Chap 6

PROSE
Tamil Prose before Fr. Beschi.

It is now accepted that Tamil Prose was very much influenced by Christian missionaries, whose missionary and educational programme included the writing of prose works in Tamil and the printing of them. Fr. De Nobili is said to be the father of Tamil prose, as he wrote many and learned books in Tamil. But there were others before him; in the 16th century, like Fr. Henry Henriques, Fr. Rossi who had written books in Tamil Prose, as mentioned earlier. The style of these books and the usefulness they afforded can be gathered from the candid statements of Lutheran missionaries, particularly of Rev. Ziegenbalg, the first Lutheran missionary, who came to Tranquebar on the 9th of July 1706.

In a letter of 22nd Sept. 1707, Ziegenbalg says that he received from a gentleman some books in Tamil by Catholics "which although full of errors, none the less contributed very much to my study of this language, in so far as from them I could get accustomed to a proper Christian style... The best book among them was the Gospel Book. First I worked with this and extracted words and phrases and memorized them and used them in daily exercises."

His letter of 22nd December 1710 contains an interesting account of how he made use of the Catholic prose books:
"I have to confess that several books of the papist missionaries who have been on this coast for a long time, have quite a good style, but they present also so many human trifles and erroneous teachings that I thought it worth the trouble to go through them accurately and to free them completely from such dangerous errors so that they can be retained because of the style and they will, after having been brought into a different mould and recast according to our pure Evangelical doctrine, be useful even according to the contents."

"Every evening I have them read to me; and those which can't be improved or which require so much trouble as to write afresh, I leave as they are and retain them in order to demonstrate to them their errors. But those which somehow can be corrected and remodelled, I examine and correct in the following way: The Tamil Kannakappillai or writer reads to me one period after another; if there is anything to be corrected, I have it deleted and the sentence changed. But if there are many passages and whole chapters to be deleted, I have them simply cut out and I restore the proper connection of the matter, which causes me some trouble. In this way these books will quite belong to our teaching and can be read without offence not only because of the style but also because of the matter, for the sake of devotion. These I have fair-copied in one volume...."
(1) Questions of Christian teaching, "which after purification and correction is quite pleasant to read". (2) Catechism "which needed quite a strong acid and I had to cut out six chapters completely as being incurable." (3) Twentyfive sermons "which have a very pleasant style". (4) Christian wreath of pearls "which book is the best of all and treats only Mystica...." (5) Short prayers on the sufferings of Christ, "containing also several prayers to Mary, to the Angels and to the Saints, which I have omitted."

These five books are the best according to the style and after they are purified from the old heaven and in all parts completely adapted to our pure doctrine, the papists will not be able to recognise that they were their own books." He speaks also of other books like Lives of Saints and Books of Miracles which according to him, had no pure style and he would not use them.

It may be surprising to hear that there were poets among Catholic laymen in the early days of the Madurai Mission, says he in the same letter: "There exist also several poetical books by their poets who were born in India, but because these have written their verses by hearsay they could not but go astray and confuse the Biblical stories. Therefore they can't be corrected or reshaped."

Later missionaries of Tranquebar continued to send reports in the form of diary. The diary of 8th May 1729
speaks of the difficulties they had in teaching catechism and adds: "The Roman missionaries too have (difficulties): partly it is their own mistake, because they have introduced high words; A hundred years ago when they started mantirangal, they brought into them high words; e.g. in the Apostles' creed they had இசுயம் யுவைடு; now in the new form they have இசுயம் உயிர் The new prayers are called Madurai mantirangal, the old Karitural mantirangal." (Continuation 28). The Lutherans continued to use these new words, though high, because they did not want to confuse the people. But with regard to the word இசுயம் உயிர் for Holy Ghost, though they first borrowed it from Catholics, later they changed it to இசுயம், which was a very good inspiration of the Holy Ghost.  "The former missionaries have called the Holy Spirit in Tamil இசுயம் உயிர், which word they have borrowed from Catholics... but இசுயம் is better, because He is the breath of God, life-giving breath of the Almighty." (Report of Walther, 1726. Contin. 24)

Tamil for the Bible:

Along with his letter of 24th June 1707, Ziegenbalg sent to Mr. Lysius a Tamil book "containing the Gospels translated by Catholics." That book seems to have contained selected passages and incidents from the Bible, as can be gathered from his letter of 10th Oct. 1711: "Then in Madras I visited the Catholics, I found there an old Tamil book containing the stories of the Old Testament in question and answer...... I have tried to improve it in matter and style and purify
it from the leaven added here and there, so that it can be used with great profit in our own congregation and church, because each book of the Old Testament is presented quite well according to contents by question and answer. In the historical books it is done so well that no story is omitted.

The book had been written by the "first missionaries" and had enough matter "on the Old Testament for the use of our congregation". (Letter of 5th Dec. 1711). It had been written on paper and contained stories of Old and the New Testament (Letter of 9th Dec. 1711)

There is an entry in a diary, signed by 7 missionaries, dated 5th Dec. 1737, in which describing the method they followed in revising the Gospel of St. Mathew, they say: "We compared also two other Roman translations which were written on loeis." There is a footnote to "Roman missionaries" as follows: "One of them contains only the ordinary Sunday Gospels, and is one of the books which were very useful already to the first missionaries (Contin. VI, p. 223). The other complete one we received from Paleacatte through the Catechist mentioned in Contin. XXXIV p. 1025, together with the Gospel of St. John."

The past and the present:

There are other passages in the letters of Ziegenbalg that show a contrast between the early days of Madurai Mission and his own days, i.e., the beginning of the 18th century. He writes in his letter of 22nd December 1710: "Now-a-days,
one doesn't hear that any books are being written by the Papist Missionaries. Also otherwise now there is not much life among these people, because only very few of them pay attention to the language but most of them get entangled in secular affairs. But concerning some of their earliest missionaries, their work and the institutions they began at that time give sufficient proof that they have been very diligent and eager in the office, so that they don't shrink from any work and were not afraid of even death." "None of the Romans in Madras is good in Tamil" (Letter of 10th Oct. 1711). His letter of 16th Sept. 1712 says the same story: "But among the very first missionaries there may have been some very eager in the conversion of pagans and made quite good institutions as one can see from their literature which they have written in the language of these pagans.... At present we don't know anybody who writes anything elaborately in this language." "They had the best mission in Madurai country. They were mostly Jesuits.... they have to be praised more than others, because they have learnt the language of these heathens and have taught them in this language and have also left to them many books in this language.... one hears now of few missionaries that learn the Tamil language and go through the country as former missionaries did." (Letter of 15th Nov. 1713)

Fr. Beschi who arrived in India in 1710 must have been aware of this difference between the early days and the later days of Madurai mission. In his prose books he has more than made up for the lost name.
NOTES

1. Dr. K.K. Pillai, 'The Western influence on Tamil prose', Tamil Culture, July 1957;

2. These informations are taken from two German Books:
   'Old letters from India' edited by Dr. A. Lehman, and
   'Short Mission History or Historical Extract of the Evangelical Mission & reports' (1705 - 1736) edited
   by J. L. Niekamp. A free translation was dictated to me by Fr. De. Winkler, Professor in the Lutheran Seminary
   in Tranquebar; to him my sincere thanks are due.
Vēka Vilakkam

In 1727, when missionary efforts of Lutheran missionaries at Tranquebar were boosted up with Bible and other books in Tamil, the Superior of the Catholic mission of Madurai asked Fr. Beschi to write a book explaining the Catholic position to the differing brethren.¹ The preface of Fr. Beschi to this book is a brief but glowing tribute to the Catholic missionaries upto that date as well as an introduction to the matter of the book. In the labours of St. Thomas and Fr. Xavier, Beschi thinks the rays of the sun of Catholic religion reached the borders of this Tamil century; it is only with the labours of De Nobili that the sun began to penetrate to the interior of the land; for with De Nobili God deigned to send priests who could follow the path of the religion and cultivate the language of the people.  

¹ Then the writings of De Nobili whom he calls tattva potakar³ are mentioned, the sufferings and the martyrdom of others are touched upon.

The opposition till then to such missionaries had come only from non-Christian religions; but of late the devil had devised a more subtle form of opposition in bringing a Christian religion to oppose Catholicism. If each of these religions were seen side by side, the true and false religion of Christ could be easily detected, but if seen separately
each will be like the true one, just as a true precious stone could be seen from a sham glass stone if they are put together, but if seen separately one may be taken for the other. It is with this end in view of placing the Catholic religion, with its doctrines and practices side by side with those of the Lutheran mission that Beschi wrote and described both sides. In order that the book be a ready-reference book, he has numbered the different topics in each of the 18 chapters, into 140 sections. What is more, at the end of the book, he has furnished an alphabetical index of subjects covering fourteen pages with their corresponding section numbers and pages. This is perhaps the first time that a Tamil book is adorned with a subject index and it is a pity that such a precious contribution that came to adorn Tamil prose as early as 1728 is omitted in later editions. The book was over, as the note at the end affirms, on 25th of May 1728, in Elakkurichi.

Some Salient Features.

The first thing that strikes any reader is the harsh language almost uncharitable, that is used in connection with the founder and followers of the Lutheran Mission. Without trying to minimise the real opposition that existed between Catholics and Lutherans then, we must also remember the tempo of the Christian world in Europe in the 17th century. Blondel spoke of Pascal: "He makes a laughing-stock of theology; he exposes the sacred delicacy of the religious life to
to the mockery of a foolish and corrupt world. Against such a background, it will not sound strange that Beschi calls the Lutherans wolves in sheep skin or address them "நோக்கலியடரங்கள், பிரித்தான் வல்லி திருச்சுவடிதல்!"

It seems, rather harsh that he concludes that they deserve to receive all sorts of abusive terms from people at large if they do not accept as good, the veneration of saints that was in vogue in the Catholic Church during the first 500 years. But such hard hittings seemed to be the order of the day in all disputes. South India too before the formula of tolerance and of dialogue and of Ecumenism were discovered. For example see how Sivagnana Munivar treats his adversaries in his retorts.

"... மேல்பகுதியான எருமைத்தித் தோன்றவின் காரணமும்."

"தேவர் மறிய கலவாயா என வெப்பநோக்கினர் வயல் மைத்து பொக்கும்."

These sentences taken from Urai-c-seyul of Sivagnana Munivar who lived in the 18th century, give us a glimpse of the trend of those days.

In his treatment of the message of the Catholic religion, Beschi is admirable for his vast and deep knowledge and his ability to bring home a truth. Who will not admire the fact, for instance, that in those days, while a missionary in a village, he could prove the existence in the Catholic Church of the veneration of the saints during the first 500 years of Christianity going backwards over the years, to
cite examples from the Council of Ephesus 431 A.D., St. Augustine 430 A.D., St. Jerome, 420 A.D., St. Gregory Nicenus 393 A.D., St. Gregory Nazianzenus 390 A.D., St. Ephrem 378 A.D., Neikittari 293 A.D., and Origen 254 A.D. Answering the objection that it is dishonesty that Catholic priests who use the whole Bible, do not give as the Lutherans give, the whole Bible to all Catholics, Beschi says: If this is dishonesty, then the fact that the mother who eats meat and rice, gives to her child only her milk, is also dishonesty (P. 267).

Besides, will it help a boy, who cannot read four letters together, to give him Nannul, Karikai, Porul alankaram etc.? (P. 268)

As can be expected in a writing of this sort, there is abundant use of sarcasm, humour and irony but never cynicism. Referring to the fact that Lutheran call themselves by the name of Evangelists, Beschi cites the custom in the Roman army of calling the one who destroyed Africa, African, the one who destroyed Germany, German, the one who destroyed Asia, Asiatic. Likewise, he concludes, the Lutherans who destroyed the Evangelium (The Gospel) call themselves Evangelists. To show that rare events, like the forgiveness of all sins and the total remission of all punishments due to sin granted to the good thief must be held rare and not treated as daily events, Beschi brings a rare incident in the Old Testament, in which a donkey spoke, giving advice to Balam. If the Protestants take this to be an ordinary event, then let them
take a donkey as friend, philosopher and guide". At the end of the chapter on purgatory, Beschi remarks half jokingly that if any one is still persistent in denying the existence of purgatory then he will go only to hell, not to purgatory.

Love of Tamil

As his love for the Catholic religion, so his love for Tamil makes Beschi find fault with the Lutherans. He stresses the understanding of Tamil tense, before translating Bible sentences. கிளைல் பதில் முட்டிற்றால் க்குறிப்பு present tense as well as future. To translate therefore Christ's utterance 'This is my Body which is given for you' to the word கர்க்கே கே கே the word கார்க்கே கே must be added. He praises Erasmus who translated the Greek word 'liturgio' into 'to say Mass' in Latin, unlike the other Protestants who not knowing its meaning translated in Tamil தென்னேல்க் கே கே and கார்க்கே கே கே.

It is out of his love for religion and Tamil that Beschi is forced to point out that the people of Tranquebar 'have destroyed religion and spoilt Tamil.'\(^\text{12}\) for, says he, those who cannot write the names of their place properly in Tamil, how can they pretend to have translated the Bible in Tamil. It is like burying a bright jewel in the mire, like mixing poison in the sea of ambrosia, like throwing charcoal on a lovely painting.\(^\text{13}\) The modern movement to eschew Sanskrit words in writing Tamil has its roots in Beschi,
who says: "Upto now it is customary to use only Tamil words of the South, allowing a few Sanskrit words. But we see in the books of Tranquebar base Tamil (ஒலித்துறையுறை) and third class Tamil ridiculed by everyone". 14

Linguistic Peculiarities:

The word mukam (முகம்) is used in various senses. It signifies 'in front of' - 'செல்வு குருதி' (p.24); 'state' or 'condition' - 'உடன் வாய்ந்து உள்ளூறுவது' (p.25); 'in the front page' - 'நூற்று பக்கத்தில் தென்றுவது' (p.79); 'on the occasion of' - 'நூற்று நாள் போன்றுச்' (p.149); 'on the surface of' - 'நூற்று வேலை வேஷமங்கள்' (p.174; also p.195).

The word 'tirital (திரைத்) is in common parlance used in derogatory sense: In Beschi's time, it was used both for a good sense of going about and for a derogatory sense of wandering about; for instance, in good and respectful sense: மகிழ்ச் சுயன்புயர் வாழ்க்கை வசிக்கும் சிறிய (p.2; other places 108, 292), in a pejorative sense: மயற்கினையான ஒருவர் வேலை வசிக்கையட்சல் ஏதும் வசிக்கும் வாழ்க்கை என்னை?
(p.174; other places p.178, 197).

The neuter plural is found as ஆயத் or ஆயத்து and not ஆயத் or ஆயத்து as today.

Some of the sentences are long, in fact too long for our present day custom. There are sentences which have about 48 words,15 and 114 words;16 even a whole paragraph is
is just one sentence. Verbs of motion which take today their object in the dative case, take Beschi's Tamil, locative case: கைது பெரும் முக்கியமான நிகழ்வுகளை கைது பெரும் முக்கியமான நிகழ்வுகளை

Is it perhaps the influence of Latin which uses the preposition 'in' both for verbs of rest and verbs of motion?

As noted in Beschi's grammars, the word for all 'கைது' or 'பெரும்' did not take, as it does today 'கைது' with the noun that follows, and so we find phrases like: பெரும் முக்கியமான நிகழ்வுகளை கைது பெரும் முக்கியமான நிகழ்வுகளை 19. Although the distinction between the inclusive and the exclusive second person plural is recognised in Beschi's Kodun Tamil, it is not always kept in use, as in the phrase given above: பெரும் முக்கியமான நிகழ்வுகளை கைது பெரும் முக்கியமான நிகழ்வுகளை

The construction with the disjunctive particle 'وليஏ' (கைது), which is at times in our present day mode, and very often in a different mode is worth the attention of linguists.
NOTES

3. In fact this is the first time that De Nobili's Tamil name 'tattuva potakar' is mentioned.
4. The 3rd edition of Mission Press, Pondicherry, 1918 omits this.
6. p.92
7. p.65-66
8. Siva Gnanan Munivar Urai-c-seyyul, p.47 and 55. (Saiva Siddhanta Publishing Co.Ltd.)
9. p.58-64
10. p.118
11. p.142
12. p.266
13. p.269
14. p.268
15. p.84
16. p.91
17. p.86
18. p.102
19. p.175
**Vetiar Olukkam**

Beschi had the privilege of training the lay helpers of the mission, called Catechists. They were about a hundred at his time. For their use he wrote this book about 1727. It contains twenty chapters on the nature and requisites of the work of catechists.

Its first feature that strikes one is the title. The term Vetiar is generally used of Brahmin priests and in those days Brahmin priesthood was the monopoly of the high caste. Knowing all this Beschi applies this term to those collaborators or catechists who profess to help priests in various religious matters, for, he says, preaching religion is one of the six duties of Vetiar and as the catechists are expected to preach religion, they too can be called Vetiar, whatever be their caste. This is certainly another example of making Christianity belong to the soil.

The name used by Beschi for the priests of the Catholic Church is Karanakkurukkal, which means priests who work for a (noble) cause, in opposition to those who work for an effect here and now, for a profit to themselves, whom he terms Kariyakkurukkal. And the catechists must intimate Karanakkurukkal and be attached to the cause and to no selfish ends.

The subject matter of the book, in part adapted from the writings of St. Gregory the Great, includes such topics
very useful to men of the place, as disinterestedness (not working for the sake of money) and union among the Catechists themselves. At the end there is an appendix, which is a faithful mirror to check the actual life and work of the catechist. It supplies the catechist with eight subjects on which to examine his conscience; these eight subjects cover the whole matter of the book; once a month Beschi wants the catechists to meditate a few minutes daily for eight days on each of the eight subjects. These topics are: the catechist's attitude towards God, towards himself, towards his relatives, towards priests, towards Catholics, towards non-Catholics, towards those who are dying, towards opposition.

Language:

If the language of Beschi's controversial books is filled with lightning, the language of this book is calm and sweet. It has frequent literary references and even quotations. Beschi quotes Kural 425, 2, 6, 436, and makes explicit use of Kural ideas and phrases in pages 16, 27, 28, 36, 57. In one place he even mentions Tolkappiyar to say that the catechists must be well equipped in the matter of studies although he does not expect them to become as learned as Tolkappiyar. In one place he calls Jesus The Good Shepherd as ' பால்பெற்ற சோது பெண்கற்றாங்க'.

The language glitters with illustrations. As the water poured over the elephant helps the grass nearby to grow,
so the personal care of one’s soul helps our neighbours.  
At times Beschi combines a native example with another of 
the Bible quite imperceptibly. For instance to bring home 
the truth that theory and practice must go together he takes 
the popular Tamil saying “to build with one hand and to 
destroy with another”, and also the words Christ spoke: “And 
everyone that heareth my words and keepeth them not, shall be 
like a foolish man that built his house on sand”.  
Out of these two sayings Beschi works out a third statement. 

The main quality of the book is that it exemplifies 
the rules or methods mentioned by Beschi in his Tonnul Vilakkam 
on the development of the topic in sutrams 147-163. He 
connects every chapter to the previous matter, states the 
matter of the present chapter clearly as for instance in 
chapter 7 on personal piety as the first means for the salvation 
of others, he states that after the nature and excellence of 
the work of catechists has been shown and the preparation 
required for the work pointed out, he is going to mention the 
means God gives for the work pointed out, he is going to mention the 
means God gives for the work pointed out, he is going to mention the 
work well.  
Using examples from Bible, and from lives of 
Saints and from daily life he develops and confirms the 
matter, or concludes the chapter with a short exhortation
to personal holiness. In chapter 19 which sets Angels as model for Catechists, the rule of summarising the whole chapter at the end of it, given by Beschi in sutram 163 of Tonnul Vilakkam, is much more clearly exemplified. In the last chapter which is intended to strengthen the catechist in his work, as one can expect, Beschi shows the brilliant model of his rule on முந்தியம், making to the reader an impressed appeal for action.

Many words which do not stand as independant morphemes today are used here as meaningful units. For instance the word முந்தியம் (நுண்பாடுமண்டலம்) which today will appear as முந்திய பாடுமண்டலம்: நூற் உள்ள முந்தியம் 23 நூற் உள்ள முந்தியம்.

Nevertheless the longer (and the later) form is also used.

Another word is பல்லு which in today's writing is பல்லு போன. பல்லு போன விஷயங்கள் (— குறிப்பிட்டிடும் போன.)

The longer (and later) form பல்லு is not omitted. பல்லு, பல்லு are also found alone, whereas today they will be found in company with other words. "பல்லு பல்லு கான்னு வேலவாருளா கல்லு பல்லு பல்லு பல்லும்போரு?" (Today it will be: பல்லு பல்லு கான்னு). "பல்லு கான்னு பல்லு பல்லு..." (Today it will be: பல்லு பல்லு கான்னு...)

For this use of monosyllabic words as independent morphemes which now require new phonemes to give full meaning, we have examples in Kural 530, 630.

The word முந்தியம், as in Veta Vilakkam, is used in
the good sense of going about, though the deprecatory sense of wandering about is not absent.

In syntax there is difference between the present day use of cases and the use of cases in this book, particularly with regard to the fourth case at present: will be at present will be at present will be at present will be at present.

The influence of the Latin balanced sentence can be seen in places like:

*...*
NOTES

1. Besse, op. cit., p. 101
2. Ibid. p. 87
4. p. 57
4a. G.U. Pope, 'The 'Sacred Mural', Preface V.
5. p. 39
6. p. 63
7. p. 86
8. p. 15
9. p. 82
10. p. 12
11. St. Matthew, 7.26
12. p. 28
13. p. 26-27
14. St. John the Baptist and I Machabees 16
15. From the life of St. Francis of Assisi
16. p. 27-29
17. p. 31
19. p. 76
20. Tonnul Vilakkam sutram 164.
21. p. 80
22. p. 2
23. p. 14
24. p. 8-9
25. p.64
26. p.91
27. p.1
28. p.3
29. p.4; other places: p.5,7,18,19 etc.
30. p.69, other places: p 47,54,57,59 etc.
31. p 33
32. p.35; other places p.52,55 etc.
33. p.31; also in p.49,56
How it was written:

A Tamil scholar by name Kuluntamil Cattan received a beautifully printed Tamil book from the Lutherans, presentably Tiruchabais petakam. Happy to receive such an attractive book, the scholar was not happy over the rugged language of the book. He therefore sent a messenger to Fr. Beschi requesting to be informed of the origin and nature of the Lutherans. And 'Lutherininattiyalbu' is the reply of Beschi. It was written before the book Petaka maruttal to which he refers as to his future plan.

Features

The chief characteristic of this booklet of thirtyfour pages is that it is a letter giving us an idea of the epistolary style of those days. The second feature is its centamal as it is addressed to a Tamil scholar.

This is how the letter begins: புத்தகம் தொடர்ந்து செல்லும் வரலாறு மற்றும் நாணயம் கொண்டுல்லது. காதல் நலமுடைய வளர்ச்சியை வேலை பெற்று செய்வது என்று கூறியே செய்தேன். பண்டைய சைவ விசேதம் அமையும்.

அம்மமால் நான் தொன்கியதை வருமானமாக நோக்கி செய்யியேன் போன நோக்கியுள்ள நாணயம் கூறியதை என்று கூறுகிறர் தொடர்ந்து தொடர்ந்து தொடர்ந்து தொடர்ந்து பண்டைய சைவ விசேதம் அமைத்தேன். பண்டைய சைவ விசேதம் அமைத்தேன்.
and the letter ends thus: "I know only a little of what is happening here. I have no means to know or to give an account of what is happening.......


It can be noticed here that in place of second person pronoun 'tan' is used. Referring to first person, Beschi does not use the honorific plural, but the simple

Its language is quite elegant and literary. Referring to his observation that the locust and the Lutherans do not have a leader, Beschi writes: 3

The artificial hair of women is called elegantly 4. The epistle is partly even poetical.

Beschi wants to apply the passage in the Apocalypse of St. John (Ch. 9, 1 to 11) referring to the star that fell from heaven and the army of locusts that came upon the earth, to Luther and his followers. As the addressee of the letter may not have the Bible passage, Beschi gives it in the letter, but
in the form of a akaval verse of twenty two lines. It is a model translation in verse; part by part it is explained and applied to Lutherans. The star that fell from heaven is Luther, the locusts are the Lutherans, so the whole allegory is elaborate in a masterly way.

NOTES

1. The full name of this person is given as: முன்னியந்த பெருநாயகர் முருகன்

2. p.32
3. p.15
4. p.17
The story of the book

The Veta Vilakkam of Beschi was followed on the Lutheran side by a small book in Tamil of 13 pages, called Tiruchabai-p-petakam which purported to show the existence of schism in the Catholic Church. This Tamil book was not directly written as an answer to Beschi's book; for it contains objections which Beschi had already answered in detail in Veta Vilakkam, like the one that the Catholic Church does not allow all its adherents to use the Bible. But a booklet in Portuguese already printed two years before (in 1726) was rendered into Tamil, and published after the publication of Veta Vilakkam; it was a reaction to, not as refutation of Beschi's book.

This book states the fact that the book in Portuguese was written by a person who had first belonged to the Roman Catholic faith and later joined the Lutheran Church. This statement gives the impression that the author had been long in the Catholic Church, studied its doctrines deeply and left the Catholic faith because he found them wanting. But the real fact is different, says Beschi, in his preface to his books. The author of the booklet in Portuguese was a born Catholic, but in his early days disobediently left the parental home, wandered about with other protestants in different places and embraced the Protestant faith at the age of 14.
great theologian who gave up the Catholic faith after mature deliberation", remarks Beschi ironically, "is a boy of fourteen. Nor did he write this book of himself in Portuguese, but rendered a Spanish book into Portuguese. The book contains 24 objections which Beschi answers one by one. He does not write the text of the objection before answering it. For, says Beschi, the Tamil of that book will burn the hand that transcribes it, burn the eyes that see it, burn the tongue that pronounces it.¹ He gives, however, the essential portion of each objection as found in that book. Any impartial reader will readily agree with Beschi that the language is abominable.² A portion of it is given in a separate sheet.

Some features

Knowing the background, we can understand why Beschi's language in this book becomes more vehement and pointed, more satirical than in the previous book. Because the Lutherans found fault with the Catholic Church, Beschi compares them to those who find fault with nectar to hide the bitterness of their mouth, to the drunkard who to hide his unsteadiness complaints that the house is shaking. Answering the objection that the Catholic Church keeps the interpretation of the Bible in the hands of specialists without leaving it to every Catholic, Beschi makes use of some comparisons which give us an idea of some customs in Tamilnad. In those days, when printing was not yet widespread, and the classical epics and
grammars were in manuscript form, people would have gone
to real specialists for any doubt about these books. Going
to specialists in Bible for its interpretation, says Beschi,
is like appealing to specialists in Nannul, Tolkappiyam,
Cintamani, Cilappatikaram, and not going to the parish woman
who is working in the field. When the caste system was strong,
the village tank was of vital importance; the tank was fenced
round and animals could not enter and people of lower castes
could not draw water directly; they should receive it from a
few of the higher caste, as it happens even now in some remote
villages of the South. Beschi brings in this custom to
illustrate that the Catholic Church guards the tank of the
Bible from the unknowing and the little knowing and leaves it
in the custody of a few specialists.

The Lutherans fooled the Catholic Jesuit Theologian
Bellarmine in their 19th objection. Referring to those who
while being bound by the vow of celibacy decided to marry,
preferring allegedly this illegal state to occasional moral
lapses, Bellarmine had said that of the two evils an occasional
moral lapse is better than embracing the illegal state, just
like slipping occasionally into a mire is a less evil than
wallowing in it. As the Lutherans did not agree with
Bellarmine in spite of that clear and homely example, Beschi
uses a more forceful, though bordering on the indecent example.
The Lutherans will hold, says Beschi, that it were better for
a Brahmin to go and live in parachiri than enter it only occasionally. 4

Accepting the position of the adversity and proving one's own point is a clever method in Logic, Beschi used it here, terming it, 'throwing the enemy's own weapon on him'. He accepts their contention, for sake of argument, that the Pope is the anti-Christ spoken of by Daniel. (1:17) and by St. Paul (2 Thess 2:4). According to the latter text, the anti-Christ will sit in the temple of God. Now the Pope sits and rules in the Catholic Church, and therefore, the Catholic Church is the true temple of God. 5 After that he brings different proofs that the Pope cannot be the anti-Christ. Finally he reduces all proofs into a syllogism which, he says, is like spear with three sharp points: according to the Bible will claim to be Christ, will assert there is no other Christ or God except himself. But the Popes accept and worship Christ and God, and never claim to be Christ or God. Then the Popes cannot be said to be anti-Christ.

At the end Beschi condemns the Lutherans with a saying of Luther himself. In a book written about the vows of religious, Luther said that if a man says a lie in one particular matter, we can say God is not in him, and we need not trust him in other things. What will such a Luther do if he learns that his disciples have uttered in a booklet of thirteen pages, seventy eight lines. 6
NOTES

1. This is how Beschi describes the cruel desert of Egypt in his Tembavani, 19.7

2. p. 18

3. p. 26-29

4. p. 109

5. p. 128

6. p 134.
The Epistles

1. Viramamunivar Patitarageril Tirukkadavur nattu
Tiruchabakkelutina Nirubam.

The letter, written by Beschi to the Church of the land of Tirukkadavur concerning the Protestants.

Tirukkadavur is a place near Mayavaram where the Catholics had lapsed into Protestantism, following the lead given by a rich and influential person. This epistle is addressed to those Catholics. As this letter is mentioned in the book Vetiar Olukkam, written in 1727, this must have been written earlier than 1727.² Beschi had written other letters too to Catholics, as he himself says in this letter,² but this is the longest and more detailed. The text of this letter is still in manuscript form, although Besse thinks that the present one was printed in Pondicherry.³

Contents

The matter of this letter is an interesting analysis of the reasons that could have brought about the lapse of those Catholics. The first chapter is an introduction, in which Beschi deplores the foolishness of the Catholics who had followed the rich man in the wrong path, like one who plucked out his eyes because his friend plucked out his. The remaining four chapters contain the analysis of the reasons for this foolish conduct. The incident in the Bible⁴ in which
Rachel, the wife of Jacob stole the idols of her father is kept as the thread that runs through all the chapters. The second chapter mentions the opinion of some theologians, that Rachael took those idols because they were made of gold and silver. The reason for the Catholics' lapse may have been their love of money. The third chapter brings forward another opinion of the theologians, that the reason for Rachel's conduct was her fear that the gods she had worshipped at home may bring her troubles if their idols were left at home.

Beschi asserts that for some catholics the fear that the influential rich men might harass them was the reason for their fall. The fourth chapter speaks of the third opinion of theologians that Rachel took away these idols because of her love for her father; the idols had been worshipped by her father for long; in her separation from him these idols would console her as souvenirs. "And Beschi concludes that human attachment to kith and kin has been the reason for some others. The fifth chapter follows the Bible incident to its end. Rachel and Jacob had left Laban's (the father of Rachel) house in secret. They were pursued by the men of Laban; there was a scuffle between the two groups over the fact that the idols of Laban had been stolen; a search was made among all the people of Jacob for the idols; but Rachel had hidden them so well that they were not found. Later before Jacob went to Bethel to offer sacrifice to gods he told his household to be cleansed by giving up strange idols if they had them;
then Rachel brought her idols to him and he buried them underground. Fr. Beschi finds a parallel here too. For there has been a clash between the Catholics and the Protestants as between the parties of Jacob and Laban. He hopes however that everything will end well by the coming back and confessing of the lapsed Catholics in imitation of Rachel.

Language.

The book 'Lutterinatticalbu' shows a model of the letter written by Beschi to a Tamil scholar; it is therefore a letter written in high Tamil. The present epistle to the people of Tirukkadavur is a letter to a group of Catholics; it is therefore a letter written in common Tamil. This is how it begins:

With the zeal of St. Paul who writes to the first Christians about his anxiety for their welfare, Fr. Beschi tells his Catholics that he is daily, without intermission praying for their salvation, in his Mass prayers and meditations. It is his duty to remove in time the undesirable weeds that crop up in their midst owing to the weakness of men. After
administering the strong medicine to eradicate the weeds effectively he feels at the close of his epistle that some may feel pained; but that pain, he is happy, will bring about good. May the blessing of Jesus Christ descend on them so that they may walk the right path and attain salvation.

Filled with many Bible references this letter contains also concrete facts that happened in Tamilnad. There is a graphic narration of an incident that happened fifty years before that letter, to show that the love of money can lead people even to immoral ways. "Will you pluck your eyes in fear of future eye-trouble? Does anyone destroy his house because he is afraid of thieves?" are two samples of Beschi's forceful sentences. Familiar proverbs like

are used to persuade the Catholics to keep their self-respect and not stoop to mean ways for money. It is gratifying to note that even in this letter of common Tamil Beschi does not hesitate to quote a Kural (No. 113) to exhort the Catholics to give up even a benefit it comes through wrong means.
2. *Tiruchabakkumpotu nirubam.*

This second epistle which is also in manuscript form is incomplete. It is not written on any particular occasion to any particular group of people, like the previous one; it is addressed to all Catholics. It was written after 1728, for it makes a reference to *Veta Vilakkam* which was over in 1728.

It intends to point out to Catholics the dangers arising from Protestantism. After having been instructed and looked after by the Catholic priests (Karana-k-kurukkal) some Catholics were going over to the Protestant ministers, moved by their offer of money. As a help for such, this letter points out in brief the difference between Catholicism and Protestantism in the question of Bible, in the matter of religious practices like confession and fasting, in the veneration of Saints.

If any one still does not see the difference clearly between the two, he is asked by Beschi to refer to his book *Veta Vilakkam* which elaborates the position of Catholics and Protestants in detail. "There", says Beschi, "I have proved clearer than day light the truth of the Catholic religion; this fact can be seen by the blind."
NOTES

1. Besse, op. cit., p. 97

2. page 2 in the typescript copy of Jesuit archives, Shembaganur.

3. Besse, op. cit. p. 97

4. Gen. 31.19

5. Gen. 35.4

6. p. 9
Tiruchabai-k-kanitam

Bent upon serving the people, in every way, Beschi produced a sort of perpetual calendar, with which the feasts of the Catholic Church could be fixed in Indian system of ephemerides. It is a help to find the beginning of the year and of the Tamil months, and then fix the dates of the Gregorian Calendar. This is how it starts:

This booklet which has 68 pages in manuscript is mostly in prose; here and there some formulae are given in verse, as the one on finding the total number of days in the year; the number of days in each month, to know the new moon. Some like Mr. Vinson think this was the fourth appendix to Tamil-Latin Dictionary; others like Besse think it is a separate work. A memoir on the concordance of the Hindu Calendar and the Gregorian Calendar is said to have been written in Latin by Beschi, and translated into French later by Fr. Coeurdoux, S.J. Perhaps this memoir is an extract from or summary of the Tiruchabaikkantam; for in French it has only 16 pages. It is natural that a work of practical value
goes through different editions in various languages and various forms, as Beschi's dictionaries have gone through.

Whatever happened to Beschi's work, we know what happened to Beschi himself in preparing this work. In his letter to Fr. De Bourges he writes:

"I have at last finished the treatise of the Indian months and years; I say treatise, because the work is longer than I thought at first. But I had to explain the system of those mathematicians and find the reasons for their calculations; or reasons which they don't know themselves. I consulted several Brahmins; scarcely did I find one who could tell me things even materially. When I asked for the reasons of it, they answered: Sic voluere priores. I had much trouble for several months, to put everything in order in which you will find it."

Beschi's skill in using the Indian Calendar is evident in many places where he speaks of the Council of Ephesus that took place on 22nd of Ani 431, where he describes the debate between Luther and Carlosta on 22nd of Avani 1524.

...
Paramarta Guruvin Katai

The purpose of Beschi in writing this delightful short story is to furnish the Catholic missionary's students of common Tamil a text book. As they study the words and syntax and other rules of the common language, a quasi model of the speech of the common Tamil is put before them. As he says in the introduction, he has translated it into Latin, trying to secure as much agreement as possible with Tamil words. Another purpose is served, that of preserving the orthography of Tamil letters free from error, since from the ignorance or negligence of the copyists even a page could not be found free from errors in orthography. Beschi seems to have hoped that these pages when printed would preserve the forms of letters.

Why he chose this humorous story is explained by him in the introduction. "For this purpose I liked to choose a fable sufficiently humorous and famous in these regions, so that, I could, by combining what is useful with what is pleasing, lighten the study of this language which is quite wearisome..." To this story which in the main belongs to the soil he has added, he avows, some branches brought from other sources. Inspite of these statements of the author, it is strange that there is an opinion among scholars, beginning from Dr. G. U. Pope, that the book Paramartta Guruvin Katai was intended to ridicule Hindu Sanyasis.
The story is too well-known to need even a summary of it here. The chief character is the Guru, who is an unforgettable character. He has many good qualities, but each of them is lopsided. He is anxious about being parsimonious, but his parsimony makes him lose his commonsense, and accept a useless horse, because it is given for nothing. He is so kind to his disciples, that when it is decided that the horse-egg should be hatched by one of them, he does not want to trouble the disciples who are very busy from morning till evening and offers himself to the work of hatching. His central trait is his submission to divine will; it makes him patient in suffering; but it makes him also lose his personal thinking, thinking beyond the letter of the law. Seeing the river 'awake' he says:  என்ன கை என்னுண்டுக்கே தன் உணம்? மாசு கொண்ட குரு காத்துழை. 4

After suffering hardships in the first ride on the useless horse, he concludes:  உதவிக்கும் வில்லு வைகியே பாதுகாப்பு பாதுகாப்பு. அண்மையிலே புரி விளக்கும் வைகியே புரி 5

He is called Paramartta Guru - a guru who delights in the full meaning, and he is true to his name in every detail of his life. This provides the reader of the story continual amusement.

The gift-horse, old, one-eyed, one-eared, lame in the front legs, knock-kneed in the hind legs is truly a figure of himself, who had qualities but mutilated and unbalanced:
Side Stories  Aesop's fables have furnished Beschi with two of the side stories. The first one is that of the dog cheated by its own avarice on seeing its own shadow in the river. Here Beschi uses it for a different purpose, namely to show the cunning of the river that was 'awake'. When the dog was swimming with a piece of mutton in the mouth, the river avaricious for the mutton, showed another but bigger piece of mutton from below; the dog, desirous of the bigger piece, dropped his piece and dived below and lost both. The other story from Aesop's fables is the fight for the shadow of the donkey. The Arab and the merchant in the fable fight among themselves over the fact that the donkey's shadow had not been hired. During their fight, the donkey runs away. Here the Guru who is charged extra money by the owner of the bull whose shadow was used, appeals to a wise man who after the Greek fashion of law courts, recalls a precedent in which the inn-keeper wanted money from a traveller for having enjoyed the smell of the food, and decides that the hire for the use of the bull must be money, the pay for the bull's shadow must be the shadow of the money; but as it was then already dark, in place of the shadow of the money, the owner should accept the noise of the money, and so he hits the owner of the bull on his ears with the money bag.
Vespatian, the Roman emperor, was known for his love of money and the heavy and strange taxes he levied for collecting more money. It is said that he ordered urine-tax. When his son, put to shame, complained about it, he took his son to the treasury and showed him the money that had come in from the strange tax, and asked him: "Does it smell?" Beschi must have known this through Juvenal's satire where there is a reference to this tax. He uses this incident in his book, without of course mentioning the name of Vespatian.

The language besides being a short story of pure fun and frolic this book is an interesting specimen of the living language of the first part of the 18th century. Here is a small passage of intense feeling expressing the anger the Guru's disciples when they think one of them had been swallowed up by the river.

The first ride on the gift-horse is thus described:
Some words have a slightly different sense than now. In the end of the above passage the word முழும் is used in the sense of 'shouting'. There are other places also where it is used in the same meaning.\textsuperscript{15} The word இலங்கை used in the present sense and also in a different sense, good and the pejorative.\textsuperscript{16} இலங்கைக் கேக்கும் – in the good sense of going out for work; இலங்கையையளி – to be about to fall (as at present).

A peculiarity in syntax can be pointed out. Where we would use the fourth case they use the fifth: ஆலையா காணவும் முடியாத. \textsuperscript{17}

Constructions like 'பெறுவிப்பு தண்டுவோ கூண்டு, பெற்று பதில்பரிமான வுமா முன்போல்.' \textsuperscript{18} show the influence of Latin construction, with 'quali modo..... tali modo', 'qualis...... talis'.

The Tamil equivalent for 'does not matter' is today: முடியாதே. In Paramartta Guru Katai it is twice used as முடியாதே. When Matti returns after three days of search for the lost cow without finding it, but having bought a horse-egg at
a cheap rate he says: 19

"நான் பொருட்கள் மாகவிட்டான் மேல் தேவவகைத்தொச்சியைத் திருப்பது யாராவும் நேர்மையானான்."  

The king who levied tax for urine, tells his son that it does not matter how money comes, provided it comes. 20

"பொருட்களின் வைத்தூண்டும் வருவமத்தின் வட்டு நைத்து." 

This பொருட்கள் perhaps changed into பொருட்கள் and பொருட்கள்.  21

The good done by this first Short Story in Tamil can be seen in the fact that it has been translated in various Indian and European languages, the last being in Czech language by Dr. Kamel Zurebil, of the University of Prague in 1954. Its influence on later writers can be traced in the first novel in Tamil by Vedanayagam Pillai who uses stories like demanding money for the smell of the food etc. 22

The permanent place it has acquired in the life of the people can be seen from the popular way of asking a person who takes things literally: 'Are you a disciple of Paramarta Guru?' Dr. K. K. Pillai says of it: "His language is at its best in this small book and many of his characteristic expressions found in it have become widely popular in later prose." 23
Notes

1. Pref. 'Ad faciliorem hyronum usum omnia letine reddidi; sed quantum licuit Tamilicis verbis consonantiam assequi conatus sum.

2. The longer preface, part of which is still in manuscript form, preserved in the Jesuit Mission Archives of 'Hembaganur, has:

'Hic vero fabulae alias paucas annectere, ac quasi alienos surculos scisso passion trumco includere placint.'

3. Dr.G.U.Pope, 'The Sacred Kural', Preface V.

   Dr.K.K.Pillai, 'The Western Influence on Tamil Prose'
   Tamil Culture, July 1957.

4. p.8

5. p.24

6. p.19

7. Aesop's Fables, retold by Blanche Winder, p.219; p.9-11
   (Ward, Lock & Co. Ltd., London & Melbourne)

8. p.2

9. p.15.

10. Suetonius, De vita caesareum Vol.I, p.304, Lipsiae in
    aedibus B.G.Tembneri, MCMVIII.


12. Tamulisches Valeracum by the Tamil Pundit Singarapalavandram seems to be an attempt of Tranquebar missionaries to go
deep into the colloquial language, as remarked by W. German in his article on the work of Tranquebar missionaries, referred to in this thesis in the chapter on Dictionaries.

13. p.4-5 (The punctuation marks are mine)
14. p.20
15. p.14, 21
16. p.10, 14, 24, 27, 55...
17. p.3, 9, 24
18. p.8
19. p.7
20. p.22
21. 'இந்து மாதா' is used also in Vetiar Olukkam, p.56.
22. Vedanayagam Pillai, Pratapamudaliar Carittiram, p.240
23. Dr. K. K. Pillai, The Western Influence on Tamil Prose, Tamil Culture, July 1957
Vaman Caritiram

This is a very small booklet of six pages. It was meant in the original plan of Beschi to be one of the four appendices to his Tamil-Latin Dictionary. The three other appendices are: a list of homonyms in alphabetical order, Paramarta Guruvin Katai, and a work of Tamil months or Indian Calendar. It is now printed as a part of the collections of Beschi's writings with his life by A. Muthusamy Pillai, Tanjore, 1843.

Just as Paramarta Guruvin Katai was meant to be a sort of text book for the students of Koduntamil, so this Vaman Caritiram was to serve as a sample of high Tamil. And like the Paramarta Guruvin Katai this too has been translated into Latin.

The matter of the booklet is a prose rendering in a nutshell of the dialogue between Joseph and Vaman described in Tumbavani Chapter 28. 1-58. Vaman is a warrior, successful in military warfare, but not so in the spiritual warfare against the flesh; he seeks advice from Joseph and discusses the difficulties of avoiding the dangers of women. Finally he is satisfied with the advice of Joseph and goes away a new man. What is said in poetry is put in prose as The second person impressive is like our present infinitive.
The disjunctive clause with either or, is expressed by

NOTES

1. Basse, op.cit. p.227
2. A.Muthusami Pillai, Collections of Beschi's life and writings (in Tamil), p.12
4. Tumbavani, p.77.
திற்பு ஸ்றேலன் காச்ச்சூன்

(சத்தும்பெருக்கன்)

தாஸர்: காச்ச்சூன் ஸ்றேலன் ஸ்றேலன் ஸ்றேலை பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாடல்கள் பாட மார்க் காச்ச்சுரா காச்சூன் (பாடல் 14-15)

(சிற்றூழ்த்துனம்)

திற்கு மார்க் காச்சுரா காச்சூன்

(சிற்றூழ்த்துனம்)