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TAMIL & SANSKRIT

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TAMIL AND SANSKRIT

Tamil and Sanskrit are two great languages of India. Both of them are rich in literature. Though the literature of both languages are mainly made up of Religious literature, they also contain in abundant measure secular literature of all types. Good, exhaustive grammar giving particulars of all aspects of the languages by eminent men are available for both the languages. Like all Indian languages they are phonetically well based, each sound represented by a distinctive letter or symbol or a combination of these.

Of these two, Sanskrit is said to be the language of the Aryan race who came into India during 1500 B. C. Tamil is of Dravidian origin. Dravidians are now concentrated mostly in South India; but they were in occupation of the whole of India in ancient days. Most of the western scholars say that Dravidians also came into India from the Mediterranean area. (*) But the Tamilians claim that their origin was further south from a land that disappeared in the Indian Ocean ages past. But everyone agrees that when the Aryans came into India in 1500 B. C. the whole country was under Dravidian occupation. The civilisation

(*) S. K. Chatterjee : "Vedic age" - Race movements

No kind of man originated in the soil of India, all her human inhabitants having arrived originally from other lands but developing within India some of their salient characteristics.

According to Dr. T. H. Hutton the following races had come into India 1. Negritos, 2. Proto-Australoids, 3. Early Mediterraneans, 4. Advanced Mediterraneans who become the Dravidians in India, 5. Armenoids, 6. Aplines, 7. Nordic-Aryans and 8. Mongoloids

Almost an identical list is given by Dr. B.S. Guha, Director of the Anthropological survey of India.

of Mohan je Daro and Harappa which is dated about 3000 B. C. is said to be of proto Dravidian origin. Though claims are laid that the language of these cities was old Tamil, there is very little evidence to prove such claims. It seems safer to say that the language of these cities was proto Dravidian. All the members of the present day Dravidian group of languages have come out of this ancient Proto Dravidian.

A great number of Western Scholars and researchers have gone deeply into the problem of the origin of the language and of the movement of the Aryan people who are said to have originated Sanskrit. Such wide spread interest in the language was caused by the discovery by European scholars, who with the advent of the British rule had come into India, that Sanskrit contained lots of words that seemed to have the same meaning and having a phonetic resemblance to words in several European languages. (*) Such similarity could not have been accidental. All efforts were made to unravel this mystery and all branches of arts, science, history, prehistory, geology etc went into the problem. The following results have come out of their joint efforts

(*) T. Burrow : "The Sanskrit Language"

The discovery of the Sanskrit language by European scholars at the end of the 18th century was the starting point from which developed the study of the comparative philology of the Indo-European languages and eventually the whole science of Modern linguistics.

B K. Gosh : (Aryan Problem) It was the Florentine merchant Fillipo Sassetti who after five years of stay in Goa (1583-1588) declared for the first time that there existed a definite relation between Sanskrit and some of the principal languages of Europe. But that this relation was due to the origin from a common source was suggested only in 1786 by Sir Willam Jones in his famous address to the Royal Asiatic society of Bengal.

About 2500 B. C. a great race of people called Aryans lived in Central Europe and Central Asia. The language they spoke was rich in vocabulary. Living in a very wide area, whatever language they spoke got itself split up into a number of distinct dialects. About 2000 B. C. these Aryans began to move out of their homeland in large groups in various directions travelling long distances. Most of the groups went west and north and got settled in various parts of Europe. One large group moving Southeast went into Iran and got settled there for 500 years. About B. C. 1500 a big part of this group moved east and came into India. This movement of the Aryans is confirmed by the fact that throughout this area lots of word roots, modified to some extent in different places, are found denoting the same subject or action. This could be possible only by the conclusion described above. The vocabulary of the Aryans got itself mingled with all the local languages but retaining its original significance. These word roots are found in plenty in Sanskrit, Prakrit and in all the present day north Indian languages. It was the discovery of these root words in Sanskrit by the European scholars that led to the above research. To denote the wholesale assimilation of these Aryan words in the several languages of Europe and India, a common term was coined as "Indo European group of languages" giving precedence to "Indo" as this discovery was made in India. This new term denotes only this much - all languages forming part of this group have lots of Aryan words absorbed in them and are chiefly found in India and Europe. It does not denote any other affinity or similarity between the member languages though such similarity might exist between a few of the member languages based on other aspects.

It was a comparatively easy job to have found out that a single language which had once flourished in a single place had spread out and got its vocabulary embedded into languages found in widely separated places in Eurasia. But a language is not made up of its vocabulary alone. The more important contributing factor is its grammar. What had become of the original Aryan

grammar? No one has given a definite answer to this important question. One has to only guess that the Aryan grammar was comparatively weak and so got itself lost. Probably this is the reason why Mr. Burrow whenever he mentions about the language of the Aryans, who came into India in B. C. 1500, refers to it always as Aryan speech.

When the nomadic Aryans with their 'Speech' entered Indian soil the land was under Dravidian occupation. What was the status of their language? The proto Dravidians of Harappa and Mohanjo Dero had a high civilisation even in 3000 B. C. A high civilisation naturally means a high level of language also. Even if their language was not highly developed in B. C. 3000 they had another 1500 years before them to develop it into a high order before the Aryans came in.

Nobody has described the events that took place after the Aryans came in. How did the two communities react to each other's presence? Originally it was claimed that there was war between the two communities and the Aryans won and drove the Dravidians southwards. But later this theory was recognised to be wrong (*) and it was accepted that both communities lived in unity.

(*) S. K. Chatterjee : When the hypothesis of an Aryan invasion and occupation of India was first proposed some four generations ago it was believed that the white skinned, blue eyed and golden haired Aryans came into the land of the black skinned Non Aryan and made an easy conquest of them and imposed upon an inferior race their superior religion, culture and language.

It was believed that all the better elements in Hindu religion and culture—its deeper philosophy its finer literature, every thing which was good and noble in it, came from the Aryans and everything that was dark, lowly and superstitious represented the non-

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The land was fertile and there was room enough for the guests. Probably the increase in population was considered as desirable since it could contribute to greater production and better living.

Though we have arrived at a satisfactory answer to the question "What had happened to the Aryans after they entered India" there still remains the question "What happened to the Aryan speech". Did they continue with their original speech or dialect or did it get itself absorbed into the Dravidian language as happened in all the European countries where their cousins had gone in? Here in Indian soil the Aryan speech did not loose itself but got itself transformed into a new language 'Prakrit' retaining most of its vocabulary and adopting the grammar of the Dravidians.

To understand how such a fusion of two languages could take place, one should first understand how close they lived together, in what esteem they held each other and in what all ways they modified themselves to accomodate the others views and prejudices. This is very vividly seen in the development of the Hindu religion.

The Aryans when they entered India had brought with them their speech, their Gods, their forms of worship and their social culture. All these had underwent extensive changes in the Indian soil, taking into them all that was good and noble in the Dravidian

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aryan view. This view is now gradually being abandoned. It is now generally admitted that the Dravidians contributed a great many elements of paramount importance in the evolution of Hindu culture. In certain matters the Dravidian and Austric contributions are far deeper and extensive than that of the Aryans. The Aryans of Harappa and Mohanjo Daro were certainly in possession of a higher material culture than what the seminomadic Aryans could show.

race and passing on to the Dravidian race all that was good and noble in them. How can we identify the Aryan contribution and the Dravidian contribution from the fused homogenous result. Dr. M. Varaderajan has mentioned an infalliable test in his book "History of Tamil - Tamil Varalaru". Since the same Aryan people had gone out into the various countries in the west and to Iran taking with them all that the Aryans had bought into India, it should be easy enough to search all these countries for common factors in all branches of human activity. If, as we had found common root words in the languages of these countries, we can find other common factors in these countries, all such common factors should be held as of Aryan origin. This seems to be an ideal test.

In their earliest composition "Rig Veda" the Gods mentioned in it are Indra, Agni, Varuna, Nisatya, Mitra and others. We find all these Gods in Iran(*) in the Zoroastrian religion. We find Indira in various modifications in Greek literature. Similarly he

(*) B. K. Gosh: Vedic Literature

The ceremony of Upanayana is practically the same in the Vedas and in Avesta and in both the conventional number of Gods is the same thirty three.

T. Burrow - Avesta is the name given to the ancient collection of sacred writings preserved by the adherents of the Zoroastrian religion.

T. Burrow: A treaty was concluded between the Hittite king Sipililiuma and the Mittani king Matiuaza in 1350 B. C. Among the divinities sworn by in this document there occurs four well known Vedic divine names - Indira, Mitra, Misatya and Varuna.

S. K. Chatterjee : The acceptance of prearyan (Dravidian) ritual meant also the acceptance of the conception of the divinity and of the mythological figures of the Gods and Goddesses which were

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ceremony of Upanayana is or was prevalent in Iran. In the field of language the practice of modifying adjectives to denote gender and the practice of dividing inanimate objects also into masculine and feminine genders are found in the Romance languages of Europe. So all these factors found in Sanskrit literature could well be attributed to Aryan origin as per the above theory. If we find other similarities between Sanskrit language and Dravidian languages we can apply the same theory and find out whether the origin was Aryan or Dravidian.

Within a period of 500 years from the time the Rig Vedic Samhitas were composed to the time the Upanishads were written, the concept of God had underwent a complete change. The idea of creation, protection and destruction and the consequent Trinity concept had taken concrete shape and the old Gods have been relegated a very small place in religion. Symbolising God in the shape of idols and offering worship to these idols in the shape of Puja instead of the original 'Homa' also has become the accepted idea. How did all these changes come about. A number of authors seem to feel that these are Dravidian contributions.

Such drastic changes in ideas and concepts can come about only if the communities contributing to these changes lived in perfect harmony and respect. It is this same respect for the other community in religious matters that contributed to the fusion of their languages also.

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current among them (Dravidians) In mediaeval and modern Hinduism certain divinities stand paramount like Siva and Uma, Vishnu and Sri. The popular Gods of the Vedic Aryans gradually recede into the background and a group of more puissant and more personal Gods, more profound and cosmic more philosophical in their conception become established. As it has been said before Siva and Uma are in all likelihood fundamentally of Dravidian origin.

But somehow there seems to be a lot of prejudice against the idea that Sanskrit is the product of fusion between the Aryan Speech and the Dravidian grammar. Claims were made that all the dravidian languages were born out of Sanskrit which was the language of the Aryans But we have already shown that a survey of all the languages of Europe where Aryans had gone into in large numbers only reveal similarity in word roots and very little of similarity in grammar. This means that the grammar in Sanskrit was not of Aryan origin. The proponents for Sanskrit language make the next claim that Sanskrit was developed in India by the Aryans themselves and no help was taken from Dravidian languages. Bishop Caldwell has taken great pains to show that Dravidian languages are vastly different from Sanskrit and has shown 16 points which he claims shows their dissimilarity.

Fortunately Bishop Caldwell himself has put forward a very sound theory to differentiate or identify languages. He says "Of all evidences of identity or diversity between languages the most conclusive are those that are furnished by a comparison of their grammatical structure". We can look into this problem keeping this theory as a test paper. Since most of our readers may not be in a position to know a number of Dravidian languages and since Tamil has more claims as being of greater approximity, to the original Dravidian language we can compare Sanskrit with Tamil only for this purpose. Since Bishop Caldwell has also taken lots of pain to show the similarity of Sanskrit to the languages of Indo European groups we can compare these language also with Sanskrit on the basis of their grammar, taking again for convenience the English language known to most of us.

Grammar books of all languages start with the recounting of their alphabets. Alphabets of all languages are divided into two groups — 1. Vowels and Consonants.

I Comparision of Alphabets

1. VOWELS :

Tamil : There are 12 vowels consisting of five short vowels. Each of these has a corresponding long vowel. In addition there are two diphthongs. This makes a total of 12 vowels as below.

அ	இ	உ	எ	ஒ - ஐ, ஒள
ஆ	ஈ	ஊ	ஏ	ஓ

These 12 vowels are arranged in a particular way. There does not seem to be any natural sequence in this order as claimed for the consonants. க, ச, ட, த, and ப

Each of these vowels has only one sound.

Sanskrit : Sanskrit also contains all these vowels except the two shorts எ and ஒ. They have three additional letters ru, roo, lru making a total of 13. The order of writing the common 10 is exactly identical with the Tamil way of writing which itself was very arbitrary and not of any natural sequence. Also as in Tamil each letter represents only one sound.

English : There are 5 vowels - a, e, i, o and u. Though these vowels constitute most of the short vowels of Tamil or Sanskrit, they do not have any long ones which are formed by putting either two short vowels together or other means. They do not follow the arrangement in Sanskrit. Each letter has 3 or 4 different sounds and a single sound is represented by more than one letter.

2. CONSONANTS:

Tamil - There are 18 consonants divided into 3 groups of 6 letters each as 1 Hard group 2. Soft group and 3. Middle group. The 6 hard group letters are each linked to one of the six soft group letters as below க, ங - ச, ஞ - ட, ண - த, ந - ப, ம - ற, ன. The hard group letters have besides their original sound, two¹ more sounds. The first of these two groups is a soft group and is

represented by Ga, Ja, Da, Dha, Ba and Tda and the second group as Ha, Sa, Dda, Dhdha, Bha and Ra. These extra sounds are not provided with extra letters as in Tamil language these sounds are pronounced only in definite locations well defined by suitable laws. So use of the same letter to denote 3 sounds each does not cause confusion once the rules are understood. The other soft group and middle group letters have only one sound each.

The letters are arranged in a definite pattern following the natural location of the parts of mouth and tongue producing these sounds.

Sanskrit : The consonants are divided almost in a similar way as Hard, Soft, Nasals and semivowels. They are arranged in the same pattern and order as in Tamil, linking one each hard, soft and nasal. The soft sounds also have separate letters to represent them. Instead of one hard and two soft for each of the hard consonants they have 2 hard and 2 soft. A comparative chart is given below. No letter has more than one sound.

Tamil

1	2	3	4
Ka	Ga	Ha	Gna ௩
Cha	Ja	Sa	Ngna ௪
Tda	Da	Dda	Nna ௫
Tha	Dha	Dhdha	Na ௬
Pa	Ba	Bha	Ma ௭
Ta	Tda	Ra	Na ௮

Sanskrit

1	1a	2	2a	3	4
Ka	Kka	Ga	Gga	Gna	Ha
Cha	Chha	Ja	Jja	Ngna	Sha
Tda	Ttda	Da	Dda	Nna	Sha
Tha	Ththa	Dha	Dhdha	Na	Sa
Pa	Ppa	Ba	Bba	Ma	

Middle Group :

Ya Ra La Va ௯ ௧௦ Ya Ra La Va ௧௧

English: The 21 consonants in English have sounds not found in Sanskrit and lack a number of sounds found in Sanskrit. They are not arranged in any order as in Sanskrit and Tamil. Most of the letters have more than one sound. Some sound is also represented by two or three letters. Consonant combinations are used to produce new sounds.

II Vowel, Consonant combinations :

In all languages a vowel can combine with any Consonant and give the consonant the ability to come out as a sound. Without the help of a vowel no consonant could be pronounced, When we say B, d, l, r we have added a vowel either before or after as Bi, di, el, or. When they combine with other vowels these 'helper' vowels are dropped and not pronounced - eg. When we write Ba we do not pronounce it as Bia but simply as 'ba' dropping the 'helper' vowel 'i'. These combinations could be called Syllables.

Tamil : To represent each of these combination of each vowel with each consonant, separate letters are used based on the consonant modified by a symbol denoting each vowel. These symbols are written either before or after the consonant or superimposed on it.

Sanskrit : The same practice as in Tamil is followed creating separate letters for each combination. The vowels are represented by symbols as in Tamil and are attached to the consonant either before or after or superimposed.

English: The combining consonant and vowel are given separately.

III Words and Word Groups :

Either one, two, three or more syllables are used to form a word which denotes either an object or some work or some characteristic of the object or the work. Words are classified as nouns, verbs, adjectives, adverbs, etc.

1. **NOUNS**: In all languages nouns are modified into various forms to show whether they do things or others do it to them, whether we go to a place or return from a place etc. These modifications are made in several ways in various languages.

Tamil: The required modifications are made by attaching some suffix to the noun. The suffix may be a single letter or two or three letters or even a word. But the whole is combined into a single word. A total of 20 purposes is recognised in Tamil. But separate suffixes are not formed for each purpose. Instead these 20 purposes are grouped into 8 groups each group being provided with one, two or several suffixes. The grouping of the modifications is not based on any specific characteristic. Instead the grouping can be said to be quite arbitrary.

Sanskrit: Here there are 18 purpose and the purposes are in most cases the same as in Tamil. The purposes are grouped as in Tamil into 8 groups. In the same arbitrary manner the 18 modifications are grouped into them. The same ungroupable modifications are grouped into the same groups in both languages as shown below:

Group	Tamil	Sanskrit
1. Subject		Subject
2. Object		Object, Destination
3. Doer, Instrument Jointaction		Doer, Instrument, Jointaction
4. Gift, enmity, Equality, suitability, Transformation, Behalf of, relation.		Gift, Anger, Intolerance, ideal, Transformation, Behalf of
5. Separation, Arrival, Resemblance, limit, Cause.		Separation, Arrival, Limit.
6. Belonging		Belonging
7. Place		Place
8. Address		Address

2. VERBS :

Tamil: Affixes are added to verb roots to denote number, gender, tense and person. The affixes for number and gender are added at the very end and are called suffixes. The affixes for tense and person are placed between these suffixes and the word root. So they are termed mid positions.

Sanskrit: There is no suffix to denote gender. But different suffixes are used to denote number, tense and person.

English: Past tense is indicated by a suffix. Future tense by a separate word placed ahead of the verb. The word root by itself denotes present tense. Otherwise verbs do not denote either number, gender or person.

3. WORD GROUPS :

Tamil & Sanskrit: When two words are grouped together they either merge together, the last vowel from the first word and the first vowel from the second word forming a long vowel or a diphthong. Sometimes an additional consonant of the same group as the first consonant of the second word is introduced.

English: In all similar groupings the words stand separate.

4. ADJECTIVES :

Tamil: The same adjective in the same state is used to govern all genders & numbers and all states of the nouns.

Sanskrit: The adjective endings are modified to denote gender and number and the appropriate suffixes of the governed nouns, which denotes their state, are added to the adjectives also.

English: The adjectives remain without any change as in Tamil. But in members of the Romance language group they are suitably modified according to the gender.

IV Sentence Construction :

1. Simple sentences :

Tamil : The subject is placed first, the object in the middle and the verb last. Adjectives are placed before the nouns they qualify. Adverbs are placed before the verbs governing them.

Sanskrit : There are no fixed rules. Subject, verb and object can be placed in any order. But normally they follow the order found in Tamil. Adjectives are placed before the nouns and adverbs before the verbs.

English : The subject is followed by the verb and the object is placed last. Adjectives are placed before the nouns. But adverbs are placed after the verbs.

2. Compound sentences and small verses : Some sentences and simple verses in Sanskrit are given below. Word by word translations are given in Tamil and English to enable a comparison to be drawn by the reader himself. *about the Syntax.*

- 1) S. Rama Lanka Gathva Sarvan Rakshasan
 T. ராமன் லங்கை சென்று எல்லா ராக்ஷசர்களையும்
 E. Raman Lanka Went (and) all Rakshses
 S. Ravananan Cha Jagatha
 T. ராவணனையும் கொன்றான்.
 E. Ravana and killed.
- 2) S. Chuklaambaradharam Vishnum Chachi varnam
 T. வெள்ளை ஆடை எங்கும் சந்திர
 உடுத்தியவனை நிறைந்தவனை நிறத்தவனை
 E. White dressed all pervasive moon coloured
 S. Sathur Bhujam Prasanna vadhanam
 T. நான்கு கையனை சிரித்த முகத்தவனை
 E. four armed smile faced

S. dhiyaeth sarva vigna upashanthaye.
 T. வணங்குகிறேன் எல்லா கஷ்டங்களையும் நீக்குவதற்காக
 E. do homage all troubles to remove

3) S. Maatha samastha jagathaam Mathukaitabarar

T. தாயே சகல உலகங்களுக்கும் மதுகைடபரை

குறித்தவனுடைய

E. Mother all world Madhu Kaitapa destroyer's

S. vaksho viharini

T. மார்பில் இருப்பவளே

E. on chest seated lady

4) S. manohara dhivya moorthe shri swamini

T. மனம் கவரும் அழகி வடிவுள்ளவளே திருவே தேவியே

E. mind stealing beautiful appearance lady Godess

S. chrithajana

T. அண்டின ஜனங்களுடைய

E. Surrendered peoples

5) S. priyadhaana cheele shri venketesha

T. விரும்பங்களை பண்பு திருவேங்கட

கொடுக்கும் உள்ளவளே இறைவனுடைய

E. desires granting good habitee Thiruvengkata Lord's

S. dhayithe thava suprabatham

T. மனைவியே உனக்கு நல்ல காலை

E. spouse to you Good Morning

Using Bishop Caldwell's theory a broad study of the grammar of these languages beginning with the alphabets and the sounds represented by them, combination of alphabets to produce syllables, formation of words and word groups and arrangement of words to form sentences, reveal very little affinity between Sanskrit and the European languages. Tamil and Sanskrit on the basis of their grammar look very much like twins.

Besides Grammar there are other fields also served by languages and we can look into them for similarities. In the field of art, the branch of music can be used as a good touch stone

for languages. Music requires numerous subtle modifications of the words with which any poetry is built. Unless comparable languages have between them the same kind of word and sentence formation it will not be possible to sing any song of one language in the musical notes of another language without producing a jarring effect. All or most of the Sanskrit slokas could be sung in the same tunes and ragas, used for Tamil songs. The Ragas of Samaveda are also said to have an affinity to present day Carnatic ragas.

When we see so much affinity between Sanskrit and the Dravidian languages as represented by Tamil we should try to find how this similarity came about. We have already seen that when the Aryans came into India in 1500 B C. they had only a speech without much of a grammar. The Aryans lived in amity with the Dravidians and borrowed from them most of the grammar and using their own words they formed a language which they called 'Prakrit' or originally made.

Like all people living an easy life in a land of plenty, irrigated by perennial rivers, the Dravidians had developed a high standard of life and a high standard in art, culture and religion. But they were also easy going and indolent and had not made any serious attempt to record their culture and civilisation. The Aryans by the very nature of their nomadic habit extending a thousand years and more had more initiative and enterprise and started recording their religion and religious rites. When they wanted to create literature, the thought must have occurred to them as to how far such literature will survive through the succeeding generations. They knew by experience that common people had a way of their own and distorted their languages in slow stages and no language could survive such onslaught by common folk for more than a few hundred years. So the idea occurred to them that they should create a separate language which could purposely be made difficult and could be learnt only by continuous application. If such a language could be created and their literature built on it, the literature will be available only to the few learned men who

will take care not to destroy it. The common folk will always get the benefit of the literature by listening to discourses by the learned men. (Such practice of learning the stories of the epics by the common people from discourses held by pandits in street corners during all important days are even now widely prevalent) They had created a new language only two or three hundred years ago and they felt confident that they could create a second language also. This was the starting point for the creation of Sanskrit the new language in which they could enshrine all that they considered as holy and important

When the Dravidians, who must have extended some help in this as they did for the creation of Prakrit, found that the Aryans were on a good effort enshrining all their ideas for posterity in a language that will not easily get decayed, they become enthusiastic and joined more fully in developing a language that will not only be proof against decay by virtue of being difficult but also be artistic and beautiful.

Proof that the Dravidians had gradually taken over the task of getting the new language more and more perfect is seen in the changes that can be seen between the language of the Samhitas (which form the early portion of the Rig Veda) and the language of the Upanishads (which form the later portions of the Vedas created at least 300 years after the Rig Veda Samhitas) It is also seen in the transformation that had taken place in the substance of these earlier and later compositions. The Aryan Gods have all been relegated to minor positions and the Dravidian deities have attained supremacy. The dry recital of ritual hymns and elaborate details of sacrificial techniques have been gradually replaced by speculative spirit which reaches monumental heights in many places witnessing the heights to which human spirit can soar. Such a transformation of the vedic literature both in language and spirit was not possible without the closest cooperation of the Dravidians, who had already reached such heights of cultural level even before the Aryans had come in and who had earlier kept quiet bound by their innate easy life.

The goal of creating a perfect language set for themselves by the Aryans and Dravidians was not an easy one and it took them four or five hundred years till the time of the great grammarian Panini who in 4th century B. C. got the whole language codified and regulated and fixed in every detail. All that was good in both languages were put together. Thousands of Dravidian words were also taken in. The result was perfect work and they termed it so as "Sanskrit" or "perfectly done". No greater tribute can be paid to the greatness of this language and to the efforts of the people who had created it than was paid by Sri William Jones in 1786 in his presidential address to the Royal Asiatic Society of Bengal.

"Sanskrit, whatever may be its antiquity, is of wonderful structure, more perfect than the Greek, more copious than the Latin and yet more exquisitely refined than either".

As was originally supposed that any language permitted for the use of the common man will get changed and destroyed, Prakrit the earlier language of the common man got itself split into so many dialects and lost. Most of the language of present day north India have their origin in this. Aryans also got themselves lost and absorbed in the local population and there is no trace of any pure Aryan society anywhere in India. But Sanskrit had kept itself intact and stands exactly at the same level where Panini had placed it. Enormous quantity of literature has been added by great authors; but there was no need to enlarge or change the language and it stands there majestically.

Tamil had undergone a lot of changes during the last 2500 years. It is difficult for a present day student to understand presangam and sangam literature. Malayalam is said to have been split out of Tamil. But inspite of all these adverse conditions Tamil had reached a golden age between 600 to 1000 A. D. Later dazzled by the glory of Sanskrit, Tamil also began borrowing heavily from Sanskrit. Words which had been originally given to

Sanskrit from Tamil and other Dravidian languages have come back with a special flavour.

In modern times we have a reaction to this excessive borrowing from Sanskrit and its slavish reliance on Sanskrit for new words to represent new thoughts. Such reliance is very undesirable for an independent growth. But this reaction is reaching a disastrous level. In an effort to get a pure Tamil language we are throwing out wholesale words which have got themselves embedded as an inseparable part of Tamil. And there is no need to discord them. Unlike words of Arabic and European origin these Sanskrit words get themselves dissolved without remaining separate as lumps. They will easily merge into any musical composition made in Tamil which cannot be claimed for words of any other language. The greatest reason why they should not be discarded wholesale is because Sanskrit also is our language built by our own scholars for a special purpose.

The great sage Vyasa is the great grandson of Vasishta, grandson of Shakti, son of Parasharar and father of Shuka. All of them are supposed to be rishis of great renown. Where do all these rishis come from. Surely they are not Aryan. There is no comparison between these intellectual giants who searched the very depths of their souls and minds to reach the God head which was nothing else but truth and reality, and the Aryans who concentrated their religious practices to performance of rites, sacrifices and yagas. It is these great souls which gave the country its Hindu religion, thought and culture.

Leaving Vedic age and coming to historical period we find 3 great men had written exhaustive commentaries on the vedas. They are Sankara, Ramanuja and Madhava. All of them are

Dravidians and two of them Tamilians Though originally the Aryans took part in creating the Sanskrit language the greater part of the work was done by the Dravidians It is the Dravidians who take greater care in preserving the language Though it will be the duty of we Tamilians to develop our own domestic language to still greater heights, we need not feel that Sanskrit will be a hindrance in this purpose. We certainly need not treat it as an untouchable. It is of our blood and it shall be our duty to safeguard It also.

In any attempt to reconstruct events that took place 3000 years back, we can never hope to build a complete and cohesive picture The are bound to be many gaps all around No single individual can hope to bring out even a presentable picture all by himself within a short span of a life time. I have gathered several stray pieces into a skeleton form. I earnestly request all scholars to take a greater interest in this subject and provide the missing links.



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