

UNIT - I

Language and Literature:Language Families in India:

Language is the tool that can express our ideas and views to others. There are many languages spoken in the world. Among them certain languages are having the individual characteristic trend in it.

This individual greatness tends as the basic language for the growth and development of many languages and they are the sources of other languages. From this source some languages have emerged which are known as the branches of languages, and some of them are based on a similar families.

India:-

Many centuries ago India has formed a secular life history. Nearly two thousand or three thousand years ago India was richly and literally proud of containing a standard literature and grammar, ideal epics, romance in literature, poetic richness, with religious songs, which stood in the stage of the world.

Present India possesses many good languages and some languages that are not famous and those languages

Contradictory are seen in India.

Language Families in India:

"There are more than 1700 languages prevailing in India" is the comment of great learned men. The research done by the language researchers are placed under four major division:

They are:

1. Indo Aryan Languages.
2. Tibet - Burmian Languages.
3. Austric Languages - and
4. Dravidian Languages.

1. Indo Aryan Languages:-

This type of language is also known as the Indo Asian Languages. More than 66 languages can be seen under this division. 73% of people speak such languages. Indo - Aryan Language families are speaking this language in India.

The languages that are under these language families are,

1. Sanskrit, Panjabi, Sindh, Marathi, Hindi, Oriya, Bengali, Assami, Mythili, and Bhojpur.

2. Tibet - Burmian Language:-

This is also known as Chinese - Tibetan Language family.

There are more than 100 languages within this language families. But these languages are just spoken only by 0.73% of people.

Ahome, Khasi, Manipuri, Nicari, Burmian Language, Chinese Language - Come under this section.

Austro Languages:-

These languages are known as Munda languages, a) Khasi, b) Colarian or Austro - Asian Languages. They are known under this name.

There are more than 20 such languages - families under this division. This language-families are spoken by 1.5% of people.

Mandari, Santhali, Hoh, Nigacoring Carewari, Birke, Thuvor - are languages that belong to these families.

Dravidian Languages:-

There are more than 23 languages that are under these families. 24.4% of people are speaking these languages. Dravidian languages are spoken by most of the people, next to Indo-Aryan language.

From Pakistan to Kanyakumari the languages spoken by people is Dravidian languages.

"India is known as the Museum of Languages, because it has the heritage of the basic resourceful languages, and many branches which have developed from it" — says the great Scholar S. Agathia Lingam, which is aptly expressed.

Dravidian Languages: Dravidian:—
The ancient Culture of the Countries in the world, are many. Among them India is one of them; which was established from the researches done in Mohenjadharo and Harappa. The Dravidian culture is one which was widely spread through out India.

Dravidian word:-

The word 'Dravidian' gives the meaning the Dravidian Country. The language spoken by Dravidians is called as Dravidian Language.

Caldwell's Famous Quotation:-

In the "Comparative Study of the Dravidian Languages" Caldwell quotes that Dravidian languages, the Dravidian Sector, Dravidian Culture are all based under the name Dravidian. The great contribution done to Dravidian was Caldwell and the credit goes to him.

⇒ The word Dravidian was first pronounced by Kumari Labatter.

The Dravidian Languages:

These languages can be segregated into three divisions

1. South Dravidian Languages.
2. Mid Dravidian Languages.
3. North Dravidian Languages.

The researches done in languages are changing day-by-day. Based under this, the scholars of languages have brought in some of the changes.

1. T. P. Meenatchi Sundaram — Dravidian Languages — 25.
2. Professor Agathia Lingam — Dravidian Languages — 23.
3. S. Sakthivel — Dravidian Languages — 21.
4. Doctor Caldwell — Dravidian Languages — 12.

The following researches are done by S. Agathia Lingam are :-

<u>South Dravidian</u>	<u>Mid Dravidian</u>	<u>North Dravidian</u>
1. Tamil	Telugu	Brakui
2. Malayalam	Kondi	Maltho
3. Kannadam	Coorgi	Kasuti
4. Kudagu.	Kuwi	
5. Tulu.	Koya	

6. Thoda Kolami
 7. Kotha Pasji
 8. Koraka Kathapa
 Konda
 Naikki
 Manda
 Bengo.

The recent researches have found out Erakala, Thanga, Kurumba, Choliga and Erula — languages and have included in the Dravidian languages and it has reached upto 28.

Among these, Tamil, Telugu, Malayalam, Kannada — these four languages are placed as four major languages under the Dravidian languages.

The areas where Dravidian languages are spoken:-

Tamil: Among the Dravidian languages Tamil is the most ancient and fertile language spoken in Tamil Nadu; Sri Lanka, Burma, Malaysia, Singapore, Beeji Islands, Indonesia, South Africa, Britain, Guyana, Madagascar, and Trinidad.

Malayalam :- is one of the most beautiful languages derived from Tamil, and it is closely related to Tamil. It is spoken in the areas like Kerala and Lakshadweep Island.

Kannada :- This language is mostly spoken in Karnataka, Maharashtra Coimbatore, Krishnagiri, Anandapur in Andhra State, also in Bellary. It is also spoken in the Southern part of Maharashtra.

Kudaku This language is spoken in Kudaku district. This language is also known as Koorki and Kothaki.

Tulu:- This language is spoken in South Karnataka. Mangalore area, Kasarkode in Kerala. The boundary of this language is between the two famous rivers that run next to Mysore State in between Kalyanpuri and Chandragiri.

Kotha:- This language is spoken by the tribes that reside in Nilgiris - hill side.

Thoda:- The tribes of Nilgiris speak this language which has got different new sounds.

Koraka:- The areas of Southern Kanara in Karnataka State this language is spoken.

Mid Dravidian Languages:-

Telegu :- → This is the centralized language of Andhra. It is widely spoken by the people of ^{from} Odysa to Chennai. Most of the people are acquainted with the language.

Kondi :- Kamman in Andhra, Athilabath districts, the central part of the Country Chanda districts, Vardha in Maharashtra Nagpur, Sironi areas, this Kondi language is spoken.

Kooyi :- The Southern part of Odysa, near Mahanadi (river) this language Kooyi is spoken.

Kovi or koovi. Kanjam in Odysa, Kalahandi, Korabit, areas, Visakapatnam (Visak) in Andhra, this language is spoken.

Koyah :- Varangal in Andhra, Kamman, west and East of Gothawari Area, Korapat in Odysa; this language is spoken in many of these parts.

Kolami :- This language is spoken in Madhya Pradesh, Athilabath in Andhra Vardha District, in Maharashtra, - areas

Nayakki This language is spoken in Kantha, Perar, areas in Maharashtra.

Parji:- In the district of Pashar in Madhya Pradesh, this language is spoken by the tribes of these areas.

Kathapa:- In the district of Srikakulam in Andhra Pradesh and also in Salsor Taluk, this language is spoken. Also in some of the areas in Odysa and Madhya Pradesh, this language is spoken.

Konda:- This language is spoken in Andhra Visakapatnam, Srikakulam and also in Koraput in Odysa.

Manda:- In the district of Koraput in Odysa, the tribes speak this language.

Bengo:- Koraput in Odysa, Dasa Mandapur Kalahasthi areas this language is spoken.

North Dravidian Languages:-

Korook:- This language is spoken in Bihar, Madhya Pradesh, Odysa, Assam, Bengal, and Chotta Nagpur.

Maltho:- In the hills of Rajmahal in West Bengal, areas - Mahari's Sandhal, Barhara + areas this language is spoken.

Perakui :- Paluchistan, in Pakistan and near to Sindh, areas and the hill countries, this language is spoken.

It is praise worthy that scholars of the languages have done research work and have written Grammar Books, based on them, which has brought us to think deeply.

Tamil is a perfect language :-

Tamil is the ancient of Dravidian Family languages. A language is the mother of a family. It is spread widely as the basic language, through out the country. There is no doubt in expressing that it is the most ancient language of our country.

The ancient heritage of Tamil :-

The scholars express their views by saying that the language Tamil is surrounded by Kumari Continent which has been originated from there.

The historians express their views that before the arrival of the Aryans the language Tamil has been in usage.

'Tholkappiam' is the great grammar book which we have got from the ancient is a remarkable book.

There should have been many grammatical books, before we received this 'Tholkappiam' - This is proved by the great scholars, their views in archaeology, copper plates, Palmyra leaf-lets etc. - give us the idea that Tamil is the perfect ancient language, which proves its greatness to us.

The Grammar of the perfect language:-

The grammatical idea of this language is, it is perfectly characterised; rich in culture and heritance.

Perfectly characterised:-

It is the logic that the person who speaks out his views is felt by the person who hears it.

Rich in culture and Heritage:-

According to the maturity of culture and heritage, creation of new words, and the words formed, should not be borrowed, from other languages. It should be original.

Tamil is a pure and perfect language because these two characteristics are blended into it.

Characteristics of a perfect language:-

1. The ancient heritage.

2. Secular.
3. Common Characteristic.
4. Judgement - Well balanced.
5. Motherly affection.
6. Artistic character and revelation of experience.
7. Not being an obstacle to any other language.
8. The fertility of literature.
9. Excellent thought - thinking art.
10. The Secularity in literature.
11. Rules of the language.

All the above eleven characteristic Views are blended in Tamil Language.

Ettuthogai, Pathu Paattu, Pathinen Keel - Kanakku, Eraiyanar Kalavialurai Muthalaayiram, Kappiyangal (epics) - all the above said poems and epics - are a great witness to the Tamil language to be a perfect one.

Tamil was delivered as an authentic and perfect language :-

In order to establish that Tamil is an authentic language many steps were taken. Caldwell announced that Tamil is a great secular and authentic language. The essay of Parithi mal Kalaignar, established

its greatness. The Tamil Sangam of Karanthai Annamalai University, and many Tamil Conferences proved that Tamil is an eminent language and in 1856 AD, onwards, Tamil should be placed as an authentic language and this trend was continually kept forward.

As a result, the former Chief Minister Kalaignar Karunanithi during his period 2004 - July 6th, - as a Chief Minister, established the name that Tamil is a perfect language and it was published authoritatively.

Tamil Language's greatest literature.

The meaning of 'classicism' - is being used through out the world. The word 'Classicism' is taken from the word, 'Classicus' - a Latin word. The word 'Seviyal' - is a source of perfectness. - The word 'Semmai' means "Seppam" - 'Sevai' 'Sevai' becoming perfectness, setting in order, Caring are some of the synonyms of the word.

Classical Literature:-

The languages that have an ideal grammar, and a hereditary in nature are termed as classical languages. The importance to publish such classical

literature, the letters, shapes of the letters were needed.

The international language scholars considered the literature during the period of Sangam, as a perfect language.

The classical literature which was considered, the perfect language gave the name to be established which also cannot be denied.

1. Tholkappiam - 1 book.
2. Paattam Thogaiyem - 18 books.
(Ettu Thogai, Pathupattu.)
3. Pathinen Keele Karakku - 18 books.
4. Epics such as Silappathikaram and Manimegalai - 2 books.
5. Muthalayisam - 1 book.
6. Trayanar Kalaviyalurai - 1 book.

Totally 41 books (AI) stand as a witness of the perfection of the language.

Literature of Sangam: - Ettu Thogai.

- | | |
|--|----------------|
| <ol style="list-style-type: none"> 1. Nattirimai 2. Kuruntogai 3. Irkuru Nooru 4. Akananooru 5. Kalithogai. | } → Akanoolhal |
|--|----------------|

6. Purananoru
 7. Pathitrapattu.] → Pura noolhal.
 8. Paripaadal → Athamam, Puramam
 joined books.

Literature of Sangam :- Pathu paattu.

1. Thiru Murugastropadaai - Nakkeerar.
2. Porunar Astropadaai - (Mudatham) Kanniar.
3. ^{Six} ~~Poru~~ paanatrupadaai - Naloor Natha thanar.
4. Perum paanatrupadaai - ~~Perugn Kovshi~~ ^{Kannar}
5. Malai padu kadaam → [Kootharattrappadaai] - Perugn Kovshi Kannar.
6. Madurai Kanchi → Mangudi Maru thanar.

The above six books express the exterior life of people.

7. Kurunchi Paattu → Kabilar.
8. Mullai Paattu → Nappoo thanar.
9. Pattina Paalai → ^{By} Oruthirang Kannanaar.
10. Nedunel Vaadai → Nakkeerar.

The above four books describe the interior life style of humanity.

The life style of Sangam literature :-

During the period of Sangam; the life style of people (society) was established and the life of people was centralised

during the Sangam Period.

The period of Sangam can be called as the Nature's Moral period. The literature of Sangam was divided as 'Aathinai' and 'purathinai' and it described mostly of the Romantic ideas of mankind. Besides, they described and expressed the unbearable separation, entertainment, benevolence, politics, Kaiyaru Nalai - Commerce, Agriculture sports, in their books.

⇒ யாழம் மூரே யாவரும் கேளிர்.
 யாழம் மூரே யாவரும் கேளிர்
 தேதும் நானும் பிராரதாரா } Vaara
 Theethum Nannum Pirar thara }
 (Purananoru)

⇒ அரத்தினல் அம்பா நே செல்லினல் யாமை
 அரத்தினல் அம்பா நே செல்லினல் யாமை
 நே
 வெத்தா மரவி நே, பூத்தா மல்லா
 வெத்தா மரவி நே, பூத்தா மல்லா
 நே

கொழும்பு மறைநீ, குழும்பு குழைநீ. [Paripaadal.]

⇒ கொழும்பு மறைநீ கொழும்பு மறைநீ
 கொழும்பு மறைநீ கொழும்பு மறைநீ

கொழும்பு மறைநீ கொழும்பு மறைநீ
 கொழும்பு மறைநீ கொழும்பு மறைநீ
 [Patrina Paalai]

⇒ வினாயே அடாவக கயிரே வானுதல்
 வினாயே அடாவக கயிரே வானுதல்
 மானி குரை மாலிக்கு அடாவக
 மானி குரை மாலிக்கு அடாவக
 யுரி.

வினாயே அடாவக கயிரே வானுதல்
 வினாயே அடாவக கயிரே வானுதல்
 மானி குரை மாலிக்கு அடாவக
 மானி குரை மாலிக்கு அடாவக
 யுரி.

The above lines describe and express the literature during the period of Sangam also extremely express the climax and talents in them.

The Books of Pathinen Keel Karakku :-

Human beings have derived some moral instructions for their lives are charity, the reformed literature of the Sangam. They are known as the Righteous Literature.

1. Naladiar
2. Nanmanikadigai
3. Inna Narpattu
4. Iniyavai Narpattu
5. Kar Narpattu
6. Kala Vazhi Narpattu
7. Thiri Kadugam
8. Elaathi
9. Mudhumozhi Kanchi
10. Thirakural
11. Aasarak Kovai
12. Pazhamozhi
13. Sirupancha Moolam
14. Aithinae Aimbathu
15. Aithinae Ezhuvathu
16. Thiruvai Mozhi Aimbathu
17. Thiruvai maala Nootri aimbathu
18. Kairilav

The above said poems are drafted for man kind to live a righteous and perfect life.

- (1) Religious Songs: This literature melts and moulds the hearts of the people.
2. The characters found in these classical poems, are mostly a model to the

humanity, and in such manner they are described.

example: Kannaki and Manimegalai

(iii) Tamil classical literature has the ideal richness in it. One of the reasons for their richness is based on the Secularity.

(iv) The classical literature has many views, and morality in it; also it is written according to many different societies of people.

The indifference seen in the character with regard to religion:-

One of the classical views is the non-religious character. It does not denote any particular religion, so it is called as the non-religious literature. It was mostly seen during the period of Sangam literature.

Nature and Spiritual Feeling:-

During the period of Sangam, people viewed nature as godly feeling. — or — divine feeling as one and the same. Religion was considered as one of life's morality and not as an organization to rule over humanity.

தீயனாள் தெரால் நீ சூயனாள் பரந்தல் நீ
 Thienal Theral Nee Poovinul Naatrum Nee
 கல்வினாள் மாரியும் நீ, கல்வினாள் மரீமார்
 Kalinul Mariyum Nee, Solinul Nee.
 Vaaimai Nee.

Through the above lines from 'Paripaadal' we could know the divine feeling of God.

The Gods that were found in Sangam literature books :-

During the period of Sangam, the land Mullai had the God - Mayon.

- For Kurunji → Seigon was their God.
- For Marutham → Indra was their God.
- For Neithal → Varunan was their God.
- For Paalai → Kottravai was their God.

People worshipped these Gods according to the different lands they possessed. The Goddess Kottravai was worshipped for Courage.

அரிகு வரூ மராவின்
 கடாவல் அரையின் நிலை இது - (79)

Arjū Varu maravin
 Kadaval Airaigin Nilai Ithu.
 is a Quotation from, Pathitru Pathu.
 The Goddess from Aicrai Hill is Kottravai

who was worshipped by people of that area ; proves as an example.

When we think of the tribes of the Tamil Society , we come to know that they worshipped , the Shapeless Stones - from Sangam literature .

Thudian Paanan , Paraiyan , Kadamban
enna ,

In Naangu allathu Kudiyum Illai .

Kalle Paravin , Allathu

Nel Uuthup Paravumore Kadavulum

illave - (Puranaanuru)

சீயன் , பண்ணன் , பத்தையன் , கடம்பன் எனது
கிட்டுகாண்டு சின்னது குடியும் திண்ணை

கவ்வை ஹுதூபு சின்னது

நெல் உதூபு பரவமொரு கடாவும் இல்லை ,
(ஹது 387)

The above poem is an example / witness to this ; that people even worshipped the Shapeless Stones .

They even worshipped the Saban and Sathi ; even though there was a relationship between Buddhism and Samanam - related in the Sangam literature , the Tamilians never had or depend on any particular God or religion , which seems to be very clear .

No Particularity in Religion :-

People worshipped their Gods and Goddesses according to their will and pleasure. Due to any religion their peace of mind was not distracted.

Due to their hereditary worship, they worshipped the Gods who represented the different lands.

The research in the indifference of religion during the period of Sangam literature is kept in front of the world.

The view is that, the religious thoughts were not reached to the culmination; and this must be understood by all.

The Sangam literature denotes the real truth and this could be heard dually. And this proves that Sangam literature is aloof from any religious concept.

The Sharing Morality in Sangam literature :-

It was considered that in Sangam literature 'Morality' was the central idea of human relationship.

The Moral ideas in Sangam literature will execute a man individually or in the members of the society. It is very essential to develop his moral character - could be said.

Sharing Morality:-

The meaning of 'Sharing' is to 'distribute' or 'give'. Sharing of love to their neighbours, revealing the good character to others. Giving charity, help advice - all these can be called as "Sharing". -

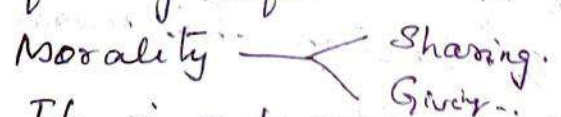
Family Life:-

The Supreme character of our lives is our family life; even if you share one dress, with your neighbour and live in harmony is derived and expressed in the poem (Kallithogai 18) as,

ஒன்றை ஒருவரை யுடையவரே வாங்கி
ஒன்றினாரி வாங்கி வைக்கவே - வாங்குக
onnum kooradai yuduppavare gaangi
onrinaar vazhkkaiye vazhkkai.
(Kallithogai - 18)

This kind of sharing can be seen in the above poem (line 18) in Kallithogai.

The divine love is the basic of a family life.



It is not enough that we earn money. The money that we have earned

should be given to our neighbours who suffer is the real morality.

"கொள்வதற்குப் பவணை நாசன்
 தியம்பலும் எண்ணித் தும்புப் பவணை"

"Selvathin payane Icithal
 Thuippom enire thappuna Palave".

is a quotation from "Puranaanooru" - which describes the art of 'giving' -

(Giving is better than receiving.)

The benevolent people who gave away their wealth is well described and praised in the 'Sivu Paaratu Padai' -

The benevolent people who lived during the Sangam Literature, were praised and adored as

Illose okkal Thalavan

Pasipini maruthavan.

கிள்ளைநாடு குக்கன் தணவன்

புகிறிப் பணி லுடுகிது வன்

Entertainment: - It was an important characteristic trend of the people of Sangam, to entreat and entertain the guests. They shared their wealth among guests - such was their nature. The housewife used to entertain the guests with pleasure and this is described in the following lines,

விடுங்கு சுவர் விடும்புணர் - (புறநானூறு 374)

'Virunthu Agar Virumbinaal.'

Even if the guests comes home in an untimely manner, or at late night they were entertained and treated safely, and food was shared without hesitation.

"சினிநா யஜம் விடுங்கு வரிந் உவக்குட
முன்னிச் சாண்து கடுபுண்
பெண்ணியல் திருமகன் உறையின் உறையு"

Allila virum Virunthu Varin Uvakkum
Mullai ch andra Karpin
Melligal Kusumagal Uraivin ore."

The above lines taken from 'Nalinal' (142) from which we can understand how people entertained their guests. Caring the relations;

If there is no money or wealth with us. Our relations and even friends will leave us. But the ancient 'Paanars' even when they were in utter poverty and lost everything, they tried to live with their relatives and kept up their relationship for ever.

கிணர் நயங்குடுங்கு கிடுப்போன் குக்கல்
பெண்ணி உணர் கிணடு வெக்க உறையின்
[திருப்பாணாற்றுப் படை (14, 145)]

Ivan Nayan thiruntha Esuppare
 okkal .
 Semmal Ullamodu Selha Verrayine .

(Sirupaanatru padai 144, 145)

From the above poetic lines we could see how people cared for their relatives and helped them in need.

Help :- Helping your neighbours is a great morality - as said in Sangam Literature. It is described as the power of helpfulness.

Fear of Revenge :- ✓

Even the kings were taught, not to take revenge on any one, and anyone should fear to take revenge - was instructed / advised by the learned people during Sangam Literature. The excessive tax, was asked to be reduced by the great scholar Pirciranthaiyar.

Like wise during the period of Sangam Literature, Sharing morality was insisted and adored.

The great Views in Thirukkural :-

✓ Thirukkural is named as the Common International Religious Book. This book has three major divisions such as [Aram, Porul, Inbam]

It contains 1330 songs which are called as Couplets - The author of this book is Thiru Valluvar.

This book contains the concepts of politics, Education, World Unity, Economics, Friendship, Moral, Superiority, Permanence, Romance, and nothing is there which is not said.

திருவள்ளுவர் இயற்றிய பாடல்கள் - இயல்பான
 "திருவள்ளுவர் இயற்றிய பாடல்கள் - இயல்பான"

Ella Porulum Ithavpal ula - Ithavpal
 Illatha epporum Illaigal. -
 reveals Naganas about the quality
 of Thirukkural. The genuine thoughts
 are filled up in Thirukkural.

Genuineness :- "By aiming at a point which
 will make others powerful is known as
 genuineness." - says Maxter Trucker.

The book, Principles of Management
 an analysis of Managerial Functions
 was composed by both, Koonts and
 O'Donil.

The book contains the five main
 characteristics which proves the
 genuineness.

1. Planning.
2. Organizing.
3. Staffing.
4. Directing.
5. Controlling.

Under this characteristic views the genuineness of Callucar's thoughts can be seen.

Planning:- Planning is considered to be a wise action. Planning becomes a bridge between the place where we are standing and the place, where we wish to go. In order to spend our riches and all sorts of things, planning is absolutely necessary.

எண்ணி துணிக் கடுமல் துணிந்தான்

எண்ணுதல் - எப்படி தடுக்கல்

(Look before you leap.) or

Think before you leap. - when we start doing an action, before we could do, we have to think properly and come to a conclusion and then commence the deed.

How to plan? We should always have a contact with people who are well experienced and think over it.

தெரிந்து தனக்கு ஒரு தீர்ந்து எண்ணித் தகவல்களை

தடுல் வெகுள் வாறுதற்குள் தீர் - [462]

We have to think and act after having a good discussion with the wise; experienced, trained, the successful people and the great

and then try to do the work.

The things that to be kept in mind before planning:-

എന്നതിന് മുമ്പെങ്കിലും കാര്യം ഉത്തരവിൽ അങ്ങനെയുള്ള
മുന്നോട്ടു നോക്കിയിട്ട് ചെയ്യണം. (675)

Whenever you start to do an action you need the resource; the material time taken, the place where it should be performed - all these five points must be thought deeply and then we have to commence it.

Organizing:- In order to accomplish a task, we have to undergo many actions. This should be taken care and based on an orderly performance.

അടുത്തു മുന്നോട്ടു ചെയ്യേണ്ടതും
അങ്ങനെയുള്ള കാര്യം ചെയ്യണം. - [ആശ്വാസി: 466]

If we do not do the things that we have to do, and if we do the things that should not be done - then the aim cannot be reached.

കാര്യങ്ങൾ കൃത്യമായി ചെയ്യേണ്ടതും
കൃത്യമായി ചെയ്യേണ്ടതും ഉറപ്പാക്കണം. (672)

We should perform the duties, which should be done in time; and the duties which should be delayed - should be performed by delaying.

3. Staffing :- The Selection of Staff, to perform certain duties, their development, keeping them in a permanent place, appointing the right person in the right place, — all these will prove to be a genuine quality of a person.

தரத்தால் கிண்கிண இந்நிலையார் ஏழுதான்
 லுசுதல் தானாம் தலை. (507)

If you place a person, or appoint a person based on only love, and not knowing what to perform in the task given, is a sheer waste, which will be liable to cause evil, in many ways.

இன்ப, இறிய, கோழ்ந்நம் இயாழிண்கல்
 கிண்கிண்கல்
 பண்கலையண்க கல்கல தெனிய: (513)

Love, knowledge, likeness — away from these, one who decides in clear knowledge such persons should be selected and appointed.

Directing :-

Executing means that an Organization should aim at the goals, to ensure the task to the appropriate person, managers to give training, to encourage them to

of Valluvar are above a nation, time and boundary, and paves the path to us.

Tamil Epics :-

Epics :-

Aram, Porul, Tobam, Veedu, - Poems and epics, were written on the above concepts - as Moral, Finance, Romance Heaven,

Epics will consist of thousands of poems. The growth of epic poems reached its climax during the period of Cholas which is said to be remarkable.

The epic poem which was written in the 12th Century, has given the rules and regulations of writing an epic; was described in "Thandi Alangaram"

- Salutation, wishes, Concept, moral main idea, Romance, Heaven abode - all these are basic for a good epic poem.

The incomparable leader, hills, seas, Country, City, - The narration of all the above will be depicted and derived in an epic poem.

The major division of an epic is said to be 'Kandam', Ilambagam, Paruvam, and the interior divisions will be named as, Sarrukam, Kaathai

Padalam — all these words will be named.

The Five great epic poems:-

<u>Epic Poem</u>	<u>Author</u>	<u>Religion</u>
1. Silappathi-karam	Ilango Adikal	Samanam.
2. Manimegalai-	Seethalai Sathanaar.	Bodham - (Buddist)
3. Seevaga Chindamani.	Thiru Thakka - Thevar.	Samanam.
4. Kundala - Kesi	Natha Kuthanaar.	Bodham (Buddist)
5. Valaiya - pathi	—	Samanam.

Silappathi karam:- The first epic poem that was written by Ilango Adikal, is Silappathikaram. The poem consists of three major kandas, such as 'Puhar Kaandam', Madurai Kaandam, and Vanchi Kaandam. Commencing from the prayer song, it is developed into many episodes, which runs into thirty episodes.

The Preeis of the epic :-

In Poompuhar the marriage was conducted with Kovalan, the son of Masathuvan, and Kannaki, the daughter of Manaiyam. They lived with all happiness, but only for a few years.

During this period, a lady called Maadevi, who was talented in dancing music and beauty, came across their lives. Kovalan had a contact with Maadevi for a few years, and then by fate, he happened to leave her and returned back to Kannaki.

Kannaki was a lady of chastity, accepted her husband once again. She took her anklets, as a capital and wanted to get back the lost wealth; and ^{he} they proceeded to Madurai. Kannaki too accompanied him.

Where as in Madurai Kovalan was treated as a culprit and was murdered. The power of Kannaki's chastity, even made the Sun to speak; and now she cursed Madurai to be on fire. From there Kannaki proceeded to Sera Nadu, (Kerala) and she was treated as a goddess there. The heroine of the epic poem is Kannaki -

Three Major Truths :-

" എഴുതിയതിനെപ്പറ്റി ഭാവനകൾ എഴുതി
അവർണ്ണന
അവർണ്ണന പദ്മിണിയെ അവർണ്ണന എഴുതിയ
അവർണ്ണന അവർണ്ണന അവർണ്ണന അവർണ്ണന
The Greatness of the epic :- അവർണ്ണന "

The greatness of the stage and the news about the construction, the historical importance of Poompuhar Madurai and Vanhima Nagar. The social set up of the ancient times, the ruling period of the triumvir - [Chera, Chola, and Pandias] is neatly described, and we come to know about all these through the epic poem, 'Silappathikaram' -

Manimegalai :-

This epic poem derives the religious concept of 'Buddhism'. Manimegalai was born to Kovalan and Madavi; and this epic poem depicts the history of Manimegalai.

The author of this epic poem is a merchant called Seethalai Sathavaar. Commencing from Vizhavurai Kaathai ends upto Arukena Paavai Notra Kaathai - and it consists of 30 episodes.

It is also known as the Manimegalai's devotion. Silappathikaram and Manimegalai are known as 'Twins' epic poems.

The Gist or Poesis of the epic poem: -

The child Manimegalai was born to Kovalan and Maadavi. Maadavi thought that her daughter should follow her foot steps, so she directed her daughter to follow the Buddhist Religion; which Maadavi too followed.

When Manimegalai came to celebrate the festival of 'Indra' - the goddess Manimegalai carried away Manimegalai and place her in the Island Manipallava. There she started to worship at the altar of Buddha, and she came to the origin of her birth.

There she received a technic of flying in the air, feeling of non-hunger, transforming her figure, and also received an eternal vessel in which meals was continually appearing.

Then Manimegalai returned to Poombuhar, where she started to perform the ministry. Due to Manimegalai's

ministry in the prison, the place became a religious and moral place.

Now Udayakumaran followed Manimegalai, who transformed herself like Kaya Sandigai, and wanted to get at Kayasandigai. (That is Manimegalai.) — killed Uthayakumaran. So Manimegalai was imprisoned and kept in Jail. (prison)

Due to her moral behaviour, she was freed, and then she returned to Vanchina Nagar; and reached the place of Kannaki. She started to worship Kannaki, she contributed to many moral works and joined the other religious persons and revolted against them and finally succeeded in her devotion and finally reached heaven.

The epic poem 'Manimegalai' describes the great disease of starvation, and the people who suffer ^{from} poverty are depicted in the following lines.

பெரியநெய் சித்திக்கும் அருமயம் கொள்ளும்
 பிழத்தி கன்விபி மயகும் ஈசனா வீடுகூடும்
 நெண்ணி கண்ணியம் லா நெண்ணி கண்ணிக்கும்.

The above lines describe the people who provided food for the poor.

"பொன்னி தீனி தருங்கு அஞ்சு உயிர்த் தருக
உயிர்த் தருக"

This couple of lines prove that those who give food for the starving people, means — that life itself is given —

This epic poem teaches, the prevention of prostitution, drunkenness, prison — prevention. — and many more concepts.

Seevaga Sindhamani :-

This epic poem was written in a style — Viruthappa. — which was written first. This epic poem was based on the religion 'Samana Samayam' — It was composed after 7 AD. Century by Thiruthakka Thevar. Seevaga Sindhamani was written from the beginning — 'Namagal Ilambagam' to Mukthi Ilambagam'. Total 13 Ilambagams, which contained 3145 poems/songs in it.

Precis of the epic Poem :-

Rasamapuram was the capital of Emangatha Nadu. Sa Chandhan was the king who ruled over this country.

When King Sachandham was with his wife in the closets of the palace the Kattiyangaran killed the king and usurped the kingdom.

'Visai' His wife slightly escaped and ran into a cemetery where she gave birth to Seevagan. When Seevagan was born his mother made a loud voice, "Sinthamani" - when the child sneezed it pronounced the word, Siva/Seeva. So he was named as Seevagan.

A merchant named Kandukadan took care of the child and brought him up. A teacher named Achamanthi taught him many arts. He was matchless to any leader. He performed many courageous activities, and defeated Kattiyangaran in the war and restored his kingdom again.

He married eight ladies, namely, Kantharava thattai, Gubamalai, Pathumai, Kemesari, Kanamalai, Vimalai, Suramanjari, Elakkamai, Therefore this epic is called, "Wedding ceremonial poem." Finally Seevagan

became a monk, and reached heaven.

The Greatness of the epic poem:-

This epic poem narrates the fertility of the country and city - which created a new trend in the poetic field. It tells of the disciplines of war, the culture of Tamilians; the Similies, the tricks in Politics, the Principles of Samana Religion, and the explanations.

Gundalakesi:-

This epic poem is one of the poems that was destroyed. It is based on the Buddhist Religion. Natha Kuthanaar is the poet who composed this epic poem.

Preels of the epic Poem:-

The king of Rajakirugam, which was the capital city, had a minister, whose daughters' name was 'Paathirai'. A man who was caught in theft was loved by Paathirai, and she married him. He too repented and became a good man.

One day Paathirai called him a culprit, and insulted him. The words of his wife, made him feel very bad, and one day he called his wife cunningly, saying that they

would go to a high mountain in order to worship the Gods and Goddesses there.

When they reached at the top of the mountain, the man said to his wife, Paathirai, that he was going to kill her.

Soon Paathirai said that before he killed her, she requested him to allow her to come round him worshipping him, and when she came around about him, at the back, she pushed her husband down and killed him. Now Paathirai became exhausted in life, and went over to a Samana School, and became a nun. Later on, there was a dispute between her, and Sariputtisar - and she was defeated and she became a member of the Buddhist Religion.

Valaiga pathy :- This epic poem has a connection with Samana Samayan. The complete portion of the poem is not got; and the author who wrote this is not known.

Precis of the epic Poem :-

Nava Koodi Narayan was a diamond merchant. He married a girl who belonged to his caste. Again he married a girl who belonged to another caste. So, the society kept him aloof from their relatives. Not knowing what to do, Narayanan, due to his great sufferings, sent away the lady whom he married, who belonged to the other caste.

But she wanted a renewed life and prayed to Goddess 'Kali'. By the divine blessings of Kali, she was conceived and gave birth to a boy child. The child grew up and became a young man; and he went to the Complaint City of merchants, and complained, saying that his father was Narayanan; and proved himself that he was the son of Narayanan. Goddess Kali also gave a witness that it was true, to the full extent. By this incident both the families became compromised and became united lived happily.

The Greatness of the epic poem:-

The Songs of Valaiyapathy describes the greatness of "against murder, Never tell lies", the temporary life of youth. — The poem expresses the views that people should never love to tell lies, which is considered to be very mean; but to adopt and follow the disciplines and principles of the devoted life. The poem stresses on this high esteemed way of principles:

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Minor Epic Poems:-

Minor epic poems have the drawbacks in — Aram, Porul, Tribam Veedu (heaven), and it would be a contrast to the major epic poems.

1. Uthayana Kumara Kaviam.
2. Naga Kumara Kaviam.
3. Yasodhara Kaviam.
4. Soolamoni.
5. Neelakesi.

The above five minor epic poems are based on Samana Samayam.

1. Othayana Kumara Kariam :-

This epic poem has six Kandams. The first part describes the history of Othayana; and the final part describes the history of his son, Naravahanan. There are totally 367 poems in this epic. The author's name is unknown. The greatness and fertility of Ujjain Country is praised. The views of Samana Religion is relished in this epic.

2. Naga Kumara Kariam :-

This minor epic poem is known as Naga Kumara Kariam, or Naga Panchami Story. This epic poem consists of 170 Viruthappakal. It has been divided into five sections. Naga Kumaran spent all his youthful days in romance, and sexual contact; later on in his life, he comes to understand that life is not permanent. Then finally he renounces all his wishes and becomes a monk.

This poem is based on Samaya principles.

3. Yasodhara Kaviyam :-

This minor epic poem depicts the history of King Yasodharan. The author of this book is unknown. This has got few sections containing 320 songs. The king of Auteya named, Abayarasi describes his ancient birth history to Marithathan and disciplines ^{him} to join the Samana religion. — This is the story of Yasodhara Kaviyam.

4. Soolamoni :-

This epic poem is praise worthy and compared to major epic poems. The author of this book is Tholamozhi Thevar. This poem consists of twelve 'Kandams' and 2131 poems.

The model of the poem is Viruthapakkal. It is a Samana Book; which describes the history of two kings namely, Thivittam, and Visaya. Thivittam's father is addressed as

2nri3g 2n800i 64g 80nri 80nri000i
 800nri.

Therefore the name Soolamoni is named for this poem.

5) Neelakesi

This minor epic poem was written in contrast to Gundalakesi. The first 'Criticism' book. It has got ten (10) episodes and it contains 895 Viruthappas.

The murders that took place in Pachalam Country was stopped by Munichandar's strong devotion in the Samana Religion. His devotion was disturbed by Pazhaiyanoor Neeli - (The Queen) - in disguise. But she failed in her attempt and became his wife. Then later on the great principle of Samana, which was non-killing, was spread through out the world; and she conquered many religious leaders and became the head of Samana Religion.

Slaughtering lives to Gods and Goddesses is a great evil - Says Neelakesi. There should not be any doubt in God's moral ways. The book teaches that: Show love to everyone; and that is the right thing to do.

Other Epic Poems :-

Perung Kathai :- This is the first epic poem which was written based on the scenes of North India. The author of this book is Konguveler. It is based on the Samana Religion.

The hero Uthayana's life history is depicted in this epic poem. The poem contains six kandas. When Uthayana's mother was conceived, a bird named 'Sarabam' carried her away from the palace, and dropped her at a place called Vibulasalam and went away. Uthayana was born there. From there how he was brought up in all sportive activities, how he became a king, and how he married many women, finally how he became a monk. — are all described in this story.

Kamba Ramayanam :- A continuous fame and name is given to Kambaramayanam in Tamil. This epic poem, was first written by Valmeegi poet in Sanskrit. (North Indian Language)

This epic poem was given the name Rama Avatharam by Kambar. The time denotes 12 A.D. Century. It contains Six Candams, and 118 poems. The Seventh Candam was written by → Othakuthar.

The Poesis of the epic poem: -

Thasarathan, the King of Ayothia had four sons, namely, Raman, Bharathan, Lakshmanan, Chattrakan. The birth of these sons, and how Raman bent the bow and married Seetha - are described in 'Bala Candam' -

Kaikayee asked for two requests, Raman had to leave the Kingdom and went to the forest - is written in Ayothia Candam.

Ravana attracted Seetha and went - is written in Aranya Candam.

Rama goes in search of Seetha, and on the way he kills Valli, and gets the friendship of Sukreevan and Hanumaan - is written in the Ketkintha Candam. - The condition of Seetha when separated from Rama and Hanumaan's consolation → is written in Sundara Candam. Finally Rama destroys Ravana in the war and redeems Seetha - is written in Yatha Candam.

Peria Puranam

This is also known as "Thiru Thondar Puranam" -

Sundarar has written, Thiru Thondar Thogai - and Nambiandar Nambi has written - Thiru Thondar Thiru-anthathi, are the resources of this great poem. This poem is based on the 63 God's Servants and their lives. It has two Candams and 13 episodes, The author of this poem is Shekilar.

The Poems of this epic poem:-

This poem has Sundarar as the hero. The greatness of Sundarar, the Servants of Saiva Religion and their greatness, the blessings of Lord Siva, the history of the Servants of Lord Siva, their way of worship - and how they reached heaven, - all the above are described in this poem.

20th Century epic Poems:-

These epic poems are written on the hierarchy, also some of the poems are written on the new hierarchy and published during the 20th Century.

Bharathiar's → Panchali Sabatham,
Kuil Paattu.

Bharathi Thasan's → Pandian Parisu,
Puratchi Kavi.
Veera Thai.

Kaeri Mani → Marumagal Vazhi,
Manomyam.

Kanna Thasan → Aattanathi, Aathimandhi
Esukaeriyam, Maanganai.

Mudiarasam → Poongodi, VeeraKaeriyam.

Subasanthar Bharathi → Bharatha Sakthi
Maha Kaviam.

Solai Ilanthiraiyan → Silambin
Sorumagai.

Pulavar Kulanthai → Ravana Kaeriyam.

Poems based on Modern Trends :-

Vairamuthu :- → Kavi Rajan Kathai
(Bharathiar's Life History)
Biography -

Kaerignar Vaali :- Avathara Purushan
(Ramayanam)

Pandavar Boomi -
(Mahabharatham)

Like wise the poems are sparkling with
new trends

- (i) The affection of Samana and Buddhism were rooted in Tamil Nadu, due to these poems.
- (ii) The ups and downs in the Society Superiority and inferiority started to diminish.
- (iii) Samanam and Buddhist religion provided education to those who were deprived of education.
- (iv) Slaughtering animals during festivals became diminished.
- (v) All people were treated equal and there was no caste system - were the special characteristics of this period.
- (vi) Temporary Ahimsa, Against murder - were the principles which prevailed among people - brought about a great change.
- (vii) Epics based on Samana Religion Buddhist Religion, were originated.
- (viii) Five Gramanas Nigands - brought about great changes in Tamil literature.
- (ix) The genius of Samana Religion propagated many puranas,
- (x) The monks of Buddhism gave

free education, free medical facilities to people.

(xi) The Buddhists established places where people could get free food in Tamil Nadu.

(xii) Teachings against murder, against drinking (anti-drug), exempting from Non-Vegetarian Meats, and finally reaching heaven — was stressed during this time.

During the period of Sangam people lived their lives based on 'Agam' and 'Param' — At that time, war, Romance, family life, etc — were in excellence. In order to these trends, people were attracted by the principles of Samana and Buddhism. As a result in the society language literature and many changes happened.

Pious Literature:

Piety is the feeling that the love we have on God. The unlimitted love that man has on God is called piety. Based on this many books emerged in Tamil Literature

The origin of Pious literature :-

During the dynasty of Pallavas the pious literature became a great reformation and it was called as the Reformation Period. The pious songs were written individually and were published as 'Pirapanthangal' -

The basic principle of piety were these pious songs. The pious literature consisted of religions like 'Saivam' 'Vainavam' and they proclaimed the literature of piety, Aalvars:-

The people who were immersed in the floods of God's blessings, exalted, 'Thirumala's' greatness, his philosophy merged with the lives of humanity and propagated through out the whole country, based on the views of 'Thirumala' - and they started to follow Thirumala very ardently.

The religious principles of Draavidian which is seen in Naalayira Divya Prapandam - made people who followed this principles were known as "Draavidachariyarkal" - There were total such 12 Members.

The 'Vainavas' who transformed their principles in Tamil were considered to be very great. There were 12 Aalvaars who composed the Pasurams. They are known as the Nalayira - Divya Pirapandam - The Twelve Aalvaars.

Aalvaars	Books.
1. Poigai Aalvar	First Thiruvanthathi
2. Poothalvaalvar	Second Thiruvanthathi
3. Paigalvar	Third Thiruvanthathi
4. Thirumalisai Aalvar	Fourth Thiruvanthathi Thiru Santha Virutham
5. Namaalvar	Thiru Virutham, Thiru Vasirum, Peria Thiru Vanthathi, Thiruvaimozhi
6. Kula Sekkizhalvar	Peramal Thirumozhi
7. Thonderadi Podiavalvar	Thirumalai, Thiru Palli Ekhuchi.
8. Periaalvar	Thirupalaandu, Periaalvar Thirumozhi
9. Andal	Nachiar Thirumozhi Thiruppaavai
10. Thiruppanaalvar	Thirupathigam - Amala Nathi piran.
11. Thiru Mangai Aalvar	Peria Thirumozhi Thirukurunthandagam Thiru Nedumthandagam Thiru Velu. Kootrisam Sria Thirumadal - Peria Thirumadal.
12. Madurai Kavi Aalvar	Thirupathigam - Kannunan Sira Thambu.

Through the songs of these 12 Alvars we come to understand, the special philosophy of Thirumal, and this was wide spread, through out the world and Saiva Religion excelled.

The Nayanmaars ..

The people who followed the Saiva Religion, along with the development of the Tamil language were 68 who followed Lord Siva and became his disciples. → who were called the 'Nayanmaars' -

Among the Nayanmaars Thiru Navukkarasar, Thiru Gnana Sambanthar, Sundarar, Manicka Vasakar, were four famous Nayanmaars. They were also called as the "Saiva Samaya Kuravahal", also Samayachariyar. In the collection of Devaram, the first eight Thirumurai kal were formed by Nambiyandar Nambi. This collection is known as the "Periapuranam" - or - Thiru Thondar puranam. These people through their simple life's style, and sacrificed lives, conveyed their devoted love

and spread their morality of the religion. These people had Lord Siva as their leader and 27 Servants of Lord Siva sang the 12 Thirumaraihal and propagated the Saiva Samayam.

The Twelve Thirumaraihal :-

- ⇒ The first three Thirumaraihal - by Thiru Gnana Sambanthar - Devaram.
- ⇒ Four, Five, Six Thirumaraihal, - Devaram → by Navukkarasar.
- ⇒ Seventh Thirumarai - Devaram by Sundarar.
- ⇒ Eighth Thirumarai; Manicka Vasakar Thiru Vasagam; Thirukovaiar.
- ⇒ Ninth Thirumarai - by Thiru Malinga Thevar and Senthanaar, - along with 9 members. - Thiru Visaiippa, Thiru Pallandu.
- ⇒ Tenth Thirumarai - Thirumoolar. Thiru Manthiram.
- ⇒ Eleventh Thirumarai - Including Karaital ammaiyar 12 Members.

Songs of Praise :-

- ⇒ The Twelfth Thirumarai - Shetilar Periapuranam.

The Sixa Samaya Principles and the ways to follow them, were spread through out Tamil Nadu, by the Nayanmaars.

The Nayanmaars belonged to various Castes. But there was no any disparity in religion, and they all together worshipped the Lord.

They treated God in the forms of Ruler, Father, Friend, and hero, and worshipped, and saw him in that manner. So, this is known as "Dasa Sarputra, Saha Grana" Mar - kangal. Due to the religious systems Tamil language received a new place.

Minor literature :-

Tamil literature is divided into two major divisions, such as Major literature and Minor literature. The life of the hero is taken into account in minor way and - 'Aram Porul - Tobam Veeadu' among these any one is specialised, and was written.

Minor literature consists of 96 divisions :-

The Origin of Minor literature :

Minor literature is divided as Sangam literature, Neethi literature, Pious literature etc. Every literature had the special character of the above (any one) and finally it became a separate literature.

The period of Nayaks can be called as the period of Minor literature. The minor literature consists of four ways - Aga Paattu, Pura paattu, Pathimai paattu, Nattu pura paattu.

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1. Aga paattu divisions :-

1. Kovai, 2. Madal 3. Kaikilai
4. Thoottu.

2. Pura thinaai Divisions :- Kanchi Maalai, Kaiyaru Nilai, Aatruppadai - Thiru Palli Ezhuchi.

3. Pathimai Paattu :-> Anthathi, Tamil Maalai.

4. Nattu pura Paattu -> Kammi, Pallu, and Sindhu.

Let us see a few minor literary works :-

Anthathi, -> The last letter, of the poem or (Asai, Seed, or line) which comes at

the beginning of the next stanza is called Anthalai

Kovai :- \Rightarrow The divisions of Agaporul nearly 400 songs are sung continuously like a chain is called 'Kovai'.

God, king and philanthropist \rightarrow anyone of them will be considered as the hero and sung. (eg)

Thanjai Vaman Kovai.

Pillai Tamil.

God or king or some one will be considered to be as a child and sung. This is divided into ten divisions. - 10 stages of mankind and sung as a Aasirya Viruthangal (eg) Paavendar Pillai Tamil.

Pallu. The life of farmers is described in this poem. It is called Pallu literature.

(eg) Makkudar Pallu.

Sathagam :- In Tamil literature Agaporul or Pura Porul songs based on any one of this is sung is called Sathagam.

(eg) Arapaleeswara Sathagam.

Minor literature :- is divided into 96 divisions :-

Aga porul kovai	Anthathi, Kadigai
Anga Maalai	Verba, Kadai Nilai
Attamangalam	Kanpadai, Nilai
Anu raga maalai	Kalambagam Kanchi
Arasan Virutham	maalai, Kappiam
Alangara Panjagam	Kaapumaalai
Aatrupadai	Kuzha magan,
Innai Mani maalai	Kusathi Paattu
Iyan Mozhi Vazhthu	Kesathi paathem
Ithai Mani Maalai	Kaikilai, Kaiyaru
Iyyan Mozhi Vazhthu	Nilai, Sathagam
Irattai Mani Maalai	Saathagam, Sinnappa
Iruppa Irupakthu	Serukina Vanchi
Ula	Seri arivuru oo
Ula Madal	Tha Sankra thalal
Ulathi Paattu	Tha Sangappaattu
Ozhigai ma	Thanda gamaalai
Or pava maalai	Thuyiledai Nilai
oosal	Thoothu, Nayana Paattu
oor	Thogai Nilai Seyul
Nerisai	Navamani maalai
oor Venba	Nama Maalai,
oor Innisai	Narpathu,
Inseyul	Naan Mani Maalai
Ezh Kootrukka	Noor anthathi
Paithinai Seyul	Notchi maalai ^{pathu}
Oruba orupakktha	Pathi vanthathi ^{gam}
Oliyala	Payothana paattu
	Ponmani maalai

Parani, Palsantha Maalai, Puranilai
 Pavanikaathai, Paathalikesam, Pillai
 Thamil. Pugalchi maalai, Puranilai
 Puranilai Vazhthu, Peyar Nerisai,
 Peyar Inni Sairi, Perum Kaapiyam, Per
 Magilchi maalai, Perumangalam,
 Porkezhu Vaanchi, Mangala Valli-
 Marissaalai, Muthukanchi, Mummam
 Kovai, Mummamalai, Meykeerthima
 lai, Vasantha Maalai, Varaladru
 Vanchi, Varukka Kovai, Varukkama
 lai, Valamadai, - Madaleruthal.
 Vagai maalai, Nathorana Manchari,
 Vaayurai Vazhthu, Virutha Ilakka
 nam, Villakku Nilai, Veer Vetchi
 Maalai - Vetrakaranthai Manchari,
 Vennil Maalai. — Total 96
 divisions in Minor literature in
 Tamil Language.

The development of Modern literature
in Tamil :-

Modern literature: After printing technique
 prose was formed. Modern literature
 came into being. Modern literature
 was the translation. Modern literature
 came into being according to the necessities
 of the modern era.

The characteristics of Modern Literature.

1. Modern literature could be read directly by the readers.
2. It is not meant only for the learned. It is meant for all to be read.
3. In the modern literature, the shapes of the letters, language games, are avoided.
4. Modern literature tells about, the politics, social characters - directly.

The Reasons for Modern literature to Originate :-

1. Republic Politics.
2. Common Education.
3. Modern Information and Technology.
4. Modern process of production.

The Period of Modern Literature :-

Towards the end of 19th century, it can be said, the commencement of modern period. The period from 1880 - 1925 can be said as the beginning of modern era. In 1950 the period can be said, a period of modern literature and development. Till today we can call this period as the modern era.

Tamil Literature in Modern Era :-

Due to the printing press, modern literature became in prose order.

As a result of this, Novels, Short Stories, Essays, modern poems, Hikes reached a new shape.

→ Maayuram Vadanayagam Pillai is the first person to write Novels.

⇒ V.V.S. Iyyar was the first person to write Short Stories.

→ Bharathiar was the first person to write modern Poetry.

News Papers Contributed to modern literature immensely. News papers have the great name and fame because they were the tools to carry the social thoughts literature to people, living in Villages and slums.

Bharathiar's Contribution to the development of Tamil Literature.

Bharathiar :-

Bharathiar was born to the parents Chinna Samy Iyyar - and - Lakshmiammal on 11th December 1882. His native place is Ettayapuram. He was named as "Bharathi", in the Court of the King. His original name is Subramanian.

He wrote immense articles to the news paper, as an editor of the News paper. He is known as the leader of

'Freedom Fighter' - and a pioneer of Modern Tamil literature.

Bharathiar's literary Contributions:-

Bharathiar was the pioneer of modern poetry. He did not follow the poetic rules, but wrote his poems in the prosaic forms, and published his first poem under the title 'Katchi' - His poem is like a Conversational method - full of Cherished meaning and Composed with simple words.

" O' Sun what did you do with the darkness. ?

Have you driven it, or killed it or
swallowed it ?

Is darkness an enemy to you ?

Is it a food ?

Is it your lady love ?

Was it dark, because no one could see
you
due to unconsciousness ?

Bharathiar's modern poetry will be so sweet.

2

Auto-biography:-

Bharathiar was the first person to write an auto biography, without mingling any other views from a side. Autobiography is a book which tells, one's own life history. The book "Dream" was the

first book to tell the life history of Bharathiar. It gave a good modern trend to Tamil literature.

3. Poems:- The modern poetry consists of many phases. Bharathi seems to be the (first) pioneer for the modern poetry.

In 1912, he published the "Panchali - Sabatham", - "Kuil Paattu", are all written in modern verse.

A) Children's literature:-

Bharathiar's "New Aathichoodi, Pappa Paattu", were written and they are the pioneers of children's songs.

"Paathagan Seivorai Kandal Naam,
Payan Kollal agathu Pappa.
Mothi Mithithu Vidu pappa - Aar
Mahathil Unilthu Vidu pappa -"

Such was the revolutionary poems and thoughts, which gave children the self-confidence in their lives.

Hikoo:-

In Japan Poetry was in the ancient form, All the Japanese poems were

published in 1916 in the Newspaper, called "Swedesamithiran" - and this essays introduced the Hickoo to Tamil literature.

6. Sonnet :- Sonnet is a poem containing 14 lines. It is one of the poetic methods of Italy. Bharathiar composed a Sonnet called "Thanimai Trakkam" - was the first Sonnet in Tamil literature.

The Contribution to Tamil literature by Bharathiar, was through his News papers; Religious Poems, which were published and we can feel the revelations of his poetic art.

The Contribution of Bharathi Dasan :-

"Thamilukam Amuthendu Per.

Aathe Tamil Toba Thamil Engal

Uyukku Ner."

These lines are as sweet as honey. The author of these lines are Bharathi Dasan, who is known as the King of poetry.

Bharathi Dasan was born in Pandichery to the parents Kanagasabai and Lakshmi Ammal. on 29th in 1891 (1891) His real name is Subbu Rathi Dasan. He loved Bharathiar and changed his name

as Bharathi Dasan.

Bharathi Dasan's devotion towards Tamil

Tamil literature, Tamil Grammar, also, he learnt the rituals from Saiva Sinthanatha with full discipline and contributed to Tamil.

The Contribution of Bharathi Dasan:

- (i) He wrote the Kannaki Revolutionary poem, Manimegalai Venba, Pandian Parisu, Ethirpaaratha Matham. All these were modern poems contributed to Tamil literature.
- (ii) Annathu, Oomai, Pisiranthaiyar were his contributions to dramas. The play "Pisiranthiar" received the Sahitya Academy - Award.
- (iii) Bharathi Dasan contributed, Athichoodi, Pengal Viduthalai, Tamil Iyyakkam, Viduthalai Vetkai, → all these literature to Tamil language.
- (iv) He was a great writer, story-writer, for Cinema (films) a politician, and he was a

multi-faceted figure.

From all the above contributions we come to know the great development in Tamil - is due to Bharāthidasan's devoted service to Tamil literature.

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(End of Unit I.)

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Unit — II

From Traditional Rock Paintings to modern Paintings :-

Sculpture Arts :-

If we were to see the Tamilian's life structure, from the ancient times till now, they have saved the arts of sculpture. Still when we see the sculptures, the paintings, we come to know that they are permanent.

Monument : The valiant soldiers who stood in the war front and sacrificed their lives are remembered in the way that their names are written on stones, and worshipped. This is known as Monument worship. (பொன் னிஷ்டம்) on the stone, the name of the soldier and his great achievements are inscribed (on the stone) This can be clearly known from the Sangam Literature.

Sculpture Arts :- The beautiful carving of figures, on stones, metals, Bricks, Trees are attractively done so that they are known as the art of Sculpture.

⇒ With regard to the figures that are carved are divided into two divisions. They are full figured Sculpture and Relief Sculpture.

⇒ The sculptures are classified into four categories like ,
 Figures of Gods and Goddesses .
 Natural Scenery -
 Imaginary Figures .
 Full figured sculptures .

⇒ The sculpture is made on metals
 Stones , trees & Ivory ,

Sculpture during the period of Pallavas:-

Sculptures were carved on strong
 stones and (Horns) -

Nowadays we can see the sculpture
 in the temples and their buildings
 on pillars , at the entrance gates ,
 and many more places . (eg)

Mamallapuram sculptures .

Sculpture during the period of Pandias:-

We can see the sculptures in the
 caves in plenty . (eg) Thirumayam ,
 Thirupparangundram . temples .

Sculpture during the period of Cholas:-

Sculptures carved on stones dur-
 ing the period of Cholas were rapidly
 developed . (eg) Thanjai Peria Kovil
 Kangaikonda Cholapuram .

Sculpture during the period of taking
of Vijayanagaram:-

There are very high towers and
 (strong) made up of them.
 Musical stone pillars, dressed and
 decorated with jewels, are all the
 examples of modern sculpture.

5. Sculpture during the period of Nayaks:-

The places where we could see the
 thousand pillars, - in such places
 we could see the beautiful sculptures
 (eg) Madurai Meenatchi Amman Temple.

6. Buddist - Samana Sculptures:-

The Tamilians who followed the
 Buddhist and Samana religions, carved
 the statue of Buddha, and beside it
 they carved the sculptures of deities
 and worshipped. Some of the Samana
 sculptures are too high which cannot
 be measured and the width also -

7. Sculpture on trees:- These sculptures
 can be seen from the 16th century AD.
 when they started pulling the 'Ther',
 they carved sculpture on the 'Ther',

8. Ivory sculpture:- This type of sculpture
 became famous during the period of
 Nayaks. Figures of the deities, kings
 and queens, chariots, etc. were made of

ivory. (eg) The ivory sculptures at Azhgar Temple.

Modern Sculptures :-

Even today we can see Stone sculptures, carved of Bronze and sculptures carved from metals. Sculptures made of artificial threads can be seen. Not only in temples but also in many big auditoriums, welcome halls, we could see these sculptures. They not only derive the feelings and sentiments from us but also it depicts the history of the time and they teach us the period of making the sculpture.

Statues made of Five metals.

The five metals are, gold, silver, copper, iron and lead. All these five metals are used to make these statues.

The process of making these statues :-

- Before making the five metal statues they make a model of it in wax. This wax is taken from a tree. This wax is known as 'Palakattu wax'.
- After making the model, they smear it with red-sand, and put it in the fire. When the wax is melted they pour the melted wax

they pour it on the metal mixture. Then they remove the red-sand and the statue is taken. The sculpture architect will then polish it; and it becomes completed.

The glory of the five-metal sculpture:-

- It will last for ever even years pass by.
- It is of great value.
- It has the medicinal characteristics.
- It is used in the temples.

The Tribes:-

The tribes are known for their long lasting places, where they live for a very long time in the same places. These tribes have a special culture, language, and own works.

- There are more than 40 such tribes in Tamil Nadu. Among them, Irular, Cardar, Kurumber, Thodar, are famous.
- The Kurumber tribes rare sheep and they make wool out of the ^{leather} skins-hair of sheep -
- In Nilgris, the Thodar, Kothar, Irular, Kurambar, Paniyar and Kattu Nayakkar are some of the tribes living.
- Thodar tribes make clothes by stitching with their hands.

Irular and Kurumbar Tribes use the bamboo sticks to make handicrafts.

→ The tribes also used the palmayra leaves, (palm tree leaves) wood, Bamboo, wooden materials, and bags — were all made and these were the handicrafts.

→ Kothar tribes made artistic earthenware products.

The art of making Ther :-

'Ther' is a vehicle in which the Gods and Goddesses (deities) are carried in a procession.

⇒ Mostly these 'Thers' are made up from the tree called 'Illuppai' -

⇒ These 'Thers' have mostly four or more wheels which are made in heavy planks to carry the 'Ther'.

⇒ The shape of the 'Ther' mostly reflect the shape of the aeroplane.

⇒ 'Ther' is made up of different shapes. Some are square, some are hexagon. Some ten angled shape, some circular, some are oval shaped. Some are rectangular, some are octogon shaped, some are egg shaped, some are made in twelve angled shapes - Altogether Nine shapes - The 'Thers' were made.

⇒ On the 'Thers', ^{based on} the ancient stories, sculptures are carved, ^{describing} the ancient Hindu religious stories; sculptures that depict the natural scenes, - are all carved -

⇒ There are 866 'Thers' in Tamil Nadu as the statistic describes.

⇒ The Thers at Tiruvosur, Srivilliputhur, Arinasi Ther, are all very famous and very grand Thers.

⇒ 'Ther' can also be called as the mobile temple - which is absolutely apt in saying.

Hot Sand Sculptures:

Hot Sand Sculptures are made in clay and dried, and finally burnt in the furnace, which will remain very strong.

1. Hot Sand Sculptures are made from the beginning and it is a traditional art. It is also made in Tamil Nadu.
2. Hot Sand Sculpture are made in two types. Some are made to be kept permanently in temples and also on the towers of the temples. Some are made temporarily, which are broken or dissolved after the festival is over.
3. It is one of the artistic talents of the Tamils to paint the sculptures with different colours.

4. The researches of the ancient archaeologists have found out, many sculptures made of clay, like pots, utensils, Dholls, — proclaim that they are all made up of clay and hot sand.

The Folk Deities :- (Gods and Goddesses)

The village people known as the folks worshipped the deities and they are known as the folk deities. This is known as the minor worship.

1. The folk deities are known as the native Gods, and family Gods, according to their Caste Gods, Evening Gods, and Cemetery Gods. In this manner they were divided.

2. Family Gods are mostly worshipped by their ancestors. Ayyanar, Karuppa-Samy, Muniyandi are some of the family Gods whom the villagers worshipped.

3. In villages Goddesses like Mariammal, Kaliammal, Essakiammal, were enormously worshipped.

4. The festival celebrated in the temples are called as 'Kodai Festival' -

5. They hold an earthenware with fire in their hands, slaughtering the goats. They go hunting at mid night, sheep, pigs (swine) were all slaughtered.

in front of these deities, and such were their customary worship.

The Thiruvalluvar Statue at Kanyakumari
(at Cape Comorin)

The poet who wrote the Thirukkural, Thiruvalluvar - whose statue is found in the midst of the sea, this statue is adjacent to Vivehanandar Rock. The construction of the statue is 133 feet in height. The stage is 38 feet in height and the height of the statue is 95 feet. It is divided into three parts such as (Aram 38 feet, Posal 70 feet, Inbam 25 feet). This division is based on the poems written by him. The total weight of the statue is 7000 Tons.

⇒ This statue is made up of black stones.

⇒ The sculptor who carved this statue is Ganapathy.

⇒ When Kalaignar M. Karunanithi was the chief Minister of Tamil Nadu, on January First in 2000, this statue was erected and inaugurated.

⇒ Inside the hall on every wall, the 133 Kurals are engraved in Tamil as well as translated in English.

The Musical instruments:-

The musical instruments provide more sweetness to music. According to the necessity of celebrating certain functions like religious ceremonies, festivals, many kinds of musical instruments were used, and appeared and developed.

In ancient times those who used the musical instruments were called as 'Paaners'.

There are four kinds of musical instruments:-

1. Some musical instruments are made up from the skin of animals. They are called as 'Miruthangam' -
2. Some are made of strings. (eg) Yeh. (Wrig) and Veena.
3. Some instruments are made by the help of wind. (eg)
4. Another type of instrument, is made and used by dashing one against the other, they are called as kanyak instruments. (eg) Talara, Sekandi.

Miruthangam:-

This instrument is used in South India as striking instrument. Mostly it is used in Karnatic music.

→ Thabla musical instrument is made up of skin.

Miruthangam is made out of the matured Jack tree wood.

→ This instrument can be seen on both sides smaller than the center part.

→ The portion where it is covered with skin, on both sides skin straps will be found. The right side is known as the 'Valanthalai' and the left side is known as the 'Idanthalai'; or it is called as 'Thoppi'.

→ A stone called 'kittan' is crushed into powder, and is added to the cooked rice the mixture is called 'Sittam'. This mixture is laid on the Valanthalai in the center layer after layer. This is called 'Karanai'. This Karanai gives the instrument a good music.

Parai: Parai is a Tamil musical instrument. This instrument is made up of the skin of animal, tightly tied. During ancient times in order to send messages, Kotparai was made use. To seize the cattle of the enemies this Kotparai was made use.

→ The word parai refers to speech. The instrument that turned the speech is called 'Parai'.

The frame of this musical instrument is made up of the wood of Neem tree.

The paste that is made of the kamasing seeds, or is smeared on the trimmed ^{oxen's} cows skin, and then it is lightly tied to a circular frame. This is called as 'parai'.

To use this parai, two kinds of sticks are used, one to hold on the left-hand and one to hold on the right-hand.

The left-hand stick is made up of the bamboo and the small - Sundu stick - is called Simbu stick.

The right-hand stick is made up of Poovaragam stick. This stick is known as the roller stick or base stick.

Parai can be known in different ways. Aripparai, Sapparai, Neithal parai, Kodu kotti, Kootparai,

This instrument has got the close connection with the lives of Tamils. Now-a-days it is known as the 'Thappattam' - Veenai; - It is an instrument made of strings. This is a famous and beautiful musical instrument. Veena described the minute technique of music and the philosophy of the Indian Music.

The parts of Veena, are, the base pot. upper plank, thandi, mada battam, Surakkai piradaigal, yathi mugam, Mela chattam,

meluguchattam, 24 musical strings.
Kuthiraigal (horses) lankar, Nagapaasam
etc.

The Structure of Veena :-

It is made up of the wood of Jack tree. On one side of the 'Thandi' a kudam (Pot-shaped) on the other side Yali Mugam, are joined together. The Thandikudam is a little bit bulged, at the edge of yali - a little bit smaller, and on both sides of the Thandi, there are wax frames, on these 2 stathyis, there are 24, musical strings, made up of wax, and this is wrapped with lankars, on them there are small rings to tune the music. If the rings are pushed, the sound of the music will be raised or lowered. Veena is like the shape of the yath. Veena has seven strings in it.

Yath :- It means it is made up of strings or tied up of strings. The bottom of a bow is the basic of 'yath'. It is made up of a shape of the bow, and strings, and it is played with the fingers. The basic of a bow is called the yath.

- According to the number of strings, the kinds of yath is differed.
- The yath that has 21 strings is known as the 'Periyath' -

- The yazh that has 19 strings (nineteen) is in the shape of a 'fish' is called as the 'Magara yazh'.
- The yazh that has 14 strings is called as the Sakoda yazh.
- Periyazh, Sencottiyazh are all very ancient instruments.
- 'yazh' is made up of the wood from a tree called 'Thanakku' - It has a boat-shaped wood; on the top it is covered with the skin. This skin is called Carpet skin. In the middle of the string, with a small stick, and through it the strings are tied, and connected to the stick.

Nathaswaram :- This musical instrument is made up of holes. This is called as 'Nayanam'.

→ In South India, the ancient Tamils used this instrument during wedding ceremonies.

→ There is no evidence to say that it is an ancient Tamil musical instrument in Tamil literature.

→ Nathaswaram is made up from a tree called Aacha. This tree is cut down and after a very long period only this instrument could be made.

Nathuswaram is divided into three parts.

1. Flute, Thimira, and Anasa.

2. The upper part of this instrument is called 'Olavu' and the lower part is called 'Anasa' -

→ The part which is known as 'Olavu' has twelve holes,

→ Nathuswaram has the capacity to produce the maximum volume of sound.

The Social Economic Status of the Tamils:-

Tamil Nadu consists of lot of temples. They describe the history of Tamil Nadu. These temples, express the lives, development, and changes of Tamilians. There is close connection between the daily life, language, art, literature, social politics, economics, and the society.

Life and worship:-

They worship God just to live a life of happiness. It does not mean that worship is God's plan. But it is meant completely for human beings.

Temple and Social Centre: In Tamil Nadu according to small towns, the temples will be the highest place. People will be residing round about the temple. After the function in the temples are over, people enquire the welfare of each and every one. Some times they talk about common functions and as a result the society will be in good discipline.

Temple and Educational Institutions:-

In Thiruvavai temples, there was institution which taught people, grammar, and it can be seen inscribed in the rocks. Debates were concluded in

debate halls. Therefore temples and worship places were places, where education was taught.

Temple and Medical Centre:

The 'Bithers' are the people who learnt the philosophy of the temples. There were medical centres in the campus of the temples. There was a medical college at Thiruvavaduthurai - the archeological sculpture expresses this, during the period / of Vickrama-Chola. Thirumukoodal a place near Kanchipuram gives this message from the archaeology.

In 1067 AD, there was an educational institution for medicine, and for teaching medicine.

The name of the doctor was, Kothandaraman Asvathamattan.

Equality in Job/Work: In the society who lived depending on the temples, there were many Castes. They performed their work according to their Castes. Therefore there was no employment problem.

Temple Funds:- In the philosophy of the temples, there was importance for Gold and Silver and rich objects. The temples received many things from people and not only they received but also, they gave away to others.

From this we come to know that the temples had an important place in the lives of the Tamilians. They were very important based on the socio-economic status in Tamil Nadu.

Folk Arts and Sportive Games:-

The expression of the village folks, in the form of dances, songs are called the Folk Arts. These arts are life-inspiration of the village folk. These arts centralized the beautiful feelings, and attracts all the sentiments, removes the sorrows and enhance the fertility of the Country.

These arts are brought under two Categories.

1. Social Connected arts.
2. Religious Connected arts.

The dances that are said to be in these are called as Arts.

1. Street dance.
2. Karagallam.
3. Velluppattu.
4. Kaniyankoothu.
5. Oyilattam.
6. Tholpavai Koothu.
7. Silampattam.
8. Valari.
9. Puliyattam - Tiger dance.

It is our duty to know all these and the speciality of these dances.

Street Dance:- Some times it is considered to be the very ancient art of drama, and some consider it to be a rough type of art. Street dances are seen from many centuries onwards till today.

The Origin of its name:-

As there was no any closet for dramatising and dancing, people conducted it on streets. Therefore it is known as Street dance.

Mostly they were conducted to make the Villagers and folks - happy and gay. The actors who acted in the dramas were most uneducated and illiterates.

The Structure of the Stage and Time:-

At the Cross roads in a village or in open space, the villagers would erect high stages and put pandal, and would conduct these street dances.

The dances will commence only after 9,0' clock in the night, only after hearing the sound of the 'thabala' they would gather in the spot.

The Structure of the drama:-

The drama will be a combination of songs and dances. Mostly the songs will be included with prose order mixed together.

Jokers and Kattiyankaran; - (one who introduces the characters)

In the middle of the dance, to keep the people happy and gay, jokers will intrude and also kattiyankaran will appear. These jokers and kattiyankarans will change their dialogues and costumes very often and make fun in the middle.

The Structure of dance / Comedy:-

In the beginning of the dance - the Katti-yankaran - (one who introduces) will appear on the stage and introduce the characters of the dancing party. He would thoroughly explain about the dance, so that people will be able to understand the songs and dances properly.

The characters who take part in the dances most will be male characters. Male characters will take the role of women in disguise. Later on women too joined in these dances.

Theatre:-

The theatre is made of Thatched roof - and in the front a small stage will be constructed. Before the actors come on to the stage a white screen will be hung in the front of the stage. When the actors come on to the stage, then the screen will be removed.

Music and felicitation:-

The back ground music will be played. They would use, Miruthangam, Thabela, Harmonium for playing the music. These musical instruments would be the main instruments.

In order to felicitate the artists people used to garland them and put medals on them and express their happiness.

Street Dances - Today:-

Even today street dances are conducted in villages. As it is an ancient art the

politicians, pay more attention to this art and have much concern to it. The experts of these street-dancers are awarded with 'Kalaimamani' awards.

Karakattam: is one of the very famous folk dances in Tamil Nadu.

Karakattam: The reason for its name.

A pot made of earth - mud, copper, brass in which the mouth part is piled up and the bottom seems to be big, - This is called Karagam. Sometimes it is filled with water, rice, or sand, and the mouth part is covered and decorated. They keep this pot on the head, without holding it, they would dance according to the 'Naiyandi Melam.' and this is called 'Karagattam'.

Worship and Karagattam:-

Karagattam is danced before the goddess Mariamman. There are two kinds of Karagam process:

1. Sakthi Karagam.
2. Aatta Karagam.

Sakthi Karagam:-

During the temple festivals the pujari will decorate the Karagam and carry it on his head → which is called Sakthi Karagam.

Dattakaragam :- A copper vessel will be neatly decorated, and kept on the head without holding it and would dance according to the Neigandi Mela music.

They would beautifully decorate the Karagam and keep it on the head and dance.

The Construction of a Karagam :-

The bottom of the Karagam pot is made flat, and it is filled with rice or sand. The top of the Karagam pot is inserted with a Coconut or a piece of wood. They tie the pot and the piece of wood tightly, on the piece of wood a small hole is made and a bamboo stick is inserted, and a parrot is kept on the stick. When they dance carrying the pot, and when they rotate themselves we can see the parrot flying; and it would be a beautiful scene.

Make up Process :-

The Karagam dancers, do their make up in a high polished manner. Their dresses will be very gaudy in colour. They tie the bells in their legs as if the Bharatha Nattiyam dancers do.

Musical Instruments :-

The 'Neigandi Mela' is played as the side musical tune, and they are danced according to that music. Two Nageswarams and two 'Thavils' are the major musical instruments, and 'Pambai', 'Urumi', 'Kidukitti', 'Kothalam' will be tuned side by side to the dancers.

Even today there is Karagattam:-

The art of Karagattam can be seen still, in Tanjore, Chennai, Salem, Madurai and this ancient art is still being carried out.

The ancient 'Kudakoothu' is now danced as Karagattam.

Villupaattu:-

'Bow' - 'Vil' - instrument is struck by fingers and they sing. This is known as Villupaattu. This is known under many names such as, Villu, Villadi, Villisaikalai, Vil paattu, Viladichan paattu, .

Worshipping Ceremony Art:-

Villisai Art is conducted in Amman temples compulsorily and in Sudalai Madam temples in a little manner.

In the temples, the worship is done on a certain God or Goddess; the song will be based on that deity; and his story will be sang as Villupaattu.

The ancient epics will be the source of the story and the main theme of the song.

Construction of the Stage:-

The stage for Villupaattu will be constructed just opposite to the deities rooms.

Group of Villu paattu Singers :-

The members of this group will be minimum five members and maximum eight members. In a group, there will be people of different age group.

Musical instruments :-

The bow, Uddukka, Salar, (Thalakattai) are the major musical instruments.

Villuppaattu in Tamil Nadu :-

The art of Villuppaattu is required in Kanniyakumari district as well as in Nellore district. Very interestingly, this song is sung to create social awareness in the minds of the people.

Kanyan Koothu :- The Kanyan caste of people conduct this type of dances. They strike the instrument called 'Magudam' - and sing this song.

The Group of Kanyan members :-

In this group there will be six or seven members. One of them will be called as 'pulavar' - This Pulavar will sing the story. Assistant singer will strike on the Magudam. Two of them will strike the Salar. One of them will be in disguise of a lady.

The deities that belong to Kanyan Koothu :-

In the temples of Sudalai Maadan, in Thirunelveli, Thoothukudi districts, there is Kanyan Koothu which is conducted Compulsorily.

also in the temples of Amman and Sastha Kanyan Koothu is conducted.

Kanyan Dance Programme:

In front of the Annari temple, just opposite to the deities, people stand and they used to sing. At that moment singers who are in disguise of female characters will stand between the Annari and the deities and will sing, according to the music of the Magadam.

Kanyan Aattam worship ceremony will be very artistic. Kanyan Koothu will be conducted only by the Kanyan section of people.

Oyilattam: Oyilattam is a dance having a cloth of the same colour tied on the head and the same colour of cloth hold in the hand and dancing according to the music. This dance is mostly done by male people. This is a group dance.

- (i) This dance shows the majestic features of a male person. Ladies will not take part in this group dance.
- (ii) Ten or Twelve members will stand just opposite or in a straight line and dance.

(iii) The music will be played on earthen pots, Thavil, timbrel, Cholak etc. will be used in this dance. They will also tie the bells in their legs and add music to their dance.

(iv) Mostly the story of Ramayana will be sung as songs.

(Skin)

Thol Pavai Koothu :

The inanimate dholls will be made to dance as animate figures, and this will be conducted through some persons.

In order to make these dholls, the skin of bulls or the skin of goats will be used.

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Koothu Programme. To conduct the dance

Thol pavai Koothu, six members are required. Those who are operating these dholls will be behind the screen. The people who conduct this programme will have the talent of singing and talking.

⇒ The place where they conduct this programme will be a circular shape.

⇒ The songs meant for this Thol pavai Koothu is meant only for the groups of Thol pavai Koothu.

⇒ The story of Ramayana, the story of Rasama, the story of Nallathangal etc will be told and sung in this programme.

⇒ Mostly this programme is a traditional programme after the father, the son will take up the programme.

⇒ Tholpaavai Koothu is found to be conducted in Tamil Nadu, Kerala, Karnataka, Orissa in South India.

Silambattam:-

Silambam is played with a big stick. It is an art of self-defence. This game is called as a sportive game of the Tamilians.

⇒ In Silambattam there will be minimum two persons - are required.

⇒ In Silambattam, the opponent's stick should be opposed, and touching the body of the opponent.

⇒ The well-trained dancers only will take part in Silambattam.

⇒ During festivals ^{and} processions Silambattam will be compulsorily played. It is mainly used in Thirunelveli, Thoothukudi, and Kanniyakumari districts.

Valari:- Valari is a weapon used for catching (seizing) the culprits who steal the cattle. It was mainly used by the ancient Tamilians.

- Valari is used by the Tamilians as a weapon of ^{self} defence.
- This weapon is used by rotating it in such a way that it goes and attacks the person and returns.
- Today's generation is not aware of such a weapon, that had once been and it is a great shame to our Tamil culture.

Tiger Dance; (Puliattam.)

The person who is dancing, will be in disguise of a tiger. Their body will be smeared with yellow, black, light red colours - stripes. They will have a mask of a tiger, the face, ear, tail, and the nails of a tiger. They will be dressed in such a manner and they will look like a tiger.

→ In the Tiger dance, the main dancer would carry a kitten in his mouth and throw it away - will be the end of the success.

→ This dance will be danced, ^{not only} to the music of Neigandi Melai, ^{for} pleasure but also for praying to God for sending the rain.

The Sports and Games of the Tamilians:-

There were special sports and games especially for the Tamilians. The Sangam literature confirms this type of sports.

The Sports that are mentioned in the literature:-

1. Swing :
2. Oraiyadal : Ladies use small sticks and dance.
3. Erukol :- The male sports men will try to control the oxen with their full strength.
4. Small Ther :- Small children will roll the small wheels and play.
5. Water Games :- Swimming and Sailing.
6. Ball - playing.
7. Kalangaduthal - a game by girls.
8. Vathaduthal : Using small pieces of coins and playing.

Games by Males:- The games played by men are mostly outdoor games. (eg) Tallikattu, Silambam, Sadu Kudu, Ela-Vattakkal, Running, Bullock race, Urimaram Eruthal, Breaking the pot, Suthayam, Games of Intelligence, etc are mostly played by men.

Games of Females:-

The Games played by women are mostly indoor games. They are Thayam, Pallanguli, Thattankal, Pouring termaric water etc. are the famous games of women folk. Making rice, Tiewu, Ullu eyes, Fire on the mountain etc.

Children's Games:-

Kittipul, Kathu, Patchai Kuthirai, Tops, Marbles, Throw ball, Fan - kite, wood-pecker etc. are games played by children.

Gyps' Sports:- / Children's Games: / child games

Game of pronunciation, Questions, Chain games, grinding dall - etc. are games of little children. We play the traditional games and these games teach us the forbearance and also the social duties that we have to perform.

UNIT - IV

1

The Principles of Thiruvai - of the Tamilians.

The Natural fertility, the principles that are described in the Tamil literature the life-style, their moral principles, education during the period of 'Sangam' Commerce, the victory of the Cholas etc. can be seen in this unit.

Tamil Nadu:

Tamil Nadu is situated in the Southern end of India. The Eastern and Western ghats are the cause of this fertility. In Tamil Nadu, North Pennai, South Pennai, Paalar, Cauvery, Vaigai, Thamiraparani, are the most important rivers and many supplementary rivers too make this state a fertile ground.

Plantation: Flora.

For human beings and animals to live most of the food grains is got through these plantation.

Biological Reproduction

On all sections of the earth, the live-stock that lives in various situations are described, and this is known as the Biological Reproduction:

The Tamilians and Botanical

The Biological reproduction can be

seen in the Tamil literature as well as in the grammar books. The Tamilians lived their lives associated with the natural surroundings is noteworthy.

They had the connections with the grassy lands, plants, creepers and trees, a thousand years ago. In their socio-cultural activities, and functions, the contribution of the plantation plays a very important role.

Tholkappiyam and plantation / Flora.

Before Gregor Jogan Mental could prove that plants have life, Tholkappier in his Tholkappiam said that,

‘உய்யு இய்யு உய்யு இய்யு உய்யு’
and also said that even the grass and the tree have consciousness.

“ஹியு இய்யு உய்யு இய்யு உய்யு
ஹியு இய்யு உய்யு இய்யு உய்யு”
and have mentioned this in his ‘Tholkappi

am’
The grass, trees, plants, creepers, and the plantation are all mono-conscious lives.

The Divisions of the land and the plantation :-

The land into The Tamilian divided five divisions:-

They are: Kurunji, Mullai, Marutham, Neithal, Paalai, and have decided the trees, the flowers according to the land.

Land	Flowers	Trees.
Kurunji.	Vengai Flower Kanthai Flower.	Sandal, Teek, Ashok, Nagam and Bamboo.
Mullai.	Kullai, Mullai Thonci, Pidavam	Konrai, Kaya, Kuruntham.
Marutham.	Lotus, Kuvilai Kazhuneer.	Kanchi, Vanchi Marutham.
Neithal :-	Neithal, Thazham Mundagam.	Kandal, Punnai, Gnazhal
Paalai :-	Kurampoo Mazampoo.	Uzhignai, Palai Oomai, Eruppai

Trees in the literature :-

Kurunthogai :- Punnai, Vagai, Kanchi, Banyan, Neem, Fig tree, Yeh, Marutham, Mango tree, Omai, gnazhal, Jack tree, Vengai, etc. these trees are mentioned in the 'Sangam' literature called Kurunthogai.

plants, known as Kalli, Mulli, Koothalan, Cotton plants, etc. and creepers like

Avakai, (beans) Pepper Creeper, Prappam Creepers, Angular guard Creeper, Maralai Creeper - etc are mention in this literature.

Plants in Moral Books:-

In the poems of Pathinenkeelkanakku Elathi, Thirukadugam, Sirupanchamoolam Naladiyar, we come across, dry ginger pepper, Thippili, Kandankathari, Siru Vazhuthunai, Sirumalli, Perumalli; Nerunchi, Cardumun (Elam) Chinnaman Bark, Nagakesaram, etc, the barks, roots, vegetables that we get can be seen.

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example:-

1. தாய்க் காய்க் பாய்க் குறுகு
பாய்க் காய்க் பாய்க் குறுகு. Banalqun
Taken from - Naladiyar.

2. நெய் காய்க் காய்க் குறுகு
காய்க் காய்க் குறுகு. (காய்க் காய்க் குறுகு)
Taken from Nanmanikkadigai.

Plants mentioned in Religious literature:-

Some plants were used in worshipping the deities. Banyan tree belongs to Lord Siva; Mararamam belongs to Lord Murugan, which is the residence of Lord Muruga, Kayampoo depicts the figure of Thirumal.

The Banyan tree, Nilva tree, Neemtree, Punnai Tree, Arali plant, etc. are considered as the most important trees mentioned in the Religious literature.

We can see trees like, Coconut tree, Kamugu, Bambo mentioned in the epic poems, narrated in the natural scenery —

In the Kalingathuparani, we can see different kinds of plants, such as Nelli, Vel, Chulli, Mulli, Valli, Vagai, Koogai, Egai, Endu, Punku, etc.

The animals of Tamil Nadu:

In Tamil Nadu, some animals are treated as the vehicles for the deities, some are treated as the incarnation of the deities, and some animals are considered to be the teachers who grant knowledge and wisdom.

In the religious feeling, in the literature, in the feeling of beauty, in science, animals and birds have a close connection with human beings.

In the Agaporal, we could see the fourteen kinds of animals, contained in the literature.

Name of the Land	Animals
1. Kurunji. →	Tiger, Bear, Elephant Seeyam.
2. Paalai →	Red-Dog.
3. Mullai →	Deer, Rabbit/Phare
4. Marutham →	Buffalo, NeerNai
5. Neithal →	Shark Fish.

Two kinds of Animals :-

Animals can be differentiated in two types: ① Those animals which live on land, ② those which live in water. There are many kinds of animals. But we could know a few out of them:-

Animals which live on land:-

Squirrial, Goat, Aaman, Turtle/totorse. Aaneru, Rat, Ant, Blood Sucker - (பயிப்பு) Kadama, Horse, Monkey, Frog, Dog. Cow, Lizard, Fox, Snake, Marai and their kinds, Tiger, Lion, Bear, Elephant, Cat, Varaiya, Verugu, Pig, etc. can be mentioned.

Velam^{zh}: Elephant: The trunk of the elephant can be seen touching the ground; and it seems to be very grand. The kings of Tamil Nadu achieved victory due

to the battle of elephant. The tigers most-ly live in hill areas. The tigers eat-ches it prey on Red-dog and deer. We can see the battle between the tiger and the elephants in the television of Sangam.

Monkeys. There are different-kinds of monkeys like 'Musa' and 'ogam' - ogam has a white face, and black body with sharp teeth, and long size - can be seen.

The male monkey is called as 'Kaduman', 'Kalar', 'Kaduman' is called as 'The female monkey' is called as 'Mandir'.

The kids of the monkey are called as Kurular, Paarpu, Paralar.

The ^{love} ^{and their} ^{destiny} ^{of} Kaduman and Mandir is mentioned in Kurunthogai.

Deer and its family:-

The male deer is known as 'Kalar' and the female deer is known as 'Pinar', and the kid is called as 'Maara'. The dotted deer is known as 'Puhar'. 'Karinman' is noted for its 'Shame' boys 'Valluvan'. The deer used to give away its shade to its pair, and if at all its pair were to be lost, or died, the male deer will be longing for its pair.

This message can be seen in Agnamam. Baman - The cow that lives in jungle is driven by but the calf will try to live along with them. It has such a person.

Contrasting the oxen - The people of Mullai land, will give up a condition. The man who controls the oxen which are brought up in their homes, will be given in marriage, their daughters. This concept is expressed in 'Kallithogai' the greatness of their oxen.

Buffalo - In literature a man who goes behind a prostitute is compared to a buffalo.

Goat - The people of 'Kummt', when they celebrate the function of Lord Muruga, when they dance in an excited manner, they used to slaughter goats and their kittens. The kitten which has a small head is called 'Vellai' - by the people.

The State Animal of Tamil Nadu - 'Ram' is the animal of Tamil Nadu. It is also called as Nigiris Ram - This type of Ram can be seen only in Tamil Nadu and Kerala State. It can be seen in the Western Ghats. The (He goat) male ram will be 100 kg in weight and 110 centimeter in height. The female ram will be 50 kg in

weight and 80 centimeter in height. The horns of the female ram will be very short and turned towards the back.

Animals that live in water:-

Kind of fishes, crocodile, frogs, hypopotamus, water-dog, are examples for it.

Shark Fish:- It is a very strong fish with a long horn. They call it as "kottu neev".

The water-dog:- The Vaalai fish is its prey. Vaalai fish lives in small ponds and lakes.

Turtle / toboise:- The child of this turtle will look at the face of its mother and lives.

Crocodile:- It is one of the wild animals that live in water. Its legs will be bent. Its child will be a prey to the crocodile.

Frog:- They live in water as well as on land. It is a very good prey for the snakes. The species of frogs - Therai is one among them. Therai will shout like a rock. It lives in small springs.

Coab:- They are born when the mother crab dies.

The animals and plantation are mentioned as the great treasure of a country. Therefore, it is our duty to safeguard the nature, and its contents.

Tholkappiyam and the 'Agam', 'Puram' - and their principles :-

Many traditions are followed in the Tamil literature and Grammar. Among them 'Porul Marabu' is very important. This is also known as "Thinai Kotpadu Marabu" -

The theme of the poems, deliver the personal, and impersonal lives of the Tamilians. The ancient Tamilians call these impersonal principles as 'Thinai' - 'Thinai' refers to the discipline. The personal and impersonal lives of the Tamilians are described in the great poems 'Tholkappiam' and also in the literature of 'Sangam' -

The Principles of Personal life :-

The relationship of a male and female is called personal. In 'Tholkappiam' the personal life is divided into seven sections. The personal principle is full of imagination.

Impersonal Principle :

In the impersonal principle, Courage, fame, instability, property, Education - are described. It has got its name based on the tradition. The impersonal life excludes 'Puravai' - (This life is divided into seven sections in 'Tholkappiam' a grammar book.

Tholkappiam :- The most ancient grammar book that we got is 'Tholkappiam' - It has three major divisions such as Letters - Chapter - Speech - Chapter and Porul - Chapter. Out of these three, Porul - Chapter describes the principles of personal and impersonal lives of the Tamilians.

The 'Porul Chapter' has nine units as the others, out of them excluding the poetic part, - the personal, impersonal Kalizhal, Karpial (chastity), Poruliyal Maipaatiyal, Uvamayial - the principles of personal, and impersonal can be seen.

In the traditional part, the personal and impersonal matters are not mentioned.

Agathinai - Purathinai.

Kaikilai - refers to one side love.

Kurunji
Mullai
Marutham
Neithal
Paalai } → Refer to love.

Peruvathinai → refers to matchless love.

In all the five 'Thinai' - Primary - main - Uti - three main concepts are described.
(Kurunji, Mullai, Marutham, Neithal and Paalai)

Primary (Main) Theme :- (Primary) Refers to the land and time.

Main Concept :- refers to the land, time place where everything happens, the birds, animals, the place, water, flowers, Trees, Food, the musical instrument (Parai) yash; Tune, the work, — are described.

The main Concept of the five 'Thinai'

Kuzhanji - Making and with regard to it.
(Hills)

Mullai - waiting and with regard to it.
(Forests)

Marutham - Strife and with regard to it.
(farms)

Neithal - Frangal and with regard to it.
(Sea)

Paalal - Separation and with regard to it.
(desert)

The personal life (agathimai) refers to the love affair → life - centred.

The (Agavazhou) personal life is considered to be in two parts: Kalavu, Karpu - (chastity)

These affairs are explained in detail by 'Tholkappier' - The messages, 'The man, and the woman' - their true love - principles, their character, disciplines are explained.

Purathinai :- (Impersonal life.)

1. Vetchi - Capturing the cattle.

2. Vanchi - To capture the enemy's land.

- they goto war.
3. Uzhignai :- Surrounding the fort from outside.
 4. Thumbai :- Attacking each other directly.
 5. Vagai :- Celebrating the Victory.
 6. Kanji :- The effects of war, destruction and instability.
 7. Paadam :- Felicitating the required.

Impersonal life has many sections for every Thirai. We can come to understand the impersonal life - principles through Tholkappiam.

The Literature of Sangam :-

Ettu Thogai, Pathu Paattu — which contains the 18 books — This collection is known as the Sangam literature. In Sangam literature there is lot of plans — well-planned — and high style language is used. The beauty of the language also can be seen.

1. In Sangam literature we can see the single person's message or the message of many persons.
2. The personal poems contains the imagination of the poet as a hero, or heroine or a girl friend or and sing in their own interest.

3. The discipline of an individual person, and his relationship with others are described in personal and impersonal respectively.

The relationship of human life with nature, and natural narration - can be seen in the Songs of Sangam.

Personal Songs:- describe the - - - - and the personal life.

Impersonal Songs:- The fertility of a nation, the glory of the reign of the king - is described; and it is made use.

The books of Ettu Thogai:-

1. Natrinai
 2. Kurunthogai
 3. Iyankuru Nooru
 4. Kalithogai
 5. Agananooru
- } - Personal.

6. Pathitru Pathu
 7. Purananoru
 8. Paripaadal → Personal & impersonal.
- } Impersonal

Books of Pathupattu:-

1. Thiru Murugatruppadae
2. Porumaratruppadae

3. Siru paanatrappadai .
 4. Perumpaanatrappadai .
 5. Kootharatrappadai
 6. Madurai kanci .
- Impersonal books .

7. Mullaippaattu .
 8. Kurunji ppaattu .
 9. Patina paalai
- Personal Books .

10. Nedunel Vaadai → Doubt, whether it is personal or impersonal . ?

Tholkappiam and Sangam Literature and their disciplines :-

The disciplined plans, and how to adopt them are continuously followed before the times of Tholkappier. They are strictly followed by the literature of Sangam; and it is considered to be the body of the Sangam literature .

The tradition of the Tamilians are followed as the good pillar → is Sangam literature .

Tholkappiam is a grammar book, while Sangam (literature), and songs are its literature. These principles solely belong

absolutely to Tamil literature and tradition.

The Moral disciples followed by the Tamilians :-

Moral :- Man has dedicated himself to discipline. This is known as morality. The learned have put aside the bad habits, and made them to do what they should do - This is known as Morality or ethics.

The word Moral :-

The word Moral is split into two as (M + R) which is meant as to destroy the evil and put away the bad things, and to follow the ideals.

The characteristic of Morality :-

The principles of the Tamilians, Aram, Posul, Inbam, Vedu. - are uncomparable. And out of these four Aram (moral) is praised as the main principle.

In order to live a good and great life, the Tamilians have setup certain principles which are called as moral concepts.

1. Individual and Moral.
2. Home and Moral.
3. Politics and Moral.
4. To the plans of Society / Social & Moral and their Contributions.
5. Moral — a new Concept that is derived from Social Situation.

With regard to these characteristics, as centralized, the principles of Tamilians can be known.

I. Individual and Moral :

When we describe the individual morality, his own personal well being, helping the relatives, no any negative thoughts, 'Giving' — all these three principles are more than one's own life; and one should follow these principles → are mentioned and described in 'Kalithogai' which gives us the good instruction that every one should follow.

If the ornaments made by gold pearls, rubies, were to go bad, it can be set right by the skilled people.

--- (Salbu, Igalbu) — if these were to go bad, and stop becoming famous, even the monks who dedicated their lives to God completely, will not accept it.

2. Morality in homes :- Moral principles at home :-

The married life of a man and a woman, has certain moral values. Their thoughts, Cooperation, beauty, all these, even when they disappear, they both should love each other, and should not get separated, and should teach their children the moral instructions - all these are the family principles.

Besides, they should entertain the guests, who come to their homes, with food, is the climax of their duty.

"Work belongs to a male person" - in a family the head of the family / or / a male person should run the family with his own earnings, and this is the most important principle in a family.

3. Morality in Politics :-

The sceptre of the king, and are the two symbols of a king and it was justified. Bringing his Country into fertility according to the justice, Search for the right or wrong and levy punishment, Saving the poor from all destruction and poverty, → These are the moral principles of politics.

4. Social plans and Contribution of morality :-
A society must follow certain good

characters and follow them strictly.

They are: Justice, Friendship, mean type ^{amēfale} work, that has to be avoided, the action that has to be done, which will be useful to others and the individual, action done according to the attitude of others. — all these must be followed in a society. Tamilians followed these principles more than the riches in the country. They followed these principles because they thought that it will lead to a moral life.

Morality is a new object that in socio-environment :-

Aasara Kovai describes, the gratitude, patience, good words, not harming any lives, cooperation, having good relationship with good people. — These are the moral instructions said in Aasara Kovai -

→ Manimegalai describes morality, what is morality? It should be carefully noted that, — grant the whole mankind with food, clothing and shelter. — nothing is greater than this.

" இங்கு தமப்படுவது யாநெய்தல் கைபினர்
 லமுலங்கு இது கைநர் — லுமீயுயிரி கெடுவதற்கு
 லுமீயுயிரி லுமீயுயிரி லுமீயுயிரி இவ்வாறு
 கைபினர் இவ் " — From Manimegalai Epic.

Therefore the word morality brings a new meaning day-by-day according to the situation.

செய்து சொல்லும் சிறந்த சொல்லு
சொல்லும் சொல்லும் சிறந்த சொல்லு

தமிழ் மொழி மிகவும் சிறந்தது.

Talking with good words coming down right from the heart, and showing a smiling face is called morality. — Says

Valluvar, From the above lines we come to know that the moral principles of the Tamilians are very great.

Period of Sangam :-

The period of Sangam before 1800 years was known as the "Golden Age of Sangam".

The period is from 500 AD to 100 AD. Says M. Varatharayan. It was the period that "The Tamilians were the people who ruled Tamil Nadu". Tamil Nadu was flourished with education. Those days were the towns, cities and harbours flourished in commerce. It was the period that people had commercial relationships with other countries abroad. The Cholas established their power of success with other countries. Thereby we can go on praising the period of Sangam literature.

Literary and Education in Tamil Nadu :-

It had been said that, the Sangam period Tamil was the political language in Tamil Nadu. Tamil had been the medium of instruction. Education the period of Sangam — Tamil was in a high position. There were many schemes to teach Tamil, to teach religion, to teach moral, to conduct

them.

The places where 'Teaching' was held during the period of Sangam:-

Sangam → The scheme of Sangam refers to the Tamil poets - who gathered together and made research in a place, which later on originated as the first scheme of Tamil, and taught Tamil.

School :- → It was the place of the people who followed the religion, where they cooked their meal and resided. During the day time, they became the teaching centres.

In the book of Madurai Kanchi, we come across, School of the Buddhists, School of the Samanas and School of the Brahmins.

In the School of Brahmins, during the period of Sangam, Scriptures were taught.

"
 சமணர் பள்ளி அமைக்கப்பட்டது
 அதுதான் சமணர் பள்ளி என்று
 அறியப்படுகிறது."
 "In the book of Madurai Kanchi, we come across, School of the Buddhists, School of the Samanas and School of the Brahmins."

The above lines are seen in Madurai Kanchi.

Amasa - school. The members of this school were people who studied the three - Present, Past and Future. Their teachings were inscribed on the Copper walls. Religious classes were performed. Can be known in the book of 'Purananooru' -

Clubs :- The Schemes of School, where they learnt - the lessons were staged one day in clubs and recalled them. In the clubs, the greatness of education, Training in the battle field, plays, were staged.

During the period of Sangam, Male and female and everyone had the opportunity of getting themselves educated - and we come to know about this through Tamil Literature.

Cities and Harbours during the period of Sangam

There were many Cities and towns during the period of Sangam - and we come to know about this through many proofs, from the literature. In order to confirm this again and again, the researches at Keeladi, proves it from the buried material.

→ During the period of Sangam there were many towns, Cities. Even though there were a few cities, they were large in size.

→ The cities that were fully developed can be seen during the period of Sangam. They are: Pugar, Korkai, Madurai, Vanchi, or Karoor, Musiri, Kanchi - etc. were very great cities.

→ In cities the word 'Pattinam' refers to the cities that were situated on the sea-shore. - Pakkam is a part of the city.

→ The cities were properly ruled, and taken care, and safe-guarded.

→ In cities, the buildings were constructed by bricks. They were the apt places for commercial business and jobs.

→ Next/near to Ramanathapuram, there were two ancient cities, - there is proof in the

literature of Sangam.

Harbours :- During the period of Sangam Tamil Kings encouraged the Commercial people and developed the Commerce in their Countries. They Constructed Harbours for the Commercial Ships to enter and exit, and to import and export the goods. They Constructed the light-houses to direct the ships that come during night, so that they might not go astray.

The East Coast Harbours :- These ancient harbours were situated in the East coast of the Bay of Bengal. The harbours of Tamil Nadu that are situated in the East Coast are :- Kollathurai, Eycipattinam, Arikkamedu, Kaviripoom pattinam, Thondi, Marungai, Korkai, etc.

Kollathurai :- At the end of the period of Sangam Kollathurai was one of the greatest Cities in Tamil Nadu. On the Southern Side of the North Pennai River, where the river joins the Sea, at the estuary (கொழும்பு) The name of this city was changed in 10AD as 'Kanda Gopala Pattinam' -

Eycipattinam :- During the period of Sangam this city was a famous sea-port town. Later on its name was changed as 'Marakkanam'.

Arikkamedu :- During the period of Sangam there was an harbour on the southern side of Eycoppattinam. Now that place is called Arikkamedu.

Kaveripoompattinam :- In the ^{dystasty} territory of the Cholas, River Cauveri joined the sea at this place; and there was an harbour during the period of Sangam. During that period it was a world famous harbour.

Thondi Harbour :- During the period of Sangam there were two ^{Thondi} cities one on the Eastern shore and one on the western shore. Both of them were harbours. one Thondi city was on the western shore of the Chera Country. This city Thondi is on the eastern side of the Pandias Country. This city is described in the epic poem "Silappathikaram" -

Marunkoopattinam :- This city was situated on the east coast of the Pandias Country.

Korkaipattinam :- This was an harbour city. Here, pearls, and conch (Sindhis) ~~are~~ were sold.

Kumari :- On the southern side of Pandias Country, the Cape Comorin. It was an harbour city as well as a holy land. In the epic Manimegalai, 'Kumarium Peruntharai' - as it is described.

Western Coast Harbours :- The ancient Tamil Nadu, on the west coast a country called 'Thalu' - was situated. The important harbours on the west coast are

Mangalore, Narava, Thondi, Parake, Neelkanda are very famous harbour towns in the Chera Country.

Mangalore: This city was the main city of 'Thulu' - and the harbour is situated on the estuary of the River Nethravathi.

Narava: On the Southern side of 'Thulu' there was the harbour city called 'Narava'.

Thondi: This city was situated on the west coast of Chera Country.

Manthai: It is the harbour of Chera Country. It is called as "Kadalkelu Manthai".

Musiri: It is one of the very famous harbour cities in Chera Country. It has a famous harbour on the west coast.

It was situated on the estuary of the River, Periyar. The major commercial object was Pepper.

Vaikarai: This ^{harbour} city was on the Southern side of Musiri.

Vizhignam: Aai Nadu was found in Pandia's Country. The harbour of this place is called "Thalami Ilango". Vizhignam was a very famous ancient, historical harbour city. All the above were the harbour cities during the period of Sangam.

The export and import during the period of Sangam:

The Tamilians, during the period of Sangam, not only in India but also through sea - they went abroad to do Commercial business. They imported the objects from foreign countries and exported the objects from our country.

The objects that were exported:-

The Tamilians had their Commercial business with Rome, Egypt, Prussia, and Greeks. They exported, Pepper, Chinnam, Ivory, precious stones, Rare kind of trees, medicines, kinds of dresses, etc.

The objects that were imported:-

Glass, metal vessels, thin clothes, - etc were imported. We can understand, the greatness of Tamilians Commercial business through [Pattinam palai]

The Cholas Victory over the Countries abroad.

King Cholas was one of the triumvirs, who ruled Tamil Nadu. The Chola Caste, originated on the banks of Cauveri, which was a fertile land.

Cholas and their Capital Cities:-

1. The ancient Chola King:

The greatest among them was Karikalan.

Paombahar
Uraiger
Thiruva-
ur.

2. Medieval Cholas: — Tanjore,
Kumbakonam,
Chidambaram.

3. The last of the Cholas: —
Raja Raja Cholan — I.
Rajendra Cholan — I. —
Kangai Konda
Cholapuram.
→
Pazhaigarai
Tharasuram.

The Boundary of the Chola Country: -

The boundary of the Cholas was spread on the East ^{Bay of} Bengal, on the South the Maldiva Islands, on the North Odisha.

1. ^{King} Raja Rajan Conquered Sritanka with a very powerful Navy. — The Three-velankattu Copper inscriptions are the witness for it.

2. He also Conquered, Salukkiar, Kalingar, Olla Visayer, etc.

→ Karikalan Conquered the Cheras and Pandias at Venniparanthalai, and also Conquered many elephants.

→ Once again he Conquered the elephants at Vagai paranthalai.

→ During the period of Rajendran, the battle of Chola, Conquered the King Mahibalan at Paadali puthiram. The Malai peninsula (Kadaram) Sri Vijayam

these places were conquered by the Cholas.

→ The Chola king Vijayalayan defeated the Mutharaiyars who were ruling Tanjore as their Capital City.

→ Sundara Chola; captured the Thondai Mandalam.

→ Raja Raja Cholan conquered the Kengerhal, and Thulambahal.

When we look at the research report we come to understand the greatness of the Chola-battle and also their, broad victory over many places in Tamil Nadu.

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UNIT — VInter National Movement of India and the Contribution of Tamilians to Indian Culture :-The participation of Tamilians in the Indian Freedom Struggle :-

In the National movement of India Tamil Nadu has contributed an important task. In 1857 before the great mutiny 'Panchalamkuruchi Mutiny', (1801) South Indian Mutiny, Vellore Sippoy Mutiny, have been performed in Tamil Nadu.

During the period of freedom struggle G. Subbramania Iyyar, V.O. Chidambaram Pillai, Subramanya Bharathi, The heroine Velu Nachiyar, Puli Thevar, Marutha Brothers, Theeran Sinnamalai, Oomathurai Pasum Pon Muthurama linga Thevar, Veera - Pandia Kattapomman, Periyar, Vanchi Nathan - all the above freedom fighters have contributed to the great cause of freedom struggle.

V.O. Chidambaram Pillai.

In 1906 V.O. Chidambaram was born in Ootapidaram, and he established Steam Ship... System in Thoothukudi. So he was called The "Kappalottia Tamizhan". There was a great competition between the Steam Ship association and the British

Indian Steam Ship Association -

(ii) V.O.C. propagated to boycott the British Indian Steamship Association.

In 1908, March there was a mutiny in Tirunelveli. He was arrested along with his friend Subramanya Siva, and put in prison, where they were given six years regress imprisonment.

(iii) In prison he was asked to pull the oil grinder stone. So he was called as the 'Chekkittatha Semmel'.

(iv) As V.O.C continuously conducted the freedom struggle, the British was annoyed and deveyed double regress imprisonment ^{both} through out his life; in 1908, when V.O.C and Subramanya Siva, gave eloquent speeches on the freedom; ^{and} people started to revolt against the British government.

(v) He was called as the "Thennaattu Thilagar" and his contribution to Freedom Struggle was very great.

Subramanya Bharathi; . 1882 - 1921

Bharathi was attracted by the freedom struggle conducted by Tilak, Maha Kavi Bharathiar through his writings.

made the British to tremble. He worked
 ⇒ in Swadesha Samithi'ran, Chakkara Var-
 thini, India, Vijaya, Bala Bharatham
 Suriga yothayam, Karmayoki.

⇒ Swadhesi lyrics, Gnanapoomi,
 Panchali Sabatham, Malha manivas-
 sagan - Through these poems he invoked
 the spirit of the Nation.

Vibin chandra Paul came to Tamil
 Nadu as the Bengal Freedom Fighter.
 Bharathiyar made use of him to speak
 in the public meeting held in Chennai.
 Bharathiar wrote about it in the
 News paper called 'India', as an essay.

Therefore the British Government ordered
 to arrested him. In 1908 he escaped from
 the prison and went away to Pondicherry.
 When he came back to Tamil Nadu, he
 was arrested again.

Many processions were conducted
 Singing the Chorus, 'Achiamillai',
 'Achanmillai' -

Vaaneli Naathan :- was born in 1886
 in Chenkottai, The Tirunelveli Collector
 Ash, was the reason to put V.O.C
 and Subramanya Siva in Prison, so
 in 1911 July 17th at the Maniacchi Railway

Station, he was shot dead by Vaan-chi Naathan, and on the spot killed himself by a shot.

The Heroine Vedu Naachiyar:-

In 1746, the king of Sivagangai, called Muthu Vaduganather, married her and made her the Queen.

→ In the battle at Kaalaiyarkovil, Muthu Vaduganather was killed by the British.

With the help of Sultan Hyther Ali, Captain Maruthu brothers, and Kucili, Sivagangai was redeemed and she ruled again.

Kattapomman: (1760-1799)

→ The 47th king of Panchalamkuruchi, was Veera Pandia Kattapomman. In 1797-1798, he defeated Lord Alen ^{the British Captain} who demanded tax, in the war.

→ In 1798 In Ramnathapuram, he was taken for enquiry, and Lord Jackson tried to imprison him. But he conducted a war against him and defeated him.

→ In 1799 Baner men captured Panchalamkuruchi Fort. He was given the

information about the fort by Ramalinga Mudaliar. When he came to know that the fort was captured, Kallapomman quit the fort.

→ In 1799 - October, he was arrested at Pudukkottai, and on 16th he was hung in Kayathar.

Thirupper Kumaran:

→ Kumaran was born in 1904 on 4th October in Chennimalai in Erode District.

→ In Erode The sapandh youth centre / club arranged a law breaking boycott struggle, he held the national flag of India in his hand and lead a battle.

→ When the police conducted a thrash by lathi, Kumaran's head was broken and he happened to fall on the ground, but he was holding the national flag in his hand and did not let it fall to the ground. Therefore he was called as the "Kodikkaathe Kumaran" -

He died in 1932 on 11th of January in the hospital.

The awareness of Tamil Culture in other parts of India:

The Ancient Tamilians, excelled in Conduct and Culture.

They followed the morality in individual life as well as in social life; and were very great. This can be seen in the literature of Tamils.

(Conduct) The Synonym for the word.

The Cultural Heritage:

The word 'Panpadu' is the root word of the cultural heritage. The synonym for this is Set right; and arranging.

The cultural heritage of Tamilians, tells about, the Tamil Language, through the connection of mother land, through the tradition, through history, through the reminiscences, through arts, through social, economics and political phases and stands as a Secularity.

To the development of Tamil culture, the Tamilians have contributed a great lot.

Contribution to Language.

In the North Indian languages and South Indian Language Tamil words can be seen. During the period of Vedas, Sanskrit language was mixed with Tamil words.

The awareness made by the temples:-

The temples were considered the places of cultural centres, and artistic

centres. During the period of the Kings of Pandias, Pallavas, Cholas, and the Kings of Vijaya nagaram many temples arose, Similarly in North India many temples were constructed.

Arts: Arts of Sculpture, Arts of Paintings, Arts of dances excel the greatness of Tamil Nadu in many other places of India; even unto this day. The Art of Bharatham is a great boon to India, the great nation.

Thirukkural:- The Common Scripture of the world is Thirukkural which the Tamilians have contributed to India, which the main cultural heritage.

Medicine:- The Tamils contributed the herbal medicine to the world. Based on this herbal medicine Ayurvedic medicines are prepared.

Ship-Building:- Before many ancient days, the skill of constructing the ships, and its technology was known and they used this technique towards the development of economic growth.

Thus the cultural heritage is based on these two characters. It is based on the limited connections, and world wide awareness.

Self-respect Association:

- The great social reformer, Periyar E.V. Ramasamy Nayakkar, in 1925 founded the Self-respect Association.
- Sense and Self-respect - Both are the birth-right of every human being. Was the propagation of this association.
- In the newspapers, 'Republic' - 'Revolt' 'Puratchi' - Self-respect - brought the idea of Self-respect close to the people.
- The Self-respect-association brought the newspaper 'Republic' very ^{authoritative & widely} authentically.

The Principles of Self-respect Association:

- To Create a society from all sorts of ceremonies, caste less, birth, without any partiality.
- The association took up the duty/task to provide, primary Compulsory education to all because women were pushed down to a low level due to illiteracy.
- The emancipation (women freedom) Superstitious beliefs, - should be avoided. To use the Common Sense, to patronise, the marriages.
- The welfare of Hindus except the Brahmins, should be Considered; by conducting Strives.

To facilitate the equality and fraternity of Muslim religion.

→ The First Conference of Self-respect association was conducted in Chengalput, on 25th of August 1929.

The principles derived from this conference is recorded in the history of the Dravidian members; and said to be very important.

The Contribution of Sidha Medicine in the Indian Medicine :-

Medical :-

"Medical is an art. The aim of medical is to lead people to live without any disease; and to live a long life and then finally go to heaven." Says the scholar,

Anantham -

Medical processes :- Through out the world there are many kinds of processes in the field of medicine. Some of them are given below.

1. The Sidha Medicine :- This process was created by the Tamilians.
2. The Aurvedic Medicine :- The medicine got by - received by the Tamilians, called it as Aurvedic medicine - by the scholars of Sanskrit.

The philosophy of Sidha Medicine was adopted by the Aurovedic Medicine.

Eunani Medical: This process was brought in ~~by~~ ^{from} the Greek medicines. The Eunani medical used the of metals:

4. Homioopathy medical Process:

Samuel Hancimen who belonged to Germany, a doctor who followed the Tamil Medicines in this process; and this is known as the Homioopathy Medicine:

5. Chinese Medicinal Process:-

The Chinese introduced the Akka-panchar Treatment. "Prevention is better than cure" - was the philosophy of the Chinese.

6. English Medicine :: Through

Hypocritus, the genius of Greek, English medicine was first brought into the world. This process of medicine is spreading out very rapidly.

The Sidha Medical process:-

The Sidha Medical process was originated by the Tamilians. This process was thoroughly inspected and introduced to the world by the Sidhas.

→ The complete process of Sidha medicine is the art of 'Varmam' -

→ Vatham, bile, phlegm. - The ups and downs ~~and~~ and the deficiency of the above three, brings the disease in us. This is the basic of Sidha medicine.

→ Sometimes, the food we take becomes the medicine. The trees plants and creepers, roots, flowers, vegetables, fruits, seeds, etc. is used in Sidha medicine.

The above said objects are used as liquids, or pastes, or even the essence of these are seen in the Sidha medicine.

→ while taking the Sidha Medicine care should be taken. Should take the medicine at the right time in the right hours.

→ The Tamilians were so good at medicines because, they can be seen in Thirukadugam, Sivapanchamodam and Thirukkural. Not only it is seen in the above poems, but also there is examples in Tamil literature.

The Indian Medicine and Sidha Medicine

The Indian Medicine and medical process of India was originated from

Sidha and Aurvedic medicines and developed gradually. Due to many political rulers, the medicines of Tamil Nadu continued to give away as charity to others. ^{Even} During the British Government in India, the Tamil medicines were spread through out India.

For example, the Aurvedic medicines, Homiopathy medicines and their processes, their philosophy were within the Tamilians. So, the birth place of Sidha medicine was in Tamil Nadu. But according to the Indian Medical process, the contribution of Sidha is very important.

Stone archeology and the steps in Caligraphy :-

In order to sustain the message for a long period, they were written in stones. As it was written on the stones, it is called as Stone archeology.

The message mentioned on stones :-

1. The Commands of the King; duties, the important incidents happened in the country are inscribed on the stones.
2. The literature that was presented and the time can be noted from these stones.

The benefits we receive from these Stone inscriptions :-

1. We come to understand the history of India, the history of the language through these Stone inscriptions.
2. It cannot be destroyed.
3. If the ancient, living, and non-living objects were inspected, we can come to know that many things could be brought to light.

Tamil Nadu and the Stone Inscriptions :-

→ The very ancient Stone inscriptions are the stones erected on the mid-way.

→ The very ancient Stone inscriptions that we have are - Tamil Brahmi shaped letters which are inscribed on the stones. These are found in natural caves, stone layers, menhirs, and hero stones.

→ The maximum Stone inscriptions that we have got in Tamil Nadu belong to the Samanas.

→ In Theni District, in the surroundings of Aandipatti, on the banks of river Vaigai in three places we could see the hero stones, in the area of Pulimankombu. These inscriptions don't belong to any religion.

The Steps of Calligraphy :-

The steps of Calligraphy or the phanlets of writing, is meant, as they are written by hand or made by hand. This cannot be called as printed letters.

Before the days of the printing press all inscriptions were formed by hand.
 → The inscriptions on Palmyra leaves can be folded into these steps.

The history of printing of the Tamil Books :-

In 1041 AD, Beesheng of China formed the individual letter in China clay, dried it and burnt it in the furnace, and tried to bring out the moulded letters out of it. After this, the letters were framed from (Thagaram) tin, tree and metals. ^{The process of printing} It became famous and it was wide spread, from China to Korea, Japan, after that to the European Countries and became world famous.

The art of printing entered India :-

In 1498, Vascodagama, a portugese followed the art of printing and

tried to spread Christianity in India. In order to help them, the process of printing was very easy than the inscriptions on Palmyra leaves; and was not a hindrance as well as it became very important.

In order to spread the Christianity, the ship that was sent from Portuguese to Abyssinia, in Africa, which contained the printing images, printing machines, printers, the priests, were all happened to get down in Goa. It was really a great benefit for the Indians. The art of printing entered into India on, 06.09.1556.

→ The first printing place was established in 1557 near Cochi, a place called Ambalakkadu.

→ The book 'Luso' (Luso Tamil Catechism) was the first book that was printed and published abroad, and it was printed in the capital city of Portugal - named Lisbon.

In order to pronounce the Tamil sounds, without following the regular shape and sounds, they made use of the Roman letters. From these letters they composed prayers, mantras,

by translating into Tamil. This translation was done by three Tamilians who were living at that time in Lisbon: They are, Vincent De de, Nasareth, Potj Kavalco, and Thomas De-Cruz, and so on.

Tamil and the art of Printing:

The first printing Press was established in Tharangampadi in the year 1712. by the Danish Ministries. This was the first Printing Press in Tamil Nadu. The Contribution Seekan Paulk is very important.

→ The first Tamil Book which was printed in Tamil is Thambiran Vanakkam. (Doctrina). The Reverend who translated it in Tamil was prepared by Henry, Henry Quere. This book was first printed in Calicut in the year 1557.

In this way the art of printing entered into Tamil Nadu. Through printing the language Tamil received many benefit which cannot be told, because the messages written on the palmayira leaves will be damaged.

But the treasures of Tamil language came back in the form of printed material. The books were printed and became texts. Many books from various languages were translated into Tamil and was printed. The perfume of Tamil started to flow. The Europeans learned Tamil and they started to write books in Tamil Prose order. Thusby many books were created.

The Christian Reverends printed the books which were translated by them only. In 1835 when the printing Act was released, many books were printed.

1. In 1834 *Thirukkural*, which was explained in prose order, by Natchi-markiziyer was printed.

2) In 1887 *Kalithogai*, which is one of the *Etthogai*, was printed by S.V. Thandharam Pillai.

3) *Tholkappiam* :- was printed in 1847 by Mazhalai Mahalingam - the first chapter (*Elluthathikaram*).

Like wise, the Tamil Grammar and literature began to spread through out the world, and credit goes only to the Printing Press. Tamil book come out even today because of the rapid printing.