JRAS-MB*, XIII, part 1 (1935), 1-270, Revised and enlarged edition, Singapore, Marican and Sons, 1962. (See Chapter II, The Hindu period, Pallava influence, the Empire of Sri Vijaya, and Chapter III, The Malay Empire of Malacca.)

the history of the Malay peninsula in the wider context of the history of India, particularly of South India, China and Southeast Asia. In a series of scholarly papers published in the *Journal of the Malayan Branch of the Royal Asiatic Society* from 1935 to 1941, he dealt with such varied sources as Ptolemy's Guide to Geography, the *Sejarah Melayu*, Indian puranic and epic literature, Tamil literary works, sources of South Indian Pallava and Chola history, ancient Chinese historical sources and ethnographical particulars of people of Malaysia, India and Indonesia. His contributions continued after the Second World War when he wrote several valuable notes on ancient times in Malaya in which he discussed among other things ancient Tamil literary sources and source-material to be found in Tamil inscriptions of South India, all the time relating the evidence of such sources to the Malayan historical scene of the ancient period. The foundation for writing of the ancient Malayan history was truly laid by Sir Braddell.

This was to be strengthened by the contributions of Prof. Paul Wheatley with his researches in the field of historical geography of Malaya, during a ten year period from 1954 to 1964, his major contribution being the monograph entitled, *The Golden Khersonese*. In part III of this work a careful examination is made of the Indian records relating to Malaya to the end of the eleventh century. In addition, the author provides several significant observations on the historical contacts which the people from South Indian kingdoms have had with Malaya in her earlier history.¹⁷

Of the several questions relating to early Tamil contacts with the Malay peninsula, there has been the problem of identification of

¹⁶ ROLAND BRADDELL, "An introduction to the study of ancient times in the Malay peninsula," *JRAS-MB*, XIII, part 2 (1935), 70-109; XIV, 3 (1936), 10-71; XV, 3 (1937), 64-126; XVII, 1 (1939), 146-212; XIX, 1 (1941), 21-74.

"Notes on ancient times in Malaya," *JRAS-MB*, XX, 1 (1947), 161-186; XX, 2 (1947), 1-19; XXII (1949), 1-24; XXIII, 1 (1950), 1-36; XXIII, 3 (1950), 1-35; XXIV, 1 (1951), 1-27; See also "Arikamedu and Oc-eo," *JRAS-MB*, XXIV, 3.

¹⁷ PAUL WHEATLEY, *The Golden Khersonese*, Kuala Lumpur, 1961.

See also *Impressions of the Malay peninsula in ancient times*, Singapore, 1964, by the same author,

ancient Kedah. A recent study of this problem concerning the identification of Kataaram was presented in a paper¹⁸ by Prof. Xavier S. Thani Nayagam at the Conference of Tamil Studies held in Kuala Lumpur in 1966.

An aspect of medieval Malay historical sources which would be of interest to Tamil studies is the occurrence of the names of Tamil dynasties such as Chola, in a somewhat changed form as Raja Suran, in the *Sejarah Melayu* (the Malay Annals) and other local traditions including the Perak Chronicles in Malaysia. While the maritime role of the Cholas during the time of Rajendra I and his expedition against the Sri Vijayan empire in 1025 have received some notice from eminent scholars such as Prof. G. Coedès and Prof. K. A. Nilakanta Sastri,¹⁹ the question of the Malay Annals of the fifteenth or sixteenth century bringing in the name of the Chola into the lineage of their own line of kings would seem to need further study, though it has been touched on by scholars like R. J. Wilkinson and R. O. Winstedt in their writings.²⁰ In this connection mention may be made of a recent publication of a Tamil translation of the *Sejarah Melayu* by Dr. Rama Subbiah of the Department of Indian Studies in the University of Malaya.²¹

Some attention has been given by historians of Malaya to the role of the Tamil branch the Malacca Bendahara family during the period of the Malacca Sultanate, as far as they could get evidence

¹⁸ XAVIER S. THANI NAYAGAM, "The identification of Kataaram," *Proceedings of the International Conference Seminar of Tamil Studies Kuala Lumpur, 1966*. Kuala Lumpur, 1968.

See also, "Tamil cultural influences in Southeast Asia," *Tamil Culture*, IV, 3 (1955), 203-220.

¹⁹ G. COEDÈS, "Le royaume de Crivijaya," *BEFEO*, XVIII, vi (1918), 1-36; and also in *Les Etats Hindouises d'Indochine et d'Indonesie*, Paris, 1964, 259-265.

K. A. NILAKANTA SASTRI, "Sri Vijaya," *BEFEO*, XL (1940), 239-310.

²⁰ R. J. WILKINSON, "Hindu and Malacca ancestors," *JRAS-MB*, X, 3 (1932), 5-11; "Early Indian influence in Malaysia," *JRAS-MB*, XIII, 2 (1935), 1-16.

R. O. WINSTEDT, *A History of Malaya*, Singapore, 1962, pp. 40-41.

²¹ RAMA SUBBIAH (Trans.), *Malaakkaa mannarkalin varalaaru*, Kuala Lumpur, Department of Indian Studies, University of Malaya, Kuala Lumpur, 1967.

²² R. O. WINSTEDT, *A History of Malaya*, Singapore, 1962, pp. 50 ff.

from the Malay Annals and the Portuguese sources.²² Nevertheless a comprehensive study of this and also the role of the 'Chitty Malacca' community of Tamil descent would still seem to await a future historian. Dr. F. R. J. Verhoven recently made a significant contribution when he contributed a paper entitled "Some notes on the history of Tamil community in Dutch Malacca 1641-1825," at the International Conference of Tamil Studies held in Kuala Lumpur in April 1966.

Another notable study that is of special interest to Tamil studies in Malaysia is the account given by A. H. Hill of the life story of Munshi bin Abdul Kadir whose family had migrated to Malacca from Nagore in South India and who was to contribute much subsequently to the development of modern Malay literature. This account has been drawn mainly from the autobiography of Munshi Abdullah, which was translated by A. H. Hill and published in the *Journal of the Malayan Branch of the Royal Asiatic Society*, Vol. 28, part 3 (1955), with copious notes, commentary, maps and index. This has been indeed a very valuable and major study concerning a famous Malayan of Tamil descent.

In the recent years a number of works dealing with the subject of Indian immigration into Malaya have appeared. Of these, R. N. Jackson's *Immigrant labour and the development of Malaya, 1786-1920* (Kuala Lumpur, 1961), C. Kondapi's *Indians Overseas 1838-1949* (New Delhi, 1951), Usha Mahajani's *Role of Indian minorities in Burma and Malaya* (Vancouver, 1964), George Netto's *Indians in Malaysia: historical facts and figures* (Singapore, 1963) must be mentioned together with two PH.D. theses which are awaiting publication, and these are D.A. Caiman's *Indian labour migration to Malaya, 1867-1910*, (Oxford, 1954), and Kernail Singh Sandhu's *Indians in Malaya, Some aspects of their arrival and settlement with special reference to the period of British rule (1786-1957)*, (London, 1965).

Apart from these studies, there have also been other works dealing with the colonial labour policy with special reference to labour in rubber plantation industry and the development of trade union

movement in Malaya. J. Norman Parmer's *Colonial Policy and administration, a history of labour in the rubber plantation industry in Malaya, 1910-1941* (New York, 1960), and Charles Gamba's *The Origins of Trade Unionism in Malaya, a study in colonial labour unrest*, (Singapore, 1962) contain material on Tamil working population in Malaysia.

Prof. K. J. Ratnam's *Communalism and the political process in Malaya* (Kuala Lumpur, 1965) is a valuable work in which the factors that give directions to the political process among Malaya's multi-racial and multi-lingual population are discussed, and the development of political consciousness involving attachment and loyalty to Malaya among her citizens of Indian origin is analysed with keen insight.

The educational policy of the former Straits Settlements is analysed in Rev. D. D. Chelliah's work, entitled, *A History of the Educational policy of the Straits Settlements* (Singapore, 1960) in which the author has also advocated a new system of education based on the vernaculars.

Prof. Clarence E. Glick of the University of Hawaii has been interested in studying the factors relating to leadership among people of Indian origin in Malaya,²³ and Dr. R. K. Jain of the University of Cambridge has made a study of an estate farm factory community of Indians in a settlement known as Ramanathapuram in the state of Negri Sembilan in Malaysia,²⁴ and one of his forthcoming publications is entitled *South Indians on the plantation frontier in Malaya*, which will be an empirical study of the social adaptation of Indian estate workers in Malaya. At a recent conference of Malaysian Orientalists' Society in 1965, Prof. Thani Nayagam presented a paper on "the Ideals and Values common to South and Southeast Asian cultures." The recent contributions of

²³ CLARENCE E. GLICK, "Leaders of Indian origin in Kuala Lumpur," *Proceedings of the International Conference Seminar of Tamil Studies, Kuala Lumpur, 1966*, Kuala Lumpur, 1967.

²⁴ R. K. JAIN, "Ramanathapuram experiment, a paradigm of an estate farm factory community in Malaya," *Proceedings of the International Conference Seminar of Tamil Studies, Kuala Lumpur, 1966*.

Dr. S. Arasaratnam of the Department of Indian Studies in the University of Malaya include papers on aspects of society and cultural life of Indians in Malaysia.²⁵

Popular works dealing with Indian cultural influence includes S. Durairajasingam's *India and Malaya through the ages* (Singapore, 1954), *A Malayan Heritage*, Kuala Lumpur (1962), and *Malayan Place names* (Singapore, 1962).

The Tamil element in the Malay language has been studied by Dr. Ph. S. van Ronkel in a series of articles published in the *Tijdschrift* and the *Bijdragen*.²⁶ Prof. Jan Gonda's *Sanskrit in Indonesia* has also a section (5) devoted to the Malay borrowings by way of Dravidian languages.²⁷ Che' Asmah binti Haji Omar of the Malay Studies Department in the University of Malaya presented a valuable paper on "the Nature of the Tamil loanwords in Malay" at the Conference of Tamil Studies in Kuala Lumpur in April 1966. Mention may be made also of A. Anjaneyalu's article on "Tamil loanwords in Indonesian and Malayan languages," which appeared in *Tamil Culture*, IX, 1 (1961), 43-55.

As for the inquiries into the local variations in the use of Tamil language among the Tamil population of Malaya, a valuable study has been made by Dr. Rama Subbiah on the lexical aspects of the Tamil dialects in Lower Perak in Malaya.²⁸

In the case of Malay literary works, particularly the *Hikayat*

²⁵ XAVIER S. THANI NAYAGAM, "The Ideals and Values common to South and Southeast Asian Cultures," *Proceedings of the Malaysian Orientalists' Conference*, 1965.

S. ARASARATNAM, "Aspects of society and cultural life of Indians in Malaysia," *Proceedings of the Malaysian Orientalists Conference*, 1965.

"Social and Political ferment in the Malayan Indian community, 1945-1955," *Proceedings of the International Conference Seminar of Tamil Studies*, Kuala Lumpur, 1966; *Indian festivals in Malaya*. Kuala Lumpur, 1966.

²⁶ PH. S. VAN RONKEL, "Het Tamil element in het Maleisch," *Tijdschrift*, XLV 1902), 97-119; "Tamilwoorden in Maleisch gewaad," *Tijdschrift*, 46 (1903), 532-557; "Over Den Oorsprong van het Maleische woord Satai," *Bijdragen*, 55 (1903), 49-52; See also "Tamil Malay manuscript," *JRASB-SB*, 85-86 (1922), 29-35.

²⁷ J. GONDA, *Sanskrit in Indonesia*, Nagpur, 1952, pp.89-93.

²⁸ RAMA SUBBIAH, *A Lexical study of the Tamil dialects in Lower Perak*, Kuala Lumpur, 1966.

Sëri Rama, Dr. H. H. Juynboll and Dr. Ph. S. van Ronkel²⁹ had suggested the possible sources of the Malay version to be a Southern Indian version of the Rama story by reason of certain name forms which they considered as of Southern Indian or of Tamil origin. The writer of this article has also found this supposition to be valid from a comparative study of the Tamil version of Kamban and the Malay version which he made recently.³⁰

Scholars like R. J. Wilkinson, and R. O. Winstedt have also dealt with the possibilities of Indian influence in Malay literary works as well as in the earlier religious beliefs and practices of the Malay people.³¹

TAMIL STUDIES IN THE UNIVERSITY OF MALAYA

Though the need for a body to undertake teaching and research in the field of Tamil Studies had long been recognised and stressed by few individuals representing Tamil associations in Singapore and Malaya, the impetus necessary to recommend it came only in 1948 when the Carr-Saunders Commission seriously advocated the importance of promoting studies on the languages and cultures of Malaya's major communities so that one task of the new University of Malaya would be to refine and preserve all that was best in local traditions and cultures and the University would thus become "a common possession of all three communities from which they can

²⁹ H. H. JUYNBOLL, "Een episode uit het Oudindische Ramayana vergeleken met de Javaansche en Maleische bewerkingen," *Bijdragen*, 50 (1899), 59-66; "Indonesische en Achterindische tooneelvoorstellingen uit het Ramayana," *Bijdragen*, LIV (1902), 501-565.

PH. S. VAN RONKEL, "Aanteekeningen op een ouden Maleischen Ramayana tekst," *Bijdragen*, 75 (1919), 379-383.

³⁰ S. SINGARAVELU, *A comparative study of the story of Rama in South India and Southeast Asia*, Kuala Lumpur, 1966.

³¹ R. O. WINSTEDT, *The Malay magician, being shaman, saiva, and sufi*, London, 1961; "Indian origin of Malay beliefs," *JRAS-SB*, 82 (1920), 119-126; "Hindu element in Malay marriage ceremony," *JRAS-SB*, 79 (1918), 105; "An old Perak account of betrothal ceremonies," *JRAS-MB*, VII, 3 (1929), 448-450; see also "Indian origin of Malay folktales," *JRAS-SB*, 82 (1920), 119-126.

R. J. WILKINSON, "Batara Guru," *JRAS-SB*, 30 (1897), 307.

all benefit, to which they can all look for guidance, and of which they can all be proud."

On the importance of having departments to teach Malay, Chinese, and Tamil languages in the University of Malaya, the Carr-Saunders Commission remarked:

"To nearly every student of the University one of these languages will be his native tongue, and in our view the new resources of the University will be best employed if they are directed to giving as many students as possible greater knowledge of his home language and some acquaintance with its literature . . . For the study of language and literature at University level by a student as part of his degree course would be not only of direct interest to him but also most beneficial as a corrective to undue specialization."

On the need for Tamil studies, the Commission observed: "We are impressed with the view that the University of Malaya is in an unusually good position to become a centre of oriental studies, which would be incomplete if they did not include at least one of the Indian languages. Tamil is the only one for which there would be a substantial demand almost immediately . . . We conclude therefore that a place should be found for Tamil studies. They should not, in our view, be limited to the Tamil language, but should include the whole range of Dravidian culture and South Indian history."³²

Accordingly, when the private endowment of financial and library resources became available through the ardent and generous contributions of the Indian community in the country, supported by the Government, a place was found for Tamil Studies and the Department of Indian Studies came into being in 1956, and the Chair of Indian Studies was filled in 1961.

Apart from teaching of courses in Tamil language and literature of all ages in depth and extensiveness, steps have been taken to include additional fields of study to meet the needs of both the Tamil

³² *Report of the Commission on University Education in Malaya under the chairmanship of Sir Alexander Carr-Saunders*, the Government Press, Kuala Lumpur, 1948, pp.43-44.

medium students and those of non-Tamil origin. Courses on social history, culture, and civilization are offered. Sanskrit language and literary tradition are taught. Courses on Dravidian linguistics are also available. Courses on Dravidian archaeology and Indian architecture and sculpture are to be introduced soon. All courses have a Malaysian and Southeast Asian orientation.

The scholar in Tamil studies in the Malaysian context has several fields of opportunity for research. Besides the obvious possibility of research growing out of good teaching aimed at students of both Tamil and non-Tamil origin, scholars have also opportunities of finding out not only the nature of the contributions of earlier generations of Tamils to the material and cultural wealth of Malaysia and other lands in Southeast Asia, but also the present position of the society, culture, language, literature, and arts of the Tamils in Malaysia.

That the attention of both the staff and the postgraduate students of the Department of Indian Studies in the University of Malaya is being directed towards exploring such possibilities would be evident from their past and current work (see *appendix*).

Another important function of the Department has been to seek interdepartmental cooperation and an interdisciplinary approach within the Faculty of Arts in the University of Malaya. Such cooperation has resulted in valuable contributions made by the members of the staff from other departments for the furtherance of Tamil studies. Apart from the seminars at which members of the various departments have participated, there have been also the undertaking of major projects such as the translation of the Tamil ethical treatise, *Tirukkural* into Malay and Chinese by members of staff belonging to these departments.³³ Other contributions include special papers on subjects of interest to Tamil studies by members of other departments; Prof. C. J. Eliezer's recent paper on the life and work

³³ ISMAIL HUSSEIN (Trans.), *Tirukkural*. Translated into Malay. Department of Indian Studies, University of Malaya, Kuala Lumpur. (to be published)

CH'ENG HSI (Trans.), *Ku-la-chen-yen*. Chinese translation of the *Tirukkural*. University of Hong Kong Press, Hong Kong, 1967.

of Ramanujan, the mathematician from Kumbakonam, which he presented at the Conference of Tamil Studies in Kuala Lumpur in 1966 is a significant instance of such cooperation from a scholar of the Mathematical discipline.

Apart from the Department of Indian studies and other departments in the University, mention must be made also of other bodies which give active support to Tamil studies, such as learned associations, the National Museum, the National Archives, and organizations that have provided for endowment funds for research on Tamil studies,³⁴ and institutes such as the Institute of Technology of the government statutory body known as *Majlis Amanah Ra'ayat* (MARA), where Tamil is being taught together with other subjects. The local newspapers,³⁵ periodicals, as well as radio and television are of considerable help to the growth of Tamil studies, for they often serve as effective means of communication and as a forum of discussion of new ideas and contributions relevant to Tamil studies in Malaysia.

³⁴ E.g., *The National Education (Indian Schools) Development Council, Malaya, Endowment Fund; the Nattukkottai Chettiar Endowment Fund; and Ceylon Community Endowment Fund.*

³⁵ See MURUGU SUBRAMANIAM, "Growth of modern Tamil literature in Malaya," *Proceedings of the International Conference of Tamil Studies, Kuala Lumpur, 1966.*

APPENDIX

DEPARTMENT OF INDIAN STUDIES
UNIVERSITY OF MALAYA

ACADEMIC STAFF

XAVIER S. THANI NAYAGAM, Professor of Indian Studies, D.D. (Rome), M.A.,
M.LITT. (Annamalai), PH.D. (Lond.).

Fields of Specialization :

The Classical Period of Tamil (2c. B.C. – 2c. A.D.) Impact of the West
on Tamil Society. Philosophy of Education.

Present Research :

The Cilapatikaram. The Classical Geographers and the Cankam
Classics. Periodization of Tamil Literature. Early Tamil Printing.
Tamil Migration Overseas. Latin-Malay Dictionaries.

S. ARASARATNAM, Senior Lecturer, PH.D. (Lond.).

Fields of Specialization :

South India and Ceylon in 17th and 18th Centuries. Nationalism,
regionalism and communalism in India and Ceylon.
Social and Political movements among Indians of Malaysia and
Singapore.

Present Research :

The coastal kingdoms of Southern India and their commercial and
political relations with European powers (1650 – 1800).
History of the Indian community of Malaya.

P. ARUNACHALAM, Lecturer, M.LITT., Pulavar, M.A. (A'malai).

Fields of Specialization :

History of Tamil language. Tamil literary conventions. Classical
literature. Devotional literature.

Present Research :

Tolkappiyam-Porulatikaram; Cilapatikaram.

D. H. KILLINGLEY, Lecturer, B.A. (Oxon).

Fields of Specialization :

Sanskrit language, with special reference to teaching methods. San-
skrit Literature. Modern Indian thought, with special reference to
nineteenth and twentieth century interpretations of Sanskrit tradi-
tion.

Present Research :

Teaching courses in Sanskrit.

S. SINGARAVELU, Lecturer, M.A. (Malaya).

Fields of Specialization :

Tamil culture and Tamil literature of the Cankam period. Culture

Contacts between South India and mainland Southeast Asian countries, early and mediaeval periods. The Ramayana in South India and Southeast Asia.

Present Research :

Socio-cultural contacts between South Indian kingdoms and Southeast Asian kingdoms during the early and mediaeval periods. Comparative study of the Tamil version of the Ramayanam of Kamban, and the Thai version of the Ramakian of King Rama I of Thailand.

RAMA SUBBIAH, Lecturer, PH.D. (Lond.).

Fields of Specialization :

Linguistics - Grammar; Contrastive studies of languages spoken in Malaya. Comparative Dravidian Linguistics; morphology in Tamil. Telugu and Malayalam. Dialectology: Tamil and Telugu in Malaya.

Present Research :

Tamil writing in Malaysia and Singapore.

A contrastive study of Tamil and Malay. A Malay-Tamil Dictionary. Tamil and Telugu Dialects. An analysis of Tamil letters of 17th and 18th centuries deposited in Denmark. Tamil language teaching.

SURESH B. PILLAI, Lecturer, M.A. (A'malai), PH.D. (Poona).

Chola Epigraphy. South Indian Archaeology (Mediaeval Period). Temple Architecture.

Present Research :

Epigraphical Linguistics.

E. SA. VISSWANATHAN, Lecturer, M.A., (Madras), M.A. (Malaya).

Fields of Specialization :

Mediaeval and Modern Tamil Literature. Applied Criticism. Twentieth Century Tamil Society.

Present Research :

The Theory of Criticism in the Commentators.

MRS. DEVAPOOPATHY NADARAJAH, Assistant Lecturer, M.A. (Malaya).

Fields of Specialization :

Classical Tamil Poetry. Hindu Religious Cults.

Present Research :

The Konrai and the Vetchi in Classical Poetry. Tamil and Sanskrit.

PART-TIME LECTURERS AND TUTORS, AND THEIR FIELDS OF SPECIALIZATION

- R. BALAKRISHNAN, Lecturer, part-time, B.A.HONS. (Malaya),
(Tamil literature and Social history).
- MRS. A. CHANDRASEKHARAN, Lecturer, part-time, B.A.HONS. (Malaya),
(The modern Tamil short story).
- MISS N. LOGANAYAGY, Lecturer, part-time, M.A. (Malaya),
(Social history in literature, and epigraphy. Tamil literature, modern period.).
- MISS A. RAJESWARY, Tutor, B.A.HONS. (Malaya),
(Indians in Malaya).
- V. N. RAMACHANDRAN, Tutor, B.A.HONS. (Malaya),
(Tamil writing in Malaya).
- MRS. L. SAMBAMOORTHY, Tutor, B.A.HONS. (Malaya),
(Classical Tamil literature).
- JOHN VADIVELLOO, Tutor, B.A.HONS. (Malaya),
(Sanskrit Tradition and Social history).

* * *

COURSES OF STUDY IN THE DEPARTMENT OF INDIAN STUDIES UNIVERSITY OF MALAYA

First Year :

- F100 Introductory Indian History (English medium)
- F101 Tamil Culture and Civilization (English medium)
- F102 Sanskrit Literature and Tradition (English medium)
- F104 Creative Writing in Tamil I
- F106 Tamil Language I
- F107 Sanskrit Language I
- F108 Survey course in Tamil poetry
- F109 Twentieth Century Tamil prose

Streams C, D

Students who wish to take Indian Studies in the Second Year either as one subject or as one of two subjects (Tamil medium) must take the following three units : F104, F108, F109.

Streams A, B

Students who wish to take Indian Studies as one of two subjects (English medium) must take three units, one of which should be F106 or F107.

Any one of the above courses may be taken as single units by those who do not intend taking a degree in Indian Studies either as one subject or as one of two subjects.

Second Year :

- F200 Classical Tamil Literature I (Tamil medium)
- F201 Sanskrit and Tamil Literature in Translation (English medium)
- F203 Medieval and Modern Tamil Literature I (Tamil medium)
- F204 Creative Writing in Tamil II (Compulsory for A and B Streams)
- F205 History of Tamil Literature and Literary Criticism I (Tamil medium)
- F206 Tamil Language II (Compulsory for C Stream), 2 units
- F202 Sanskrit Language II (Compulsory for D Stream), 2 units
- F208 Introduction to General Linguistics and the structure of Modern Tamil
- F209 Indian History—Early and Medieval (English medium)
- F211 The Tamil Epic I (Tamil medium)
- F212 Tamil Social History I (up to A.D. 1300) (English medium)
- F213 Indian Architecture and Sculpture I (English medium)
- F214 Dravidian Architecture and Sculpture (English medium)
- F215 Tamil Language II
- F310 Modern Indian Thought (English medium)
- F312 Tamil Social History II (from A.D. 1300) (English medium)

Students taking Indian Studies as one of two subjects (B, C, D streams) will take four units, from the courses listed above.

Those taking Indian Studies as one subject (A stream) will take a total of eight units, at least seven units from the courses listed above.

Streams A and B are mainly Tamil medium; C and D are mainly English medium. Stream A will take a *minimum of five units in the Tamil medium*; Stream B a minimum of three units in the Tamil medium.

At the end of the Second Year, vacation study and reading will be prescribed, on which students will be examined within the first two weeks of the commencement of the Third Year.

Third Year :

- F300 Classical Tamil Literature II (Tamil medium)
- F201 Sanskrit and Tamil Literature in Translation (English medium)
- F303 Medieval and Modern Tamil Literature II (Tamil medium)
- F304 Creative Writing in Tamil III (Compulsory for A and B stream)
- F305 History of Tamil Literature and Literary Criticism III (Tamil medium)
- F306 Tamil Texts (Compulsory for C stream), 2 units
- F307 Sanskrit Texts (Compulsory for D stream), 2 units

- F308 History of Language and Comparative Dravidian Linguistics
 F310 Modern Indian Thought (English medium)
 F311 The Tamil Epic II (Tamil medium)
 F312 Tamil Social History II from A.D 1300) (English medium)
 F313 Indian Architecture and Sculpture II (English medium)
 F314 Tamil Epigraphy (Tamil medium)

Students taking Indian Studies as one of two subjects (any stream) will take four units from those listed above.

Those taking Indian Studies as one subject (A stream) will take eight units, at least seven units from the courses listed above.

Streams A and B are mainly Tamil medium; C and D are mainly English medium. Stream A should take a minimum of five units in the Tamil medium; Stream B a minimum of three units in the Tamil medium.

* * *

STUDENT STATISTICS, 1967/68

| | |
|---|-----|
| Number of undergraduates in all courses offered by the Department of Indian Studies | 363 |
| Number of undergraduates in Tamil medium specialist courses | 42 |
| Number of undergraduates in Beginners courses in Tamil language | 147 |
| Number of undergraduates in Tamil Culture and Civilization Course | 276 |
| Number of undergraduates in Tamil Literature in Translation courses | 18 |
| Number of undergraduates in Beginners Courses in Sanskrit language | 137 |
| Number of undergraduates in Sanskrit Tradition and Literature Courses | 223 |
| Number of undergraduates in courses in Indian Social History | 299 |

TAMIL STUDIES ELSEWHERE

XAVIER S. THANI NAYAGAM

PROF. XAVIER S. THANI NAYAGAM is Professor of Indian Studies, University of Malaya, Kuala Lumpur; Joint Secretary General of the International Association of Tamil Research.

Under the roving title of 'Tamil Studies Elsewhere' are included some of the European, Asian and Australian countries which have not been included in the earlier essays of the Symposium, and a few of the islands in the Carribean and the Pacific where there are sizable populations of Tamil descent. There are also the three Guianas (formerly British, French, Dutch) and South Africa which should be included in a general survey of this kind.

The principal countries about which historical studies pertinent to Tamilology are possible have been studied in this Symposium in separate contributions, except Portugal and Italy. These two countries, however, will require research century by century, of the contribution made by the Portuguese and Italians both in the home country as well as in the countries in which their missionaries and civil servants were employed, or which their travellers visited. That this Symposium does not contain such two studies is because we have not been able to find as yet two scholars in these countries to trace the connections between their own homeland and the Tamil speaking regions. For most of the countries which are mentioned later in this essay, it is possible only to point out the principal contributors and contributions. Some of their universities are just commencing to show an interest in Tamilology, while with respect to others a lecturer in Tamil is just a hopeful possibility in the not too distant future.

In those countries to which large contingents of Tamils migrated such as Burma, South Africa, Mauritius and Fiji, there have existed

stages of primary and secondary schooling in Tamil, but no tertiary education. In islands like Guadeloupe and Martinique, this third or fourth generation has no awareness whatsoever of the land or the language of their ancestors. In islands like Trinidad, the smaller group of Madrasis is gradually absorbed into the larger Hindustani groups, and only relatively few persons above the age of 60 or 70 speak Tamil, Malayalam or Telugu. In all these countries to which Tamils have migrated, except Mauritius, South Africa and Fiji where some form of primary education is voluntary and is provided by voluntary agencies, the present generation does not have the opportunities to be educated in the language of their parents or of their culture and religion.

In all these countries too, governmental policy has changed regarding the principal of cultural and linguistic identity, and there is a notable difference in policy between the period of migrations and colonialism, and the years after national independence. It is not feasible either to obtain at present from published sources the actual numbers who speak Tamil among these migrant colonies.¹ The attitudes of the younger generation towards the cultural heritage of their parents have changed appreciably. Thus many of these migrant Tamil colonies have become subjects only for anthropological and linguistic studies.

Of Guadeloupe, for instance, there has been a very comprehensive work which contains a chapter on the Indians in Guadeloupe.² The cult of Mariamman and even Nagoor Mira in the temples which were built both in Guadeloupe and Martinique during the last century have been variously interpreted by scholars not familiar with the Tamil language and religious practices.

¹ The U.N. Demographic Year Book 1963 under South Africa and other African states does not include a column for Tamil speakers. For Mauritius etc. the following figures are given. Mauritius 44,044, Rodrigues 1, Seychelles 66.

² G. LASSERE. *La Guadeloupe* 2 Vols. U.F.I., Bordeaux, 1961. Cf. RAYMUND RENARD. *La Martinique de 1848 à 1870*. Unpublished thesis presented at the Sorbonne. 1965. G. LASSERE. *Les "Indiens" de Guadeloupe* Extrait de la revue 'Les Chaiers d'Ourtremer; tome VI (1953) p.128-158.

In studies concerning East Indians in Trinidad, the existence of Tamil speakers and their peculiar customs and religious practices have not been noted. The following titles pertaining to the Carribean indicate how the Tamil speaking groups themselves could be included for depth and contrast in sociological studies.

MORTAN KLASS. *East Indians in Trinidad. A study of Cultural Persistence*. Columbia University Press, 1961.

MICHAEL M. HORROWITZ. *The worship of South Indian Deities in Martinique*, in *Ethnology*. Vol. II No. 3. (July '63) p.339-346.

Two or three physical anthropologists have been studying the descendants of Tamils who have married foreigners. Dr. George Oliver is one of them, and his work on the *Anthropologie des tamouls* has been mentioned earlier. Professor Jean Benoist of the University of Montreal is engaged also in the study of groups of Tamil descent in the Carribean.³

The history of Tamil migrations and of life in the plantations is another branch of study which could investigate further into regional sources where hitherto the investigation has remained classified as Indian immigration. The sources for such studies exist both in the original country of the migrants as well as in the countries in which they have settled. K. L. Gillion's *Fiji's Indian migrants. A History to the end of Indenture in 1920*, is a well authenticated study; and a statement like the following shows also the possibilities of further investigations.

"Those who embarked from Madras included people who spoke Tamil, Telugu, Malayalam, Kannada, Marathi and Hindustani, with Tamils in the majority. No figures of home districts are available, but most of the emigrants were recruited in North Arcot, Madras, Krishna, Godavari, Vizakhapatnam, Tanjore, Malabar, and Coimbatore. A majority of those recruited in the Madras district were probably from neighbouring districts, such as North Arcot, and Chingleput. The two districts North Arcot and Madras supplied more than half in every year except 1911, 1912, and 1913, when great numbers of emigrants were embarked from Madras, recruitment was correspondingly widespread, and many were taken from Malabar, Krishna, and Coimbatore."

³ JEAN BENOIST. *Les sociétés antillaises: études anthropologiques*. Département d'anthropologie de l'Université de Montreal, 1966. 125p.

Similarly, Professor Adrian C. Mayer's study, *Peasants in the Pacific. A study of Fiji Indian Rural Society*, (London, 1961), studies the Northern and Southern Indian groups and states the cultural and ritualistic differences existing between them, but the need yet exists for a separate study on the Tamil speakers of Fiji.

The extent to which the Tamils had migrated to different countries in both hemispheres is brought out in N. E. Sargent's *The Dispersion of the Tamil Church*, 1962. Though the book deals only with a small section of the Tamil migrant population, it may be inferred that in the same places where the Tamil Protestant churches functioned, there were large proportions of Tamil speaking Hindoos and Catholics whose history has not yet been written, but the relics of whose religious customs and festivals and temples attest to the earlier vitality of the entire Tamil diaspora.

Throughout these migrant colonies whether in Mauritius, in the Carribean or in the Pacific may be seen in varying degrees the phenomena of culture change in favour of a westernized society or a new emergent society out of pluralistic elements. The existence of exclusively Madrasî temples and Tamil parishes, and common rituals cults and festivals like Mariamman worship, fire-walking, the celebration of Pongal and Deepavali; marriage customs such as the use of the tali; the specialities of the Tamil *cuisine*, identical recurrent family names, and the folk literature which developed among them form interesting connections which may be observed among these communities of Tamil origin separated by such great distances. The mobility of Tamil migrant labour during the period of indenture is another most interesting observation. One encounters in Trinidad, elderly men who have worked in the estates of Ceylon or Malaya; in Fiji, those who have been employed in the sugar plantations of South Africa. Father Fée in a brief history yet in manuscript of the Catholic Tamil colony of Bagan Serai in Malaya, makes the following observation in the eighties of the last century:

"In Penang, I met a Christian woman, who was born in India, married in Mauritius, and spent a few years in Martinique. Her husband died in Metz and she came to Penang; I saw her again the Perak; today she may

be in Sumatra, tomorrow in New-Caledonia, another day somewhere else."

In all these migrant colonies, a new tendency is also noticeable; a search by Tamil descendants for their distinct heritage, and a consciousness that they should possess their cultural and linguistic identity in a pluralistic society. This tendency finds expression in proportion to numerical strength and the degree of amity or conflict with other groups of Indian origin or with other sections of the population.

* * *

Australia and New Zealand

Neither Australia nor New Zealand has Tamil Studies organised to any extent within Departments of Asian Studies or Asian Civilization, or even within Departments of Indian Studies. The Departments of History, Political Science and Government in the Universities of New Zealand and Australia generally have scholars lecturing on modern Indian History and Politics. The Centre of Asian Studies of the University of Victoria, Wellington, the Director of which is Dr. Janaki Kitty of Kerala whose field of specialisation is Political Science, has specialists lecturing on Politics and Economics of the Indian sub-continent.

The Department of Indian Studies in the University of Melbourne, teaches courses in Bengali, and Ancient Indian Culture, and Modern Indian Political thought. The University of Queensland in Brisbane has lecturers in History giving courses in Indian Culture. Dr. D. Devahuti, a Lecturer in the University of Queensland, Brisbane, has published *India and Ancient Malaya* (Donald Moore, Eastern Universities Press Ltd., Singapore 1965). The Universities of Adelaide, Sydney, and Perth also have in their syllabuses Modern Indian History and Government. The University of Newcastle has listed Sanskrit among its courses.

The Australian National University (Canberra) has the strongest Departments connected with Indology. The Department of Asian

Civilization, with Professor A. L. Basham as Professor of Asian Civilization, and the Department of South Asian and Buddhist Studies with Professor J. W. de Jong, are the departments in which aspects of Tamilology may find a place, particularly in the latter which has provided for Sanskrit, Pali and Tibetan, and may soon provide for Hindi and Tamil, on the basis that these are two modern languages representative both of the North and the South.

Departments of Pacific Studies of Australian Universities, have been sending research scholars to study various aspects concerning Indian communities in Fiji.

* * *

Hungary

In Hungary, the Dravidian Languages, especially Tamil, has received attention because of the search by Hungarian scholars for their original homeland and for affinities with other language groups. Among those who, after Caldwell's *Comparative Grammar* (1856) first pointed out the relationship of Tamil with non-Indian languages, was Gabor Szentakatolanai Balint (1884-1915), an exceptionally gifted linguist who is said to have mastered thirty languages, twelve of them by the time he left secondary school. In 1887 he visited Asia for the second time in the company of Count Bela Szechenyi. In 1878 he was in Bangalore studying Tamil which he writes of as "the Sanskrit of the Turanian languages." Max Müller had also used this term where Caldwell used Scythian. In 1897 Balint published his work *Tamul-Dravidian Studies* in two parts.

Part One: *Tamul Grammar with Romanised transliteration—with regard to the other eleven related languages and Hungarian;*

Part Two: *Hungarian-Tamul Root-investigating Dictionary—with regard to major languages of middle Turanian.*

This book is said to be the only one of its kind in Hungarian even today.⁴

⁴ INDIAN COUNCIL FOR CULTURAL RELATIONS, *Indian Studies Abroad*, Asia Publishing House, Bombay, 1964. p.38.

The scholar of this century associated with Dravidian studies is in the field of Indian Art, Dr. Charles Fabri. He has been living in India for over thirty-five years and among his contributions is also the theory that the Mahapalipuram rathas belong to the fifth century.

* * *

Italy

Italy's connections with the Tamil country date back to the classical age, though the known Italian contribution to Tamil Studies commence with the accounts of travellers like Marco Polo and John of Motecorvino and are continued by Nicolo Conti and Ludovico di Varthema. The best known Italians who lived in the Tamil country are Roberto de Nobili (1577-1656) and Joseph Constantine Beschi (1680-1747). Mr. Vincent Cronin has published a life of Nobili, *A Pearl to India* which projects Nobili's personality and what he aimed to achieve. A similar study of Beschi would make this extraordinary literary personality better known among scholars in comparative literature, for just as through Roberto de Nobili mediaeval scholastic philosophy is expressed in Tamil, Telugu, and Sanskrit, through Beschi, Latin and Italian Literature become a background to Tamil Literature and whole lines and concepts are traceable to Virgil, Tasso and Dante. Both de Nobili and Beschi have been studied as subjects of PH.D. theses registered at the University of Madras; an appraisal of Beschi by the Italian Orientalist of our day appeared in 1949, in Prof. Giuseppe Tucci's *Italia e Oriente*.

There are other Italians who are lesser known but who were also pioneers in their own spheres. For instance, Ignatius Bruno (1576-1659) was a pioneer lexicographer whose manuscript dictionary was subsequently utilised by Proenca. Father Bruno worked among Tamils in the following places: San Thome (1619-20), Jaffna (1624-33), Malacca (1633-38) and Jaffna (1644-46). Another voluminous writer in Tamil in his day was Father de Rossi (1701-1774).

Tamil types were available in Rome probably in the time of Pope Urban VIII (1568-1644). A Sanskrit grammar was printed in Rome

in 1790. But no Tamil books seem to have been printed in Rome, and after Napoleon's sack of Rome, the Polyglot press of the Propaganda Fide was despoiled of its multilingual types of Asian languages in 1799.⁵

Like Portugal, Italy too became a repository for manuscripts, documents and letters, and as such the libraries and archives of Italy have yet to yield important material in different fields of Tamil Studies. The collections made of early printed books and codices, some of them in the Borgian collection of the S. C. de Propaganda Fide now in the Vatican Library, have already yielded valuable material for the history of Tamil printing and Tamil lexicography.

An Orientalist whose works contain most interesting material concerning the Tamil country and, especially Malabar, is the Carmelite, Philip Wesdin or Fra Paulinus A Sancto Bartholomaeo (1748-1806). An Austrian by birth, he became Professor and Prefect of Studies of the Collegio di Propaganda Fide and had his books published there after having worked in Malabar from 1776 to 1789. From his books we obtain a great deal of specialised information concerning social and religious life:

Notitia topographica, civilis, politica, religiosa missionis malabaricae ad finem saeculi. Apud Antonium Fulgonium, Romae, 1783. xviii, 25p.

He is also one of the first European travellers to have recorded the sites of Mamallapuram in his book of travels which was translated into German and English, and in which he says 'Never in my life did I behold a work of the like kind'

Viaggio alle Indie Orientali umiliato alla Santità di N. S. Papa Pio Sesto, Pontefice Massimo, da Fra Paolino da S. Bartholomeo, Carmelitano Scalzo. Presso Antonio Fulgoni, Roma, l'anno 1796.

Most useful comments to trace early printed books in Tamil are contained in his

Examen historico-criticum codicum indicorum bibliothecae Sacrae Congregationis de Propaganda Fide. Apud Antonium Fulgonium, Romae, 1792. 80p. (36 items).

In our own century, two distinguished Jesuits in Rome have pro-

⁵ D. P. UPDIKE. *Printing types. Their History, Forms and Use.* Vol. I. Oxford University Press, 1937. p.181 ff.

duced basic works for Tamil history, missiology and sociology and these are not Italians by birth. The Jesuit archives contain Latin translations of Indian originals in which the missionaries were interested and the annual letters which regional superiors had to send to Rome giving a complete account of their missions. From these and the regular correspondence maintained by the missionaries and from all other sources in Goa, Lisbon and other archives, Fr. George Schurhammer, himself German by birth, compiled a great source book for the 16th century.

Die Zeitgenössischen Quellen zur Geschichte Portugiesisch-Asiens und seiner Nachbarländer, zur Zeit des Hl. Franz Xavers (1538-1552) Institutum Historicum S. I., Rome, 1962. xlvii, 652p. 6546 Regesten und 30 Tafeln. (First ed. 1932)

This book contains specimens of parts of the first paper documents and Tamil handwriting known to exist. One consists of Tamil signatures from Malacca, and another of Tamil signatures from Tuticorin.

Father Joseph Wicki is the editor of the Jesuit letters concerning India which are a mine of information concerning the Tamil country. He is Swiss by birth, and has been resident in Rome publishing the *Documenta Indica* series, now in its tenth volume but yet dealing with documents and letters of the 16th century, so numerous are the letters and so meticulous and annotated is the edition. R. Sathianathier in his *Tamilaham in the 17th Century* has discussed the historical value of the Jesuit sources, but the *Documenta Indica* are ever so much more informative and detailed than the selection of letters in Bertand's edition which he used in the compilation of his book. The *Documenta Indica*, however, can hardly be utilised except by those who have a reading knowledge of modern European languages and Latin.

Since 1934, there has existed in Rome, at the Collegio Urbano de Propaganda Fide, the *Veeramamunivar Tamil Cankam* which has promoted Tamil Studies among the Tamil speaking undergraduates and Postgraduates of the Universities of Rome of whom there should be about thirty at present. Doctoral theses have also been presented since then to the Gregorian University and the Athenaeum Urban-

ianum on themes related to Saivite religion and philosophy and bhakti literature. The present incumbent of the Chair of Comparative Religion at the Gregorian University is a Tamil, the Rev. M. Dhavamoney who worked under Professor R. C. Zaehner at Oxford on a D.PHIL. thesis on the Nayanmars.

Dravidian Linguistics have attracted Italian scholars since the time of Trombetti. The Oriental Institute in Naples will probably pay more attention to Tamil in the near future under the guidance of Prof. Nullo Minissi and Prof. A. Bausani; Professor Bausani in his *Malaysia: Poesie e Leggende* (1963), has already pointed to a few instances of Malay contact with Tamil literature and culture, through earlier Tamil classical works as well as through Munshi Abdullah.

* * *

Japan

It is recently that Southern India has received notice in Departments of Indological Studies of Japanese Universities. But at least four scholars have paid attention to the South. Among them Dr. Noboru Karashima of the Department of Oriental History, Tokyo University, learnt Tamil in South India and worked on land tenure under the Cholas. He has also shown interest in Anthropology and the culture of the Tamils. Dr. Toru Matsui of the Institute of Oriental Culture in Tokyo, Dr. Takao Nishimura of the University of Kyoto, and Dr. Yutaka Iwamoto also of Kyoto, are mostly engaged in the field of Economic History of India. All four have contributed in Japanese articles on aspects of the economic history of Tamil Nadu.⁶

* * *

Portugal

The country which gave the first printed book in Tamil in 1554 and which contains in its archives immense source material for the social and religious history of the Tamils, does not provide for the teaching of Tamil in its Universities. However, the history of Portugal's contribution to Tamil Studies has to be traced through

⁶ See IATR. *Who's Who?* Kuala Lumpur, 1966.

those missionaries who mastered Tamil and through those scholars who subsequently have contributed to Portuguese colonial and ecclesiastical history. The pioneer Portuguese who had a scholarly interest in Tamil as well as in the manifestations of Tamil culture and society was Henrique Henriquez S. J. (1520-1600), who also proposed the founding of a University in Mannar in Ceylon or Punnaykayil in South India for higher studies in Tamil. This remarkable man had a great deal of sympathy with Tamil beliefs and scholars, and was always willing to learn from them. The pioneer schools introduced by the first missions of Portugal in Tamil speaking districts provided for Tamil education along western methods, and laid the beginnings of Catholic literature and drama in Tamil. A great number of plays and *animaanai*, *pallu*, *vasaappu* (*vachakapaa*) which used to be staged in parts of South India and Ceylon, originate from the movements to provide for a Catholic theatre in Tamil along the lines of what was popular in Spain and Portugal.⁷

The introduction of Tamil typography by the Jesuits and their contribution to Tamil lexicography have been studied elsewhere. From Henriquez as pioneer, to Dalgado whose linguistic studies in our century have given useful reference works, there have been several volumes published in Goa and in Portugal which contribute to various fields of Tamil Studies, and about which extensive bibliographies are possible.

Dalgado's studies themselves:

DALGADO, S.R., *Dialecto Indo-Português de Ceylao*. Lisboa, 1900

Influência do Vocabulário Português em linguas Asiáticas. Coimbra, 1913.

Glossário Luso-Asiática. 2 Vols., Coimbra, 1919-1921.

are of particular interest to the South and South East Asian region to trace vocables which are common to countries and districts where Portuguese influence has once prevailed. Possible fields for future research could include letters and travelogues which connect Southern India, Ceylon and Malaya during the centuries that Portuguese rule was established in parts of these countries.

⁷ EDMUND PEIRIS. *Tamil Catholic Literature in Ceylon in Tamil Culture* Vol. II (1953) pp.229-244.

There is a manuscript dictionary in Lisbon which has been listed in Swami Nallur Gnana Prakasar's *Etymological and Comparative Lexicon of the Tamil Language*, where its authorship is given as *Eusebio do Rozario: Vocabulario, Luzitano, Tamulico e Chingalaico, MS1772*. This is a most interesting trilingual dictionary of Portuguese, Tamil and Sinhalese equivalents, the manuscript of which was brought from Goa and presented to the *Arquivo historico do ultramar*.

Other works which should be noted as initiating research are:

GONCALVES, DIOGO. *Historica do Malavar. Herausgegeben und erläutert von Josef Wicki*. Aschendorffsche verlagschhandlung, Münster Westfalen, 1955. xviii, 143p.

QUEYROZ, FERNAO DE. *Conquista Temporal e Espiritual de Ceylaô*. Government Printer, Colombo, 1916. xxx, 994p.

For the sake of convenience one might include under the Portuguese contribution, the works in Tamil of the Oratorians in Ceylon and the books and plays which they wrote or the writing of which they supervised. The Oratorian letters form another source of the period for the social history of the Tamils of Ceylon.

* * *

Spain

The great name from Spain connected with Tamilology is the late Professor Father Henry Heras S. J. (1888-1955) who used to describe himself as a "Dravidian from Spain". Though he wrote on a wide variety of subjects, his work on the Proto-Indo-Mediterranean culture, his books on South Indian history, and his numerous articles define the fields of interest in which he specialised towards the end of his life. His own reading of the Indus Valley script brings him within the circle of those whose main theories centred around the origin of the Dravidians.

As evidence of the heavy Tamilological bias in his works, a sampling list of books and articles are given out of sixty to seventy items related to Tamilology.

BOOKS

- The Aravidu dynasty of Vijayanagara*. Vol. I. Madras, B. G. Paul & Co., 1927, pp.xliv + 681.
- Beginnings of Vijayanagara history*. Bombay, Indian Historical Research Institute, 1929, pp.viii + 144.
- The Pallava genealogy; an attempt to unify the Pallava pedigrees of the inscriptions*. Bombay, Indian Historical Research Institute, 1931, pp.27.
- Studies in Pallava history*. Madras B. G. Paul, 1933, pp.115.
- Studies in Proto-Indo-Mediterranean culture*. Vol. I. Bombay, Indian Historical Research Institute, 1953, pp.cix + 542.

ARTICLES

- The beginning of the Danish settlements in India* (in collaboration with PROF. G. M. MORAES) Indian Historical Records Commission. Proceedings (New Delhi) 19 (1942) 11-15.
- The city of Jinji at the end of the 16th century*. Indian Antiquary (Bombay) 54 (1925) 41-43.
- The Danish coins of Tranquebar*. Journal of the Asiatic Society of Bengal N. S. 30 (Calcutta, 1934) Numismatic supplement No. 45, 79-86.
- The Dravidians of Iran. Indica*, Indian Historical Research Institute Silver Jubilee Commemoration Volume, Bombay, 1953, pp.166-169.
- The hypocritical cat*. Tamil Culture I (Madras 1952), 286-319.
- Inscripciones Dravidicas descifradas*. Razon y fe (Madras) 113 (1938), 279-289.
- The inscriptions of the early cast and struck copper coins of Ceylon* Journal of the Ceylon Branch of the Royal Asiatic Society 34 (Colombo, 1937) 44-52.
- The Kolikon in Mohenjo Daro*. New Indian Antiquary (Bombay) 1 (1938) 275-279.
- Mayurasarman, the founder of the Kadamba dynasty, and the Pallavas of Kanchi*. Proceedings of the Seventh Oriental Conference, Baroda, 1933, pp.539-553.
- The Minavan in Mohenjo Daro*. Journal of Oriental Research 10 (Madras, 1936) 281-288.
- The numerals in the Mohenjo Daro script*. New Indian Antiquary (Bombay) 2 (1939) 136-146.
- The origin of the Mohenjo Daris*. Journal of the Benares Hindu University 2 (Benares, 1937) 7-12.
- The origin of the Pallavas*. Journal of the University of Bombay (Bombay) 4 IV (1936) 1-39.

The primitive legends of the Todas in the Nilgiris. Examiner (Bombay) 99 (1948) 8.

The problem of Ganapati. Tamil Culture 3 (Madras, 1954) 151-213.

The religion of the Mohenjo Daro people according to the inscriptions. Journal of the University of Bombay (Bombay), 5 I (1936) 1-29.

The Royal portraits of Mahapalipuram. Acta Orientalia 13 (Leiden, 1934) 163-192.

The statues of the Nayaks of Madura in the Pudu Mantapam. Quarterly Journal of the Mythic Society (Bangalore) 15, (1924-25) 209-218.

The Tirayars in Mohenjo Daro. Journal of the Bombay Branch of the Royal Asiatic Society (Bombay) 14 (1938) 73-78.

The Velalas in Mohenjo Daro. Indian Historical Quarterly (Calcutta) 14 (1938) 45-55.

Were the Mohenjo-Darians Aryans or Dravidians? Journal of Indian History (Trivandrum) 21 (1942) 23-33.

A Spanish traveller who describes Malacca and Madrasta Patan as he found them in the year 1670 is the Dominican traveller, Domingo Navarrete (1618-86).⁸

The traces of Spanish literary influence are less easily traced. In one of the Introductory verses of the *Teempaavani* Beschi avows that the circumstances of the life of St. Joseph out of which he weaves his epic have been taken from the writings of Maria de Agreda (1605-1665) who was a nun and mystic and wrote several works concerning her visions among which are "The City of God" and a life of the Virgin Mary.

Spanish hagiology was also a source for the *Flos Sanctorum* in Tamil by Henrique Henriquez published in 1586.

* * *

Sweden

In Uppsala, Professor Stig Wikander, Professor of Sanskrit, directs Indological Studies. His own special field is Iranian. He has been greatly interested in the language and culture of the Kurds, and the epic type of narrative poetry among Āryan peoples. In this respect, he has also examined the *Cilappatikaaram* as a narrative poem. He

⁸Edited by J.S. CUMMINS. *The Travels and Controversies of Friar Domingo Navarrete 1618-86.* Vol. II. The Hakluyt Society, Cambridge 1962 p.287 ff.

has been utilising persons with a knowledge of Tamil for purposes of teaching and reasearch.

Both in Uppsala and Lund, Religious Anthropology has been a subject of research. The presence of the Church of Sweden Mission in South India and Malaya has meant the preparation of a number of pastors with a knowledge of Tamil. Professor Carl Gustav Diehl gave courses in Tamil and Religious Anthropology until his appointment in 1966 as Bishop of Tirucchirapalli. Bishop Diehl's works *Instrument and Purpose* and *Church and Shrine*, as well as the works of his precedecessors in the South Indian mission, Herman Sandegren and Johannes Sandegren, are pioneer works in cultural and religious anthropology concerning Tamil groups and castes. Rev. Y. Frykolm has been available for a few years in Sweden as an Instructor for Tamil, and is now engaged in translating the *Tiruk-kural* into Swedish for which task his temporary presence in India gives him additional opportunity.

A Department of Indology was established in 1960 at the University of Stockholm which since then offers two branches of Indian Studies, one specializing on Ancient Indian Culture and Languages (with Sanskrit, Pāli and Prākṛit), and another emphasizing Modern Indian Languages, especially Hindī, Tamil and Bengali. While traditional chairs combining Comparative Philology and Sanskrit have been existing at Uppsala and Göteborg University since the end of the 18th and beginning of the 19th century, a full professorship of Indology was created at Stockholm University first in January, 1967.

Regular courses in Tamil language and literature are since then given by the first holder of this chair, Professor Siegfried Lienhard, PH.D., who from 1960 to 1962 had been appointed as a Reader in Indology at Stockholm University, and from 1962 to 1966 as a full Professor of Indology at the University of Kiel, West-Germany.

The Institute of Indology at Stockholm University represents the only Swedish University Department which at present arranges Undergraduate Courses in Tamil Language and Culture and admits candidates for FIL.LIC. (i.e. M.A.) and PH.D. For students of Sanskrit as well as Hindī and Bengali, Tamil is strongly recommended as a

supplementary subject. The courses are given in Swedish (or, if necessary, in English). Hitherto several students have appeared for undergraduate examinations in Tamil. A Dravidian section of the library is being set up.

Members of the Department especially interested in Tamil Studies are at present:

PROF. SIEGFRIED LIENHARD, PH.D., Head of Department, Stockholm.

CARL SUNESON, Fil. kand., Assistant Lecturer at the Department of Indology, Stockholm.

(MRS.) RUTH WALLDEN, Fil.mag., Uppsala.

Of the other Scandinavian countries, Denmark has very interesting materials useful for Tamil social history because of the trade stations which the Danish East India Company had in Tranquebar and Porto Novo in South India, and the activities of the Danish mission in Tranquebar. From Tranquebar also went a number of South Indian sculptures, Chola bronzes, Tanjore paintings and Mss. which are now available in the National Museum Copenhagen.⁹

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Switzerland

Swiss Universities have not been characterised by any notable Dravidian Studies. Professor Constantin Regamey teaches Sanskrit and Indian Religions at the Universities of Lausanne and Fribourg in Switzerland. He has worked on non-Āryan Elements in Dravidian. Prof. Karl Keller of the Universities of Lausanne and Berne whose field is the old Testament, and who is Professor of Hebrew and Arabic, lived in Trivandrum for seven years and knows both Malayalam and Tamil, and uses Tamil literature in his lectures for comparative purposes, and researches in various fields of Tamil Studies. He is the Swiss authority on Dravidiana.

⁹ See for Denmark and other countries. V. RAGHAVAN, *Sanskrit and allied Indological Studies in Europe*. University of Madras, Madras, 1956. 117p.

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Central and South America are territories in which a new interest in Asian Studies is being developed by the regional institutions as well as by Unesco. Occasional lectures on Tamil Literature and Culture have been delivered in the South American republics. El Colegio de México has plans whereby Tamilology and translations of Tamil Classics into Spanish will be included in its programme of lectures and publications.

APPENDIX

*Reports on a few countries***Burma**

A report dated March, 1966 states:

| | |
|----------------------|---------|
| Tamil population | 200,000 |
| Telugu population | 50,000 |
| Malayalee population | 5,000 |

About 50 primary scholars are conducted by Tamils. *The Rasika Ranjani* and *Thondani*, two Tamil dailies have been banned since January 1966. There are over 40 Hindu temples founded and administered by Tamils in Burma, and two Tamil Catholic parishes. The Nattukkottai Chettiars administer Thendayuthapani temples in 32 towns.

The report also states "Our Tamilians along with the other Indians are leaving Burma for good. Therefore our schools are being closed one by one. Most of our temples are functioning with the few people who have remained."

Guadeloupe and Martinique

In the latter half of the nineteenth century between 1853 and 1859, Tamils from South India went as migrants to these French colonies. At the end of 1882, there were in Guadeloupe 21,084 Indians and in Martinique 13,111 Indians, mostly Tamils. There was never any formal education in Tamil in these islands, but the culture and religion of these migrants were maintained for some time by the more educated members of the community, and by means of the Tamil theatre, festivals, home tuition etc.

At present there are few families which have not intermarried with those of Negro or Creole descent. In June 1967, about 20 persons above the age of 70 were found who could speak Tamil. Though those of Tamil descent have been absorbed almost completely into the culture of the population, their names such as Rangan, Marimuthu, Perumal, Veerappan, Tangamma, Muttama, and their somatic characteristics still distinguish them from the rest of the population. Les 'Indiens' of these islands are worth a scientific study as Guy Lasserre has done for Guadeloupe.

The characteristic headdress of the women in the French Antilles is even now known as 'Madras', and the cult of Mariamman and Madurai Veeran yet continue in modified forms. The stone temples (chapelles) erected by the Tamils in the plantations in the last century are yet to be seen. The *Mariamman taalaattu* is sung in Tamil at the "fête indienne", from transliterations in Roman characters.

Fiji

The language groups in Fiji according to the 1956 Census are as follows:-

| <i>Language</i> | <i>Households in which Spoken as Main language</i> |
|----------------------|--|
| Hindi and Hindustani | 20,808 |
| Tamil | 1,498 |
| Urdu | 1,223 |
| Gujarati | 830 |
| Telugu | 797 |
| Punjabi | 468 |
| Malayalam | 134 |
| Other | 90 |
| Total | 25,848 |

In 1926, the South Indians because they were later migrants to Fiji and to conserve their own culture and language founded the *Then India Sammarka Ikya Sangam* which had as its objectives the social and educational work among Fiji Indians, and the preservation of the South Indian languages. The Sangam flag had the symbols Aum, a Cross and a Crescent. The Sangam conducts primary schools and secondary schools. Tamil used to be taught in primary schools much more in former years than it is now.

One informant said that at least 500 South Indian households would be interested in the revival of Tamil in Fiji. After the performances of Rukmini Devi's troupe in Fiji, young men who did not identify themselves as South Indian do so now. The address of a new cultural association founded to revive interest in their heritage is the South Indian Cultural Association, P. O. Box 23, Lautoka, Fiji.

Swami Rudrananda publishes a small monthly newspaper in Tamil. 400 copies of "Sangam" are printed; 200 copies are sold.

A trained graduate teacher has been seconded from the Madras Government Service to help with the Tamil programme of the Sangam. Cases are known of homes where parents speak in Tamil to their children while the children speak to them in Hindustani.

Another correspondent writes in 1965.

"The present population of Tamil parentage is possibly about 25,000 but it would be difficult to find more than 5,000 Tamil speaking people. Roughly about 10,000 to 12,000 people would be able to understand spoken Tamil. This number is gradually dwindling. There may be about 500 people able to read and write."

Mauritius

See Paper on Mauritius in I.A.T.R. Conference-Seminar Proceedings, Vol. I. p.242, Kuala Lumpur, 1968.

A correspondent writes in December, 1967: The first Tamil migration

took place in 1732 under the French. Tamil schools were commenced by private agencies during the British period and later received government grants. There are Tamil schools in various parts of the island. There are over 121 Hindu temples and three Catholic churches for the Tamil population. Evening classes are conducted in some fifty temples. Tamil is taught in schools where there are at least 60 Tamil speaking children. There are Education officers for Hindi, Urdu, Tamil and Telugu.

Various Tamil monthlies and fortnightlies (with columns also in English and French) have appeared in the past, and then ceased publication.

Tamil is taught in six years of Primary school. There are 65 such schools. The total number of students who study Tamil is 6684.

The number of Tamil Associations is 130. Besides helping in the administration of temples, the members conduct evening classes, and undertake social service. They also promote Tamil language, literature, music and dance.

The population of Mauritius by languages spoken is as follows according to the *U.N. Demographic Year Book*, 1963..

| | | |
|----------|-------|---------|
| | Total | 681,619 |
| Chinese | | 19,484 |
| Creole | | 199,091 |
| English | | 1,606 |
| French | | 47,109 |
| Gujarati | | 1,306 |
| Hindi | | 248,359 |
| Marathi | | 11,533 |
| Tamil | | 44,044 |
| Telugu | | 16,181 |
| Urdu | | 92,276 |
| Other | | 588 |
| Unknown | | 42 |

New Caledonia and Tahiti

New Caledonia has several descendants of Tamils, whose parents intermarried with the local population already in the last century. New Caledonia requires a special study since a large number of Tamils went there as labour and a report in a book published about 1919 states that of the Chinese, Indians, and Javanese who colonised new Caledonia, the Indians gave satisfaction. In Tahiti in August 1967, were found about twenty families who had descended from Tamils. Neither the parents nor the children had any knowledge of their ancestry, but the parents remembered their own parents and how when their parents and Indian friends met they spoke "la langue" and often sang and cried remembering their homeland. The family name was the only clue to their Indian origin e.g. Pavalacoddy, Mariasoosay, Rayappan, Saminathan, Thivy, Veerasamy.

Union of South Africa*note by***P. I. DEVAN (Durban)**

Originally the Indians came to Natal from India as workers in the sugar cane fields from 1860 onwards. Later some immigrants came as traders. Today Indians excel in all walks of life; there are Indian doctors and teachers in large numbers, lawyers and technicians, business men and market gardeners. The majority of Indians are settled in Natal, a fairly large portion in the Transvaal, and a small population in the Cape Province. Of the various oriental linguistic groups in South Africa—Tamil, Telugu, Hindi, Gujarati, and Urdu—the Tamils form the bulk of the population. The Tamil population is estimated at 250,000, and the Telugu at 100,000.

Since their arrival to this land, the Indians displayed a lively interest in Mother-tongue education. Vernacular schools were founded all over the country where Indian communities reside. The Rt. Honourable V. S. Srinivasa Sastri, first Agent General of the Government of India in South Africa, said at the opening of a large building for Tamil education in 1928, that instruction conveyed in the mother-tongue is much more beneficial than education conveyed in a foreign tongue. Whereas he was instrumental in the erection of the first school for higher education in the English medium, viz. Sastri College in Durban, he exhorted the people that they must realise at the same time that their culture as Indians would not be complete unless they received a certain grounding in their language and literature.

Gradually and imperceptibly a change has come about in the outlook of the Indian people towards mother-tongue languages. With the ever-increasing number of Indian students taking up to higher education and the growing impact of Western culture, the majority of the younger generation speak English, even at home. This feature has become more and more marked during the last decade. Although the thinking members of the older generation are seriously concerned about the apathy shown to their own language, little can be done to stem the tide of Western influence which holds sway. An important contributory factor to this state of affairs is that, whereas English Schools are either state-schools or state-aided, the vernacular schools have to rely on the charity of people for their maintenance. Nearly all Tamil schools are part-time classes and the teachers are poorly remunerated.

ORGANISATIONS

There are a large number of organisations propagating Tamil Education in Natal, viz. The Natal Tamil Vedic Society which is an amalgamation of several Tamil bodies, and the leading society in the Province, the Saiva Sithantha Sungum which has 22 branches, the Arulpa Kazhagam also with a larger number of branches, the Thirukkural Society in Durban, the Pietermaritzburg Tamil Society. In the Transvaal we have the Pretoria Tamil League and the Laudium Tamil Association. There are also a few Tamil organisations in the Cape.

Indian sketches and dramas are still produced by the Tamil schools for Tamil Eisteddfods, Tamil New Year, Pongal celebrations, Deepavali, etc. On the whole Indian films are well received. The majority of the younger generation are drawn to English and American films. Parents are inclined to patronise Indian films which are imported.

Visiting Tamil Scholar from India in 1963, Sri K. M. Balasubramaniam from Madras, complimented the Indians in S. Africa on preserving their culture. Yet judging by the growing trends among our people, it is feared that unless our younger people are attracted in keeping their cultural heritage and values, the neglect will be greatly regretted in another decade or two.

The University of Salisbury in Durban which caters purely for the Indian community has inaugurated a Department of Oriental Studies. Courses are already offered in Hindi, Arabic and Sanskrit. It is regrettable that it has not been able to offer Tamil so far. A lecturer suitably qualified in Tamil to teach at the University level is not available in S. Africa. It is hoped that in the near future this need will be met and a Department of Tamil Study will be established.

Trinidad

No study has been made of Tamil migration to Trinidad. Several Tamils were met in June, 1967 who had migrated to Trinidad in 1916. There is a locality near the Piarco airport known as Madras Settlement, and a Siva temple formerly known as Madras Sivaalayam or Caura Road Temple with a priest, Seshaiyer who was born in Gobichettypalayam, and went to Trinidad in 1910. In Waterloo there is a strong concentration of Tamil speakers. One Hindi speaking informant said that the Tamils still conserved their own customs at funerals, marriages and use the taali and great quantities of flowers. The present generation of descendants of South Indians use Hindustani and English, and know no Tamil.

Recordings were made in 1967 of the speech of several elderly Tamil speakers: several Tamil books (plays, poetry, prose) were found with them.

Where Tamil descendants are found

Tamil communities were to be found in the following countries in the first half of the twentieth century.

- I. (i) South India.
(ii) Ceylon.
(iii) Federated & Unfederated Malay States & the Straits Settlements, Borneo Territories.
- II. (i) Fiji.
(ii) New Caledonia.
(iii) Tahiti.
- III. (i) The Union of South Africa, and East Africa in General.
(ii) Mauritius.
(iii) Reunion.
- IV. (a) St. Croix.
(b) Guadeloupe.
(c) Martinique.
(d) Cayenne. (French Guiana)
(e) Surinam. (Dutch Guiana)
(f) French Indo-China.
(g) Sumatra.
- V. (a) Trinidad, Tobago.
(b) Demara. (British Guiana)
(c) Jamaica.
(d) Grenada.
(e) St. Vincent.
(f) St. Lucia.
(g) St. Kitts.
(h) Nevis.

APPENDIX

PROGRESS IN TAMILOLOGY

1959 - 1966

compiled by
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One of the projects initiated by the IATR in 1964 when it was founded in New Delhi was to prepare by the end of every year an annual report on Tamil research carried out during that year. It was also decided then that the first report should cover the period of five years from 1959 to 1963. A preliminary report appeared in *Tamil Culture*, XI, 1 (Jan.-Mar, 1964), and it is now brought up to the beginning of the year 1966.

The lists are divided into three parts. Part I consists of titles of books and pamphlets, and Part II articles and papers. In Part III are included the titles of theses on Tamil language, literature, culture, social history and arts submitted for higher degrees of the Annamalai University, Madras University, and the University of Malaya.

Though the titles in Part III are specifically related to Tamil studies, it has not been possible to be so specific with regard to items in Parts I and II, but care has been taken to include only those items which are of considerable relevance to Tamilology. The lists that are appearing in all three parts are not complete, and there may well have been several inadvertent omissions, but it is hoped that future reports will be more comprehensive and complete.

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ABBREVIATIONS

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| ALB | : | Adyar Library Bulletin, Madras. |
| AO | : | Archiv Orientalni, Prague. |
| AOR | : | Annals of Oriental Research, Madras. |
| BITC | : | Bulletin of the Institute of Traditional Cultures, Madras. |
| CIL | : | Contemporary Indian Literature, Delhi. |
| CJHSS | : | Ceylon Journal of Historic and Social Studies, Colombo. |
| IHQ | : | Indian Historical Quarterly. |
| IJ | : | Indo-Iranian Journal. |
| IJAL | : | International Journal of American Linguistics. |
| IL | : | Indian Literature, Delhi. |

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|-------|---|---|
| JA | : | Journal Asiatique. |
| JAHRS | : | Journal of the Andhra Historical Research Society. |
| JAS | : | Journal of Asian Studies. |
| JAU | : | Journal of Annamalai University. |
| JI | : | Jazyki Indii. |
| JIH | : | Journal of Indian History. |
| JMUH | : | Journal of Madras University, Section A (Humanities). |
| JNSI | : | Journal of the Numismatic Society of India. |
| JOR | : | Journal of Oriental Research. |
| JRAS | : | Journal of the Royal Asiatic Society. |
| JSS | : | Journal of the Siam Society. |
| KSINA | : | Kratkije Soobschchenija Instituta Narodov Azii Akademii Nauk SSR – Moscow. |
| KSIV | : | Kratkije Soobschchenija Instituta Vostokovedenija Akademii NAUK SSR – Moscow. |
| LK | : | Lalit Kala. |
| MR | : | Modern Review. |
| NAA | : | Narody Asli i Afriki, Moscow. |
| PAPS | : | Proceedings of the American Philosophical Society. |
| SM | : | Studia Missionalia. |
| SSICV | : | Dr. R. P. Sethu Pillai Silver Jubilee Commemoration Volume, Madras, 1961. |
| TASSI | : | Transactions of the Archaeological Society of South India |
| TC | : | Tamil Culture. |
| TLCD | : | Transactions of the Linguistic Circle of Delhi. |
| UCR | : | University of Ceylon Review. |
| VJ | : | Voprosy jazykoznanija, Moscow. |

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PART I

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