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JANUARY 1995 Rs.3



Eighth World Tamil Conference

Special Issue

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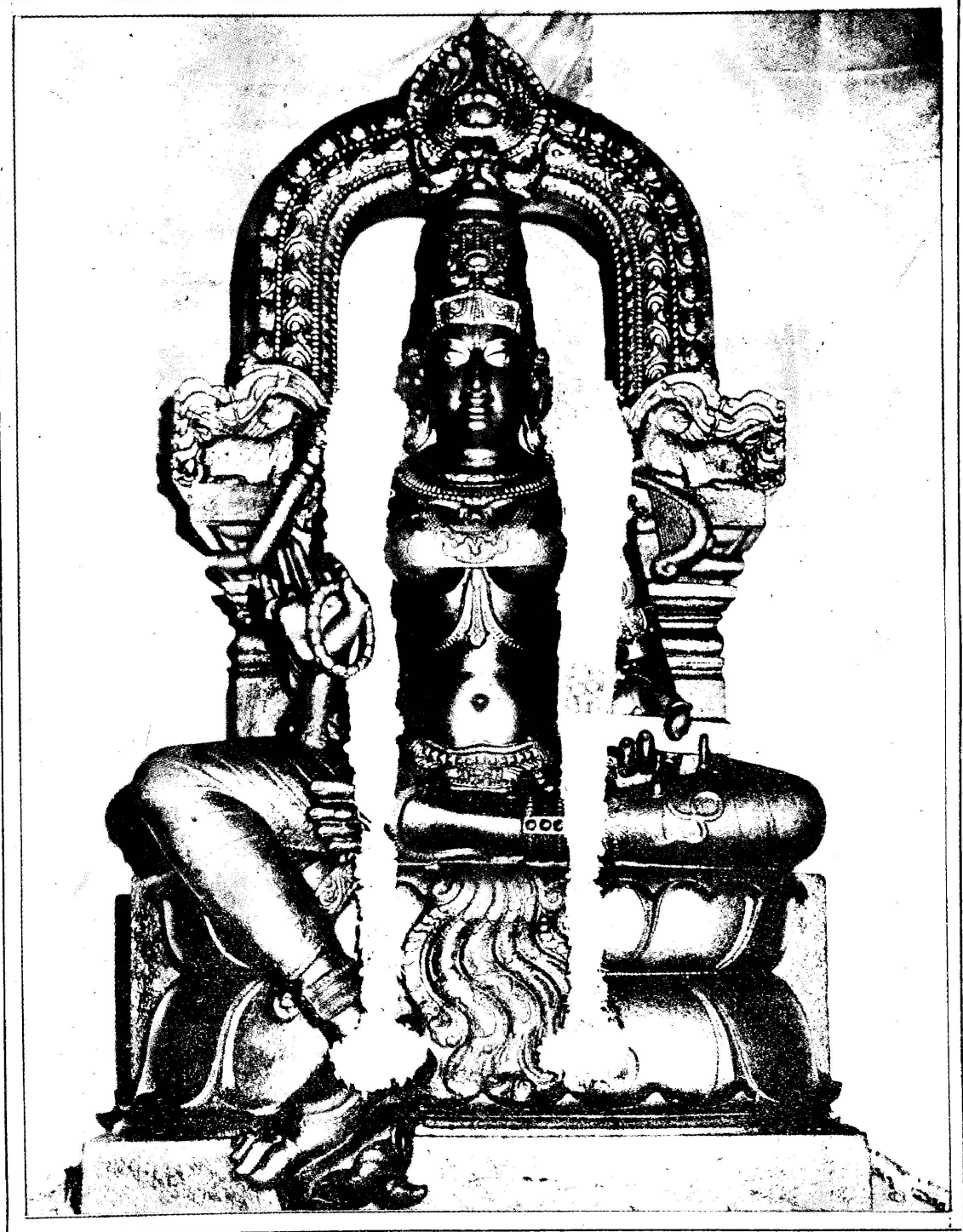
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MOTHER TAMIL

Long Live Pure, Chaste Tamil!
Long Live the Good Tamil Folk!

TAMIL ARASU

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IN THIS ISSUE

- ☆ **Eighth World Tamil Conference will modernise and equip Tamil Language with necessary strength and quality to meet increasing needs...**
*- Dr.J.Jayalalitha
Hon'ble Chief Minister*
- ☆ **Singularity of the term 'Tamil'.**
- G. Devaneyan
- ☆ **Sustaining Tamil enrichment and growth through World Tamil Conferences.**
- A Report
- ☆ **Thaninayagam Adigal's Contribution to Tamil.**
- Amudhan Adigal
- ☆ **Antiquity of Tamil.**
- G. Devaneyan
- ☆ **Statues of Tamil Stalwarts at Madras.**
- ☆ **An Anthem.**
- Mahakavi Bharathiar
- ☆ **Scenes from the social life of Tamils.**
- ☆ **Salient features of the first Tamil Novel.**
- Prof. S. Innasi
- ☆ **The Story of Printing in India is the Story of Printing in Tamil.**
- ☆ **Catholicity of Tamil.**
- Dr. Caldwell
- ☆ **Tamil Music - A great advancement in the realm of Music.**
*- Dr. J. Jayalalitha
Hon'ble Chief Minister*
- ☆ **The Kummi of Women's Freedom.**
- Mahakavi Bharathiar
- ☆ **The Age of Chola as the Golden Age of Tamil Literature.**
- ☆ **The Influence of Tamils on other Cultures.**
- Dr. T.P. Meenakshisundaram
- ☆ **Tamils in other Countries.**
- ☆ **Bharathanattiyam symbolises the Supreme Cosmic Presence.**
*- Dr.J.Jayalalitha
Hon'ble Chief Minister*
- ☆ **Thanjavur - The cradle of Tamil Civilisation.**
- ☆ **A practical guide to Thanjavur.**

Tamil Arasu takes pride in presenting special articles to commemorate the forthcoming historic VIII World Tamil Conference. The Special articles are of general interest relating to the uniqueness of Tamil language, literature and Tamil Nadu's cultural achievements. We believe that you'll thoroughly enjoy going through the pages of this special issue.

- Editor





splended resilience which has overcome the onslaught of alien challenges and the vicissitudes of time to maintain its purity and majesty. Tamil literature is a treasure house of enchanting lyricism of poets and edifying wisdom of sages; of exciting history of saints and engrossing biographies of great warriors - all propounding truth and beauty, courage and heroism, love and universal com-

language, is traditionally, an international mega event aimed at uniting Tamil sentiments from all over the world; a veritable treat for the connoisseurs of Tamil art and culture; in short, a grand cultural spectacle, fulfilling the cultural aspirations of lakhs and lakhs of people, treating them to rich intellectual and artistic fare.

Eighth World Tamil Conference will modernise and equip Tamil Language with necessary strength and quality to meet increasing needs...

Dr. J. Jayalalitha Hon'ble Chief Minister

I have great pleasure in addressing all of you, on the eve of the prestigious Eighth World Tamil Conference, scheduled to take place at Thanjavur, from the 1st January to the 5th January 1995; and also in extending a warm invitation to every one of you, to take part in this spectacular cultural bonanza of this decade.

When we turn the pages of the history of mankind, we are awestruck by the magnificent beauty and exquisite harmony of the Tamil language, and its

passion. I am quite proud to mention here that it was our ancient Tamil Sangam poet Kanian Poonkundranar who declared to the whole world that "To us all towns are one, all men our kin" - professing the concept of Universal Brotherhood, in the ancient Sangam age itself.

I am sure, you will all agree with me, that the World Tamil Conference held with this global perspective, which is unique and distinct to the linguistic ethos and the effervescent literary milieu of our glorious Tamil

I am extremely happy to recall with pride and gratitude, the magnificent manner in which Perarignar Anna conducted the Second World Tamil Conference in 1968 at Madras; and again the majesty with which Puratchi Thalaivar Dr.MGR, hosted the Fifth World Tamil Conference in 1981 at Madurai. Now, following their illustrious footsteps, inspired by the unbounded love and abundant affection showered on me by millions and millions of my beloved people of Tamil Nadu, I consider it an unique privilege



and a great honour to host the Eighth World Tamil Conference at Thanjavur, which will begin to unfold itself beautifully, at the dawn of the New Year, on the 1st January, 1995.

I am glad to tell you all, that the proposed Eighth World Tamil Conference at Thanjavur, will not only strive to combine all the virtues of the earlier Conferences, but will also try to impart a scientific orientation to the linguistic processes of the Tamil language, modernising and equipping it with the necessary strength and quality to meet the ever increasing needs, arising out of the rapid advancement of science and technology.

The temple city of Thanjavur, with all its historical splendour, is getting a thorough face lift, to welcome the distinguished Tamil academicians and scholars, dignitaries and eminent personalities from all over the world, besides every one of you. The Conference will be studded with enlightening seminars, engaging literary discourses, thought provoking symposia, soul stirring

music concerts, colourful dances and stage plays. Above all, there will be a meticulously planned, mammoth procession, with exquisite pageantry, depicting the greatness of our Tamil culture, and parading its entry into the 21st Century too!. To make the occasion truly memorable, His Excellency the President of India, and the Hon'ble Prime Minister of India will visit Thanjavur, to grace the Conference with their distinguished presence, as the Chief Guests, at the Inaugural and Valedictory functions, respectively.

Let me once again take

this opportunity to welcome each and every one of you, to the ensuing World Tamil Conference at Thanjavur. I am sure, that by your active participation, you will certainly make the five-day-long programme lively and thrilling. I request all of you to offer your whole-hearted support and cooperation, for the smooth and efficient conduct of the Conference, and enable the Government of Tamil Nadu to make the Eighth World Tamil Conference, not only a wonderful success, but also a memorable event to be cherished always, by the Tamil speaking people of the entire world.

Thanjavur painting, an unique school of painting on its own.



SINGULARITY OF THE TERM 'TAMIL'

— G. DEVANEYAN



'Tamil' is one of those words whose origin and root meaning are wrapped up in mystery. All that we can say at present without any fear of contradiction is, that it is a pure Tamil word being current as the only name of the language of the Tamils, from the days that preceded the First Tamil Academy established at Thenmadurai on the river Pahruli in the submerged continent.

After some of the Vedic Aryans migrated to the South, Tamil got the descriptive name 'Tenmoli' lit. 'the southern language', in contradistinction to the Vedic language or Sanskrit which was called 'Vadamoli', lit. 'the northern language'.

The word 'Tamil' or 'Tamilan' successively changed into 'Dramila', 'Dramila', 'Dramida' and 'Dravida' in North India and at first denoted only the Tamil language, as all the other Dravidian dialects separated themselves from Tamil or came into prominence one by one only after the dawn

of the Christian era. That is why Sanskrit and Tamil came to be known as Vadamoli and Tenmoli respectively. This distinction could have arisen only when there were two languages standing side by side, one north and the other in the south, both coming in contact with each other. The Buddhist Tamil Academy which flourished in the 5th century at Madurai, went by the name of 'Travida Sangam'. Pillai-lokacariyar, a Vaisnava Acharaya of the 14th Century refers to Tamil literature as 'Dravida Sastram'. Even Tayumanavar, a Tamilian saint who lived in the 18th Century, employs the word 'Travidam' to designate Tamil, on account of the established usage of the term in religious literature.

Telugu was the first Dravidian dialect to separate from Tamil, and so, Kumarila-bhatta, an eminent Brahmin writer of the 7th century A.D., uses the term Andhra-Dravida-bhasha, 'the Telugu- Tamil

language' for the first time to designate the entire family of the Dravidian languages.

Whether the initial letter is voiced or voiceless, we do not find an 'r' inserted after it in any of the various forms of the word 'Tamil' employed by foreigners, as in those used by North-Indians or Sanskritists. In the Indian segment of the Peutinger Tables, we find the names Damirice and Dymirice, and in the Cosmography of the geographer of Ravenna, the name Dimirica. We can safely identify these names with Tamilakam, by which name the Tamil country was generally known in ancient days. The Chinese pilgrim, Hwen Thsang has the form Tchi-mo-lo, which may also be read Dimala or Dimara. There is no difficulty in identifying this word with the name Tamil. The name given to Tamil by the first Danish Missionaries was Lingua Damulica, which may mean the Tamil languages or 'the language of the Tamil country'. In the Pali of the Mahawanso, the form used is Damilo, the derivative of which is



Damilo. Tamil was written 'Tamil' and the Dravidian family of languages styled 'Tamulian' at one time by European writers.

The oldest form of Dravida appears to have been Dramila or Dramila. The Dravidas are called of Buddhism in India" (A.D.1573), and this is the form in which the word occurs again and again in the old Malayalam versions of the Sanskrit Puranas. The next old form that appears

to have been most widely in use in Dramida, which by a single consonantal change becomes Dravida. It is apparent that the form Dramila is closest to the word Tamil.

Sanskrit has a tendency either to separate the consonant and vowel of the initial syllabic-consonant of a word and insert an 'r' between them, or to de-vowelise the syllabic-consonant and insert a 'r' after it, when naturalising Tamil words.

E.G.

Tamil	Sanskrit
Padi	Prati
putavi	Prithvi
Padimai	Pratima
Madi	Mri
Padikam	Pratika
Madangam	Mridanga
Pavalam	Pravala
Medu	Mridu

It is exactly in keeping with this tendency that the word Tamil first became Dramila in Sanskrit. If we take all the Sanskrit alternations of the word Tamil in their historical order, there will be no difficulty at all in identifying the word Dravida with Tamil. Dr. Caldwell has rightly discovered their identity,

Idli and Dosa are part of the World Famous Tamil Nadu Cuisine. (Apart from Manapparai Murukku, Tirunelveli Halwa, etc. Chettinad cuisine of Tamil Nadu - with a plethora of non vegetarian goodies, is unique and is strong enough to rouse passions)





but has gravely erred in deriving the original from its corruption, i.e., 'Tamil' from 'Dravida. It is owing to this wrong conclusion that he has reversed the order of the Sanskrit forms of the word Tamil. Evidently he had no knowledge of the Sangam literature, and consequently no idea of the Lemurian origin of Tamil. The Vedic Aryans set foot on the Indian soil not before 2000 B.C., the first Tamil Academy seems to have flourished not later than 5000 B.C. when the language had no other name than Tamil. This chronology proves the preposterousness of Dr. Caldwell's conclusion. Even without chronological evidence, it is easier to derive 'Dravida' from 'Tamil' than 'Tamil' 'from' Dravida, and hence the correction of the mistake by Dr. Grierson in this Linguistic Survey of India. It also naturally seems improbable and absurd on the face of it, that the highly civilized Tamilan people residing in the extreme

south should remain for long without a name for their language or themselves, and then be called by the Aryan immigrants, not by a Tamil but by a Sanskrit name.

The etymology of the word Tamil, as I have already stated at the outset, is not yet known. Some attribute to the word the meaning 'that which singularly possesses the letter 'l', and some others 'sweetness.' Both of these do not hold water, as the former demands comparison with all the other languages of the world as a prerequisite, and the latter only expresses the high esteem in which the language is held by the people who speak it. The holy way to squeeze a plausible meaning out of the word is to treat it as a corruption of the compound word tamil, which may mean either 'one's house' or 'one's country'. Originally it may have been prefixed to moli as an epithet so that the whole may have meant 'house-hold language' or

'language of homeland', and denoted the refined speech of Tamil Nadu which differed from that of contiguous northern countries called **mol peyar deyam**, 'countries where the speech changed or was in the transitional stage'. Then, in course of time, the epithet itself may have come to denote the language and gradually evolved into the present form Tamil. Mutation of I into l is not uncommon in derivation. Comp. mal-malai (cloud or rain), **kal-kal-kal-kal** (blackness).

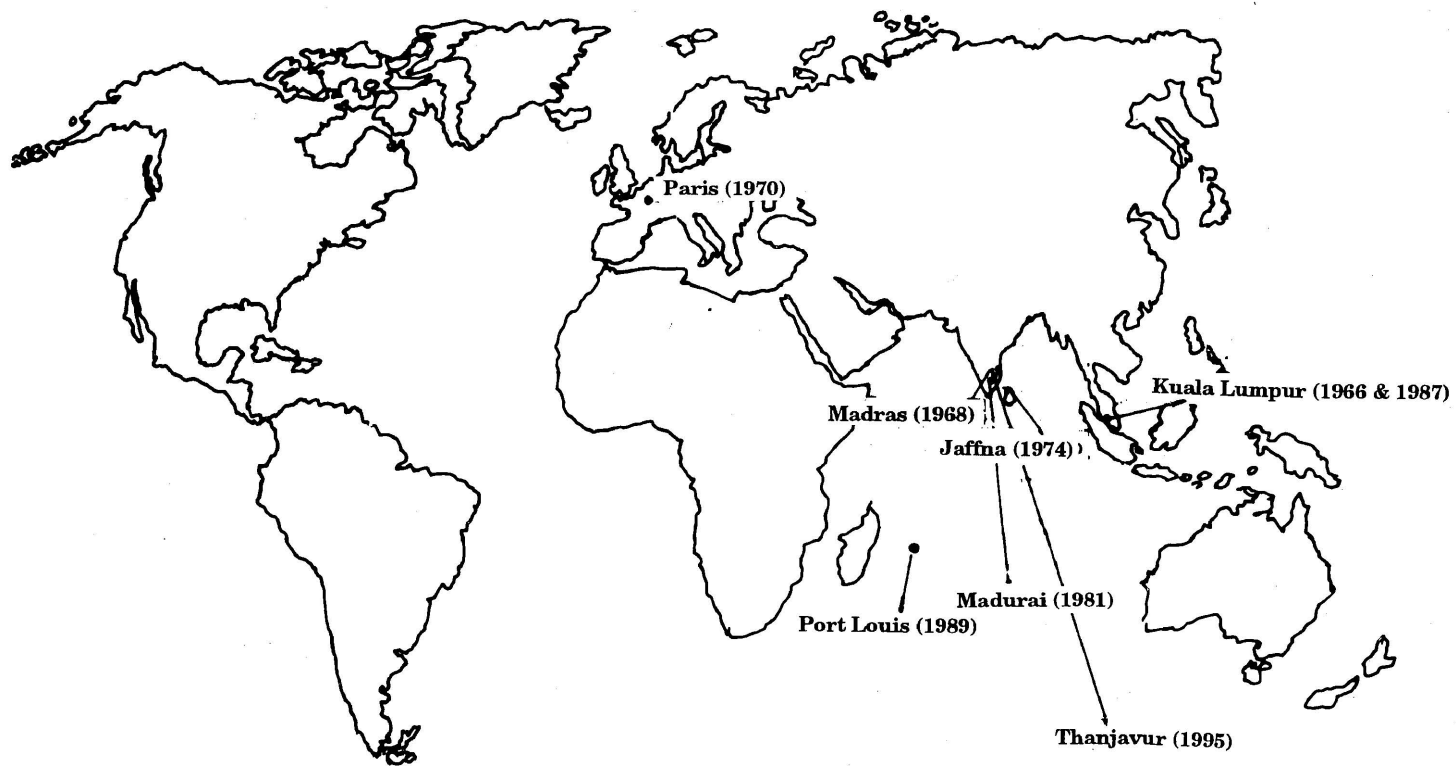
"The word Tamil occurs in all the ancient Tamil classics as a common or generic name for the people and their language in India. The word is as old as the Tamil language and hence there is no need to derive it from foreign words like Dravida".

Many do not know that the words 'Tamil' and 'Dravida' are different forms of one and the same vocable. The Concise Oxford Dictionary, which treats 'Tamil' as a native word, declares 'Dravida' to be a Sanskrit one and the name of a province of South India.

Thirukkural

*When water fails, functions
of nature cease, you say;
Thus when rain fails, no men
can walk in 'duty's ordered way.'*

VENUES OF THE WORLD TAMIL CONFERENCES



WORLD TAMIL CONFERENCES

CONFERENCE	YEAR	DATE	PLACE	COUNTRY	CHAIRMAN
First	1966	16-23, April	Kuala Lumpur	Malaysia	Thiru V.T. Sampanthan
Second	1968	3-10, January	Madras	India	Hon'ble Chief Minister C.N. Annadurai.
Third	1970	15-18, July	Paris	France	Prof. Jean Filliozat
Fourth	1974	3-9, January	Jaffna	Sri Lanka	Prof. S. Vidhyanandan
Fifth	1981	4-10, January	Madurai	India	Hon'ble chief Minister Dr. M.G. Ramachandran
Sixth	1987	15-19, November	Kuala Lumpur	Malaysia	Datto S. Samivelu
Seventh	1989	1-8, December	Port Louis	Mauritius	Arumugam Parasuraman, Hon'ble Minister for Education, Malaysia.
Eighth	1995	1-5, January	Thanjavur	India	Hon'ble Chief Minister Puratchi Thalaivi Dr. J.Jayalalitha





SUSTAINING TAMIL ENRICHMENT AND GROWTH THROUGH WORLD TAMIL CONFERENCES

First World Tamil Conference - 1966

The First World Tamil Conference was held at Kuala Lumpur from April 16, 1966 till April 23, 1966 at the famous Tunku Abdul Rahman Conference hall. It was the first time ever that a Tamil Conference of such magnitude was being conducted. The father of modern Malaysia and the first Prime Minister of that country, Tunku Abdul Rahman inaugurated the Conference.

This Conference was jointly organised by the University of Malay, National Indian Education Development Council and International Association of Tamil Research. The Conference was sponsored by the Malaysian Government was held due to the initiative and efforts of Thaninayagam Adigal.

Seminars were held for five days from April 18th & 22nd. 240 delegates and 50 observers had registered for the seminars while 132 delegates and 40 observers attended them. 150 papers were presented, majority of them in English.

After the conclusion of the Conference, three public lectures were held on April 24 and 25. Two lectures were in Tamil.

Two Exhibitions were held as part of the Conference. The Education Minister of Malaysia, N.G. Mohamadgir Shogari inaugurated the Exhibition on Archeological discoveries in South East Asia. The Second Exhibition that displayed rare books, manuscripts and portraits was inaugurated by the Tamil Nadu Chief Minister M. Bhakthavachalam.

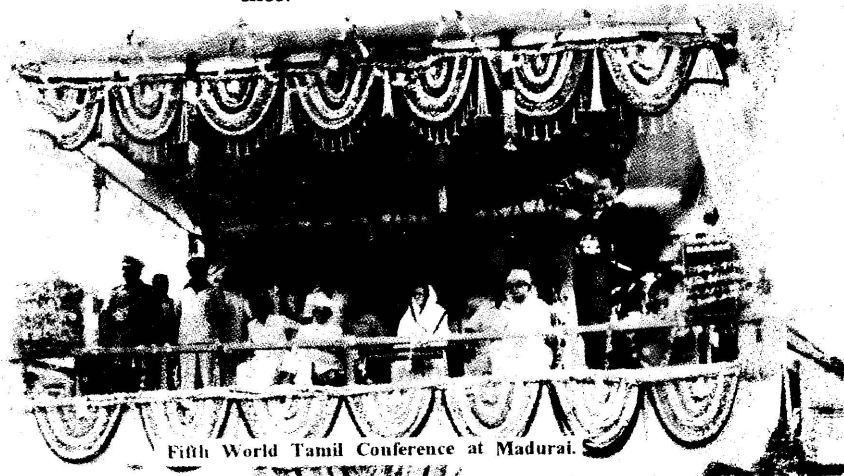
Malaysian Cultural Programme were also held during the Conference.

Second World Tamil Conference - 1968

The Second World Tamil Conference was held at Madras from 3.1.1968 through 10.1.1968 in a grand and fitting manner. Perarignar Anna presided over the Conference.

The Conference was inaugurated by His Excellency, the President of India Dr. Zakir Hussain.

To coincide with the Conference, statues of Avaiyar, Kannagi, Kambar, Dr. Robert Caldwell, Dr.G.U.Pope, Thiruvalluvar, Bharathiyar, Bharathidasan, V.O.Chidambaram, and Veeramunivar were installed on the famous Marina Beach on Jan 2nd. Earlier On Jan 1st, Sir A. Ramasamy Mudaliar unveiled the statue of Perarignar Anna. All these statues were





erected keeping in mind the rich Tamil History.

At the Conference, Perarignar Anna announced the decision to form an 'International Tamil Research Institute' at Madras. The Institute, accordingly, was established in 1969.

It was recommended during the Conference that a Trust may be formed for furthering Tamil Research.

500 delegates attended this Conference which included 250 delegates from abroad. Seminars were held from 4.1.68 to 10.1.68. A total of 36 sittings were held. 164 papers were submitted and they were published in 1971, in three volumes.

The souvenir of the Conference was released by Tamil Nadu Governor Sardar Ujjal Singh. The souvenir carries at the beginning, an introductory article by Dr. M.G.R.

Elder statesmen Rajaji inaugurated the Exhibition organised during the Conference, at the Senate hall

of Madras University. The Vice-Chancellor of Madras University Dr.A.Lakhmanswamy Mudaliar presided. The Exhibition carried specimens and articles on Tamil culture, civilization, art, literature and language. An exhaustive "hand book" on the Exhibition was published as guide to the Exhibition.

A cultural fiesta with displays of classical dance, music and drama was also held throughout the Conference.

Third World Tamil Conference - 1970

The Third World Tamil Conference was held the capital of France, Paris from 15th July 1970 till 18th July. French Professor Jean Fillic Zat presided over the Conference and inaugurated the Conference too.

UNESCO Secretary General Malcolm Adiseshiah presided over a seminar and addressed the gathering in three languages - Tamil, English and French. A. Subbiah read out the report on the Second World Tamil

Conference which was held at Madras.

150 Delegates and 60 observers participated in the Conference. Only the papers of the participants in the Conference were read out at the Conference. 24 papers were presented. English and French were widely used in the Conference.

The Exhibition organised as part of the Conference carried rare Tamil books and manuscripts.

Tamil Nadu Finance Minister M.Mathialagan, Tamil Nadu Opposition leader P.G. Karuthiruman, Dr.M.Varadarasanar and Vice-Chancellor of Madras University N.D.Sundaravadivelu also attended the Conference.

Fourth World Tamil Conference - 1974

The Fourth World Tamil Conference was held from 3.1.74 through 9.1.74 at Jaffna in Sri Lanka. The Conference was presided over by S. Vidyandanan, organiser of





Srilankan branch of the International Association of Tamil Research.

The research seminar was divided into General sessions and Group Seminars. A total of 115 papers were presented and later published in three volumes.

Cultural programmes were presented at Veerasingham Mandapam, Open-air auditorium and at Kandi women's College, every evening. Natanjali, Farmer's dance, Kavadi, Karagam, Bharatha Natyam, Kutchipudi, performances were held along with dramas and music performances for the benefit of delegates and the local public.

A pageantry of floats carrying portraits of Sri lankan poets and with displays on the political, Industrial and trade scenes of the country was also organised.

The Exhibition of the Conference was inaugurated by Vimal Amarasekara, the head of the Government in Jaffna. The Exhibition exhibited the history of the Tamil speaking Sri lankans, and their achievements in various spheres of life & activity.

Fifth World Tamil Conference - 1981

The Fifth World Tamil Conference was held at Madurai from January 4, 1981 through January 10th. The Conference was held under the auspices of the International Tamil Research Institute headed by A. Subbiah.

About 800 delegates representing 40 countries attended the Conference. The seminars were held

at the Madurai Kamaraj University campus from 5.1.81 until 10.1.81. The president of the International Tamil Research Institute, Justice Dr. S. Maharajan welcomed the delegates to the Conference.

Tamil Nadu Governor Sadiq Ali inaugurated the Conference.

Hon'ble Chief Minister Dr. M. G. R. presided over the Conference.

About 250 papers were presented at the Conference. The papers have since been published in three volumes.

It was at this Conference that Dr. M. G. R. announced the decision of the Tamil Nadu Government to establish the World Tamil Sangam and the Tamil University at Thanjavur.

During the Conference, a commemoration souvenir, a who's who of delegates to the Conference and a souvenir on the cultural programmes held during the Conference were published and released.

Prime Minister Tmt. Indira Gandhi was present on the including day of the Conference.

Sixth World Tamil Conference - 1987

The Sixth World Tamil Conference was held at Kuala Lumpur in Malaysia from Nov. 15, 1987 to Nov. 19, 1987. The organising committee to the Conference was headed by the Malaysian Minister for PWD, Datho S. Samivelu.

The Conference was jointly sponsored by Malaysian Government, University of Malay, World Tamils Federation and Indian Methodology Association.

The papers to the Conference are yet to be released. The commemoration souvenir was richly illustrated and carried 24 articles on science and technology.

Seventh World Tamil Conference - 1989

The Seventh World Tamil Conference was held at the capital of Mauritius, Port Louis from December 1st 1989 through 8th December. The Conference was organised on the personal initiative of the then Mauritian Education Minister, Arumugam Parasuraman.

About 200 delegates representing 22 nations participated in the Conference. The Seminar was held from 4th Dec until 7th Dec and more than 150 papers were presented in the sessions.

Among the dignitaries who attended the seminars were Malaysian Minister Datho S. Samivelu, Chief Minister of Mauritius Anneroth Jugnath, Governor Veerasamy Ringadoo, Vice-Chancellor V. C. Kulandaisamy and others.

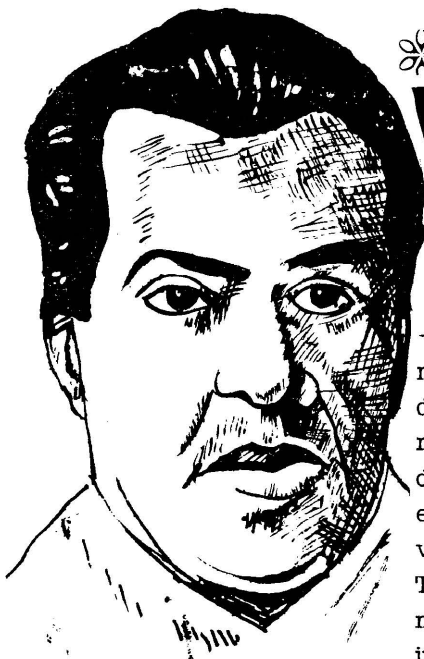
Two general sessions and a Kavi Arangam were also held during the Conference.

An exhibition of "Tamil Resetlement" was inaugurated during the Conference.

A Fiesta of cultural programmes was offered to the delegates of the Conference. All the delegates were provided a three day excursion around the country.

Information Courtesy:-

Dr. T. Mahalakshmi



Thaninayagam Adigal's Contribution to Tamil

Amudhan Adigal

As the Eighth International Conference - Seminar for Tamil Studies is drawing near and as the Tamil people and scholars are gearing themselves up for this historical event, our memories go back to Thaninayagam Adigal who dreamt about such International Tamil Conference and Seminars. It was he who almost single-handedly, organized the First Seminar at Kuala Lumpur, Malaysia in 1966.

When Thaninayagam Adigal, the then Head of the Department of Indian Studies at the University of Malaysia, proposed in the Council for Tamil Develop-

ment and Research at Madras that an International meeting of Tamil Scholars drawn from Indian and foreign universities be convened every year by the Tamil Nadu Government, many were sceptical about it. Finally the proposal was accepted and it was decided to convene a meeting immediately after the International Congress of Orientalists in 1964. When Thaninayagam Adigal realised that the decision was not going to be implemented, he made use of the opportunity provided by the Congress of the Orientalists at New Delhi to assemble the Indian and Foreign Tamil scholars present there and founded the International Association for Tamil Research. Prof. Jean Filliozat of France was elected its President and Thaninayagam Adigal its General Secretary.

It was almost a miracle

that Thaninayagam, who had no liking for Tamil in his earlier days in Jaffna, Colombo or in Rome, decided to become a student of Tamil literature in Annamalai University in 1945. The doyens of Tamil scholarship such as Dr. T.P. Meenatshisundaram and Dr. A. Chidambaranathan were at Annamalai then and they inspired him to delve deep into Tamil studies. Thaninayagam Adigal was so much enamoured of Tamil Literature that he decided to continue his Tamil studies in Annamalai, leading to M. Litt. degree after completing his M.A. in Tamil. His M.Litt. thesis 'Nature in Ancient Tamil Poetry: concept and Interpretation' was hailed as the best of its kind by Dr. Kamil Zvelebil, the then doyen of Dravidologists in Europe. His evaluation is proved by the fact that this thesis, which was first pub-



lished by Tamil Literature Society in 1953, has been repeatedly reprinted and even today serves as an erudite Introduction to those foreigners who would like to undertake Tamil studies.

It was at Annamalai that Thaninayagam Adigal decided to become a torch-bearer of Tamil and its roving ambassador in the international arena. In the years 1949-50, immediately after his graduation from Annamalai, we find him on his world tour to promote Tamil culture and literature, visiting countries like Japan, U.S.A., Brazil, Ecuador, Peru, Mexico, Italy etc. It is remarkable that he delivered 200 lectures on Tamil culture and literature within a year in the U.S.A. His magnificent exposition of Tamil culture and literature was an eye-opener to many European and American indologists and led to the establishment of Tamil departments in a number of American and European Universities.

Tamil studies, which were restricted only to India and Sri Lanka, widened their horizon and reached the

world stage through the tireless efforts of Thaninayagam Adigal. This promoted the European and Indian indologists to realise that the study of both Tamil and Sanskrit is necessary to fully understand the complexity of Indian culture and civilization. The fact that the present President of the International Association for Tamil Research (IATR) is a Japanese and the first President was a Frenchman, bears ample testimony to the pioneering work of Thaninayagam Adigal in this field.

During his world tour in 1949-50, Thaninayagam Adigal felt the urgent need for a research journal in English, for Tamil studies. This gave birth to the quarterly journal 'Tamil Culture' in 1952. This journal was the only one of its kind and laid the foundation for the formation of the IATR in 1964. Many Dravidologists of Europe and America, such as Kamil Zvelebil, Jean Fillozat, A. Andronov, M.B. Emeneau, Arno Lehmann, F.B.J. Kuiper, J.R. Marr, E.C. Knowlton and C.R. Boxer found a worthy forum in 'Tamil Culture' to publish their research articles. It is

worth noting here that Kamil Zvelebil, who in 1955 wrote on the need for Dravidologists to come together through an International association, published nineteen articles on 'Tamil Culture' on various topics connected with Tamilology.

While many Tamil scholars were interested in the study of stylistics in classical and medieval Tamil literature, Thaninayagam Adigal, who knew more than nine languages, concentrated on comparative studies of Tamil and European literatures. His M. Litt. thesis and his book 'Thiruvalluvar' bear testimony to this. He was able to discover many Tamil manuscripts and specimens of the first books printed in Tamil, during his European tours. Cartilha, Thambiran Vanakkam, Kirisithiani Vanakkam and Flos Sanctorum were such books printed in XVI Century. He also discovered Antao de Preenca's Tamil - Portuguese Dictionary, published in 1679 and was able to reprint it in 1966.

While the contacts between Tamil Nadu and the Western Countries were widely known, Thaninaya-

gam Adigal brought to light the age old contacts between Tamil Nadu and East Asian countries. Through his study tours to Thailand, Cambodia and Vietnam, the Tamil public came to know about the cultural contact Tamil Nadu had with those countries. Adigal found that Tamil hymns from Thiruvagasam were recited at the coronation ceremonies of Thai kings. In the sculptures and temple arts of Cambodia, he was able to trace the influence of Dravidian arts. He also identified many Tamil words which are used in Thai and Cambodian languages.

Adigal's important contribution to Tamil is his widening the horizon of research among Tamil scholars. He insisted that anything connected with the Tamil language and people

could be an object of research. His own research included the study of Tholkappiam, Tirukkural, Tamil humanism, Tamil studies abroad, Tamil culture and civilization, Tamil manuscripts in European libraries, the first books printed in Tamil, the first Dictionary printed in Tamil, Religion and Art, the identification of Kataram, Tamil trade, Education in ancient Tamil Nadu and Tamil migrations to Guadalupe and Martinique.

Adigal wrote many articles of Tamilology in many scholarly as well as popular magazines of India, Sri Lanka, Malaysia, Singapore and other countries. He wrote articles in many languages like Tamil, English, Italian, French, German, Portuguese and Spanish. His English was impeccable and his fluency in many Euro-

pean languages enabled him to contribute articles on Tamil to European and American magazines.

He was very much in demand as a lecturer in American and European Countries as he could deliver his lectures on Tamil culture and literature in their own tongues. He availed himself of these opportunities to spread the glory of Tamil in those countries. He was also a visiting Professor of Tamil studies in College de France in Paris and Institute Orientale in Naples, Italy.

Thaninayagam Adigal whose brain child was the International Association for Tamil Research and the International Conference-Seminar of Tamil Studies, was a towering personality. He greatly contributed to the success of the Conference-Seminars conducted in 1966 in Malaysia, in 1968 in Tamil Nadu, in 1970 in France and in 1974 at Jaffna. While we will miss him during the Eighth International conference at Thanjavur, let us remember the selfless services of this great Tamil scholar-sage and salute his memory.

TAMIL IS ...

The word 'Puja' of Sanskrit is derived from the Tamil "Pu" meaning flower and the Tamil "Cey" meaning 'to do'.

- Mark Collins
quoted by Dr. S.K.Chatterjee

Tamil is the most highly cultivated language and possesses the richest stores of indigenous literature

- Max Muller

No language combines greater force with equal liberty than Tamil and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind than the same

- Rev Percival





ANTIQUITY OF TAMIL

G. Devaneyan

Certain literary traditions respecting the immemorial antiquity of Tamil and the Tamils are as follows:

(1) Kambar: a great poet of the 12th century, describes Tamil as eternal.

(2) An Old anonymous stray poem exalts Tamil as follows:-

onga lidaivan duyarn
tolavilangi
engolinir nalat tirulakarrum -
anguvarrul
minner taniyali vengadiron -
renaiyadu
tanne rilada tamil.

Translation:

Of the two things that hail from a mountain, shine so as to be adored by the great, and expel darkness from the earth surrounded by the roaring sea: one is the hot-rayed sun riding on a single- wheeled chariot of lightning-like effulgence, and the other the incomparable Tamil.

(3) The idea expressed in the 34th stanza of Purapporul Venba Mañai, that the origin of the Marava community was anterior to the evolution of earthy soil out of rocky ground. Though inordinately exagger-

Tamil is the only living ancient language. It has been difficult to date the birth of Tamil. We present here a literary investigation into the antiquity of Tamil Language.

rative, serves to point out the high antiquity of the Tamil race.

(4) Another hyperbolic statement by Parimelalagar, the popular commentator of Thirukkural, that the three royal lines, viz. Chera, Chola and Pandiya, were continuing prosperously from the time of Creation, serves the same purpose.

Caldwell's observations on the High Antiquity of the Tamil Form of Speech:

Passages from Caldwell's Dravidian Comparative Grammar affording glimpses of the primordial nature of Tamil :

"Does there not seem to be reason for regarding the Dravidian family of languages, not only as a link of connection between the Indo-European and Scythian groups, but in some particulars, especially in relation to the pronouns- as the best surviving representative of a period in the history of human speech older than the Indo-European stage, older than the

Scythian, and older than the separation of the one from the other".

"It is a different question whether some of the Dravidian forms and roots may not have formed a portion of the linguistic inheritance which appears to have descended to the earliest Dravidians from the fathers of the human race. I should be inclined however to seek for traces of that inheritance only in the narrow area of the simplest and most necessary, and therefore probably the most primitive, elements of speech".

The hypothesis of the existence of a remote original affinity between the Dravidian languages and Sanskrit, or rather between those languages and the Indo-European family of tongues, inclusive of Sanskrit, of such a nature as to allow us to give the Dravidian Languages a place in the Indo-European group, is altogether different from the notion of the direct derivation of those languages from



Sanskrit; The hypothesis of a remote original affinity is favoured by some interesting analogies both in the grammar and in the vocabulary, which will be noticed in their place.

Some of those analogies are best accounted for by the supposition of the retention by the Dravidian family, as by Finnish and Turkish, of certain number of roots and forms belonging to the pre-Aryan period, the period which preceded the final separation of the Indo-European group of tongues from the Scythian".

"Much light is thrown by the pronouns on the relationship of languages and families of languages; for the personal pronouns, and especially those of the first and second persons singular, evince more of the quality of permanence than any other parts of speech, and are generally found to change but little in the lapse of ages. They are more permanent even than the numerals, the signs of case, and the verbal inflexions; and though, like everything else, they are liable to change, yet their connections and ramifications may be traced amongst nearly all the languages of mankind, how widely so ever sundered by time or place. In some instances the personal

pronouns constitute the only appreciable point of contact of feature of relationship between languages which appear to have belonged originally to one and the same family but which, in this lapse of time and through the progress of mutation, have become generically different. This remark especially applies to the pronouns of the first person, which of all parts of speech appears to be the most persistent".

"I need not call attention to the beautiful and philosophical regularity of this quadruple set of remote, proximate, and intermediate demonstratives and interrogatives. In no other language or family of languages in the world shall we find its equal, or even its second. In addition to which, the circumstance that the demonstrative vowels are not only used in these languages with an invariable and exact discrimination of meaning which is not found in the Indo-European tongues (with the solitary and partial exception of the New Persian), but are also associated with a corresponding interrogative vowel of which the Indo-European tongues are totally ignorant, tends to confirm the supposition which I have already expressed, that the Dravidian family has retained

some prae-Sanskrit elements of immense antiquity; and, in particular, that its demonstratives instead of being borrowed from Sanskrit, represent those old Japhetic bases from which the demonstratives of Sanskrit itself, as well as of various other members of the Indo-European family, were derived".

"I regard the comparison of words, when carefully and cautiously conducted, as important help to the determination of lingual affinities; and it will be found, I think, that the following vocabularies bear independent testimony, in their own degree, to the same result at which we arrived by grammatical comparison- viz., that the Dravidian idioms exhibit traces of an ancient, deep-seated connection with Prae-Sanskrit, the assumed archaic mother-tongue of the Indo-European family, - whilst at the same time the traces they exhibit of relationship to the languages of the Scythian group, especially to the Ugrian tongues, are, on the whole, closer, more distinctive, and more essential".

"Whatever words, therefore, might appear to be the



common property of Hebrew and the Dravidian languages, would have to be regarded either as indicating an ancient, prae-historic intermixture or association of the Dravidians with the Semitic race, or rather perhaps, as constituting traces of the original oneness of the speech of the Noachide".

Ancient trade with Egypt

"Not only was there commercial intercourse between the Tamil country and the Mesopotamian valley, but there is some evidence that the trade of South India extended to Egypt in the III millennium B.C." says W.H.Schoff. "Thousands of years before the emergence of the Greeks from savagery.....Egypt and the nations of Ancient India came into being, and a commercial system was developed for the interchange of products within those limits, having its centre of exchange near the head of the Persian gulf. The people of that region, the various Arabtribes and more especially those ancestors of the phoenicians, the mysterious Red Men, were the active carriers or intermediaries. The growth of civilisation in India created an active merchant marine, trading to the

Euphrates and Africa, and eastwards we know not whither. The Arab merchant, apparently, tolerated the presence of Indian traders in Africa but reserved for themselves the commerce within the Red sea, that lucrative commerce which supplied precious stones and spices and incense to the ever increasing service of the gods of Egypt. This was their prerogative, jealously guarded, and upon this they lived and prospered according to the prosperity of the Pharaohs. The muslins and spices of India traders in their ports on either side of the gulf of Aden, carrying them in turn over the highlands to the upper Nile, or through the Red Sea and across the desert to the Thebes or Memphis." It may be added that the articles taken to Egypt by the Arab intermediaries were South Indian ones and that South Indian Paradavar took them in their boats to Aden and the East African coast.

"In the inscriptions of Harkhut, an Assuan noble under 'the Egyptian king Mernere of the VI Dynasty (B.C.2,600) occur the following:-'I descended (from country of Yan, Southern Nubia) with 300 asses laden with incense. Ebony, grain, panthers, ivory, throw sticks

Thirukkural

*A, as its first of letters,
every speech maintains;
The 'Primal Deity' is First
through all the world's
domains.*

and every good product." The ebony, which was superior to the African one and was in ancient times taken from India to the Persian gulf, when the Arabians took it to the coast of Africa, and from there it was taken via the Upper Nile to Egypt, as it was in later times, i.e. 1,500 B.C. and after this date Indian ebony was so popular that Theophrastus (IV century B.C.) ascribes the wood to India only and Virgil (Georagics ii.116.7) speaks of it as peculiar to India. In a later chapter it will be shown that grain and panthers were exported to Africa in later time. These two articles here mentioned may also have gone from South India.

"In the VI dynasty, under Pepi II (XXVI century B.C.) a royal officer, Sebni, sent to be Tigre highlands, records how he descended to Wawat and Uthek, and sent on the royal attendant Iri, with two others, bearing incense, clothing (Probably cotton), one tusk and one hide. Now the Deccan was



the only part of the world where cotton cloth was woven in those far off days.

"The Ivory mentioned above was African but may also have been Indian. From early times Indian ivory was in demand, partly because it was finer than any other. Moreover it was easier to kill elephants in Indian forest than in the wilder, thicker and more unhealthy African forests. The elephant-hunters of Abyssinia and Somali land who supplied African Ivory to the to the Egyptian kings used adzes, axes and swords; and India was the only country hence iron implements could have been imported in those times. In exchange for these, India

imported from Africa incense and sweet-smelling gums, largely used in this country in the Vedic Age. There is record of the export of iron from India in the next age and we may well believe that this commerce existed in the earlier age.

"The Vedic mantras refer to men who went to far off lands for "interchange of merchandise." Traders "desiring wealth sent ships to sea" parties of merchants went on the ocean in ships with a hundred oars" to distant lands for sale and barter. This of course does not refer to Tamil trade but if the Northern Arya people traded to distant countries, the South Indian sailors must have been their teachers of the art of sailing; for the latter had

developed from early times extensive sea-trade and the former were not sailors in early days.

South's Link with Ancient Egypt: New light on History.

Recent Archeological finds in Egypt had confirmed that there were close contacts between the Tamils in South India and pre-dynastic Egyptians, Mr. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs, said at Hyderabad on 31.8.62.

"Laying the foundation-stone for the State Archives building in Osmania University campus he said the Egyptian finds bore close resemblance to those unearthed in Tamilnad. These discoveries had proved beyond doubt that the Tamils had contacts with Ancient Egypt's pre-dynastic people.

Mr. Kabir said it was very difficult to say who were the indigenous people of India. Even the Adivasis might not be the indigenous people. It was, however, certain that the Indo-Gangetic people were comparatively new and for a time when the Deccan Plateau was populated the Gangetic Plain was unfit for human habitation".

MOST ADVANCED TAMIL CIVILIZATION

Among the most important kingdoms of the south in Tamil land were those of the Pandyas, Cholas, and Pallavas. In general, Tamil civilization was very advanced, based as it was on a flourishing sea trade.

While, politically, kingdoms rose and fell, and there was a fatal fragmentation, culturally the Tamil cities were on a par with the most advanced urban civilizations in the World.

- T. Walter Wallbank.



STATUES OF TAMIL STALWARTS AT MADRAS



Saint Thiruvalluvar

The author of Thirukkural, the book of couplets that provides a comprehensive and universal vision of life.

Thirukkural contains 1,330 couplets in 133 chapters and deals with topics such as domestic life, asceticism, wealth, polity, affairs of state, etc.



Avvaiyar

The authoress of Athichudi, Kondraivendan, Nalvazhi, Vakkundam and other poetry. Avvaiyar is believed to have lived long and was honoured by the erection of her statues during ancient times.



Kavichakravarthi Kambar

Born at Thiruvazhundur of the Chola Kingdom, Kambar wrote the Ramayana in the Sweetest Tamil. He lived about 1,200 years ago and has since become a legend.

We present here the pictures of Tamil Stalwarts whose statues were unveiled during the Second World Tamil Conference at Madras in 1968. These great personalities have been the milestones of Tamil history.



**Mahakavi Subramaniya
Bharathiar**

A twentieth century fiery poet reknowned for his love of Tamil. He was also a patriot and believer in the liberation of women. Had a short life, but nevertheless a great inspiration to many.



Pavendar Bharathidasan

His real name was Kana-
gasubburathinam. He came
under the influence
Bharathiar and was a great
friend of his. A social revolu-
tionary, Bharathidasan has
also become an inspiration to
the backward, depressed
classes.



Robert Caldwell

This Irish Born genius is cred-
ited for having dwelt deep
into the grammar of South In-
dian languages. He wrote a
book on Comparative Gram-
mar.





Veeramamunivar

Italian born Veeramamunivar wrote Thempavani. He also translated Thirukkural in "Latin".



G.U. Pope

Like Robert Caldwell, G.U. Pope also hailed from Ireland. He translated Thirukkural, Naladiyar & Thiruvagasam into English. His cemetery at Oxford carries the epitaph, 'a Tamil Student'.



**Kappalottiya Tamizar
V.O. Chidambaranar**

A great scholar in Tamil, V.O. Chidambaranar underwent imprisonment for the sake of freedom of his motherland. A terror to the British imperialists, he ran two ships as competition to them.





Kannagi

The main character of the epic, Silapadhikaram, Kannagi stands for courage, values and determination in life. Temples have been erected in her honour.



AN ANTHEM

—Mahakavi Bharathiar

Long live pure, chaste Tamil!
Long live the good Tamil folk!
Long live our Bharat-land
Priceless gem divine!

May the ills afflicting us today
Disappear!
May abiding good come to us!
All evil die away!

May dharma flourish and adharmam perish!
May the manly efforts,
The noble enterprises,
Of this our Aryan nation
Succeed triumphantly!
May the people of our land
Rise higher day by day!


Vande Mataram! Vande Mataram!
Vande Mataram!

—Translated by - N. Balasubramanian




Vazhai Thoranam for festive occasions


**SCENES FROM THE
SOCIAL LIFE OF TAMILS**



Kummi Dance by young girls




Tamil lady with flowers
on her hair



Manji Virattu or Bull Fighting,
a tradition in Tamil Nadu



Kolam



Pongal, the National Festival of Tamils



Nadaswaram music for auspiciousness



Salient Features of the First Tamil Novel

The introduction of the literary genre, novel to Tamil is a milestone in the history of Tamil Literature. Pirataapa Mutaliyaar Carittiram by Maayuuram Veetanaayakam Pillai appeared in 1879. It is considered to be the earliest of all of the Tamil novels. Though it is the oldest Tamil novel, it still merits in many respects.

Veetanaayakam Pillai is known for his service to Tamil language and literature and to Tamil community as well. He was a noble magistrate. He was a social worker through municipality. He was source of strength and support for Tamil scholars. He has written several books. His Penmatimaalai is a musical poem. His two kirtanas viz., Carva Camayak Kiirthanaikal and Cattiya Veetak Kiirthanaikal are very popular. His Cittanata Cankirakam is a translation from Sanskrit. It deals with law. His Niiti Nuul, Tiruvarul Maalai, Tiruvarul Antaati and Periyanaayaki Patikam are poetic works. Pen kalvi and Pen maanam are his famous prose works. His Pirataapa Mutaliyaar Carittiram is regarded to be the first Tamil novel. Though it is a novel, it provides food for thought. The human values revealed in it are still thought provoking. The teachings of this novel still remain relevant.

The author has clearly spelt out his objectives of writing this novel in

Prof. S. Innasi

the introduction itself thus:

"Tamil is devoid of prose works. I write this in order to fulfil the demand of prose works. I write this for also presenting a practical illustration of moral maxims which have formed the ranks of my earlier works Niiti Nuul, Penmatimaalai, Carva Camayak Kiirthanaikal etc. I am not a realist, but an idealist. I have not depicted life in this novel as it is, but I have had in view what it ought to be. Hence I have not exhibited any bad specimen of humanity which might be often misconstrued by the young, the immatured and the inexperienced as objects of their imitation. I have represented the principal personages as perfectly virtuous".

From the above we can easily understand how careful the author was and how he cares for the social responsibility as a writer, apart from how he is committed to mould the society with his ideals. That is why his novel is still regarded.

The work under study is an epic in prose. Hence the four fold epic themes of aram, porul, inpaam and viitu find a place in it. The eighth Chapter deals with aram and porul, the ninth Chapter deals with inpaam and viitu through the story of Karpalankaari and the riddle and its

explanation respectively.

The author lived in a period when women were not liberated from social bondage. The women were deprived of education and employment. They were not treated as equals to men. They are prisoned virtually in domestic and social bondages. They were in dark atmosphere. The author felt rightly that there could be no social progress without liberating women. He strived to educate them and thereby to liberate them. Hence the women form the central theme of his novel. He fulfills this through Cuntarattanni, the hero's mother and Gnaanaambaal the heroine. He portrays them superior by virtue and wisdom than the male characters acquainted with them. The preface itself provides hints on this features as follows: "The principal personages who play important role in this novel are hero's mother, Sundara Anny (Cuntarattanni) and his wife Gnanambal both being ladies of high birth and fortune, with every accomplishment both personal and mental and endowed with every estimable quality that could adorn the female sex. They display their noble qualities in many trying situations of life and take every opportunity of promoting the cause of justice and humanity even at personal risk. By a fortuitous combination of circumstances over



which she had no control, Gnaanaambal rises to sovereign power in the disguise of a man, and administers the government with great wisdom and ability"

The author's intention is to teach ethical values to the society through this novel. The assessment of The Hindu, dated 24th July, 1889 is acceptable. It assesses that the great merit of his work was the purity of expression and the moral precepts of which they are so full. 'Beauty of the face is not at all real but the beauty of the heart is real.' 'Celibacy is the only ornament for women'. These two found in the Chapter 8, are among more than hundred of valuable sayings and teachings prevailing throughout the novel. All these reveals the author's interest to make his fiction as a trove of knowledge.

He feels false notions and staunch beliefs in astrology etc., are the causes of the downfall of humanity. Hence he ridicules it in the seventh chapter through a story of a mad person and by giving the title itself as Cootitap Pittu (i.e., 'horoscope madness').

Apart from the social and political aspects of the novel, one has to view the novel as a store-house of information of linguists' interests.

He expects every Tamilian should be well-versed in Tamil language and Grammar and stresses his idea indirectly. His interest in Grammar reflects in the place of showing the comparative attitude

between Pirataapa Mutali and Gnanambal in learning Tamil alphabets and their numbers in the first chapter. To point out the indecent words to call somebody, he pinpoints the usage of verbal form by adding singular suffix takarap pirayookam instead of plural. These grammatical terminologies found in the chapter 12, clearly shows his expectation that reader must have the knowledge of grammar.

Through this novel one is able to know the meaning of some usages in the colloquial form. There is a usage 'paataavati' i.e., hopeless fellow or thing which is still in current use in some places. This usage has been used as paataaviti to give the implied meaning that the fate is unpredictable. There is a general usage to denote a mischievous or cheating fellow as Capati vittaikkaaran. The meaning of it is also easily conceivable through a simile found in chapter 33.

A number of anecdotes found in the novel are food for thought. In order to educate the men of pride he uses more than ten anecdotes in chapter 36.

Necessity of paying the tax to the government is insisted by an anecdote through the organs of the body in the Chapter 34.

Some contradictory combination of the Sanskritised Tamil words and their sweetness to the ears are worth mentioning. 'Kashta Kaalam Vantu Ishtam Ceyya', Pitcaatipati and Latcaatipati,

Paapishtarkal Koopishtarkalaki, Vikrampuri and Akrampuri are some of them.

Of all the novels brought out so far in Tamil, Pirataapa Mutaliyaar Carittiram is mostly appreciated for its richness of hundreds of wits and humour and hence it may be called as a treasure of humour also. Learning exercises and heroic deeds explained by Pirataapa Mutali in chapters 1 and 2 are some of the instances to confirm this.

The author's ideal was to make Tamil language as official language. It is highly commendable that he held such an excellent ideal about a century ago. He has devoted one full Chapter i.e., 42 to stress the richness of Tamil and its importance to use it in all lines.

One is able to note in this novel that the life of the great thinkers and philosophers are mentioned here and there. For example he quotes the behaviour of their wives of Milton and Socrates in Chapter 18. The incidents in the lives of Cicero, Alexander and Quintex are also shown in Chapter 21.

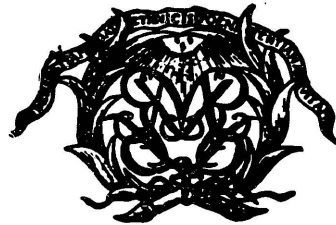
Thus the first Tamil Novel 'Pirataapa Mutaliyaar Carittiram' remains as a mile-stone in all respects, in the history of Tamil literature.





Flos Sanctorum was another important Tamil printed book by Henriques which appeared in 1587. It was printed in Pinnaikayal and it contained 668 pages. The preface and table of contents are reported to be missing. It is a book on the lives of saints and Fr. Rajamanickam republished this work in 1967 under the title Adiyar Varalaru. Henriques was also reported to have published a Portuguese Malabar dictionary and Confessorio in Tamil.

சுதனூகியசனபெசானுயிடுககம்
எசககிமீபகத
நாதாணபா

[illegible]

தமிழகத்தின் மதச் சமயத்தாளர்களுக்கிடையேயுள்ள
 உறவுகளை மேம்படுத்தும் பணிகளை மேற்கொண்டு வருகிறது.
 பாரதீதேவதாசுரம் அமைச்சர் உத்தரவு

First Page of the Tamil 'New Testament' printed at Tharangapadi in 1715

In 1705 King Frederick IV of Denmark sent two protestant missionaries Bartholomaeus Ziegenbalg and Pluetschau, to Tranquebar, a Danish settlement, in East Thanjavur district. They arrived at Tranquebar on 9th July 1706. Ziegenbalg mastered the Tamil language within two years and started

translating into Tamil the New Testament of the Holy Bible on October 17, 1708 and completed it on March 31, 1711.

The Tamil New Testament was printed in two parts at the Tranquebar Press, the first part in 1714 and the second in 1715 and it was dedicated to king Frederick IV of Denmark.



Catholicity of Tamil

Catholicity means universality, liberality, breadth of view. While Tamil literature has been cosmopolitan. Tamil language's breadth of universality is amazing. We present here an interesting article

Dr. Caldwell

There is no major language in the world, perhaps, that is not enriched or influenced by Tamil in some way or other. The Glossarial or grammatical affinities Tamil has with the Aryan, Semitic and Scythian languages will be exhibited later on.

"It seems proper here to notice the remarkable general resemblance which exists between the Dravidian pronouns and those of the aboriginal tribes of southern and western Australia. In what ever way it may be explained, the existence of a general resemblance seems to be unquestionable; but it has not hitherto been observed that the Australian pronouns of the first person are more nearly allied to the Tibetan than to the Dravidian. This will appear from the following comparative view of the pronoun of the first person singular.

Dravidian - I, nan, yan, na, en.

Australian - nga, ngail,
ngatsa, nganya.

Tibetan - nga, nge, nged

Chinese - nge

"Whilst the base of this pronouns seems to be closely allied to the corresponding pronoun in Tibetan and in the Indo-Chinese family generally, the manner in which it pluralised in the Australian dialects bears a marked resemblance to the Dravidian, and especially to Telugu. Telugu forms plurals by suffixing lu to the singular, the Australian dialects by a similar addition of lu, li, dlu, dli, & c. In this particular, some of the dialects of the north-eastern frontier of India exhibit also an agreement with Telugu-e.g., Compare Dhimal nathou, with nyel, you.

In the Australian dialects I find the following plurals and duals of the pronoun of the first person-we, or we two, ngalu, ngadulu, ngadli, ngalata, & c. Compare this with the manner in which the Telugu forms its plural-e.g., vandu, he, vandlu, they; and even with the Tamil 'plural exclusive' of the pronoun of the first person-e.g., nan, I, nangal, we.

The resemblance between

the Australian pronouns of the second person, both singular and plural, and those of the Dravidian Languages is more distinct and special, and is apparent, not only in the suffixes, but in the pronominal base itself. The normal forms of these pronouns in Dravidian languages are-singular, nin, plural, nim. The personality resides in the crude root ni, thou, which is the same in both numbers, with the addition of a singular formative (nin, thou) and pluralising formative m(ni-m, thous or you). In some cases the pluralising particle m has been displaced, and r, which I regard as properly sign of the epicene plural of the third person, has been substituted for it- e.g., nir, you, (in Telugu mir-u) This abnormal form nir is most used as nominative, the older and more regular nim retains its place in the compounds. Whilst i is the vowel which is almost invariably found in the singular of the pronoun of the second person, it is found that in the plural i often give places to u as in the classical Tamil numa, your, and the Brahui num you. It is to be noticed also that the modern Canarese has softened nim, into nivu or niwvu, in the nominative. It is singular, in whatever way it may be accounted for, that in each of the particulars now mentioned the Australian dialects resemble the Dravidian. See the following



comparative view under the Australian head I class dual together with the plural, as being substantially the same.

Dravidian

thou, nin, nin, you, nim, nim.
nir, num, nivu.

Australian

ninna, nginue, ngintoa, ningte
mimedoo, nura, niva, ngurle.

Compare also the accusative of the first person singular in Tamil: ennei, me, with the Australian accusative emmeo.

The Ghana Engineer Mr. Evans Yao Dzato, who was deputed by the Government of his country to receive training on the Indian Railways, has said, during his stay in Madras, that some Tamil words like va(come), po(go), thuku(lift). and deve(an appendage to feminine names) are in ordinary use in Ewe, one of the language spoken by the people of Trans Volta district of Togoland in Ghana, and remarked that many centuries ago there must have been frequent cultural and other contacts between Ghana and South India.

Apart from the universality of Tamil words, Tamil literature is full of maxims and principles reflecting Tamilian cosmopolitanism, humanism, philanthropy and indiscriminate munificence.

The opening line of the 192nd stanza of "Purananuru" Yadum Ore Yavarum Kelir" meaning All human habitations are our native places, and all men are our relatives best manifests the cosmopolitan nature of the Tamils. Unlike Sanskrit, the Tamil language and literature are open to all, meant for all and aimed at the good of all. Thirukkural, the Chief ethical work in Tamil, sets forth excellent moral principles of universal application; enjoins on all authorities, to mete out uniform justice to all irrespective of cases, creed or community.

The grammatical structure of the Australian dialects exhibits a general agreement with the language of the Scythian group. In the use of postpositions instead of prepositions; in the use of two forms of the first person plural, one inclusive of the party addressed, the other exclusive; in the formation of certain particles to the root; and, generally, in the agglutinative structure of words and in the position of words in a sentence, the dialects of Australia resemble the Dravidian as also the Turkish, the Mongolian, and other Scythian languages, and in the same particulars, with one or two exceptions, they differ essentially from the dialects which are called Polynesian. The vocabularies of the Australian dialects which have been compiled do not appear to furnish additional confirmation to the

resemblances pointed out above; but it is difficult to suppose these resemblances to be unreal or merely accidental, and it is obvious that the Australian dialects demand (and probably reward) further examination.

It is also, still more difficult to be accounted for, that some resemblances may be traced between the Dravidian language and the Bornu, or rather the Kanuri, one of the languages spoken in the Bornu country, in Central Africa. Most of the resemblances are, it true, of a general nature—e.g. the Kanuri is agglutinative in structure, it uses postpositions instead of prepositions, it adds to nouns and sentences syllables expressive of doubt, interrogation and emphasis, in a peculiarly Dravidian manner, and its verb has a negative voice. It has an objective verb, as well as a subjective, like the Hungarian. The most distinctive resemblance to the Dravidian languages in notice is in the pronouns of the second person, which is, ni as in each of the Dravidian dialects. Even this, however, as has been shown, is common to the Dravidian with Brahui Chinese, the language of the second Behistun tablets, and the Australian dialects. The Kanuri language differs so remarkably from the rest of the African tongues, that it is very desirable that its relationship should be fully investigated"



Tamil Music - A great advancement in the realm of Music-Dr. J. Jayalalitha

Bards of the Sangam age moved all over Tamil Nadu singing in Praise of the kings. The Tamil word Isai is itself significant. It denotes that which moves or melts people's hearts. In the Sangam age itself, seven notes or swaras in the musical notation had been defined. The numerous subdivisions of these notations had also been worked out a remarkable testimony to the intensive development of music by the early Tamil people. Silappathikaram is a treasure house of information on the rich music and dance traditions of that time. Quite a large variety of musical instruments were also used right from the Sangam age. Many musicians of high repute were patronised by the Kings and Rulers.

The pinnacle of development of Tamil music was achieved during the time of the Nayanmars and Alvars, and the great hymns of these servant of God evoke some of the deepest emotions of Bhakthi in the hearts of the people who are blessed enough to hear them. The Thevaram hymns can be said to constitute the first regular musical compositions set in definite Raga and Thala. The Raga concept is evident for the first time in Thevaram hymns, a great advancement in the realm of music. It is interesting to note that almost all the original Panns (Ragas) exist even now. The hymns of

the Nayanmars and Alvars had a profound impact on the lives of the Tamil people. The great G.U. Pope was so moved by the sight of hundreds of people proceeding to the temple in the Trichy Fort every day, singing hymns of Thiruvagasam, that it led him to study Thiruvagasam, and eventually to translate it into English. There are inscriptions of the grant of land and money to Othuvars and others for rendering Thevaram hymns in the temples daily. These hymns were sung to music originally by large numbers of people according to given Ragas, but over a period of time, such renderings were confined to a class of people known as Othuvars, who you may find in the temples even today. The hymns sung in moving Tamil filled the hearts of the people with devotion, so much so that Bhakthi became synonymous with music. The Supreme Being is of the form of Music. Therefore the best method of pleasing Him is by singing hymns in praise of Him. Not only does the Almighty like music, but He also uses music to please his own devotees. There is a beautiful song in the Thevaram of Thirunavukkarasar, in which it is stated that Lord Shiva rendered Samavedha and danced to appease Parvathi, when she became angry at his keeping the maiden Ganga on his head.

Thirukkural

*Long live they blest, who've stood
in path from falsehood freed;
His, 'who quenched lusts that
from the sense-gates five proceed.'*

தூடினார் கங்கையாளனச்
தூடிய துயனி கேட்டு, அங்கு
ஊடினாள் நங்கையாளும்;
ஊடலை ஓழிக்க வேண்டி
பாடினார் சாமவேதம்;
பாடிய பாணியாலே
ஆடினார் கெடிலவேலி
அதிகை வீட்டனாரே!

-அப்பர் தேவாரம்



THE KUMMI OF WOMEN'S FREEDOM

We sing the joys of freedom;
In gladness we sing.

-C. SUBRAMANIA BHARATI.

And He that shineth in the soul as Light shines in the
eye, even He is our Strength.

For now we are rid of all evil shades;
We've seen the Good.

Dance the Kummi, beat the measure;
Let this land of the Tamils ring with our dance.
For now we are rid of all evil shades;
We've seen the Good.

The life of the beast that is beaten, tamed and tied down,
Fain would they lay it on us in the house; but we
scornfully baffled them.

Gone are they who said to woman: 'Thou shalt not
open the Book of Knowledge.'
And the strange ones who boasted saying:
"We will immure these women in our homes"
Today they hang down their heads.

Dance the Kummi, beat the measure;
The dog they sell for a price, nor ever consult his will.
Nigh to his state had they brought us--would rather
They had killed us at a blow--

But infamy seized them.

Dance the Kummi, beat the measure;

And they talk of wedded faith;
Good; let it be binding on both.

But the custom that forced us to wed, we've cast it
down and trampled it under foot;

Dance the Kummi, beat the measure;

To rule the realms and make the laws
We have arisen;

Nor shall it be said that woman lags behind man in the
knowledge that the he attaineth.

Dance the Kummi, beat the measure;

To know the Truth and do the Right,
Willing we come;

Food we'll give you; we'll also give a race of immortals.
Dance the Kummi, beat the measure.



From the papers published after the Fifth World Tamil Conference at Madurai.



The Age of Chola as the Golden Age of Tamil Literature

The period of Imperial Cholas (900-1300) has every right to be called the Golden or Augustan Age of Tamil Literature, in the matter of abundance of literary output as well as literary excellence. This Chola period does not lag behind the Sangam. In fact it far excels it. Any period of the history of a country politically great should naturally be intellectually and culturally great also. Economic prosperity and social welfare going together facilitate the production of Literature in abundance both in quality and quantity. Roman literature in the days of Augustus reaches the high water mark in the wake of the political glory of the country spreading from Spain to Asia Minor and from England to Italy when the empire was at its zenith, engulfed by affluence and plenty. In Greece too, during the Periclean days, there was a phenomenal outburst of Literature. In England, the Elizabethan age may be compared to these periods, and in our own country the Gupta period stands out uniquely as the Golden Age of North Indian History. Likewise

in the history of Tamil Literature and period of Imperial Chola 'and not the 3rd Sangam period' may be taken to be on the same level with the Literatures of other countries mentioned above in their particular periods. We may as well call this Chola period from 900 to 1300 A.D. a period of 4 centuries, The 'Golden Age of Tamil Literature'.

Both by its output in quantity and quality the Literature produced in this period far excels that of the 3rd Sangam Age. In the various fields of Tamil Literature 'Some unknown in 3rd Sangam days' like 'Kaaviyas', 'Epics', Religious, Theological and Philosophical works, both Saiva and Vaishnava, grammars, Lexicons, Prose, commentaries, inscriptions and other Works, the output is outstanding and monumental.

The greatness of Chola emperors, especially of Raja Raja, Rajendra and Kulottunga-II, their prowess, piety and love of learning, the expansion of the empire, the military glories, the commercial development both inland and overseas, the benevolent government under which people lived, all these conditions could not fail to stimulate an outburst of Tamil Literature. The epic grandeur of Periya Puranam and Kambaramayanam are but the mere reflection of the epic grandeur of the Chola. While Jayamkondan and Ottakkuththan delighted in immortalising the great military deeds of the period in resonant verses, Sekkizhar and Kambhar voiced the prevalent high culture and spirit of Bhakti in the simplest and sweetest of strains in the forms of their immortal Kaaviyams, Periyapuranam and Kamba Ramayanam.

Thirukkural

*The world its course maintains through
life that rain unfailing gives;
Thus rain is known the true ambrosial
food of all that lives.*



Srilanka

One may now pass on to countries outside India. Tamil is the mother tongue of an influential minority in Ceylon from early times. The Tamils and the Sinhalese have lived together for more than two thousand years. Politics always poisoned the relationship but

during the Middle Ages. The influence of Arumuka Navalar, Vipulananta and others in modern times on Tamil prose and Tamil studies has to be gratefully acknowledged. A number of Tamil words has become part of Sinhalese. The story of Kannaki has become the story of Patni Teyyo of the Sinhalese. There are in Ceylon, Sinhalese and Tamil versions of folk songs about

from this point of view. The boat seems to have been the carrier of Tamil culture abroad. There was trade between the Tamilians and the Islands of the Far East. People had gone from here to Ceylon and to distance Camps to found kingdoms.

Kataram

Cankam poetry speaks of imports from Ceylon and Kalakam (the Ke'da) in Ma-

The Influence of Tamils on other Cultures

Dr. T.P.Meenakshisundaranar

the cultural relation is more fundamental. The Buddhists of Southern India had always been in contact with those of Ceylon. There is a Ceylonese Tamil poet in the Tamil Cankam viz. Ilattu-Putananar. The Ceylon Tamils, produced Raghuvamsa and Daksina Kailasa Puranam

this Teyyo. Sinhalese metres also remind us of the Tamil metres. One may with this knowledge look further east.

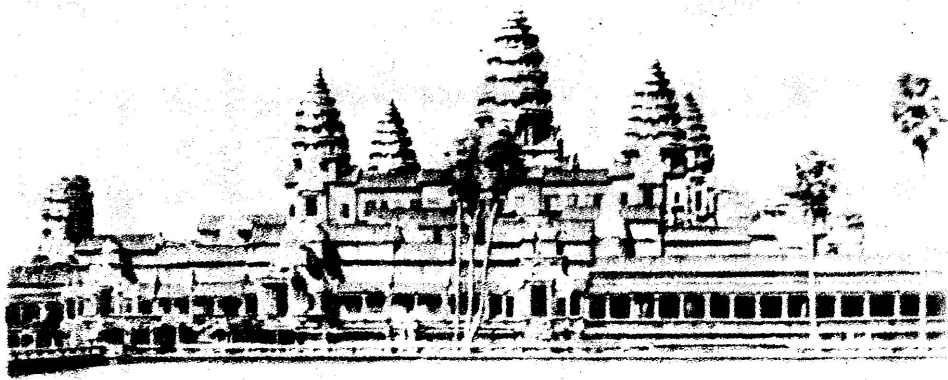
The Far East

Rulers:

The contact with the Far East is of greater interest

Ankhor Wat Temple in Cambodia

laysia. Kalakam appears in the form of Kataram probably connected with iron vessels, etc. as suggested by Fr. Thaninayagam. Kataram Kontan the conquerer of Kataram' is the title of Rajendra who led a naval expedition up to Ke'da and also of the great Sundara Pan-



dyan after whom a village is named in the Pandya country. The names of places mentioned as lying on the route of the naval expedition, occurred as the names of species and other materials in Tamil land, as explained by our early commentators like Atiyarkunallar.

Tamil Kings and the Far East

St. Cuntarar in listing the saints of Tamil land speaks in the present tense of one cinkan with the victor's anklet who was then protecting the lands surrounded by the seas. Amongst the Pallavas, there were two cinkans - one Narasimha or Mamalla and the other Rajasimha and we know Rajasimha had some kind of jurisdiction over the islands in the Eastern seas. The fact that a few bore the names of the Kings of the Tamil country (Mahendra, the predecessor of Narasimha, and Sundara, the king who came later) shows some kind of dependence on the Tamil power as pointed out by Prof. Nilakanta Sastri. We have Tamil inscriptions in Burma and we learn that the merchant guilds which traded with distant parts made gifts, for in-

stance in the name of their king Avani Narayana which is the title of Nandivaraman III.

Manimekalai

Manimekalai known to the Buddhist tradition was the guardian angel of the eastern seas and thus became the family deity of the traders on the eastern seas like the ancestors of Kovalan, the hero of Cilappatikaram who, we learn, had named his daughters 'Manimekalai' and this is the name of the famous Buddhist epic in Tamil dealing with her story.

Sugarcane

The commentator of Pularananuru speaks of a tradi-

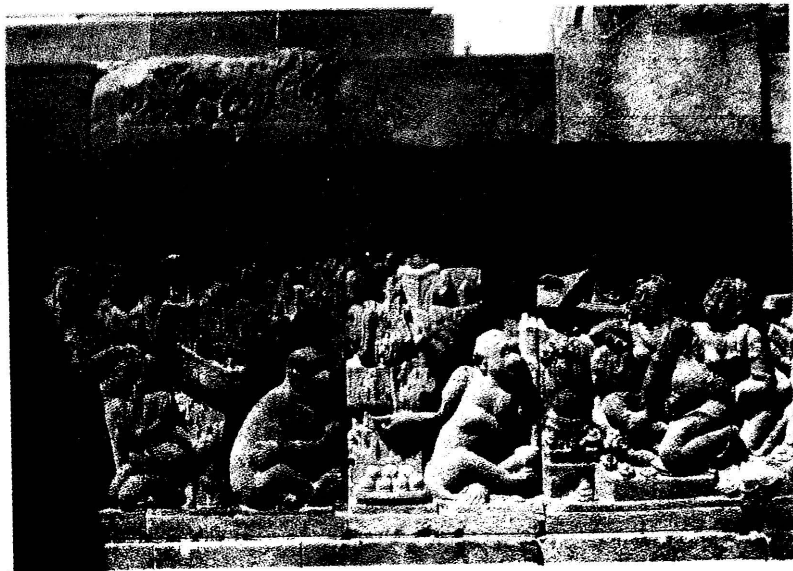
tion which attributes the famous act of bringing in Sugarcane from the eastern seas to Tamil land to the ancestors of Atikaman - a name identified by Dr. Burrow with Satiyaputras, mentioned in the Asokan edicts along with the Cholas, Pandyas and Keralaputras of the Tamil land. Thus one gets a picture of the economic and cultural interrelationship.

Conversion

There is in the epic Manimekalai, the interesting story of a ship-wrecked merchant Catuvan being brought before a cannibal

Prambanan Temple in Central Java

(This Temple carries the most comprehensive Sculptural narration of Ramayana story found anywhere in the world)





chief of the Nagas, and the merchant converting this chief and his tribe to Buddhism.

Philosophical influence

This leads us to expect more of such Philosophical and religious influences. Hinduism and Buddhism had been spreading all over these lands of the eastern seas, thanks to Indians going from Bengal, Andhra, Kalinga and Tamil Nadu. But some of the architectural remains remind us even now of Mahabalipuram. The inscriptions there speaks of Sankaracharya of Kanchipuram thus definitely establishing the relationship of those lands with the Tamil country in the religious and philosophical fields.

Panturanka and Dr. Filiozat

Dr. Filiozat had brought to notice one other Tamil influence on the South East. Kalittokai one of the Cankam anthologies refers to Panturanka dance of Siva; the dance of victory in the battle field when the fortresses of the enemies had been reduced to ashes. He danced though according to

the true pattern measured out simultaneously by his consort but yet with such violent joy that the ashes covered him so fully as to make him white and as to deserve the name of White dance. Siva therefore came to be known as Panturankan a name which went to the Far East. There Vishnu with the figure of Siva at the top came to be called Panturanka. In the Maharatta country Visnu or Vittal is known as Panturanka Vittal - a name which has ultimately to be traced to the Tamil sources though certainly through the changes that had taken place in the Far East. The whole story when described by future research, establishing completely every step of the march to the East and the West of Tamil land, will indeed be a fascinating episode in the history of culture.

Ceremonies and national festivals

The court ceremonies and national festivals of the countries like Siam or Thailand have been studied in detail by Quaritch Wales and others. The national festival of the Thais is a swing festival and the Bengali authors have been claiming this as

the swing festival for Krsna observed in Bengal, from where it has spread in recent times to even distant South India, thanks to the influence of the followers of Caitanya. But as I was able to point out in the fifties, at one of our Tamil festivals of literature and culture, this festival has two names, one in the Thai language and another is some other language. This later name though not easily understandable is "Tiruvempavai and Tiruppavai" - which any Tamilian can easily identify as a colloquial form in that country of "Tiruvempavai Tiruppavai". Tiruvempavai is the saivite hymn sung by the saivite St. Manikkavachakar whilst Tiruppavai is the hymn by the Vaisnavite saint Andal, the Mirabai of the South. This combination of these two names reminds us of the ecumenical movement started by Sri Sankarachariar of Kamakotipitam of Kanchipuram wherein every Hindu temple organises, Tiruppavai Tiruvempavai conferences. This gives us a clue to some such attempt made in an earlier age by the Vaisnavites and Saivites who went and settled down among the natives of Thailand and other

places.

Pavai in Thailand

Both these hymns are based on the older folk song pavai - the image of the earth worshipped on the banks of rivers or ponds in which the virgins bathed in the month of Margazhi (December-January) and prayed for rains for their country and good husbands for themselves. The festival in Thailand is a rain festival. Around the original Thai festival the Tamilian religious encrustation had grown and as pointed out elsewhere these Tamil poems had been explained in a peculiar way in these distant lands so as to weld together the distinct cultures of Tamil Nadu and Thailand.

New light on Thai culture

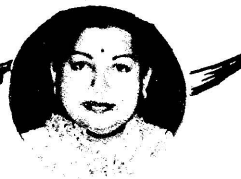
At the request of the present Sri Sankarachariar of Kamakoti I wrote a book on this subject and later I had the opportunity of going to Bangkok and seeing the open land where the festival used to be celebrated and also the three Hindu temples dedicated to Siva, Ganesa and Vishnu. Before I had been to the National Library for learning more about the manuscript dealing with

rituals and the mantras recited therein. Dr. Thaninayagam had on his visit to Bangkok for studying the Tamil mantras found the first two verses of Tiruvempavai recited as mantras. When I went later, the Librarian in charge, who was also then teaching Sanskrit, explained to me that in addition to the verses from Tiruvacakam there were also hymns from Tevaram. He remembered the words Kurayinavaru' which begins the first hymn of St. Appar. This was called The opening of the gates of Kailasa'. The opening of the gates' will be in Tamil Katai-t-tirappu' whilst closing the gates will be Katai-k-kappu'. St. Appar according to the tradition prevalent in the Tamil land opened the gates which remained closed for a long time in the temple at Tirumaraikkatu and the same tradition tells us that St. Tirunnanacampanthar sang a hymn to close these doors as of old. In Tamil Nadu the hymns of St. Thiruvananthampanthar are known as 'Tiru-k-katai-t-tirappu'. But this later name is not current in the Tamil land, though as stated earlier, it is found translated as The opening of the gates of

Kailasa' in Thailand.

Further light

The Library was kind enough to send me a microfilm copy of their manuscript and this is now at the Annamalai University. Tiru Singaravelu of the Malayan University had tape recorded the hymns as recited by the Brahmins at Bangkok and we had occasion to listen to those songs when the first Tamil World Seminar Conference was held at Kuala Lumpur in 1966. In a short version of Tevaram prepared for daily recital in use in southern India, the first hymns sung respectively by St. Thiruvananthampanthar, St. Appar and St. Cuntarar occupy the first place, and as though confirming this usage, these three hymns were sung there at Bangkok. But it was not clear why there was no song from the Vaisnavite Tiru-p-pavai. For one thing in spite of Visnu being called Sukhoodaya Perumal there were no orthodox Vaishnavites there at Bangkok. Sukhoodaya is the name of Thailand and Perumal is the Tamil Word for Vishnu who has thus become the Na-





tional Deity there. The Brahmins there have become one with the Malayans by intermarriage but still they are honoured as Rajagurus. Their names like Vamadeva reminds us of the influence of Saivite Agamas. Dr. Marr of the London School of Oriental and African studies, trying to decipher the manuscripts had found a line from Tiruppavai "narayana-namakke parai taruvan" and he mentioned this to me when he came last year to Madurai. This discovery is important for proving that

Tiruppavai was also sung at their national festival in olden days.

Brahmins

It is true a few Tamils coming from Siam to Tamil Nadu have told us that Tamil verses were sung as mantras in Siam but now we have detailed information about this, especially bringing to light the full significance of the alternate name of the Thai national festival, Thiruppavai-Thiruvembava i'. The Brahmins there claim to have, come to Bankok

from the Ramnad District and there manuscript is ascribed to a period not later than the twelfth century on palaeographical grounds. These Tamil verses were recited at the Corporation and other court functions apart from the recital at the national festival. This shows how the Tamil influence has become basic in the culture of the elite and the common people of these lands. This festival is learnt to have been celebrated in other places as well on the eastern seas.

Conclusion

It is thus seen that the Bhakti School of Tamil land, the Bhakti cult of the Saivite saints like St. Thiruvana-campantar, St. Appar and St. Manikka Vacakar and that of the Vaisnavi to Alvars like Antal Tiru-p-pavai fame had spread not only all through India but also all across the eastern seas. Going from place to place, the emphasis went on changing and in the Far East these became mantras to unite together the Buddhists, the Hindus, the natives and the Tamils into one cultural nation. A detailed study of these changes is thus called for.

Therukoothu, the Folk Theatre of Tamil Nadu





Tamils in other countries

Tamils reputation as sea farers dates back to the Sangam age. By its strategic location of ports both in the Coromandel Coast and the Malabar Coast, both natural commodities and manufactured products found their way to west Asia, Mediterranean, Thailand, Burma, Malay peninsula and even to China.

Historically, a landful of nations have been culturally influenced by Tamils and at one time or other, by their contact with Tamil Nadu. The following are the nations with which there had been a historical affinity :-

Italy
Indonesia
Iraq
Egypt
Ethiopia
Kampuchea
Greece
China
Thailand
Netherlands
Portugal
Japan

Probably because of this sea faring heritage of the Tamils, Tamils have continuously migrated and re-settled themselves in many countries in the world. In fact they form a sizeable number in some countries such as Srilanka and Malaysia, so much so Tamil is considered as one of the official

languages in those countries. The following are the countries where Tamil continue to live :-

Sri Lanka
Guyana
Guadeloupe
Kenya
Singapore
Surinam
Jamaica
Trinidad
Tanzania
South Africa
New Caledonia
Myanmar
French Guyana
Fiji
Malaysia

Martinique
Mauritius
Uganda
United Kingdom
U.S.A
Russia
Reunion

It must be mentioned here that though the Tamils have become one with the country of their migration, they have jealously guarded Tamil culture in their living. Infact Tamil continues to be their mother tongue though in some countries, they have lost touch of writing in Tamil because of paucity of educational institutions teaching Tamil in those countries.

THE WORD 'PEPPER'

"From the West Cost Solomon imported 'apes and peacocks and ivory', about the time when the Rig-Veda was being compiled, and our word pepper, for one of the spices which inspired western expansion into India, is derived from Tamil 'pippali'. Babylon traded with China by way of the Dravidian South, and Arab traders have kept up unceasing commerce with it".

- **Kenneth Saunders**
in 'A Pageant of Asia'



Bharathanattiyam symbolises the Supreme Cosmic Presence

—Dr. J. Jayalalitha

Hon'ble Chief Minister

The spark of life within is ignited by the Divine. It is the Divine that dances through the mind and heart and the body and keeps the flame of the Soul aglow. Like every other art of India, Bharathanattiyam symbolises the Supreme Cosmic Presence. God in His purest manifestation of rhythm is Dance. Dance is therefore the perfect revelation of the Supreme Reality. The English translation of some lines of a famous dance song Natanam adinar goes like this:

"Thus danced the Lord

Long, long ago in the Golden Hall of Tillai
The three worlds assembled to watch His dance
And the gods gathered all around
Adi-Sesha swayed in ecstasy, the earth trembled.
Thus danced the Lord,
So He dances
And His dance brings the world to salvation"

God is the Supreme Yogi. By His Ananda Than-dava, He brings Body and Soul together, Heaven and Earth together, bringing the world to its salvation.

Saint Thirumoolar said:

"The Perpetual Dance is His play".

A Tamil verse says:

"Our Lord is the Dancer, who like the heat latent in firewood diffuses His power in mind and matter and makes them dance in their turn".

Lord Nataraja is the Greatest Dancer because His dance signifies creation, protection, destruction and grace. His uplifted hand points the way to salvation. He holds the fire which destroys evils of the world. In the dance hall of the universe He performs the Sacred and Eternal dance.





THANJAVUR - THE CRADLE OF TAMIL CIVILISATION

This important city is situated in what has been justly termed the garden of South India. It is on the vast Delta of the Kaveri, a highly cultivated and populous district, irrigated by a network of canals, and dotted with magnificent groves of coconut tress. There are more than 3,000 Hindu temples in this wealthy district, that in Thanjavur city being the

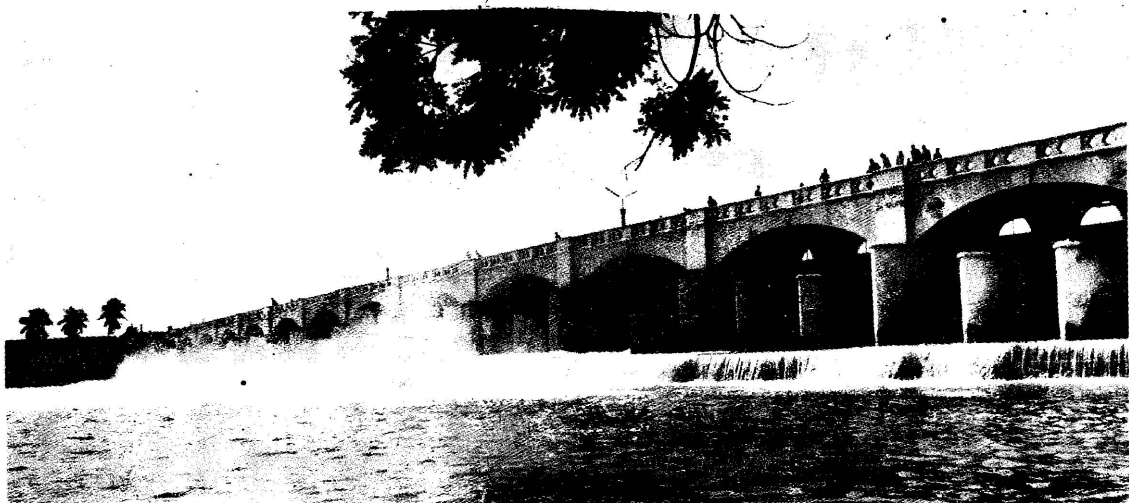
finest in India. The grand anicut on the Kaveri, which feeds the irrigation canals, is said to have been made by a Chola king in the 3rd century. It was originally a solid mass of rough stone, 1,080 feet in length, sixty feet wide, and eighteen feet deep, stretching across the whole width of one of the outlets of the Kaveri River. The irrigation works of Thanjavur are unusually

interesting to those who care to see such feats of engineering.

Thanjavur was the capital of the Chola dynasty, one of the greatest of the ancient Hindu monarchies from the 10th to the 14th century. It has been a place of great consequence as a political capital, a seat of learning, and a religious centre for the last 1,200

Thanjavur, the granary of the South





Grand Anaicut on the Cauvery, built by Raja Raja Chozha.

years.

The fort, palace, and temple of Tanjore present a group of buildings unrivalled in Southern India.

The Fort surrounds the entire city, and was built by the Nayakar Kings of Tanjore; afterwards enlarged by the kings of the Maratha dynasty. The citadel contains a tank of very fine pure water, the great temple, and a small Christian church built by Schwartz, the well known missionary, whose beautiful tomb, by Flaxmann, is a notable specimen of the work of this famous sculptor.

On one of the ramparts is a monster gun, called Raja

Gopala, made of rings of iron welded together, and bound with hoops of brass. This gun is twenty-four feet five inches long, with an outside circumference of ten feet three inches, and bore of two feet two inches. It was made by one of the Vaishnava Nayakar kings and it has only been fired once, when the inhabitants were warned by beat of drum to clear out of the town. It was fired by a train of powder two miles long, which took forty minutes to reach the gun. All went well! It is the Palladium of the fort, and was worshipped in hours of peril.

The palace covers a large area. Its main features are the seven-storied tower, the

hall of the nayakar kings (recently excavated after a burial of 150 years), the arsenal, and the Nayakar Kurbar Hall.

The seven-storied tower has a very imposing appearance from a distance. It is a mixture of Saracenic and European architecture, and was built by Serfoji I., occupying thirty-five years in the erection.

The Nayakar Durbar Hall is a fine quadrangle. It is the most pure and perfect specimen of Nayakar architecture in existence and, differing from Madura, is purely Indian. Within this hall is the noble stature by Chantrey of Raja Sivaji, the greatest of the Maratha kings. It is placed upon the ancient stone on which the



The Famous statue of Agasthiar at Kallanai.

Nayakar kings sat to administer justice. This is a huge huge monolith of granite, twenty-four feet long, eighteen feet broad, and three feet thick, round the edge of which run sculptures representing the wars of demons. The Stately south facade of the Durbar hall should be carefully examined. The foliated arches between the pillars, now filled up with stucco, were formerly open, giving free access to the hall. Here councils of war were held.

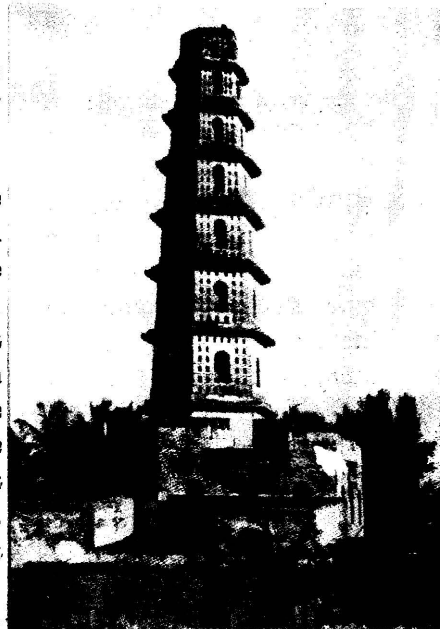
The great pagoda of Thanjavur differs from almost every other Dravidian temple, in having been conceived as whole on a well-defined plan, persevered in

to completion It consists of two courtyards, the outer, about 250 ft square, and the inner, about 500 feet by 250 feet, in which the temple itself stands. The buildings date from the beginning of the 14th century, onwards.

The central tower of the great pagoda is the finest in India of its kind. The base is a square of ninety-six feet, and the height 208 feet. It covers the holy of holies in which the chief idol of the temple is placed. The shadow at noon doesn't project beyond the base. The huge circular dome at the top is a granite monolith, and tradition says that an inclined plane of five miles in length was built, up which

this enormous stone was rolled to the top of the tower, by forced labour. Round the basement is an inscriptions in ancient Tamil characters, giving an account of the various contributions of the pious to the erection of the building. The porch and main entrance is singularly fine.

The gateway tower is one of the oldest portions of the temple; it is dedicated to Vrihatiswaran, one of the names of Siva. It was built about A.D. 1330, by one of the kings of Conjeevaram,

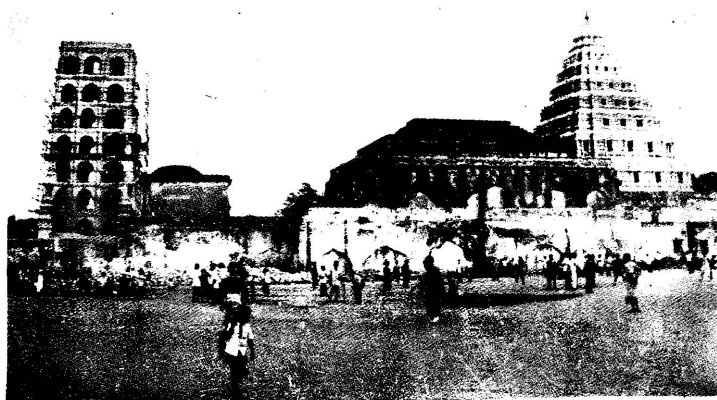


Manora at Mallipattinam near Pattukottai.



who is said to have built altogether 108 similar temples in Southern India, of which this is the largest. The large sculptured figure at the entrance is the familiar doorkeeper of Dravidian temples; he has four hands, with two of which he invites the worshippers to enter, while the other two are held up in warning against presumption.

Half-way between the entrance-gate and the great pagoda is the famous Nandi, or sacred bull of Siva. It is crunching down under a superb pillared shrine elaborately decorated with sculpture, and surrounded by trees. The dimensions of the bull are sixteen feet from muzzle to rump, seven feet wide across the back, twelve feet two inches high to the top of the head, ten feet four inches to the top of the hump, and seven feet five



Thanjavur Palace

inches to the top of the back. It is sculptured from a solid block of syenite, and its daily anointing with oil has produced an effect equal to that of finest bronze. The block of stone is said to have been brought a distance of 400 miles.

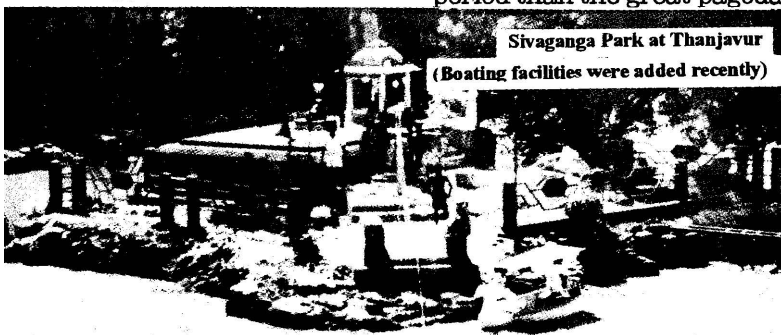
On the north side of the great tower is a small temple dedicated to Parvathi, and a singularly beautiful shrine sacred to Lord Subramaniya the younger son of Lord Siva. It is of a much later period than the great pagoda

itself, probably about the middle of the 15th Century. It is remarkable for the wonderful skill and minuteness with which the details of the sculptured decorations have been worked out. The figures in the recesses are various representations of Lord Subramaniya.

The inner side of the courtyard is arcaded, and is probably the oldest portion of the entire temple fabric. The 216 compartments are occupied by lingams of black stone.

The finest brass and metal work in India is made at Tanjore and Madura. Sir Geo Birdwood says that in its bold forms and elaborately inwrought ornamentation it recalls the descriptions by Homer of the work of the

Sivaganga Park at Thanjavur
(Boating facilities were added recently)





artists of Sidon in howls of antique fame. Some are simply etched, others deeply cut in mythological designs, and others dispersed all over with crustae of the leaf pattern, seen in Assyrian

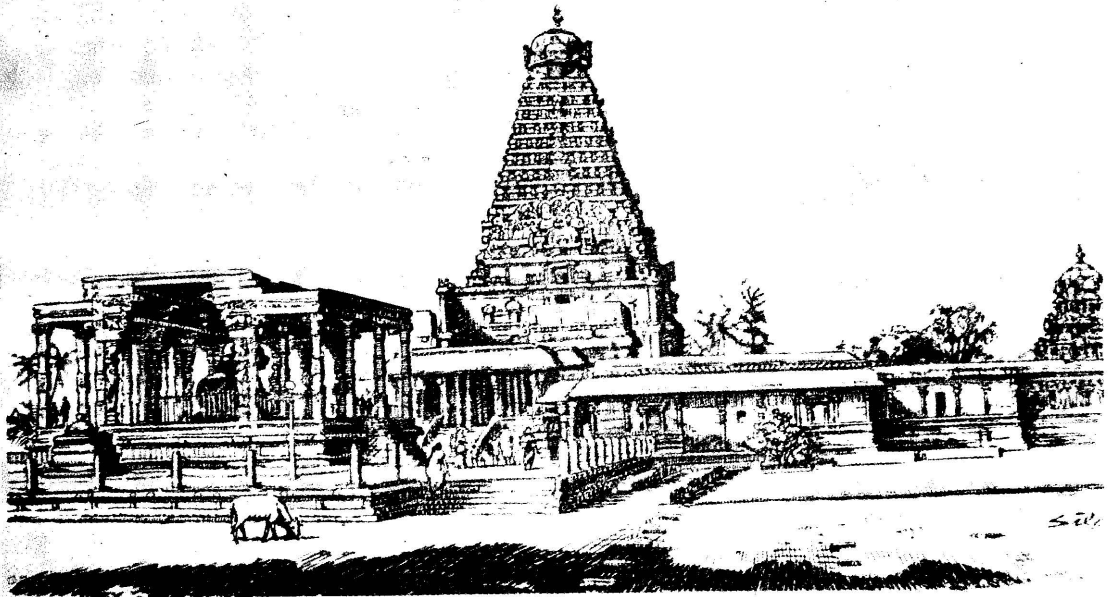
sculptures, copper on brass, or silver on copper, producing an effect often of quite regal grandeur.

The gold and silver jewellery and repoused work of Tanjore is superb, and

purely Indian, generally of mythological designs. Pretty paintings on Talc are sold in bazzars.

Courtesy:

*- Picturesque India by
W.S. CAINE*



A guide to Thanjavur

HOW TO GET THERE

Air: The nearest Airport Tiruchirappalli is 58 kms. and is connected by Indian Airlines and Air Lanka with Colombo. Indian Airlines also connects Tiruchi with Madras and Madurai daily.

Rail: Thanjavur is connected by rail with Tiruchi, Madurai,

Nagore and Madras directly.

Road: Thanjavur is connected with all major cities.

GENERAL INFORMATION

Area: 29.24 sq. kms.

Population: 200,216 (1991 census)

Altitude: 59 metres

Climate: Max. Min

Summer 36.6c 32.5c

Winter 23.5c 22.8c

Rainfall: 111.37 mm average

Season: Throughout the year

Clothing: Tropical

Languages: Tamil, English and Marathi spoken

WHERE TO STAY

Hotel Tamil Nadu, TTDC Unit I, Gandhiji Road, Tel: 21421,



21024, 21325

Hotel Tamil Nadu, TTDC Unit
II, Trichy Road, Tel: 20365

Hotel Valli, M.K.M. Road,
Near Railway Junction, 2948,
Tel: 21584

Karthick Hotel, Near Bus
Stand, Tel: 22116

Hotel Parisutham Pvt. Ltd.,
55Ga, Canal Road, Tel: 21466

Raja Rajan Lodge, Gandhiji
Road, Tel: 21730

Rajah Rest House, Old & New
Building, Gandhiji Road, Tel:
20515

Ashoka Lodge, 93,
Abrahamapandithar Road,
Tel: 20021

Yagappa Lodge,
Trichy Road, Tel: 22421

Tamil Nadu Lodge, 15/2856,
Trichy Road, Tel: 22332

Ganesh Lodge, Gandhiji Road,
Tel: 22789

Rajasekar Lodge, South East
Rampart, Opp. Town Bus

Stand, Tel: 22496
Eswari Lodge, South
Rampart, Tel: 22448

WHAT TO SEE

★ **Sri Brahadeeswarar**

Temple: Built by the great
Chola King, Raja Raja I in
the 10th Century AD is an
out- standing example of
Chola architecture.

★ **The Palace:** The Palace
near the temple is a vast
building of masonry built
partly by the Nayaks
around 1550 AD and
partly by the Marathas.

★ **Art Gallery:** In the palace
there are a number of
granite and bronze statues
of the Chola period.

Timings: 9.00-13.00 hrs.
and 15.00-18.00 hrs.

★ **Saraswathi Mahal Library:**

In another section of the
palace is the library where
over 30,000 palm leaf and
paper manuscripts in
Indian and European
languages are preserved.
Timings: 9.00- 13.00 hrs.
and 14.00-17.00 hrs.
Wednesday holiday.

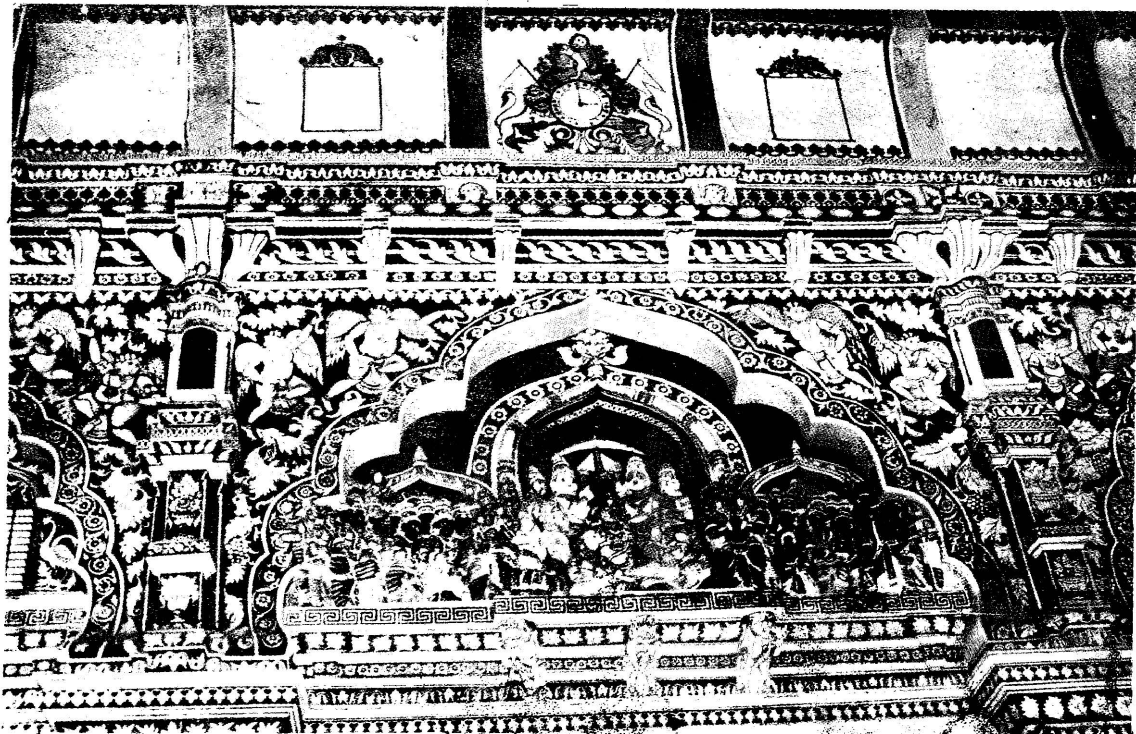
★ **Tamil University (7 kms.):**
Established in 1981, is

engaged in research and
advanced study in Tamil.

★ **Hall of Music:** Also in the
Palace is this acoustically
perfect ancient music hall.

★ **Schwartz Church:** (In the
Palace garden) Built in
1779 AD by Rajah Serfoji
in token of his affection

Sculptory and Paintings at Thanjavur Palace





for the Rev. C.V. Schwartz of the Danish mission.

- ★ **Sivaganga Tank:** Near the Palace is this tank known for its sweet water.

EXCURSION

- ★ **Thirukandiyur** (10 kms.): Temples of Brahmasirekandeswarar and Harshavi-mochana Perumal.
- ★ **Kumbakonam** (36 kms.): Sarangapani, Kumbeswarar, Nageswara and the Ramaswamy temples. Mahamagam congregation takes place once in 12 years, last held in 1992.
- ★ **Tharangambadi (Tranquebar)** (105 kms.): This coastal town was a Danish settlement from 1624 to 1825. There are

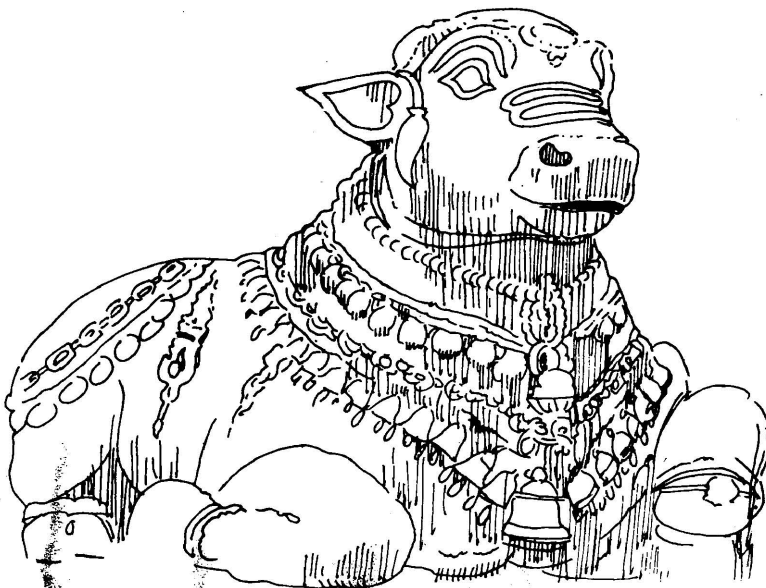
two churches and a fort. This is one of the special tourist areas.

- ★ **Swamimalai** (32 kms.): One of six Abodes (Arupadaiveedu) dedicated to Lord Subramanya.
- ★ **Darasuram** (34 kms.): This temple dedicated to Lord Siva, was built by Rajendra Chola. Darasuram is also a silk weaving centre.
- ★ **Thirubuvanam** (45 kms.): 13th Century Chola temple dedicated to Lord Siva.
- ★ **Thiruvaiyaru** (13 kms.): Where the famous Saint Thyagaraja lived and attained Samadhi. A music festival is held here every January in honour of the saint.
- ★ **Nagore** (88 kms.): A

renowned Muslim pilgrim centre.

- ★ **Velankanni** (90 kms.): Roman Catholic pilgrim centre.
- ★ **Kodikarai (Point Calimere)** (112 kms.): This place is noted for its congregation of migratory water fowl, particularly flamingoes from November to January. Other wildlife like blackbuck and wild ponies are also found here.
- ★ **Vedaranyam** (104 kms.): Festivals, on full moon days in the Tamil months of Adi (July-August) and Thai (January-February) attract pilgrims from all over Tamil Nadu.
- ★ **Manora** (65 kms.): The 8-storey victory tower was built by Rajah Serfoji in 1814.
- ★ **Nagapattinam** (83 kms.): Nagapattinam is an important port town. TTDC runs a Hotel Tamil Nadu here.
- ★ **Tiruvavur** (55 kms.): The Thyagarajaswami Temple here has the biggest temple chariot in Tamil Nadu. This is the birth place of Saint Thyagaraja - One of the musical trinity.
- ★ **Thirunallar** (101 kms.) (Pondicherry UT): The famous Saturn temple town.

The Nandi at the Thanjavur Big Temple



WHERE TO EAT

There are a number of unclassified vegetarian



restaurants, besides the restaurant at Hotel Tamil Nadu.

WHERE TO BUY

Shopping: Poompuhar Handicrafts Emporium, Gandhi Road, Thanjavur, Musical Instruments Society.

PLACES OF WORSHIP

Temple: Sri Brahadeeswarar Temple, Mariamman Koil, etc.

Church: Schwartz Church, St. Mary's Church etc.

Mosque: Dharga near bus stand & Irwin Bridge.

RECREATION

Clubs: Cosmopolitan Club, Rotary and Union Club.

Library:

1. Local Library Authority
2. Saraswathi Mahal Library
3. Tamil University Library
4. Municipal Library

Bookshop: Appar Book Stall, Bharatha Matha Book Stall, L.K.R. book Stall & Swamy

Sports Activities: Bethannan Kalviarangam, Anna Stadium, Thilagar Thidal.

FESTIVALS

Saint Thyagaraja Aradhana Music Festival - January.
Pongal (Tourist) Festival 14th to 16th January.

Maham Festival in Kumbakonam - February & March once in 12 years. Last held in 1992.

Arulmigu Thyagarajaswamy Car Festival - March.
Muthuppallakku Thiruvizha - May.

Annai Velankanni Festival - August-September.

Raja Raja Chola's Birthday Sathaya Thiruvizha - October every year.

Nagore, Kandoori Festival - December.

TOURIST INFORMATION

Government of Tamil Nadu, Tourist Office, Jawan Bhavan, Opp. Head Post Office, Thanjavur-1.

Tourist Information Centre, Hotel Tamil Nadu Complex, Gandhi Road, Thanjavur-1

OTHER INFORMATION

Post/Telegraph/STD/ISD/Telex/ Fax etc.: Available.

Courier Service: Available.

R.M.G.H. Raja Mirasdar Govt. Hospital, Thanjavur-1.
Medical College Hospital, Thanjavur-7.

Chemists and Druggists: Available.

IMPORTANT TELEPHONE NUMBERS

Tamil University, Tel: 22221

Art Gallery, Tel: 22823

Public Relations Office, Tel: 22645

State Bank of India, Tel: 20082

Town Police Station, Tel: 22200

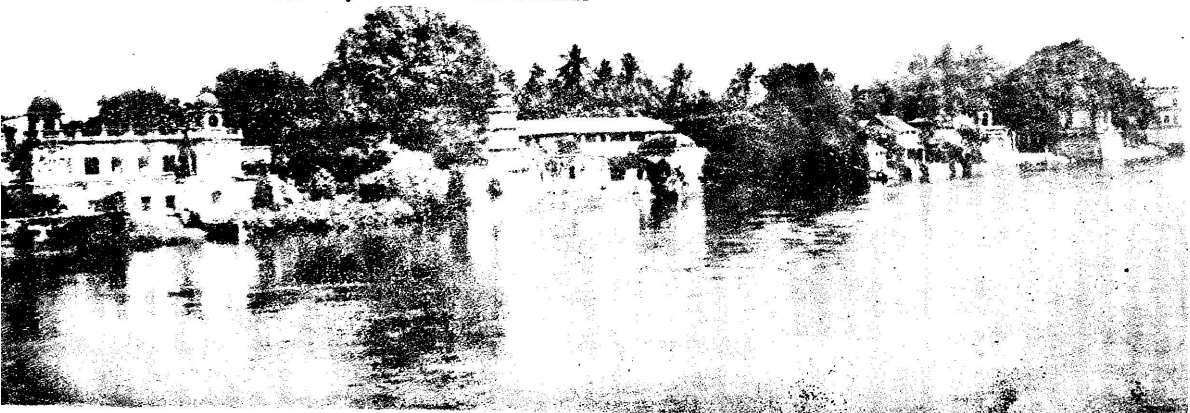
Rural Police Station, Tel: 2377

Railway Station, Tel: 22416

CRC (Cholan Roadways Corp.), Tel: 21999

TTC Bus Stand (Tiruvalluvar Transport Corporation), Tel: 20666

Thiruvaiyaru on the banks of Kaveri





◆
PURE
 silk

PURE
 zari
 ◆

◆
 Royal purples...
 daring reds...
 bright yellows...
 exquisite silks
 in almost every
 imaginable hue.
 From Co-optex.



