CHAPTER - 1

INTRODUCTION
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1.0. In this introductory chapter, the definitions of the term 'Hindustani', the environment in which the Hindustani terms have entered into the Tamil language and the reasons for such borrowing are discussed.

1.1. **Hindustani**

There are several definitions of the term 'Hindustani'. Encyclopaedia Britannica refers to Hindustani as "a lingua franca of modern India before partition. It is considered to have been based on Khariböli dialect." \(^1\)

Franklin C. Southworth defines 'Hindustani' as "the lingua franca of urban North-India, particularly of the Hindi speaking area, but also of such cities as Bombay, Calcutta and Hyderabad". He further states that 'it developed as the language of Commerce in the urban bazars where there was a need of a common language for communication among individuals whose native dialects were not mutually intelligible. It borrowed extensively from persian in the moghal period." \(^2\)

According to S.K. Chatterji, Hindustani "was a common Hindi and Hindwi or Dehlawi or to give a later name Hindustani (Hindusthani) speech, which was the common property of both the Hindus and Muslims." \(^3\)

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He further states that "the masses took the Hindustani language as the colloquial common Language par excellence, with words relating to the simpler and broader things of life, mostly native Hindustani, and quite a good few from persio-Arabic, and a lesser number from Sanskrit." He also says that "although the grammar of the two forms of Hindi or Hindustani (Hindusthani) is almost identical, and the common words and roots are the same, the different scripts employed (the native Indian Nagari, and the foreign Perso-Arabic)....."  

Siddheswara Verma classifies Hindustani into vernacular Hindustani and literary Hindustani. He states that "literary Hindustani is based on the vernacular Hindustani spoken in the upper Doab, and in West Rohilkhand. It grew up as a lingua franca in the polyglot bazaar attached to the Delhi court, and was carried everywhere by the lieutenants of the moohul Empire."  

The Tamil lexicon considered it as "the language of Hindustan, the Hindi language, a term generally applied to Urdu."  

M.K.Gandhi, in one of his book says that "I have suggested as the definition of Hindi or Hindustani is that language which is generally spoken by Hindus and musalmans of the North-India, whether written in Devanagari or Urdu." According to him "Hindi + Urdu = Hindustani."  

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4 Indo-Aryan and Hindi. p. 216  
5 Ibid., p.212  
6 G.A. Grierson's linguistic Survey of India - A summary Part II, p.853  
8 Thoughts on national language, 1961 p.63.  
The above references agree on the following points that Hindustani is the langue franca of urban-India. It is especially used in commercial circles. It has simple grammar and extensively borrowed vocabulary from perso-Arabic. It is based on a vernacular (Khariṣbōli) of North-India. By and large Hindustani is identified with Hindi and Urdu.

In this study the term 'Hindustani' is used for the loanwords from Urdu, Arabic, Persian and Turkish languages in Tamil.

1.2. It is well known that the Hindustani words entered into Tamil mainly because of the moghul rule which encompassed parts of the present South-India and the then Carnatic. The areas of contact were mainly (1) commercial, (2) political and (3) religious.

1.2.1. Commercial Contact

The travel notes of Marco Polo and the writings of Wassaf, a Muslim historian, reveal that Tamil Nadu had contact with Muslim countries from the ancient times. One inscription at Chidambaram also reveals that the Persian damāns who were drawn by the wealthy and the great sang songs to the glory of Kuloṭṭuṇka cōlaṇ (10th century AD). Hence it is believed that many muslims mostly traders, settled in Tamil Nadu, especially in the coastal areas even before the Muslim invasion. Tamil Nadu had commercial contact with

Arabic countries especially in horse trading. Through this contact, a few Arabic and Persian words might have entered into the Tamil language.

1.2.2. Political Contact

Upto the 13th century A.D., the Muslim rule was confined to North-India only. The reasons for this were the political disturbance in North-India, the distance and the existence of powerful kingdoms between North and South India. These factors prevented the Muslims from marching towards Tamil Nadu.

The Muslim rule spread to Tamil Nadu during the 13th century A.D. The political confusion and uncertainty prevailing in Tamil Nadu then was primarily responsible for the invasion by the Muslims. It was the period when there was bitter enmity and struggle for power between Cuntara Pāṇṭiyaṇ and Vīra Pāṇṭiyaṇ, the two sons of Mēra Varman Kula Gēkaraṇ (1268 A.D. - 1310 A.D.). Mālik Kapūr, a slave of the Delhi Sultan Alauddin Khilji, marched towards the south with his army. Cuntara Pāṇṭiyaṇ sought his help to defeating his brother Vīra Pāṇṭiyaṇ. So, Mālik Kapūr entered the land of the Tamils. He defeated Vīra Pāṇṭiyaṇ and went back to Delhi with the loot.

After a period of seven years, Khusrū Khan, a chieftain of Mubarak Shah invaded Tamil Nadu, but was defeated. Even the second invasion did not help the Muslims to establish their Kingdom in Tamil Nadu.
Later Muhammad-bin-Tughluq invaded Tamil Nadu. He captured Madurai in 1323 A.D. After he ascended the Delhi throne, he appointed Jalaluddin-Ahsan, as the Governor of the Province of Ma'abar with Madurai as its capital.

Jalaluddin was loyal to his master for some years and then taking advantage of the distance and difficulties of Muhammad, he rebelled against the Delhi Sultan. Muhammad led a punitive expedition against this revolting governor to punish him. But in the middle he suffered from an attack of a dangerous disease. So, he returned to Delhi and never tried to regain Ma'abar. Thus in the year 1335 A.D. an independent Muslim kingdom was established comprising most parts of Tamil Nadu with Madurai as its capital.


Alaud-din-Sikandar Shah, the last Sultan of Madurai continued the struggle with the Vijayanagar Empire, in which he was defeated and killed. Thus, the rule of the Madurai Sultans came to an end.

The Tamil kings never brooked the presence of the muslim rulers in Tamil Nadu. So, they tried to drive them away somehow or other. But unfortunately they were subdued by the cruel muslim rulers. An instance in point of this is Vira Ballālā III the king of Hoyasala.
the carnatic. At this juncture, many European entered Tamil Nadu. Three Carnatic wars and four Mysore wars were fought between the Arcot Nawabs and the Europeans. At last in the fourth Mysore war Tipu Sultan died a heroic death.

Muhammad Ali, the Successor to the throne of Arcot surrendered his rule to the East India Company and led a luxurious life in his palace at Madras. The luxurious Nawab ran into debts and gave his country to the East India Company which helped him to clear his debts. Thus the muslim rule came to an end in 1801 A.D. in Tamil Nadu.

1.2.3. Religious Contact

After the muslim invasion, many Tamils embraced Islam in order to escape from some extra taxes such as Jasiya, levied on the non-muslims and harassment by the muslim rulers. Some Tamils were converted into Islam by force. These converted and settled muslims called Labbai, Marakkayar and Mappila who use Tamil language in their daily conversation, are also responsible for the entry of some Arabic loanwords related to religion and social life into Tamil.

1.3. Reasons for borrowing Hindustani terms in Tamil

Persian was the court language of the Moghuls. The muslim rulers introduced several reforms in the field of administration, revenue, judiciary and military. Thus a good number of Hindustani terms, relating to the fields mentioned above, entered into the Tamil language.
Many Tamils learnt the language of the rulers in order to get
good job opportunities, promotion and thus became bilinguals.

These bilinguals are mainly responsible for the introduction
of Hindustani words into Tamil. The borrowed words are added to the
native language with a few phonological changes. Haugen Einer explains
the process as follows: "First that a bilingual speaker introduces
a new loan word in a phonetic form as near that of a model language
as he can. Secondly, that if he has occasion to repeat it, and if
other speakers also take to using it a further substitution of native
elements will take place. Thirdly, that if monolinguals learn it
a total or practically total substitution will be made." 11

The prestige motive and need-filling motive also play an important
role in the borrowing of Hindustani terms into Tamil language.

At the time of mughal rule, the native people who considered
the use of Hindustani terms a prestige, liberally borrowed and mixed
those terms in their native language. Thus many Hindustani words
gained currency among the Tamils.

Tamils and muslims belonging to two different communities with
different socio-linguistic backgrounds, had to live together. Naturally
they adopt some features from each other to fill the gap.

Through the contact of Muslims, the Tamils have adopted some new food habits, dresses, ornaments, utensils, furniture, music, hobbies etc. The Tamils borrowed these new things and concepts along with their terms. Thus many Hindustani terms entered into the Tamil language.

The above mentioned are the main reasons for the entry of Hindustani words in Tamil.

The main object of this study is to identify the Hindustani elements in the Tamil language and analyse it.