CHAPTER - III

Caldwell as a Dravidian Linguist

Language is a means of communication. There are two kinds of languages:

i) spoken language
ii) spoken and written language.

Tamil is not only a spoken language, i.e. the language of the masses, but also a written language. Spoken language do not have dialects where as written languages do have dialects. The dialects are letters or script. The Tamil language has the script which was earlier said to have been derived from Asokan Brahmi. But recent researches establish the fact that the Tamil or Brahmi script followed in the Tamil country was earlier to Asokan Brahmi.

Palaeographers and epigraphists like Iravatham Mahadevan\(^1\) call the script as Tamil Brahmi, and date it to belong to B.C.300 and downwards. But K.V.Ramesh who would like to call the script as Tamizhi, assigns it to belong C. B.C.400 and above. In India there were languages which have dialects and scripts, but they have fallen out of use. There are still spoken language which do not have scripts, when the spoken language takes the written form it is called literature. He may speak here about the Sangam Literature, the date of which varied from C.B.C.300 to C.A.D.300 or from C.B.C.400 to C.A.D.300. When literature goes beyond limit, there arises the necessity of limit it and bring it within certain conditions that work the grammar does. Grammar is the fifth stage of the evolutionary process of language:

(i) sign and symbols

(ii) spoken language

(iii) the script

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\(^1\) Iravatham Mahadevan, Early Tamil Inscriptions: from the Earliest to the Sixth Century A.D., Cre-A, Chennai, 2003, Introduction.
(iv) the literature, and
(v) the grammar

This language therefore has a hoary antiquity, a literary tradition and linguistic form and a grammar which is independent from Indo-Aryan of Sanskrit\(^2\) traditions.

This language, literature and grammar, which have historic past, had become secondary about sixth century A.D. Though the Kalabhras ruled Tamil Nadu from about third century A.D to about sixth century A.D., Tamil language, literature and grammar got great strides of progress. But from the sixth century A.D onwards to about ninth century A.D during the Pallava rule Tamil mostly became a secondary language. Sanskrit language and works got great impetus. The Pallavas evolved a new script called the *Pallava* Grantha to write the Sanskrit and Tamil works and official commands\(^3\). However in Tamil language and grammar received the famous Nannul of Pavanandhi and many other grammatical pieces like Veerasoliam, Yapperungalam and Yapparungalakkarkai, which have been written on Tamil grammar using Sanskrit grammatical dictions. It is thus Tamil grammar began to receive the Sanskrit tone and tenor.\(^4\) This tradition continued to flourish in Tamil Nadu for centuries to come.

Indian grammatical tradition has two district streams one is the *Paninian* or *Ashtadhiyayi* tradition; the other being the *Aindhra* or Tamil tradition. *Agasthiam* which is said to have preceded *Tholkappiyam* might to have been the first Aindhra tradition of


\(^3\) Sanskritam – Sanskrta, Sanskrta, originally “refined speech”, is a historical Indo-Aryan language and primary liturgical language of Hinduism and Jainism and Mahayana Buddhism. Today it is listed as one of 22 scheduled languages of India and an official language. The language referred to as Sanskrta “the cultured language” has by definition always been a “sacred” and “sophisticated” language used for religious and learned discourse in ancient India, and contrasted with the languages spoken by the people, prakrt-natural, artless, normal, ordinary.

\(^4\) C. Meenakshi, Society and Administration Under the Pallavar, Chennai, 1933, p. 38.

“Tamil Mani” “Dinamani”, Madurai, April 24, 2011.
Grammar. However Agasthiam is lost to posterity. Tolkappiyam is the extant grammar, which is a wholistic work on the polity of the Tamil people: the land, people, their forms of worship, their occupation and beliefs and ways of life (tinai, concept = Physiographic considerations).

Though Tamil grammatical works including Tholkappiyam have received commentaries from various learned Tamil pandits and scholars, Tamil has not received that attention until the time of Bishop Dr. Robert Caldwell, who, infact, recovered the linguistic tradition of Tamil Nadu in the nineteenth century having raised his residence at Idaiyangudi an interior village in Tirunelveli District.

It is a gainsaying that the Tamil language, literature and grammar received greater attention in the modern times from the tireless works of the Western Christian Missionaries and British administrators (civil servants) and educants. This trend started from the days of the Jesuit Missionaries and Danish Missionaries and other Western Protestant Missionaries. The Christian Missionaries in their bid to reach the masses adopted Tamil as the language of communication. This led them to the study of Tamil for the explanation of religious dogmas and for the writing of books. Guided by their experience with other languages, they introduced scientific forms of presentation like the use of semicolons; colons, comas, question marks and full stops. Together with these they popularized details and discussions, introduced Western themes, undertook translation and initiated linguistic research. Under the impact of these developments, Tamil that has been ignored for centuries as the language of the humbled people, entered the road to resilience. The results were far reaching for a new attempt was made to rediscover the glory of Tamil culture and Tamil language.

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5 K. Sadasivan, op.cit.
Caldwell on the basis of his extensive research and aided by local pandits published his work: the *Comparative Grammar of the Dravidian Languages*\(^7\). Caldwell was a rare phenomenon of varied academic interests in scholastic and religious pursuits. His brilliant scholarly and original contributions span over a vast spectrum of research in religious studies and Dravidian linguistics (language and literary studies). When it was published in England, (London) it was a hot cake and went out of stock. The work soon ran into a second edition; it covers a wider field than its title; it conferred on its author the Degree of L.L.D. an honoris causa by the Glasgow University in 1866, which Durham followed up in 1873 with the Degree of D.D.\(^8\) In his Reminiscences Caldwell himself gives an outline of his Comparative Grammar. It is a longest work, containing 608 pages, when Caldwell brought out the volume in 1856, he called his work as A Comparative Grammar of Dravidian or South Indian Family of Languages.

In the Introduction part he explains the origin and meaning of the word Dravidian. He also gives an enumeration of cultivated and uncultivated languages with their principal characteristics, the Dravidian civilization. He also included the antiquity of Dravidian literature and the characteristics of the Dravidian poetry. The introduction is more likely to be interesting to the general reader. The latter part will be interesting and useful to the students of the Dravidian languages. This part is divided into seven sections, viz. Sounds, Roots, the Nouns, the Numerals, the Pronouns, the Verb and the Glossarial affinities\(^9\).

\(^7\) Ibid., p.334.
\(^8\) H.R. Pate, op.cit., p.397.
\(^9\) J.L. Wyatt, op.cit., p.150.
Why did Caldwell choose to write on Dravidian languages:

The hidden fact behind the origin of this book, dated back to the college days of Caldwell. While he was studying in Glasgow, he developed a love for comparative philology. Even though it was due to natural bent of his own mind, it was nourished by his Professor of Greek Sir. Daniel Sandford. The resolution he had taken at that time sowed the seeds for this comparative Grammar. He decided to study strange languages if at all he happened to be among the strange language-speaking people. Not only to study but also to write about the language which may be useful to the world\textsuperscript{10}. Caldwell’s scholarly training at Glasgow and his dormant flair for comparative philology greatly helped him in his intellectual pursuits. He started learning their languages, history, geography, customs, philology and ethnology\textsuperscript{11}. As it is mentioned earlier he was a multi linguist knowing eighteen languages such as English, Greek, Latin, Hebrew, Tamil, Telugu, Canarese, Sanskrit, German, he acknowledged the fact that though Indians lacked a sense of history, they are fond of philosophy, poetry, law, mathematics, architecture, music, drama, etc\textsuperscript{12}. This shows that Indians knew grammar and were able to write books in their respective languages. Caldwell expressed his anguish over the inadequacy, of knowledge in comparing their own language with other languages, inspite of the fact that they had great interest in grammatical studies\textsuperscript{13}.

\textsuperscript{10} Ibid., p.7.
\textsuperscript{11} R. Caldwell, “Fifty years”, p.173.
\textsuperscript{12} Bishop, R. Caldwell, 1989, p.1.
\textsuperscript{13} In his convocation address to the Madras University on April 4,1879 Caldwell pointed out “The people of India have surpassed all other peoples, ancient or modern, in the earnestness and assiduity with which they have studied the grammars of their various tongues, and to this must be attributed the wonderful perfection several of those languages have reached as organs of thought and much of the acuteness for which the Indian mind is famed. But the study of the languages of their country by Indian scholars have never become scientific. It has fallen behind the scholarship of Europe in grasp and breadth, and consequently in fruitfulness in results. [R. Caldwell, An Address Delivered to the Graduates of the Madras University, p.4.
Caldwell wanted to do away with this weakness. He wanted to do a scientific study of Tamil language, for he was convinced of its antiquity and mass appeal. This was cherished by several accidental circumstances from the day he started his voyage from London to Chennai. One of his fellow passengers was Mr. C.P. Brown of the Madras Civil Service. He was a Telugu and Sanskrit scholar. Moreover, he wrote a paper on Sanskrit prosody. Caldwell learnt Sanskrit from him. He says that it formed a good foundation for his subsequent study and has been of great advantage to him all through his life. By this he was able to overcome most of the difficulties connected with Tamil pronunciation and he imbibed from his teacher some of the enthusiasm for Indian learning with which he was filled.\textsuperscript{14}

His acquaintance with Tamil scholars at Chennai:

For more than one year he stayed at the house of Mr. Drew. Mr. Drew edited the Kural, a great Tamil classic. Even though he did not live to complete the work, it placed him in the first rank of Tamil scholars. Caldwell says that he derived much benefit from the stimulus to Tamil studies that he received from his daily intercourse with Mr. Drew\textsuperscript{15} who was well verse in Tamil Caldwell says that his only work in Madras for the first year, and his chief work afterwards, so long as he remained there, was the acquisition of Tamil. His aim was to acquire a good knowledge of the High Tamil, or classical tongue, and of the Tamil classics, as well as to the spoken language and the knowledge he then acquired, though not so extensive, or thorough as he could have wished, has been of the greatest possible use to him ever since. In particular he spared no pains in endeavoring to acquire an accurate pronunciation\textsuperscript{16}. John Anderson

\textsuperscript{14} J.L.Wyatt, op. cit., pp.11-12.  
\textsuperscript{15} Ibid., p.52.  
\textsuperscript{16} Ibid., p.57.
was his greatest friend in Madras. He was a good educator. He met G.U.Pope a good classic Tamil scholar. When Caldwell arrived at Madras he obtained much valuable help from Dr. Henry Bower in his endeavour to acquire a thorough knowledge of Tamil both in its classical dialect and in the Tamil of common life. During his walk from Madras to Tinnevelly, he was able to be acquainted with the people and their dialects, ideas, manners, and talk in a way in which he could never expect to do if he travelled in a palanquin or even in a cart. While he was on his way to Tinnevelly, he stayed a few days in Tranquebar and witnessed the religious and Tamil contribution of the Danish mission. In Tanjaore he met Vedanayagam sastriyar and appreciated the Tamil Hymns composed by him.

After his arrival in Tinnevelly, he was fortunate enough to have a good companion with Rev.Edward Sargent. While Caldwell was in Idaiyangudi Rev. Edward Sargent was in the adjacent Suvishesapuram. Caldwell often visited Rev.Sargent, who had a perfect knowledge of Tamil, which he spoke as fluently as a native, and was also thoroughly familiar with native ideas, so that it was a great advantage to him on first entering on work in Tinnevelly to be able to talk over matters with him from time to time. He came to know a lot from him. He himself says that it was very useful to him in the initial stage of his service. Caldwell’s wife was also a boon to him. It was from her he learnt most of his colloquial and domestic Tamil.

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17 Ibid., p.53.  
18 Ibid., p.58.  
19 Ibid., p.61.  
20 R.P.Sethu Pillai, op. cit., p.19.  
21 J.L.Wyatt, op. cit., p.104.
These circumstances paved way for the origin of the Comparative Grammar. The college of Fort. St. George\textsuperscript{*} in Madras was established in 1812. It gave prime importance to teach south Indian languages, law and customs to the junior civil servants posted to the Madras Presidency. It gave an impetus to European scholarly interest in south Indian languages, the college funded the compilation and publication of grammars and dictionaries. The eminent European scholars such as A.D. Campbell, Francis Whyte Ellis\textsuperscript{*} and C.P.Brown were associated with it. In their grammar and dictionary in Telugu, they expounded a new theory that Telugu did not originate from Sanskrit and it is distinct from the Indo-Aryan family of language. C.P.Brown also in his Telugu Grammar expressed the same idiology. Even in the 18\textsuperscript{th} century Constantious Beschi and German Protestant Missionaries in Tranquebar also had stressed the distinctive non-Aryan and non-Brahman traits of the Tamil language and culture.

Beschi and Ziegenbalg took great pains to prepare the study of Tamil in the light of their languages. This naturally helped their successors to learn the language quicker and hence they were able to contribute the time thus saved to further researches on the language. Caldwell surely must have benefited by this and so also Pope. They had their own missionaries who were interested in the local language and like Beschi,

\textsuperscript{*} Fort St. George College : In 1812 Madras Government established colleges of the Fort St. George for the study and development of native languages. Dr. K.Meenakshi Sundaram says that Fort St. George was chiefly the result of Elli’s untiring efforts. From all over the then Madras Province he collected manuscripts for the use of this college. The primary intention of this college was to impart instructions to the Government officials in native languages, ascertaining points of similarity in Grammar. (K. Meenakshi Sundaram, Op.cit., pp. 38-39).

\textsuperscript{*} Francis Whyte Ellis arrived India in 1796. He was an administrator (Madras Civil Service). He died under tragic circumstances in March 1819. He devoted himself to the study of the languages, history and antiquities of the land in which his lot was cast. After his tragic death all his valuable papers, their value unrecognised, were either lost or destroyed. Mr. Elli’s made a deep study of Sanskrit and mastered the four main Dravidian languages. A deep and penetrative study of the Dravidian languages, convinced Elli’s beyond all doubt that these languages were a separate entity and did not belong to the Sanskrit group; nor did they need its assistance for survival despite often being intermixed and beautified by Sanskrit words. It is believed that Elli’s wrote a treatise on Tamil Prosody but unfortunately it has not been preserved, and is not available. (Ibid.,)
and Ziegenbalg and others, did similar work in the respective languages, where their missions were situated Ex. The works of Brown on Telugu, Gundert on Malayalam and Kitel on Kannada. Their works were published to the benefit of all. It is natural to conclude that Caldwell, who had access to all these works, based his immense study on their work also. The precious time thus saved enabled him to concentrate on the comparative study of these languages. The arid land (desert) of Idaiyangudi changed as a Tamil growing oasis in the hearts of Tamil scholars, because of Caldwell’s services to Tamil. It is not an exaggeration that every Tamilian at least once in his life time must go on a pilgrimage to Idaiyangudi, the Tamil Tirupathy.

Many scholars including him thought that he was the exponent of those ideologies. In course of time, during his search for sources/proof to order his thoughts, he found out that this ideologies have already been there among linguists even before his birth. Even earlier European scholars particularly the Germans have searching enquiries about these linguistic affiliations and disaffiliations studies in this direction have already begun in the college fort St. George, Madras, and in the Madras Literary Society. Many European and native scholars regularly conducted and attended meetings in the literary society. One among them was Francis Whyte Ellis the young and brilliant collector of Madras. Whenever he got leisure time, he used to immerse himself in the ocean of Tamil language and literature. He hade already made the beginnings in this linguistic direction and coined phrases such as Dravidian and Dravidian or South Indian Family of Languages, which, it seems, Caldwell borrowed and used in his studies. However, the credit of synthesizing them and revealing them goes to Caldwell only.

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23 Tamil Pozhil, Thanjai Karanthai Tamil Sangam Publications, August 1958, p.106.
The thoughts revealed by Caldwell were,

i) South Indian languages are inter-related.

ii) They are not originated from Sanskrit.

iii) They are not related with Aryan languages.

iv) Many words from South Indian languages are absorbed in the North Indian languages. Ellis, the collector of Chennai, had already done a comparative work of South Indian Languages. He found that Tamil and the South Indian languages are different from Aryan-languages. Rasums Kristian Rask was another exponent. He says that Dravidia languages could not be connected with Indo-European languages. They could only be connected with the Scythians even among that with the Finnish or Ugrian.

Rev. Dr. Stevenson of Bombay, an earlier linguist, in some of his essays in the Bombay Asiatic Society’s publication brought out some truths. He is of the opinion that among North Indian languages some words could be seen which are not connected with Aryan languages, but connected only with South Indian languages.

After viewing all these Caldwell changed his view, and said that he was not the first exponent of his views about Dravidian languages. Despite he arranged it in an order and made it known beyond doubts. Apart from that his work is the only work on Dravidian languages till date in English. Caldwell a rare phenomenon, probed many Dravidian languages and came out with insightful findings. His startling discoveries

24 Ibid., pp.110-111.
25 Ibid., p.111.
26 Ibid.,
helped to invalidate the until then prevalent view that Tamil has borrowed much from Indo-Aryan languages. They provide the material for further linguistic reflection to the prospective scholars and researchers. They open new avenues of study, providing ample scope for promising scholars to make further enquiry into the hither to unknown treasures of various languages. Caldwell’s pioneering work has laid the solid foundation for Dravidian studies as an autonomous discipline.

Caldwell’s Comparative Grammar has been many editions with more additions even during his life time. He added more to the texture and structure of the later editions. For instance, his etymological addition to the two geographic terms Coromandel and Malabar may be considered (1903, edition).

There are many languages in our country and each language has its own script. In South India alone, we have four major languages, viz., Tamil, Kannada, Telugu and Malayalam with their respective scripts. In addition, to these, there is also another language called Tulu, with no script of its own, but it uses the Kannada script. Though apparently each script appears to be different from the other; all these have close affinities.27

In the beginning of the 19th century Hodgson who lived in Nepal consolidated, systematically arranged and published many words used in South Indian languages. He was the first linguist to name the non-Aryan words and the languages in which they are used as ‘Dravidian’. It was he who coined the word Dravidian.28

The term Dravida refers to Tamil. It is the mutilated form of the term Tamilian. Dravidians are the original inhabitants of India. It is generally believed that the Dravidians are South Indians, who speak Dravidian languages. But those Dravidians who had forgotten their Dravidian languages and live in North India are also Dravidians. They form 90% of India’s population today.

The term Dravida is utilized based on

1) language,
2) region, and
3) race

Dravidian linguistics is as old as Indo-European/Indo-German languages comprising Sanskrit, English, French, German and so on. It was the inference of Caldwell, the master of 18 languages. He proved the fact that the Dravidian linguistics consist of Brahui and other 12 languages. Cultivated languages having developed script are Tamil, Kannada, Telugu, Malayalam, Tulu and Kutagu or Coorg. The six, languages that did not develop script are Tuda, Kota, Gond, Khond, Oravon (oraon) and Rajmahal. Further, he stressed that among the Dravidian languages, a well developed and classic language is Tamil. It should be noted that in the Dravidian languages most of the words are independent and they do not depend on Sanskrit. Sanskrit’s influence or dominance is in a lesser degree. Dravidian Family is a separate type.

After the publication of Hodgson’s essays in English papers, the European scholars found that languages which are not Aryan are being spoken in India. Petty, a justice of Bombay revealed the truth that North Indian languages are Aryan and South Indian languages are Tamil. This view attracted the European scholars\textsuperscript{31} Gunder’t of German, Kittel and Brown explored grammatical nuances and intricacies of Malayalam, Kannada, and Telugu. Caldwell in order to explore Tamil, learnt German, so as to make use of the vast stores of Indian learning accumulated by German scholars.\textsuperscript{32}

Some people had a wrong notion that Tamil cannot exist without the help of Sanskrit. Caldwell’s researches helped to dismiss this wrong notion and declared that Tamil could exist / survive independently without the help of any other language. His \textit{magnum opus} served as a base to change the status of Tamil which was humiliated for centuries by the dominance of Sanskrit.\textsuperscript{33}

One among the classical languages of the world is Tamil. The other classical languages are: Hebrew, Greek, Latin, Persian, Chinese, Arabic and Sanskrit. Credit goes to Caldwell for having made the world realise the specialities of Tamil. He only unveiled the curtain of untruth and made known the truth that there exists a Dravidian family of languages which are less inferior to Sanskrit. He says that Tamil imparts more light than it receives.\textsuperscript{34} Among philologists Caldwell has an eminent place. His \textit{Comparative Grammar of the Dravidian Languages}, atonce arrested the attentions of orient scholars, and was recognised as the standard book on the languages of Southern India.

\textsuperscript{32} Ibid., pp.56-57.
\textsuperscript{33} Tamil Nadu Parent Teacher Association Seithi, p.20.
\textsuperscript{34} R. Caldwell, comparative Grammar, op. cit., preface.
Method: To derive his conclusions, caldwell consolidated ancient Tamil words and compared them with Canaris and Telugu words. He found startling similarities in their roots and inferred that Tamil is entirely different from Sanskrit and could exist independlty. He proved this with ample examples. He investigated the normal words and grammatical classifications and revealed the similarities among them. So he is extolled as the ‘father of Dravidian languages’. Further he found that Tamil has become a classical language because of its independent nature. A poetry if it has to arrive the status of literature with rich literary taste, it depends upon the fact that how far it is free and away from the dominance of Sanskrit words. And not by the number of Sanskrit words it (used) made use of. But how far that poem hates the usage of Sanskrit words?. Hatred for the usage of Sanskrit words in their works, deep rooted in the hearts of Tamil scholars. He clarified that the colloquial Tamil of the rural people, greatly resembles classical Tamil because of the non usage of Sanskrit words. Caldwell made use of the following method to prove his theory and derived his conclusions:

(i) tracing the historical antiquity of the languages – both the families – Indo – Aryan and Dravidian.

(ii) to locate the places where the Dravidian languages are still spoken or written, like Brahu.

(iii) to find out the historicity and antiquity of literature and literary traditions,

(iv) to identify the main tree from which how and when the braches branched of and of what consequences.

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36 Ibid., pp.21-22.
(v) to measure the amount of their indebtedness to the two mother languages (Tamil and Sanskrit),

(vi) to specify the give and take (borrowings) in both the basic language and their peculiar characteristics.

(vii) tracing their grammatical structures, limitations and other special features of assimilation absorption and acculturation and synthesis, and finally

(viii) the literature that rose there after for making this study, Caldwell not only referred to literary idioms, dictions, metre and phrases, but also epigraphic forms, language and the style of engraving. His comparative analysis of all these made him arrive at the conclusion that Tamil of the Dravidian family of languages has a distinct identity, historicity, antiquity, purity and independent standing.

**Various Parts of His Work:**

His work consists of 608 pages. Part I is his preface to the work. Part II is of sounds and Root words of Dravidian languages. Part III is of Name Numbers etc. Part IV is on various Parts of Verbs; Part V is on Dravidian language which is as old as Indo-European/Indo-German languages.

Tamil or other Dravidian languages differ from Sanskrit words denoting close affinities. Parts of the body, common animals, fundamental activities are the prime words of a language. Caldwell listed some 60 primary words of Tamil and their

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equivalents of Sanskrit and proved with examples that both the languages could not belong to a same family of languages.

Ex:  
Tamil – Thalai, Mayir  
Sanskrit – Siras, Kesa  

Tamil – Thee (Fire) Malai (Mountain), காரியுடன் (horse), புளியை (Aa) பொய்யுள் (Snake) மரம் (tamarind)  

Sanskrit – Agni, Parvath, aswa, Ko, Sarpa, Amla and so on.

He investigated the writings of Pliny and Ptolemy and exposed that before the advent of Greek traders to South India, the Tamil script came into vogue. Cultivated grammar and literature have come into being earlier. So Tamil is a language cultivated before the birth of Jesus Christ. While scrutinizing the Dravidian words, he found out some truths:

(i)  
the Dravidians did cultivation/Agriculture was their profession.  

(ii) they used weapons of war such as bow, arrow, spear and sword, etc.  

(iii) they knew the use of metals except புளியை, காரியுடன், மரம்.  

(iv) they faired well in pottery-making, spinning, weaving and dyeing.  

(v) matrimonial life was in vogue.  

(vi) further, Dravidian civilization was prior to Aryan civilization. He proved these with ample evidences.

Caldwell’s many and varied intellectual attainments stemmed from his profession both as a missionary and as a scholar. As a missionary, he viewed an intimate knowledge of the local language, customs and society as essential for evangelization, the various languages they (the local people) speak are all capable of being employed for the noblest purposes for which a language is required. They are
capable of conveying to God in return the soul’s answer of grateful love.\textsuperscript{38} He also felt strong by that carrying out Christianization in native languages would lead to converts having a Bible of their own, school books of their own, the elements atleast of literature of their own.\textsuperscript{39}

Caldwell viewed India with its diversity of languages as a field with great potential for the study of comparison of her languages. He noted in his convocation address to the Madras University graduates on April 14, 1879. Madras province the chief home of Dravidian family presents an extensive and interesting field than anywhere with 14 languages and 30 dialects in addition to which Sanskrit, Hindustani and English claim attention.\textsuperscript{40} He admired the German Missionaries who had worked on Tamil and other South Indian languages. He acknowledged that he had derived much help in almost every part of his work on grammar from the notes that Herman Gundert to the Bassel Mission made available to him.\textsuperscript{41}

Christian Missionaries had been the first Europeans to show an interest in Tamil Culture and to study the Tamil language.\textsuperscript{42} The works and writings of a small group of his mission contemporaries helped Caldwell to further his own interest. For Caldwell, G.U.Pope as a Tamil scholar was a ‘Conspicuous exception’ among English men, and they developed a mutual respect in regard to their scholarly work. Caldwell acknowledged Popes valuable help in the preface to the second edition of his Grammar. Similarly, Pope cited Caldwell as among those who contributed to the advancement of

\textsuperscript{38} R. Caldwell, “The Languages of India in Their Relation to Missionary Work” A Speech Delivered at the Meeting of the S.P.G. in Foreign Parts, April 28, 1875, London, pp. 13-14.
\textsuperscript{39} Ibid., P.4.
\textsuperscript{40} Address Delivered to the Graduates Admitted to the Convocation of the Senate of the University of Madras on Friday April 4, 1879, Madras, p.8.
knowledge of Tamil Culture. Caldwell also admired John Thomas as an eminent Missionary and a good Tamil Scholar and particularly as a good speaker of the language, and Caldwell often consulted him on matters of mission work.

Caldwell was aware of the fact that the earlier European Missionaries and F.W. Ellis and his group in Madras had already testified to the idea of Dravidian languages and their Non-Sanskritic and Non-Aryan origin. In the introduction to his philological work Caldwell acknowledged that Francis Whyte Ellis had been the ‘First person to demonstrate that South Indian languages belonged to an entirely different family from that of the Indo-Aryan’. Similarly Caldwell also acknowledged his indebtedness to C. Beschi and C. P. Brown. K. Meenakshisundaram says that Caldwell’s scientific study of grammar opened up a new vista in the domain of grammar. He also says, ‘Our learned men have really become alive to the scientific basis of our works on grammar’. Caldwell’s Tamil linguistic study is indeed a wonderful contribution which has revolutionized our approach to Tamil Grammar.

Caldwell’s ground breaking philological work on the history and structure of Dravidian languages is a uniquely significant and substantial exploration of the connections among the several South Indian languages. As Thomas Trautman remarks, Caldwell showed the full extent of the Dravidian family and demonstrated the relations among the languages in a richness of detail that has made it a classic work, still in print.

45 Ravindran, Vaitheespara, op. cit., p.47.
46 Peter L. Schmithenner, op.cit., pp.133-134.
The real significance of what Caldwell accomplished was not the first conception of the Dravidian family, but the consolidation of the proof of Dravidian languages.\textsuperscript{48}

Tamil scholars and Tamil people consider Caldwell as a legend. They remember him for his great works of scholarship, particularly for his grammatical piece of the Dravidian languages. The second edition was revised and enlarged in 1873. It still remains a standard authority. His work provided valuable insights into the Dravidian past and helped the revival of Tamil literature and culture after 1940s. The second World Tamil conference held in Chennai in 1968 acknowledged his contribution to Tamil and the then Tamil Nadu Government honoured him by erecting his statue on the Marina Beach, Chennai. The Central Government declared Tamil as a Classical Language on October 12, 2004. The Government of India paid a signal honour to Caldwell May 7\textsuperscript{th} 2010 by issuing a stamp in his name. The background to his head on the 5 Rupee stamp consists of examples of four of the Dravidian languages of South India – Kannada, Tamil, Malayalam and Telugu. On Seventeenth February 2011 the then D.M.K Government declared the bungalow of Caldwell at Idaiyangudi as a historical Monument and the Chief Minister Mr.M. Karunanidhi unveiled the portrait of Caldwell erected in front of the Bungalow. In the Chemozhi Manadu held in June 23-25\textsuperscript{th}, 2010 due respect was given to Caldwell.

A language if it has to be called classical, it must posses eleven qualities. One among them is its peculiarity of being not influenced by other languages. This was established and foretold by Caldwell in 1856 itself. He observed that Tamil can act/function/exist without the support of Sanskrit or any other language.

Caldwell’s work served as a model for many scholars to do research and publish their findings. Dr. Bleek wrote a Comparative Grammar of South African Languages in 1871 on Caldwell’s model. Beems published a new Comparative Grammar of North Indian Languages in 1972. Though Caldwell’s findings are original and novel then, there are areas of difference in his work. Recent researchers have rectified those weak grounds of Caldwell. With reference to the proportion of aboriginal words in the modern Indian vernaculars, his conclusions have been modified by subsequent research. Scarcely less interesting, although on a different scale, were his contributions during many years to the Indian Antiquary, and the series of Sanskrit manuscripts which he brought to light in Southern India and rendered available to Western Scholarship. But in this, as in every other branch of his untiring labours, he was inspired with the belief that he was doing true Missionary service. The literary work to which he himself looked back with greatest satisfaction was the part which he took during eleven years in the revision of the Tamil Bible, and the Tamil Book of Common Prayer.

Many Tamil, Sanskrit and German scholars undertook further investigations into that of Caldwell’s by comparing two or three languages and by doing further researches into Tamil languages and literature. Critics of Caldwell held him that he stood for the cause of Dravidians and therefore a pro-Dravidian and was against the Aryan domination and defended the cause of Dravidians. Some of his views are as follows,

1. The Dravidians like the Aryans came from outside but earlier than the Aryans.
2. The Dravidian language is affiliated to Scythian language but not derived from Sanskrit.

3. Caldwell demolished the dominant notion prevalent in the South at that time was to trace the origin of Tamil to Sanskrit. Caldwell declared: “Tamil is not merely a high class language but also the most cultivated among the languages of the Dravidian group. It can dispense with its Sanskrit terms and can stand alone and flourish”, Caldwell made a list of Tamil words found in Sanskrit. His work thus provides a significant scientific bulwark against the extremely lop-sided Aryan or Sanskrit portrayal of India at the time.

4. The Dravidians were the civilized people before the coming of the Aryans.

5. He traced the antiquity of the Tamil language and took it back to the days of king Soloman of the 10th century B.C.\textsuperscript{49}

Caldwell’s influence on other scholars is discernible from the use of the term Dravidian. Though the word was already there in various forms, some times in its corrupt forms, Caldwell perhaps was the first linguist to give it world renown. Caldwell thus became the pioneer in founding the Dravidian linguistic school, Dravidian history and culture. Caldwell’s influence on Prof. P. Sundaram Pillai is not a secret. Prof. Sundaram Pillai, a contemporary of Caldwell inferred special meaning to the word Dravidian. This is evident from his \textit{Tamil Thai Vazhthu} (‘Prayer of Mother Tamil’) Prof. Sundaram Pillai called Southern India as \textit{Dravida Nan Nadu} (‘the good Dravida land’) Caldwell grouped the four major languages of the South and called them

\textsuperscript{49} N. Subramanian, Tamilian Historiography, Op.cit., p. 82.
the Dravidian Family of languages. Where as Prof. Sundaram Pillai grouped the fourth different landscape as the Dravida Nadu. Besides Prof. Sundaram Pillai identified Adi Sankara’s use of the phrase Dravida Sishu (“Dravidian Child”) as St. Sambandar and popularized it in his work. The present scholar thinks that at a later time Periyar E.V. Ramasami received his inspiration for asking the formation of the Dravida Nadu from Bishop Caldwell and Prof. Sundaram Pillai.

The then available scholarship on the Dravidian Movement traced its ideological origins to the pioneering philological work of Caldwell. The word ‘Dravida’ began to gain wide acceptance among South Indian scholars only after the publication of his work. It was believed then that any Non-Aryan language could have originated from Sanskrit. However, until the end of the 18th century much research had not been done to unravel the antiquity of the Dravidian languages. This darkness of the scholarly world was perhaps due to lack of interest among scholars or owing to the absence of a developed methodology in language study.

Caldwell not only borrowed the word ‘Dravidian’ to describe the languages and the people of South India, but constructed, with the aid of the modern sciences of philology, archaeology, and history, a new genealogy for the Dravidian languages, culture and people. It dealt a severe blow to the age old theory that Tamil was not independent. Earlier, the Sanskrit scholars, particularly the Indologists, argued that all the Indian languages were the offshoots of Sanskrit. Initially all these Indologists accepted this view. Later Caldwell removed all these fallacies and dispelled ignorance that prevailed in India. His work provided a significant intellectual base for the rise of a class of non-Brahmins. It served as a significant ideological weapon against the Brahmin socio – cultural and intellectual hegemony in South India.
His findings about Tamil language may be summed up as follows:

1. Of all the Dravidian languages, Tamil is the most ancient and refined language.

2. Tamil has the guiding power for all the other Dravidian languages.

3. Tamil is the only language which has the capacity to function without depending on Sanskrit.

4. If Sanskrit loan words are removed we can get pure Tamil.

5. The grammar of Tamil is on a par with other ancient languages of the world.

These findings impressed the scholarly world, beyond doubt. The redefinition of the word ‘Dravida’ by Caldwell was an unanticipated legacy to the non-Brahmins of Southern India to do wider research in this field.

Caldwell’s discovery that the Dravidian represented a language family which in all respects is independent of the Aryan group was sensational to the Indologists and a new revelation to the Dravidologists. Encouraged by this many multi linguists began to tread over the path blazed by, Caldwell to assess the uniqueness of his Dravidian theory. Some went to the extent of accusing him of conspiring against Sanskrit. But many other scholars including Prof. Sundaram Pillai felt the real merit of it.

Caldwell very emphatically stated that Tamil survived all the tests of time and withstood all onslaughts from the North, particularly from Aryan Sanskritists. Emerging from these assaults, Tamil held sway over the whole of South and continues to rule over the hearts of its speakers. This is considered as an attack on the Sanskritists.
and an affront to Sanskrit and the Sanskritists therefore began to demigrate this ideology. But in fact, it served as a catalyst to the Daravidologists to dispel the darkness that mystified the antiquity of the Dravidian languages, the Dravidians and the Dravidadesa. Caldwell brought out an amazing truth that about 21 languages including Tamil, Telugu, Kannada, Malayalam etc., belong to the family of Dravidian languages. Apart from this historical truth, the other ingredients of the Dravidians are not completely brought to the lime-light and we are constrained to think that a systematic conspiracy must have been hatched and instituted on a large scale to suppress and subjugate the glories of Dravidian in every field.  

Dravidian although a term of controversy among native and foreign scholars, is a compact ideology borrowed and used by European Dravidologists in the last century from early Indian history and literature. It was popularized by Caldwell and conceptualized by Prof. P. Sundaram Pillai, the author of the Tamil play Manonmaniam. The term is not a invention of the European Dravidologist, has a hoary past buried deep in the Indian history and literature. It had been used in variant forms as Damila, Tramila, Timili, Dravida, Dravidi, and Dravidian in early North Indian and Deccani literatures, inscriptions, and grammatical works. When the European Indologists and Dravidologists discovered the antiquity of India, they distinguished and differentiated two racial and linguistic groups dominating the life of the Indian sub continent. They called them the Aryan (North Indian) and the Dravidian (South Indian). Caldwell for the first time, read a linguistic meaning into the term and popularized it.  

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50 J. David BaskaraDoss, op. cit., p. 44.  
It is a truism to say that the study of Dravidian languages has far advanced since the days of Caldwell. Prof.S.Guptan Nair quoted his Prof.K.Godanda Varma on the limitations of Caldwell’s work.\textsuperscript{52}

The oriental philologist and the Tamil grammarian Caldwell presumed that the word ‘Tamizhan’ was a mutilated form of the Sanskrit term Dravidian. Historically speaking, it is the other way round. Caldwell never had an opportunity to look into the literature of Sangam Age. Now the linguists have clearly pointed out that Dravidian is a mutilated form of Tamizh (Doss 183)?

Thamilan? Thramilan? Dramidan? Dravidan? Dravidan? The word, Tamizh does not occur in the Sanskrit dictionary whereas the term Dravidian means Tamizhan has secured a place in it. That means the Sanskrit dictionary has the record of only the mutilated form of Tamizhi.

Now the usage of this terminology has a wider currency which goes beyond the Tamil language and includes the whole of Dravidian race. Of yore, India was inhabited by the Dravidians throughout its length and breadth. Now the Dravidians occupy 90% of the total population.\textsuperscript{53}

It may not be wrong to call Caldwell as the father of the Dravidian Movement. His work laid the theoretical foundation of the political, academic and cultural movement that came to dominate Tamilian life in the twentieth century. His studies have been in terms of the cultural and political contradictions between the newly arisen non-Brahmin elites and the Brahmins who had achieved a pre-eminent place under

\textsuperscript{52} “Presidential Address” Prof.S.Guptan Nair, 28\textsuperscript{th} All India Conference of Dravidian Linguists, Idaiyangudi, 22-24, June 2000, p.1

\textsuperscript{53} J. David Baskaran Doss, Proceedings of the First All India conference of BCRC, Idaiyangudi, Tirunelveli.
colonial rule in the Madras Presidency. It is linked to the political and cultural legacies of the British attempt to demilitarize the Tamil Society. His writings presupposed a teleological project which was not uncommon to what was conceived as great intellectual undertakings in that era of empire building. According to the author the bases of Caldwell’s theory were,

a) that the British empire was destined to finally bring order amongst Tamils, a large portion of whom had been more prone to the habit of war than to the arts of peace from the dawn of history in South India.

b) that this order would be the one in which the eminent Protestant ethos of the Dravidian Civilization would reach its full expressional ethos which the English administrators saw as the virtue of those classes which contrasted favorably with the Maravar, and the Bishop considered the legitimate Tamilians.

c) that the rediscovery of Dravidian linguistic and cultural uniqueness would help consolidate the position of the lower classes among the Tamils who had played an important role in the military expansion of British rule in the sub-continent. The Tamil Christian soldiers who were the Empire’s alternative to the traditional Tamil military castes.54

In Tamil Nadu credit goes to Makaral Karthikeya Mudaliar T.P. Meenakshi Sundararanar, M. Varadharajan, Devaneyapavan, Gnanaprakash Nadar, V.I. Subramanian, S. Akathialingam, Venkata Krishnan, Israel, Neethivanan, Sundaramoorthi, Ilankumaran, Aruli, Sattur Sekaran and Arasendran for having

involved themselves in linguistic research. Akathialingam says that there are more than 3000 languages in the world (Uлага mozhigal 5th Volume, introduction). Kenneth Katzuer (Languages of the World-Forward) says that 3000 to 4000 languages are being spoken in the world. World Watch Institutions of America says that there are 6800 languages in the world. Godsner says it is difficult to say which are great languages (කාලයේ ප්‍රධාන ප්‍රතිමා) and which are dialects. Among the languages of today only 2000 languages are significant.55

According to Akathialingam there are 13 Family of Languages in the world as follows:

1) Indo-European
2) Africa – Asian
3) Euralic-Altoik,
4) Chinese-Tibetan,
5) Dravidian,
6) South East Asian,
7) Malaya-Polinesian,
8) Pappuvan,
9) Australian,
10) America-Indian,
11) Japanese,
12) Iorean, and
13) Bask language.56

55 Dr. Malaiaman, Chevvial Mozhi Tamil, Anbu Pathippakan yr), No 4A, Dr. Arangachari, Road, Chennai -18, p.26.
56 Ibid., p.27.
But Kenneth Katzner identified 7 more groups of languages. Both of them included Dravidian languages in their list. (Hindi, Urdu, Karvali, West Panjabi, Sindhi, Gujarati, Marathi, Mythili, Bihari, Bengali, Oriya, Assame are being spoken by 70% of the people. Munda languages are being spoken by East Indian and Central Indian people. 14 languages such as Chandali, Mundari, Korwa and Kasi are being spoken by 1.5% of the people – Chino Tibetan languages are being spoken in Assam, Nagaland, ArunaChal Pradesh and Manipur by 75% of the people. It is said that Greek literature rose in the 9th century B.C. But we cannot date the antiquity of Tamil likewise. History of Tamil literature starts from the disappeared/vanished Kumari continent (Lemuria). In that continent was the First Sangam and the elites say that it was in C.B.C. 8000. Hegel says that there was a continent in Indian Ocean and that disappeared. Edward Scad and Pandit Abraham and Pavanar refer to the erosion of the sea which devoured the landscape.

After the deluge the people scattered all over India, occupied North – West India and established a developed civilization called the Indus-valley civilization or the Harappan culture. The Aryans who entered India through the Kyber-Polan pass found in India an already highly developed Culture, the main representatives of which were the Dravidians who are still predominant in Southern India.

Indus Valley Civilization belonged to the Tamils of the remote past. The Rulers of Harappa were Tamils of the Velir Tribe-Irungovel a Tamilan was in the Indus region Says, P.Ramanathan, Sir, John Marshall, Fr.Heras, Asko Parpolo, I.Mahadevan. J.M. Roberts, D.K.Michael, Mathivanan, Sathur Sekaran say that the Indus Valley

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57 Ibid., p.28.
58 P. Dravid Prabakar, Thamil Mozhi Arimugam Chennai, p.5.
60 Dr. Betty Heimann, Indian and Western Philosophy p.21.
Civilization was of the Tamils. Not only that some other ancient civilizations of the world had contacts with the Tamils. R.C. Hunter says that the Indus Valley Civilization had contacts with Sumerian Ur and Gir. R.H. Hall says that the Sumerians and Tamils belonged to the same race beyond any doubt.

Herodotus ‘the Father of History’ says that ancient Egyptian habits and customs were very much akin to the Tamils. Moreover, he says that the inhabitants of Crete were Themilar. P.T. Srinivasa Iyengar says that Phoenicians were Tamils. Greek literature says that the Greeks learnt scripts from these Phoenicians (Tamils). When the Aryans came to the Indus Valley, they called the aborigines as Dasyus. Dasas or Dasyu were the Tamils. The seals discovered from the Indus Valley were deciphered by R. Mathivanan, who says that the words and letters of the seals are Tamil. Fr. H. Heras too held the same view/opinion. He says that the Indus writing was proto-Dravidian.

At present the Dravidian languages are mostly spoken in Southern India. Nearly 25% of the people speak them. Not only in Southern India but also in central and North Western parts of India. Baluchistan in Pakistan, Brahui a Dravidian language is being spoken. Brahui is a glaring example for the prevalence of Dravidians throughout India especially in Indo-Gangtic region. There are Tamil words in Tibet.

It is a wrong notion that Dravidian Languages live to borrow words and Sanskrit is to lend words. For a pretty long time Tamil was in contact with Sanskrit, but it securely safeguarded/retained its own special features. Tamil is a language of the Tamils for more than 2000 years and keeps written records and separate literature for

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61 Malaiaman, op.cit., p.109
63 K. Shunmugam, Thol Tamilvaralaru (T1), Chennai.
more than 2000 years. It has not been much affected by Sanskrit. It secures ancient features of grammar and words.\textsuperscript{66}

The word Centamil found in Tolkappiyam explains the \textsuperscript{சொன்னாகம்} nature (classicism) of Tamil. Caldwell and Parithimar Kalaignar proved that, Tamil possesses higher qualities of Cemmozhi and could act independently. G.U.Pope, Fr.Heras, Thaninayagam Adigal also established the status of Tamil in International fora.\textsuperscript{67} Some linguistic chauvinists are of the opinion that some languages were created by God and some others are spoken by sinners, Sanskrit is said to have had a divine origin and therefore a higher language or language of the elites, a religious language, a philosophic language and so on. But, the excavations conducted at Harappa and Mohanjodaro and the linguistic researches conducted world over about Tamil changed this notion.\textsuperscript{68}

There is a view that the Dravidian languages are difficult to speak and learn. It has for long been the general opinion among some groups. But the new findings exposed the ignorance and indifference to the Dravidian languages, even among professed Indological linguistic scholars. They must not of course, be judged too harshly. The view that the Dravidian languages are not easy and most of them are languages spoken by backwards “primitives” and are badly reported. On the other hand, the four literary languages have enormous literatures.

Tamil is both the spoken and writing language of the masses, who do not find Tamil a difficult language. But for the Europeans Tamil as a means of communication between them and the Indian servants of the Raj was difficult. Besides Tamil of the 6\textsuperscript{th}

\textsuperscript{67} Ibid., p.20.
\textsuperscript{68} Ahathialingam, op.cit.,p.26.
century A.D was never the official language of the rulers. Again, the Tamils do not have an official tone or English. Max Muller the great Verdic scholar, says that Tamil is the most highly cultivated language and possesses the richest store house of indigenous literature. There can be no doubt about the antiquity of Tamil, the Tamils and Tamilaham. Valmikhi, the author of the Ramayana and Kautiliya, the author of Arthasastra who are said to have lived in the eighth and the fourth centuries B.C. respectively make mention of Kavatapuram, the Pandya kavate, the second capital of the Pandyas. The Ramayana speaks of the Tamraparni River, Agasthia in the Malayamalai (the podiyil hills), and the nature’s beauty of the Tirunelveli region, Suvedaranyam (vedaranyam) near Pumpuhar and Muziri on the mouth of the Periyaru.

In the most ancient layers of the Tamil language can be discovered not only ample trace of Neolithic Culture but also the birth of the Iron Age Culture which succeeded it. Robert Bruce Foote Collection contains materials about the Pre-history, proto-history and history of South India. Pre historic sites such as Pallavaram Atampakkam, Korttalaiyar, innumerable sites near Virudhunagar, Kodiakanal, Mysore and Madurai have throwing light on the pre-history and the proto-history and Neolithic history of South India. Adicchanallur in Tirunelveli District serves as the best instance of a megalithic site in Tamil Nadu. South India formed a larger part of the continental area known as the Gondvana land, which extended through Madagascar and South Africa to South America on the one side and through Malay Archipelago to Australia on the other. Different races entered and inhabited India through North

70 K. Sadasivan, The Age of Muciri: A study from some sanskrit works, proceedings of the 30th Annual Session of South Indian History Congress, Madurai, 2011.
71 V.R.R. Dikshitar, Pre-Historic South India, p.179.
71 Ibid., p.5.
Eastern and North Western passes. Before their inhabitation, lived aboriginals in India, that aboriginals were ancient Tamils or Dravidians. Many still held this view. Few hold another view that the aboriginals were not Dravidians but Nagas. They held the view that Dravidians were like other races to have entered India.\footnote{M. Varadarajan, Op. cit., p.321.} It is regarded as certain that Dravidian speakers were at one time spread over the whole of Northern India as well as Baluchistan to Bengal.\footnote{S.K. Chetterjee, The Origin and the Development of the Bengali Language, I, p.28.} Aryans speaking Sanskrit had come down through the western passes into North India by about 1900 B.C. There they came into contact with a city-state like civilization, the Dravidian Civilization, and learnt much from it.\footnote{H.G. Wells, \textit{Short History of the World}, Ch. XIX}

Another view of Dravidians put forth by Rev. Heras is we are therefore forced to acknowledge that the Dravidians of India, after a long period of Development in this country, travelled westwards, and settling successfully in the various lands, they found their way from Mesopotamia up to the British Isles, spread their race afterwards named Mediterranean owing to the place where they were known anthropologically - through the West and made their civilization flourish in two continents being thus the originators of the modern world civilization\footnote{Rev. H. Heras, Studies in Proto – Indo – Mediterranean Culture, p. 221.} Parimelazhahar says of the origin of Tamil people as follows, “ஏன் தமிழ்? மன்னர் சென்றுகொண்டு காலமுள்ள பொன்கை தமிழ் மூத்த தமிழியல்” This indicates the age after the formation of Rock and before the origin of Sand. The people lived during this age spoke Tamil. Nobody could estimate the age of Tamil\footnote{Dr. K.A.P. Viswanatham, Pari Nilayam, 184 Broadway, Chennai 108, p. 16.}. Some International Linguistic Researchers are of the view that, Tamil Language is the first of all languages of the world. Still some say that it is prior to Latin and Greek. Still others equivalised it with Greek, Latin and Chinese. This
shows the Antiquity of Tamil. From the ancient Chinese travellers Hieun Tsang and Fahien to the later G.U.Pope, Caldwell, Winslow and Taylar were from different Countries, and different colours, belonged to different religion speaking different languages, appreciated and talked high of the cultured nature of Tamil. No ancient languages of the world was appreciated such as Tamil. Tamilar Civilisation is prior to any other civilizations of the world. It was the Tamilians who used Reasoning Power at first.

They only raised men to the human status from inhuman status. While the others led a nomadic life the Tamils led a settled life. While others used leather, barks and leaves of tress to cloth themselves, the Tamilians wore beautiful woven dress using cotton, silk and of different hairs. Tamil means it is a flourishing language. Eventhough it gave birth to languages such as Kannada, Telugu and Malayalam, still it retained its virgin nature/virginity. No other languages in the world is as old (antiquity) young and like Tamil. Even the languages originated after Tamil were disappeared. Ex. Sanskrit. It came to our country without script and borrowed scripts from our Mother Tamil. Now it reached the status of dead language, remained in literature alone and not in speech form. Our Tamil donated (lent) numbers to the world languages. But Tamil lost its excellence because of the jealous (T.B) Sanskrit. Tamil research Scholars inferred that Tamil is an independent, language possessing and ancient in nature. It's true that Tamilar Civilisation is the first Civilisation of the World.

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77 Ibid., p. 17.
78 Ibid., p. 17.
80 Ibid., p. 55.
81 Ibid., p. 57.
Tamil is an ancient language. In 1860, Costaza Pulsra wrote a Tamil Grammar Book in Latin. Kamil Zvelebil marked that Bruno had written a Tamil Grammar Book, Ziegenbalg wrote a Tamil Grammar Book. Beshi wrote a Grammar for Colloquial Tamil. Ellis and Caldwell too did investigations of Comparative Grammar. In the words of V.R.R. Dheetsadar, 1. Europeans including English people and other races originated from ancient Tamils. 2) Ancient Tamil Civilisation developed in Mohenjodaro was a cause for the development of Egyptian, Babylonian, Phoenecian Civilisation of Mediterranean region. Ellis, Caldwell (1856,) L.V. Ramasamy Iyer, Yules Block (1946) Emano and Burrow (1961) and Pattacharia were some eminents who found the origin of Original Dravidian formation, the relationship between sounds of the words. Caldwell says that Tamil is an ancient language of the Dravidian Family of Languages, it's a cultivated language and could reveal the real status of Dravida.

It seems that no one involved in the investigation of Dravidian Languages before 19th century. For the first time Ellis investigated the relationship between the four languages such as Tamil, Telugu, Malayalam and Kannadam. In 1856 Caldwell published his comparative Grammar of Dravidian Languages and sowed seeds for the further development of this family of languages. Later, L.V.Ramasamy Iyer, Yules Block, Emano, Burrow, Pattacharya, Ahathialingam, V.S.Subramaniam were indulged in this investigation. Later investigation, says that the number of Dravidian Languages increased up to twenty five including Thoda, Ollari, Kotta, Bengo, Naiksi, Kathaba, Barji, Kurava, Irula etc., G.Devaneyabavanar opines that God created him to redeem

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82 Dr. Shanmuga Selva Ganapathy, Mozhi Varalarum Mozhi Iyalum (TII) City Pathipakam, N.M.N, complex Gandhi Road, Palani p. 10
83 Ibid, p.12.
84 Ibid, p.14
85 Ibid, p.29.
Tamil from the influence of Sanskrit.⁶⁶ Eventhough many (people) had written about Lemuria (Kumarikandam) Pavanr analysed it fully on the basis of historical sources and established the truth that Kumari Kandam was the birth place/origin of Tamilar. We must remember here the following fact of Ekkale that "Lemuria was the cradle of mankind."⁶⁷ The antiquity and speciality of Tamil could be seen in the poetry of Bharathiar,

"அப்பாடன் அருகிலுள் வரும் - அதுதான்
அருகிலுள் மனிதிக்கன் பிறகுத் வரும்"

Tamil is being described as Chen Thamil, Theen Thamil, Bainthamil, Uyar Thamil, Inba Thamil and Chelu Thamil. Kambar says காம்பர் என்று செய்தும் - Bharathiar exalts Tamil as "பராதகர் சோனிகிளை தமிழ் பாட்டில் குறிப்பிட்டு விளக்கம் காட்சியாக." Tamil being the Mother tongue of 9 crores of people, one of the ancient languages of the world with flourishing literature. In India it lives as a Chief of all Dravidian Languages.⁸⁸ Dravidian Languages belong to one family, we can't say which one came forth from which. Each one has its own form and shoots as separate language. Tamil directly gave birth to Malayalam alone/only. Still Tamil stands unattacked / unaffected by Sanskrit. It's antiquity and purity could be seen in the languages of poets as well as farmers. It acts without mixing Sanskrit. Telugu and Kannadam are also very old languages but they do not have Literary antiquity.⁸⁹ Tamil has flourishing word power. To denote one thing, there are many words in Tamil. Ex. Veedu, II, Manai, Kudi all these words denote only house.⁹⁰ People's

⁶⁷ Ibid, pp. xiv, xv.
⁶⁹ Dr. R. Seenivasan, Mozhi, Oppiyalum, Varalarum, Aniyaham, 22, Chellammal Street, Chennai-30, April, 1980, p.2.
⁹⁰ Ibid, p.3
political life found place in inscriptions. In Kannada in and in Telugu Region these inscriptions are in Sanskrit but in Tamil Nadu it is inscribed in Tamil and not in Sanskrit.\(^1\) R.Seenivasan accepts the fact that Linguistic Investigations are on the progress. Caldwell denotes only 12 languages as Dravidian but nowadays it is proved that they are more than Twenty.\(^2\)

Caldwell says that Dravidian languages are entirely different from Sanskrit. Very few/limited Sanskrit words are found in Tamil. Dravidian root words are different from Sanskrit root words. Dravidian grammar is also entirely different from Sanskrit grammar.\(^3\) Prof. Burrow who analysed Sanskrit and Tamil thoroughly came to a conclusion that many of the non-sanskritic words found in Sanskrit are Dravidian words. Therefore the Researchers found the truth that, in later ages Sanskrit words found place in Tamil, like wise in the ancient age Tamil words found place in Sanskrit. Caldwell and Gundert listed many such words. \(^{91}\) Caldwell says that the above such words were got by Sanskrit from Dravidian languages. Gundert listed the following as Dravidian Words.

\[\begin{array}{ll}
\text{தமிழ்} & \text{தமிழ்} - \text{தமிழ்; செய்வ கால் கட்டு; மலாத்திரை}
\text{செல்லிய தமிழ்} & \text{செல்லிய தமிழ்}
\text{செல்லி} & \text{செல்லி கால், கத்தை (தமிழ்)}
\text{குழுக்கு} & \text{குழு, பார் (பார்), மலாக (கால்) குழுக்கு}
\text{பல்பத்தை} & \text{பல்பத்தை (தமிழ்)}
\text{மலாக்கு} & \text{மலாக்கு - மலாக்கு}
\end{array}\]

\(^{91}\) Ibid, p.4.
\(^{92}\) Ibid p.5.
\(^{93}\) Ibid.p.7.
On the pretext of Tamil Writers and Renaissance writers some foes/enemies of Tamil mingle Sanskrit with Tamil. It is not true that Tamil will progress if we mingle words from other languages. "கொங்கனவைகள் கல்வியல் கட்டு அதிக அரைக்கம் காட்டும் அகந்து முன்னாள்." V.K.Surianarayana Sastri alias Parithimar Kalaiznar reveals a fact that the Northerners translated many Tamil books in their language and then they destroyed the originals. Pavanar stuck to this view and revealed explanatory ideology. He made it clear that the Northerners pretend vailing as if the 'grandson beget grandfather. Pavanar pinpointed the pro-Aryan attitude of Caldwell as follows Caldwell had wrongly inferred that the higher qualities or features of Tamilian Civilisation is of Aryans.

Before the advent of Aryans Dravidian Language prevailed all over India. Some Mangoils entered through North Eastern Passes and later Aryans through North Western Passes and settled on the bank of Indus. They mingled with the Dravidians lived there. Dravidians led a civilized life. Aryans became influential in Political and Religious aspects. They learnt Dravidian scripts and formed language and called it as Sanskrit. The hitherto unwritten arts were being written in newscript. Dravidian too patronized that. They did not struggle against this. So the Aryans deep-rooted there and made their strongholds. Gradually they extended their settlement to Gangetic Valley. At that time few opposed the new Civilisation. They wanted to remain as pure Dravidians. They became victims of mixed Dravidians. They were hated and ignored.

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97 Ibid, Introduction p.XXIX.
by them. They became minorities and pushed back in the Social ladder as Slaves. They were made to live in the outskirts. While North India witnessed a social change the South remained undisturbed. They never cared for the Tamilians lived in the North. Later Aryans were attracted by the good administration and their glorious trade entered South India. Though they spread their language and religion in the south they were not able to dominate the South. Because of the influence of the deep rooted Tamil language and the patronage of Chera Chola and Pandya Kings. Eventhough Sanskrit words found place in Tamil Nadu Inscription, they were not able to uproot Tamil in those Inscriptions.

Caldwell found out that there are more than 20 Tamil words in Sanskrit Vedas. From this it is derived that Tamil existed before Sanskrit. Sanskrit put forth a Challenge to Tamil. From that day to this day Tamil race struggled continuously with Sanskrit. The supporters of Sanskrit are trying to ruin Tamil. Aryan is good and Tamil is bad. The white people who came from abroad made the world know the reality of Tamil by removing Sanskrit mosses. Caldwell to Kamil Zvelebil realized the goodness of Tamil. Pali and Prakrit are as old as Tamil. They are related to Tamil. The word Tamil is found in Tolkapiam. This establish the antiquity of Tamil. Many learned men opines that the influence of Dravidian languages is more in Indo Aryan Languages. Many elites who had written about this were August Frederic Patt, Caldwell, Boolar, Stenkonov, Gundert, Jules Block. Kittel, Chatterji, Emanoe, and

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100 Poet Thamizh Oli, Varalalit Thamizh Inam, Thirukural Pathipakam, 66/1, Periar St., M.G.R. Nagar, Chennai-78, p.25.
101 Ibid., p.52.
Burrow, Patt when he talks about retroflex (🫅Oops! icaidhi) found many in Sanskrit says that - these are from other languages spoken in India.\(^{102}\) Burrow wrote about the influence of Dravidian Languages. Even in Rig Veda Dravidian words mingled. As days passed by this increased and Dravidian words entered more. Even if we see superficially we could see Dravidian influence in Sanskrit.\(^{103}\) In earlier times these Dravidian areas must have been bigger and more thinly. This is why we find the influence of Dravidian on Indo-Aryan so great, and also why it has continued to be active during each successive period.\(^{104}\)

Hitherto more than 25 Dravidian languages have been found out. It includes some dialects too. Dravidian languages are divided into three on the basis of geographical distribution, shared innovations and common features. They are,

1. Southern Dravidian languages
2. Middle Dravidian languages
3. Northern Dravidian languages

Among the Dravidian languages only Tamil, Telugu Kannadam and Malayalam have scripts. These have flourishing literature and grammar. These are official languages and medium of instruction in their respective states.\(^{105}\) Nearly 25% of the people of our country speak Dravidian languages.\(^{106}\) Among the Dravidian languages Tamil is ancient (antiquity). It has evidences of written records and separate literature for more than two thousand years. It is not affected much by the influence and impact

\(^{102}\) Ibid., p.30.
\(^{103}\) Ibid., p.35.
\(^{104}\) Ibid., p.37.
\(^{105}\) P. David Prabakar, op.cit, p.14.
\(^{106}\) Ibid., p.12.
of Sanskrit. It is retaining the antiquity of grammatical features and words. The region of Tamil speaking was demarcated by Tolkappiam as follows. Purananuru and Pathirtupathu indicates Himalayas as the Northern boundary of Tamilaham (மத்திய மலைத்தொடர்) (Puram 6, Pathirthupathu 11:23-24) Bishop Dr. Robert Caldwell denotes the Tamil speaking region as the land between Western Ghats and Bay of Bengal from Palaverkadu to Kumari. Tamil is being spoken not only in Tamil Nadu but in various parts of the world. Tamil is being spoken in Srilanka from time immemorial. About 3.35 million people are speaking Tamil in Srilanka. Moreover considerable amount of Tamilians are living in Burma, Malasia, Indonesia, Singapore, S.Africa, Morituis, Guiana, Fiji, Madagascar, and Trinidad. Tamil is the official language of Ceylon, Singapore and Malasia.

Even a century after Caldwell had published Comparative Grammar the Linguistic principle of Tamil didn't get explanation. According to Caldwell Dravidian is an index word denoting both the cultivated (Tamil, Malayalam, Telugu, Kannadam, Thulu, and Kudagu) and the uncultivated languages (Thutham, Gotham, Kondu, Ku, Orien and Rajmahal). It has the Sanskritic origin as 'Thravida' or Thramida. Brahathsamhita of Varahamihirar used the word Thramida instead of Thravida. Tharanathar says Thravidar was known as Thramilar. Mahavamsam denotes the word as Thamil. Pali language denotes as Thamilo and Denmark Fathers called as

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107 Ibid., p.15.
109 Ibid., p.19.
111 Ibid., p.44.
112 Ibid., p.44.
Thamulika, the ancient formation of these words is nothing but Tamil.\textsuperscript{113} Sanskrit denotes 'Nali (எப்ப) (எப்ப) because there is no '腭' in Sanskrit. So Caldwell had come to a conclusion that Thramida is Thamil. It tend to discard the natural sounds of எப்ப and எப்ப\textsuperscript{114}

Bishop Caldwell's derivation of Tamil is as follows.\textsuperscript{115}

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tharvidam</th>
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<tbody>
<tr>
<td>எப்ப</td>
<td>எப்ப</td>
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<td>எப்ப (எப்ப)</td>
<td>எப்ப (எப்ப)</td>
</tr>
</tbody>
</table>

But it is clear that the poets of his age did not accept this derivation. We accept the word Tharvidam as an index word. But we don't like to derive Thamil from Tharvidam.\textsuperscript{116} If we take it into consideration that the ancient languages such as Prakrit, Pali, Paisasam, Brahmi as Dravidian languages the principles of deriving Thamil from Tharvidam disappears.\textsuperscript{117} Caldwell is of the opinion that for clarity it is better to denote the particular language in the name (Tamil) and to denote the family in another name i.e Dravidian.\textsuperscript{118}

The word Dravidar could be found in Ramayanam, Manusmriti, Bharatham and Bahavatham. In AD 8\textsuperscript{th} century Kumarilabattar used the phrase Andhra Dravida Bhasha. According to him Andhra denotes Telugu and Dravida denotes Tamil. In general North Indian Literature used the word, Dravidar to denote the people. Dravida

\textsuperscript{113} Ibid., p.48.  
\textsuperscript{114} Ibid., p.49.  
\textsuperscript{115} Ibid., p.50.  
\textsuperscript{116} Ibid., p.46.  
\textsuperscript{117} Ibid., p.46.  
\textsuperscript{118} Dr. M. Varadharajan Op.cit., p.324.
Vedam is the word used to denote the anthologies of Alwars and Nayanmars. Sankarachariar denotes Thiru Gnana Sambandar as 'Dravida Sisu'\textsuperscript{119} Still latter on the people who lived South of the Vindhya ranges were designated as Pancha Dravidas Viz., Maharashtra, Andhra, Dravida, Karnataka and Gujarat.\textsuperscript{120} According to Caldwell, the Sanskrit equivalent of the word Tamil is Dravidam.\textsuperscript{121}  

International family of languages are divided into three viz., Isolative, Agglutinating and Inflexional. Dravidian languages are of the second type i.e. Agglutinating. Because of the Post-Positional Suffixes of Dravidian languages they are classified as Agglutinative Family of languages. European linguists viewed this Family of languages as Indo-European dialects. But this principle was rejected during the last century. Colebrooke, Wilkins and Carey says that Sanskrit gave birth to Dravidian languages.\textsuperscript{122} The supposition of the derivation of the Dravidian languages from Sanskrit, though entertained in the past generation by a Colebrooke, a Carey and a Wilkins is now known to be entirely destitute of foundation.\textsuperscript{123} The Comparative Linguists must compare the particular language's Fundamental roots and grammatical structure to establish the validity. Caldwell was of that type and established the fact that Dravidian Languages are of a separate family of languages\textsuperscript{124}. The non-Sanskritic portion of the Dravidian languages was very greatly excess of the Sanskrit.\textsuperscript{125} Caldwell says that, Tamil, the most highly cultivated abintra of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid or assistance.\textsuperscript{126} The ancient or classical Tamil language, called

'Centamil,' in which nearly all the literature has been written contains exceedingly little Sanskrit; and differs from the Colloquial dialect. In our language we have mainly accepted in the north of India the Aryanspeech, but this speech has been very deeply modified, and that on the lines of the pre-Aryan languages, while in the South the old languages survive although they have been profoundly influenced by the speech of the Aryan as naturalized in India and as it progressed in the various periods. The following extracts from Caldwell's 1875 preface are relevant: . It had been his Chief object throughout his work the Comparative Grammar to promote a more systematic and scientific study of the Dravidian Languages themselves - for their own sake, irrespective of theories respecting their relationship to other languages - by means of a careful inter comparison of their grammars. Whilst he had never ceased to regard this as his chief object, he had at the same time considered it desirable to notice, as opportunity occurred, such principles, forms, and roots as appeared to bear any affinity to those of any other language or family of languages, in the hope of contributing thereby to the solution of the question of their ultimate relationship. That question has never yet been scientifically solved, though one must hope that it will be solved some day. It has not yet got beyond the region of theories, more or less plausible. His own theory is that the Dravidian languages occupy a position of their own between the languages of the Indo-European family and those of the Turanian or Scythian group - not quite a midway position, but one considerably nearer the latter than the former. The particulars in which they seem to me to accord with the Indo-European languages are numerous and remarkable, and some of them, it will be seen are of such a nature that it is impossible, he thought to suppose that they have been accidental; but the relationship to which they testify - in so far as they do testify to any real relationship - appears to

127 Ibid., p.45.
him to be very indefinite as well as very remote.\textsuperscript{129} Apart from literature written in classical (Indo-Aryan) Sanskrit, Tamil is the oldest literature in India.\textsuperscript{130} Tamil highly cultivated and developed of Dravidian languages, perhaps the oldest spoken language of the worlds going back to pre-historic times; has rich vocabulary dating of Tamil literature is difficult\textsuperscript{131}. In the words of Dr.Sumitha Kumar Chatterji, "There cannot be any conception of India without either Dravidian and other pre Aryan or Aryan,.” Like the warp and woof of a piece of woven stuff, Aryan and Dravidian have become interlaid with each other to furnish the texture of Indian Civilisation.\textsuperscript{132} Culture and Civilisation are being preserved and transmitted from one generation to the other by and through language. It is an accepted truth by the Scholars, that Indian Culture is the unification of the contribution of two parts they are Sanskrit and Dravidian. Tamil has contributed to Sanskrit, but knowingly or unknowingly its place has been neglected. That's why famous historians such as Vincent Smith denote that the historians of ancient Indian history had written as if there is no South Indian region. Tamil and Sanskrit are the two eyes of Indian Civilisation and culture.\textsuperscript{133}

Caldwell and Parithimar Kalaijnar established the fact, that, Tamil is a Cemmoli of high rank and could act independently. G.U.Pope, Fr. Heras and Thaninayaka Adigal established the worthiness of Tamil in the arena of world. The trade links during Augustus, advent of Thomas to Tamilaham and the travelogues of Chinese scholars expressed the highness of Tamil to the world. Tamil is being spoken by more than 66 million of people of more than 40 countries of the world.\textsuperscript{134} Tamil is apt to be called as

\textsuperscript{129} An Article by P.Ramanathan, Proceedings of Third All India Conference of Bishop Caldwell Research Centre, Idaiyangudi (Tirunelveli District) May 6-7:2003.
\textsuperscript{130} Encyclopaedia Britanica Vol.II, p.530.
\textsuperscript{131} Encyclopaedia of India (Agan Prakasam, N.Delhi).
\textsuperscript{132} Dr. V.S.Kulanthaisamy, Ulaga Cevviyal Molikalin Varisaiyil Tamil (T1) Bharathi Publishers, 126/108, Usman Road, T.Nagar, Chennai, II ed., September 2007, p.38.
\textsuperscript{133} Ibid, pp.9-10.
\textsuperscript{134} Dr.P.David Prabakar Op.cit., p.20.
Cevvial Mozhi. It possesses all the Characteristic features of Cevvial Mozhi as follows,


Tamil is not only a living language but also a growing/developing language. It appears that the word 'Dravida' from which the term 'Dravidian' has been formed, though sometimes used in a restricted sense, equivalent to Tamil, is better fitted, not with standing for use as a generic term; in as much as it not only has the advantage of being more remote from ordinary usage, and somewhat more vague, but has also the further and special advantage of having already been occasionally used by native philologists in a generic sense. By the adoption of this term 'Dravidian' the word Tamilian has been felt free to signify that which is distinctively Tamil. Dravida must be a corruption of the word Tamil..... So the Dravidian must legitimately refer to the growth and development of the Tamil language. But the word has been extended by modern scholars to all the allied languages and even as the generic name for all South Indian people.

Animated by a love of adventure the ancient South Indian left his shores by sea to the Mediterranean regions and the Far East and colonized these regions feeling the necessity for new homes. Those who left for the Mediterranean region were responsible for making the new Mediterranean race ... We must not forget that there was also a land route which led them to the Indus Valley, Baluchistan, Mesopotamia and Egypt. Thus there was contact perhaps intimate, contact of peoples and cultures. These we may all tentatively the makers of and the people responsible for, the Dravidian culture and

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136 V.R.R. Dikshitar, Prehistoric, South India, p. 203.
Civilisation. Not only Tamil or any South Indian language is not derived from Sanskrit, but if we find more analogies, which go to confirm our opinion that the Dravidian languages have to a great extent influenced the Sanskrit and even Vedic dialects. Dravidian influences are far reaching in Character and must be held responsible for the transformation into its present form of the original Sanskrit Language. Tamil and its group of languages was being called as Dravidian group of family in the 19th century itself. Since because Tamil is more cultivated and influential Europeans called it as the Tamilian Group or Family. This group which is spoken of as the Tamulu, the Tamil and the Malabaric family.

Language is an essential, principal tool for the development and growth of society. To apprehend the past history of a society and to set right the present and through that to create future growth and development, philology is essential. Malayalam came into being / existence only 700 years ago. Before that, people of Malayalam were speaking Tamil. Their spoken Centamil and Codum Tamil became old Malayalam. And it got Sanskrit words and grammar and became new Malayalam. Sanskrit and Dravidian are the two eyes of Indian Civilisation. But for the contribution of art, literature and culture, Sanskrit was taken into concern for deep and wider research. We are not viewing Indian history and culture with two eyes but with one eye. We thought that it is an entity in itself. But Dr. Vincent Smith's view reveals how far it is defective. Dr.C.P.Ramasamy Ayer uttered the following in his convocation address at Pune University in 1953 i.e., The two greatest Components of culture in

137 Ibid., p.170.
139 Ibid p.191.
143 Ramasubramania Navalar, Centhamil Nilayam, Nagercoil, p.9.
India are Sanskrit and Dravidian.\textsuperscript{145} A truth will be revealed if we go through the pages of history. The land of Tamil Nad served as growing land of Sanskrit. Where else Sanskrit linguists took pride in talking high of Sanskrit and ill of Tamil. Dictionary gives the meaning of Tamil as Tamil language, Tamilians and Tamil kings.\textsuperscript{146} Prof. Max Muller praised Tamil as a flourishing language having wealthy literary treasures of its own. Fr. Percival is of the view that Tamil is an unequivalent language having much expressing capacity.\textsuperscript{147} Scholars have explored the word Tamil and expressed their views. There are two different opinions about the word/phrase Tamil. One group says that this word/phrase does not belong to Tamil and it is originated from Sanskrit. But others are of the opinion that it has Tamil origin. Subramania Dheetshithar of Alwar Tirunagari belonged to 17\textsuperscript{th} century opined that the Sanskrit word Thiramilam gradually became Tamil.\textsuperscript{148} Caldwell also had derived Tamil from the Sanskrit word Dramida. He says,

\begin{tabular}{lll}
Sanskrit & Tamil \\
Dramida & Dramila \\
\textit{ढ्रामिद} & \textit{ढ्रामिल} \\
\end{tabular}

S.K.Chatterjee too agreed with Caldwell. Caldwell had given ample evidences from Manusmiruti. Inthrae Bhramanam, Mahabaratham KumarilaBhattar, Plini, Adhisankar, Varahamihirar, Tharanath etc.,\textsuperscript{149}

On contrary to the opinion of Caldwell many Scholars came out with the view that the word, Tamil has a Tamil origin and not of Sanskrit. Makaral Karthikeya

\textsuperscript{145} Ibid., p.37.  
\textsuperscript{146} Ibid., p.86.  
\textsuperscript{147} Dr.P.Suembu, Tamil Ilakkia Arimugam (TI), Lakshim Nilayam, 53/115, Kautia Madam Salai Royapet, Chennai, p.5.  
\textsuperscript{148} Ibid., p. 6.  
\textsuperscript{149} Ibid., p.7.
Mudaliar strongly opposed Caldwell's opinion on the point of vowels. He says that “ஒளியில் முக்கியமான வாய்ப்புகள் ஜி-கி நோய்கள் மற்றையோல் மலர்சா, மலர்சா, திருச்சில்லா வெப்பல்லன் முதலியோ.”

A. Grierson says that Tamil is originated from Tamil language only. He says Tamil only became Dravidam, V.R. Ramachandra Dheetshiter in his work Prehistoric South India (TI) formed a derivation against that of Caldwell. M. Varadharajan too agreed with him. M. Varadharajan says, as Dutch Damulia and Chinese Damirici is Aryan's Damilo, Dramila, Dramilam, Dravidam and Dravidam. The word Tamil was being used in Tamil literature from time immemorial. According to Grierson Ramachandra Dheetshitar and M. Varadharajan derivation is as follows.

Kesavarayar is also a strong supporter of Tamil origin for the word Tamil. It is not apt or acceptable to say that the Aryans named the language spoken by Tamils. It had been spoken by Tamils before the advent of Aryans. Then how is it possible that the Aryan's who came later named the former's language. So the principle that Dravida is the root word of Tamil, and gradually Dravida became Tamil could be discarded. Likewise the word Tamil became Dravidian also could not be accepted. This was formed out of hatred towards the first principle/derivation. Dravida and Tamil are different words formed by different people.

150 Ibid., p.7.
151 Ibid., p.7.
152 Ibid., pp.7-8.
153 Ibid., p.9.
Language is a wonderful weapon to convey/express the thoughts in our hearts to others. Language is a mirror, it reflects, what is in our heart. If there is no language there would be no development of human civilisation. People used different languages in different periods. Among them some developed in course of time and some died off. It’s an astonishing fact that some languages are not died and on the contrary developing excellently till date. Tamil faired well among the excellent and ancient languages. If we patronize our language as our ancestors did, we will be able to protect it from disruption for the generation to come. We will be able to know the excellency of Tamil language through its literature and grammar. Literature and Grammar are the two eyes of Language. Even though we are able to see with one eye, it won't be perfect. So for entire visualization two eyes are essential. To handle language without grammar is equal to a life with out any code of conduct. Language minus grammar is equal to the Life minus code of Ethics.


In our day to day life we need grammatical knowledge to speak, to write and to learn without mistakes.154

A.K. Ramanujan, the great translator of Tamil into English often referred to this as "Classical Tamil literature", and he was certainly correct. Sangam literature is the touchstone for all subsequent literature in Tamil and shaped the future of literature discourse in the language. Even more important, Sangam literature is one of the great literary treasures of the world. It's works provide a Tamil perspective on life and on

human experience that is quite different from anything found in Sanskrit, Latin, Greek or any other language.\textsuperscript{155}

In Tamil also, a grammatical tradition arose that has been preserved in the Tolkappiyam, which like the work of Panini, prescribed the proper forms for the language and served to unify it. The Tolkappiam, which seems to contain sections dating from the beginning of Sangam times to the 3\textsuperscript{rd} or 4\textsuperscript{th} century, describes Tamil in purely indigenous terms, borrowing little from the traditions of the North. It sets a standard for the kind of Tamil to be used by educated people, much as Panini did for Sanskrit, and it has given written or classical Tamil an identity and shape that has changed little over the centuries. It is quite remarkable that an illiterate Tamil Villager can still understand many stanzas of the Tirukkural.\textsuperscript{156} Comparative Studies of Indo-European Languages attained growth and maturity, but comparative studies of Dravidian Languages did not develop to that extent. The present status of Comparative Studies of Dravidian Languages is lagging behind as Romance Language. New research devices/techniques must be found out and regularize. M.B. Emeneau of America and T.Burrow of England showed much interest in this research. Dravidian Etymological Dictionary is the effect/result of the researches done on Dravidian Languages sofar.\textsuperscript{157} When Caldwell published his Comparative Grammar, Comparative Studies in world Languages except Indo - European and Indian Languages except Dravidian Languages didn't begin. Bopp and Grimm scholars of Indo-European Languages belonged to the age of Caldwell. Four years before the publication of Caldwell's Comparative Grammar, Grammar on Slav and Celtic languages were

\textsuperscript{155} Dr.V.S.Kulandaisamy, Ulagacevvial Mozhihalin Varisaiyil Tamil (TL) Bharathi Printers, 126/108, Usman Road, T.Nagar, Chennai – 600 017, p.18.
\textsuperscript{156} Ibid., p.19.
\textsuperscript{157} T.P. Meenakshi Sundaram, Tamil Mozhi Varalaru (Tl) Sarvodaya Ilakkiapannai, 32/1 West Veli Veethi, Madurai – 625 001, pp.17-18.
published. The year in which Caldwell published his work Schleicher's Grammatical work of Lithuanian Language was published. There were very few scholars of Comparative studies. In this juncture we cannot under estimate the glory of Caldwell's Comparative Grammar.\(^\text{158}\) In that age, only Scarce sources of uncultivated Dravidian languages were available scarcely. It's not an astonishing fact that Caldwell didn't undertake a descriptive research on uncultivated languages. Owing to this fact, Caldwell’s Comparative Grammar may be called as the Comparative Study of the Southern Dravidian Languages inclusive of Telugu.\(^\text{159}\) Tamil is an ancient and Cultured Cemmoli rich in grammar and literature. Such a language is the mother tongue of Tamilians. Caldwell appreciated the excellency of Tamil Civilisation and Compared it with that of Greeks. Tamil people had cultural and Commercial Contact with various countries. They freely contribute to their culture and language. Like wise they adopted many things from them. They were broad minded and knowledge thirsty people/had a thirst for knowledge. Malayalam had close contact with Tamil, Malayalam is being spoken by the people of Chera Nad. Thousand year's back people of this region spoke Tamil. Pathirtupattu and Silapadikaram serve as the sources to know that. At the initial stage of Malayalam literature much dominance of Tamil could be seen.\(^\text{160}\) Dr.Herman Gundert wrote grammar and dictionary for Malayalam. He did not agree with the fact that Tamil was the mother of Malayalam. Further he says that Tamil and Malayalam are the offshoots of Koduntamil. A.R.Rajarajavarmar was the author of Kerala Paniniyam. He refused the ideology of Caldwell, that Malayalam born from Tamil/Tamil gave birth to Malayalam.\(^\text{161}\) Dr.Gundert accepted the fact that ancient Malayalam literature followed Tamil more than Sanskrit. Dr.K.M. George too accepted

\(^{158}\) Ibid., p.20.
\(^{159}\) Ibid, p.20.
\(^{160}\) G. John Samuel, Dravida Mozhihalin Oppaivu Ti), Ulaga Thamizh Araichi Niruvanam, Adayaru, Chennai – 600 020, p.32.
\(^{161}\) Ibid., p.33.
the same. So it is apt to accept the principle of Caldwell that Malayalam is the dialect of Tamil.\footnote{Ibid., p.34.}

There are various theories about Tamil and Tamilians. Human beings first came into existence in the Landscape called Lemuria. Because of great deluge it was submerged and the people lived there scattered all over the world. We are therefore forced to acknowledge that the Dravidians of India, after a long period of development in this country travelled westwards, and settling successfully in the various lands, They found their way from Mesopotamia upto the British Isles spread their race - afterwards named Mediterranean owing to the place where they were known anthropologically - through the west and made their civilization flourish in two continents, being thus the originators of the modern world civilization.\footnote{Rev.H.Heras, Studies in Proto-Indo-Mediterranean Culture, p.21.} Another view coincides with the earlier mentioned is as follows, Considering the fact that we have scarcely any trace of volcanic eruptions or earth - tremors as they frequently occur in North India, it may said that South India was the part of the world to settle first as a land mass. It is probable that the original man might have come into existence first in South India.\footnote{V.R.R. Dikshitar, Pre-Historic South India, p.234.} It is regarded as certain that Dravidian Speakers were at one time spread over the whole of Northern India as well, Baluchistan to Bengal.\footnote{S.K.Chatterji, The origin and development of the Bengali Language, I, p.28.} The early history of India is still very obscure Some where perhaps about 2000 B.C, an Aryan speaking people came down from the north west into India, either in one invasion or in a series of invasions, and was able to spread its language and traditions over most of North India. It's peculiar variety of Aryan speech was the Sanskrit. They found a brunet people with a more elaborate civilization and less vigour of will in possession of the country of the Indus.
Sanskrit speaking Aryans entered India and they driven away the Tamilians and Turanians from Hindustan. Yet another view is that Tamilians lived in Lemuria entered India after it submerged. All the Tamilians speak Tamil. When they settled in various places, the language also started to change little by little. One language was started to speak differently. Thus came offshoots such as Telugu, Malayalam, Kannada and Telugu. Sheshakiri in his work "Andhra Sabta thathuvdam says that the Mother of Telugu is Tamil. Suriya Narayana Sastriar confirmed the theory of Caldwell by saying that Telugu, Malayalam, Kannadam and Tulu were the offshoots of Tamil. The Malayalam language is like modern Tamil, an offshoot of old Tamil. Alongside forms and words borrowed from Sanskrit, it uses words and conventions from old Tamil. The fact is many Indian literatures have been influenced directly or indirectly by the Tamil tradition. Even Tulsis Ramanaritmanas owes much to the influence of the Alwars.

In India more or less 10 crs of people speak Dravidian Languages. Baluchistan is situated outside India inhibited by the people who speak Brahui. Out of the population of India 28% of the people speak Dravidian Languages. Most of the South Indians speak Dravidian Languages. Tamil speaking people live beyond the boundaries of India. As we see earlier they live in Ceylon, Malaysia, Singapore, South Africa, and Fiji Islands. Except Brahui the people speak other Dravidian language live in the Southern region of India and Northern part of Ceylon continuously. People who speak Tamil, Malayalam, Kannadam and Telugu, which has a history live along the Coastal areas and interior lands. Likewise people speaking uncultivated Dravidian languages

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166 H.G.wells, A Short History of the world Ch. XXVIII.
167 Ibid., p.9.
169 Ibid., p.12.
live in plateau land in between North India and Deccan and on high lands such as mountains. It's an astonishing fact that those who speak uncultivated Languages live on Mountains.171

Dravidians are minorities where all they live. Because of the fact that they could not voice their privileges in the arena of the world. Because of this fact that Dravidian studies are not given much concentration. Dravidian Languages which lack flourishing literature are not yet studied. Burrow says that these type of languages might be in Central India. Uncultivated languages of Central India are disappearing / ruining because of the competition of the cultivated languages in the surrounding areas i.e., Telugu, Marati, Hindi etc.,172 The universities of South India, Ceylon and Malaya are giving importance to Dravidian Linguistics, Investigation on Dravidian Linguistics are being done in England, France and Cegocoslavahia. Soviet Russia and Germany are also concentrating in this research. Some of the American universities too started this research.173

Some times the phrase South India signifies only Tamil Nadu. It is also used to denote Central India where Dravidian Language is being spoken, and also the southern region beyond that In broader/wider sense it denotes the whole region lies South of Vindhyas - Rr.Narmadah. Dravidanadu lies in between Vindhyas and Kanyakumari excluding the Indo-European language speaking region such as Oriya, Marati and Gujarathi.174

173 Ibid., p.4.  
174 Ibid., p. 4.
The word 'Dravida' from which the term 'Dravidian' has been formed, though sometimes used in a restricted sense, as equivalent to Tamil, is better fitted, notwithstanding, for use as a generic term in as much as it not only has the advantage of being more remote from ordinary usage, and some what more vague, but has also the further and special advantage of having already been occasionally used by native philologists in a generic sense. By the adoption of this term 'Dravidian', the word 'Tamilian' has been felt free to signify that which is distinctively Tamil.¹⁷⁵ Pavanar explored some truths about Tamils. According to him the sources about the history of Tamils are not yet collected fully. The deep sea investigation about the submerged Kumari is in its initial stage. Russian scholars did little investigation in Indian Ocean with modern equipments. They revealed some truths. But the entire truth lies under the sea still Likewise another established truth is that Indus Civilisation is the Civilisation of Tamils. But the archaeological discoveries in Indus region and in South India is not yet done fully. By the here and there discoveries the whole truth is not yet revealed. Many Ancient literary evidences too were destroyed. The remnants give us only little evidences. Sources about the commercial religious and political contacts with Egypt, Greece, Rome, China, Burma, Thailand, Indo-China, Malasia, Singapore, and Indonesia have to be collected yet.¹⁷⁶

According to V.R.R. Dikshtar a) Europeans including English people and other races are the generations of ancient Tamils, b) Ancient civilization flourished at Mohenjadaro was the source of the development of Egyptian, Babylonian, Phoenscian and Greek Civilisations of Mediterranean region. Yet another theory is man originated first in the Mediterranean region and language originated from them. Some scholars dared to say that some people entered India through Eastern and North Western passes.

Before that Indian tribals were living there and that tribals were Dravidians Ellis, Caldwell, L.V.Ramasamy Iyer, Yules Block, Eimeanue, Burrow and Pattachariar were scholars of Dravidian Linguists. They found the root form of Dravidian Languages based on the relation between phonetics of these language.\(^{177}\)

Yet another view is expressed by K.A.P. Viswanatham. He says that the author of Agathiam was Agathiar. He only formed Tamil. Some say that he was a Sanskrit scholar. But it was not accepted by good scholars. But we have to say that Tamil lives for ever Agathiar's fame lies on the fact that he learnt and taught that Language viz Tamil. This is proved by Kambar's verse "நேகன்கால பக்தி கையிலே வளக்கை கையிலே வரகை உண்டோ வணங்குமலை."\(^{178}\)

Sanskrit scholars such as Cole Brooke, Carey and Wilkins thought that Dravidian languages originated from Sanskrit. It is because of the Sanskrit words and few grammatical structure found in Dravidian Languages. But Caldwell says that these scholars do not know about Dravidian languages. So they had this wrong notion.\(^{179}\) It is true that Dravidian Languages have some Sanskrit words, languages but to a large extent they vary in structure, basic vocabulary and grammatical formation. Some Dravidian languages may not function as a pure Dravidian language, if they set aside the influence of Sanskrit. Still then they are Dravidian. When many family of languages mingle, one language may get loan words from the other. But they will be considered as different family of languages.\(^{180}\)

\(^{180}\) Ibid., p.35.
Man excelled among living beings, because of language only. Reasoning power/capacity is the monopoly of human beings. It is glaring through language. Language is a unique power. People preserve their language as their lives, even more than life. Tamil is the oldest among the languages in the world. It is sweeter than milk, says Western Scholars. Description, method and limitation to literature are formed by grammar. Tamil language produced such grammar even before four thousand years. This shows Tamil's antiquity.  

The nineteenth Century, a period of growing pan-Indian as well as regional nationalism, was also the era when “antiquarian” studies came into prominence and flourished. Numerous works of Tamil literary history, dealing with the culture of the ancient Tamils, emerged in this period. They were produced by scholars from entirely different mileus and with varying perspectives which one can only broadly, and with caution, categorise as “traditionalist” and “modern” keeping in mind the vast and complex interaction between the two scholars of Tamil literature produced descriptions of the ancient and most authentic Tamil race, its language and religion.  

The introduction of Caldwell’s Comparative Grammar took to task Orientalists like Wilson and Max Muller who had attested to the "Aryan" origin of much of the subcontinental peoples, based upon the linguistic correspondences between Sanskrit and the Germanic languages. Caldwell pointed out that, by the same logic it was possible to deduce that the peoples of peninsular India, speaking as they did an entirely different group of languages from the Indo-European ones, were racially as a group, of  

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non-Aryan origin.\textsuperscript{183} He suggested that the same "Dravidian" may be applied to these languages and, by extension the people.

Caldwell further argued that of these languages Tamil was both oldest and the least dependent upon Sanskrit.\textsuperscript{184} "But even while granting the antiquity of the language, he dismissed the antiquity of Tamil literature. The oldest of it could not be older than the 8\textsuperscript{th}, 9\textsuperscript{th} Century A.D. Jaina literature, of which the Kural was probably the oldest Tamil work in existence.\textsuperscript{185} Caldwell further questioned ancient Tamil Society's exposure to the higher forms of civilization, such as art, science or religion, prior to the arrival of Brahmins.\textsuperscript{186} Dravidian religion for instance, prior to their advent, had been a sort of demonolatry or primitive Shamanism. Nevertheless, he concluded, even while civilization came with the Brahmins, the beneficial effects of this had been more than counter - balanced by the fossilizing caste system.\textsuperscript{187} In his Comparative Grammar Caldwell had already provided linguistic evidence to suggest that the Tamils had been free of both caste and idolatry before the Aryan immigrants, the Brahmins, arrived in their land. One assumption to follow from this was that caste and idolatry were essentially "alien" to the Tamil Culture.\textsuperscript{188} Caldwell while investigating the word Tamil equivates Tamil with Dravidam a Sanskrit word. Thou there is difference in phonetics, basically they are one. The word Dravidam changes gradually into Tamil. But various scholars denies his derivation. Since the age of Tolkappier different special terms were being used to denote Tamil.

\textsuperscript{183} Comparative Grammar, p.1-2.  
\textsuperscript{184} Ibid., p.31.  
\textsuperscript{185} Ibid., p.85.  
\textsuperscript{186} Ibid., p.77.  
\textsuperscript{187} Ibid., pp.78-79.  
\textsuperscript{188} Srilatha Muller Op.cit.
It is not apt/suitable to say that Tamilians did not name their language in Tamil and made another language’s word to name their language. Caldwell too pointed out that his ideology was denied by other scholars.

Europeans called this language as Tamulic and Malabar. In 1766, King Louis the 14th gave a title to a Tamilian (a relative of Anandarangam Pillai) i.e. 'Malabar Thalaivan' means Tamilar Thalaivan. Colebrook too confirms the fact that Europeans called Tamil as Malabar.\textsuperscript{189} Indus Civilisation was an ancient civilization. The people belonged to that civilization was Tamilians. Many historians say that the language and script used by the Indus people was Tamil. Fr.Heras says that the people of Mohenjodaro spoke one of the Dravidian languages. Many words used in that language belonged to Tamil. Further he says that the ancient Sumerian language was formed and developed after Tamil Language. Rice Davis says Sanskrit, Hebrew and Greek are accepted as classic Languages. In the ancient days itself many Tamil words mingled with the former and greatly helped for its growth. Even during the Rig Vedic age itself many more Tamil words made entry into Sanskrit. Apart from that, language and its children languages (offshoots) accepted many features of Tamil languages sound and grammar.\textsuperscript{190}

\textsuperscript{190} Dr.P. Suembu op.cit., p.10.
Fore runners and successors of Caldwell:

It is of interest to note that the period before Caldwell had occasional instances of pioneer work in grammar. Baltazar Da Costa in 1680 is believed to have written a grammar. Later came Ziegenbalg’s “Grammatica Damulica.” Beschi then appears on the scene. C. Przikryl S.J. is also believed to have written a work on Tamil grammar. But this belonged to the 18th century. “Rudiments of Tamil Grammar combining with the rules of Kodun Tamil . . . . The Elegant Dialect of Language” was written by Robert Anderson belonged to the first quarter of the 19th century. Rhenius wrote a Tamil Grammar called “A Grammar of the Tamil Language with an Appendix”. Caldwell created an awakening of the critical study of the Comparative Grammar of World Languages. Caldwell published his comparative grammar at London in 1856. A revised edition with new studies and light modifications came out in 1875, after the Great revolt of 1857, India came under the direct rule of the queen of England as per the Queens proclamation of 1858. Education, particularly English education received royal support and Educational institutions like Lawrence College, the Presidency Colleges and University sprang up in 1857-58. Subjects such as western science and technology, medicine, English language and literature, political thought and philosophy received great impetus. Tamil studies language and literature came under the attention of the civil servants, educants philanthropists, administrators, who had to learn Tamil, (local languages) only to discharge their function. When they started learning Tamil, Telugu or Kannada in the college fort St. George, they became aware of their linguistic and literary traditions: their mere learning of the local tongue changed into intensive study with the application of western scientific methods of literary criticism and

*Ibid.,
scientific linguistic approach. They taught Tamil through English, thus making English as the lingua franca (language of communication). Their syllabus in higher education contained some parts of local languages, history and thought the natives were also forced to learn English and seek employment under the raj. Infact, since English took over the possession of local languages, it was not compulsory for the Europeans to make use of the vernaculars in their transactions either educational or commercial or diplomatic or religious. Tamil language went into the shades of schools and few colleges. The teachers who were teaching Tamil in schools and colleges were the low paid ones, so that learning Tamil was systematically avoided.

When Caldwell reached India, i.e. Tamil Nadu, he saw the teaching – learning process in Tamil so weak and unsystematic and unproductive. Nations turned attention in learning English language only to please the administrators. The Brahmins and few upper caste Hindus were the great beneficiaries of English educator. Nee Kandasamy Pillai says that during the twenty years from 1856 to 1876, the services of the foreigners for the propagation. Tamil was also vaning.\(^{191}\)

However, the services of two European missionaries stood apart during this period of time. Rev. J. Knight and Rev. L. Spaulding, two missionaries in Srilanka had already collected materials for bringing out a Dictionary (Akarathi) which Rev. M. Winslow brought to Chennai and in July 1862 published after taking great pains a Tamil-English Dictionary.\(^{192}\) It was called the famous Winslow Dictionary. It was doing the purpose of what the Webster Dictionary in America was doing. The remarks of Winslow about Tamil attracted the attention of its readers and in his work Rev. P. Percival assisted him for some time. At madras, Ramanuja Kavirayar,

\(^{191}\) Nee Kandasamy Pillai, Op. cit., p.120.  
\(^{192}\) Ibid., p.120.
Vishakhap Perumal Iyer and Veerasami Chettiar contributed their services in this project. Nee Kandasamy Pillai says, if it is published to satisfy the needs of the time, it may service the great purpose of the people.193

Another great work was Dr. A. C. Burnell’s *Elements of south Indian Palaeography*. Though it was written in the 1860s, it was published in 1878 only. It speaks about the scriptal form of Tamil language in accordance with the changes, century wise, i.e. how Tamil language was written over the centuries. In the introduction, Dr. A. C. Burnell has traced the antiquity and popularity of the Tamils, Tamil language, its country and their culture. His studies about the Aindra grammar was a path-breaking study then, where he has made an earnest attempt to establish the two schools: the Aindra School and the Panini School, and made some observations about Agathiyam.

He is of the opinion that the North Indians borrowed the South Indian words, thoughts, names and place names and transformed them or adapted them or adopted them to suit their Sanskrit language. For instance, he says that Sanskrit contains the literary grammar of temple construction and actual temples are in South India but not in North India. The South has the literature where as the North has grammar. He in collaboration with Sir. H. Yule collected, edited and published it under the title *Hobson Jobson* in 1886. It has of late become a part of linguistic study in fact, these scholars have contributed their wisdom to the enrichment of Tamil language and literature before and after Caldwell’s uninimitable work. Dr. R.P. Sethu Pillai, though a great admirer of Caldwell and his works, wants his (Caldwell’s) theory, on the History of Literature to be omitted. He has to be judged on the basis of his other works. The fault

193 Ibid., p.120.
lay not in Caldwell but in his era when books and works were difficult to obtain.∗ In his work K. Meenakshi Sundaram quoted the following, “Caldwell in his work affiliates Tamil with the Scythian group and not with the Indo-European group of languages. But it is obvious that whenever such an affiliation is noted, he is not very determined about it. One cannot wholly accept this theory that Tamil belongs to the Scythian group; later research has to prove this beyond doubt and until that time one cannot accept definitely Caldwell’s theory.”

Gover a contemporary of Caldwell undertook a comparative study of Dravidian literature. Though he had not made a deep analytical and grammatical study of Comparative Dravidian Grammar, he refuted Caldwell and says that Tamil belongs to an Indo-European family of languages. Caldwell expressed his disagreement over the comment, unfortunately Gover died at that time. Caldwell bemoaned his loss thus “a great loss in many respects to Southern India.” If he had survived a little longer he would have taken pains to prove and establish his hypothesis or he might have changed his opinion194.

Caldwell pinpointed the salient features of Gover’s book and said that it may be ‘characterised as one of the most interesting contributions to the knowledge of the people of Southern India, that have yet appeared. At the same time Caldwell had not missed saying “that the defects of the book are the shadow of its most conspicuous merits”195. This shows Caldwell’s innate character of his sense of appreciation as well as critical mind.

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∗ Ibid.,
195 Ibid., pp. 158-159.
Caldwell on the classicism of Tamil:

The Dravidian languages differed from North Indian languages in many features. Even then Sanskrit Pandits considered that the Dravidian languages have originated from the North Indian languages, as the North Indian languages. These Pandits were of the habit of tracing everything to the Brahmin origin. Their views were accepted as toto by the early European intellectuals. Such intellectuals who were attracted to every Dravidian language could not fail to notice the presence of some Sanskrit words in them. Of which some were very difficult for understanding from which they originated, for they were very much damaged. Even then at least some of them though mutilated may remain original. They could clearly see that each and every one of these languages has innumerable words and terminal forms which are different from Sanskrit even then these words alone originate a large part of the languages; but they would not have understood that heart beat of these languages rest in these words. If they could not trace the origin of these words, they would simply satisfy themselves by saying that these were of other origin or a mixture of some other languages. In reality, Sanskrit mutilations could be discerned from languages like Bengali of the Koleria family as well some which are not anyway related to Sanskrit. According to these Pandits, there are no typical difference between the Dravidian languages and the Kolerian family: Those features which are not within Sanskrit are considered by them as a mixture and keep them out of purview. This act is running away from the truth. Even though the view that Tamil was born from Sanskrit was acceptable to the early generation of scholars, at present it has become an unfounded myth (legends).
These scholars were those who have deeply learnt Sanskrit, but they have fully understood the Dravidian(5,10),(996,989)

languages or could have learnt a little. Those who have not understood the principles of Dravidian languages have to learn them and compare them using the principles of literary criticism, could well understand the words and meanings of these languages and they do not have the right to declare that these are from Sanskrit origin.

“福祉の異なれば独占かな

福祉を異ならん”

in World Tamil Classical Conference, Special Volume, Kovai, June, 2010, p.34.

Conclusion:

Sofar we have discussed the origin and content of the Comparative Grammar of Dravidian Linguistics written by Caldwell. While Beschi failed to attain high level language, Caldwell and G.U. Pope had attained that Even Buddha taught the truth in Pali or people’s language. Language is a vehicle of communication. By learning the language of the people they establish a connection between them and the people. Caldwell’s comparative Grammar serves as a cause for the growth of T.P. Meenakshi Sundaram Pillai, V.I. Subramaniam, Agathiar on international level. A traditional language showed to the world by Caldwell. It was by the time of Caldwell’s advent of India, the Indologists trained by the experts of the Royal Asiatic Society came out openly with the Aryan relations of the Sanskrit language and announced it as an Indo-European language and tried to trace its connections with Europe. But Caldwell influenced by the richness and antiquity of the Dravidian languages, particularly of Tamil, Telugu, Kannada and Malayalam, chose to bring out the richness and antiquity

* Caldwell, “The Non-support of Sanskrit: The Individuality of Dravidian
of the Dravidian languages and made it known to the world. His Comparative Grammar is a classic even now. A grammatical study of Tamil can never be divorced from Caldwell’s Book, such is the merit of his outstanding contribution. This study of Caldwell not only placed the Dravidian languages on high pedestal, but brought to him everlasting name and fame.

“A winner is some one who sets his goal,
Commits himself to those goals and
Then pursues them with
All the ability he has”.

Caldwell is a winner of the world of linguistics philology. He set his goal/resolution during his college days at Glasgow. He says that he formed a resolution that if he ever found himself amongst strange races speaking strange languages, he should endeavour so to study those languages as to qualify himself to write something about them that should be useful to the world. He committed himself to those goals, and then pursued them with all the ability he had. As a result the Dravidian World indebted a lot to him for his magnum opus Comparative Grammar of the Dravidian languages. Comparative Grammar powerfully portrays the history of Tamilians. By his work Caldwell opened new vistas to explore all avenues of grammar. He is being known in every corner of the world today by his magnum pous. He gave fresh life to grammar by writing Comparative Grammar. His work is the peak of literary, glory. His successors will follow the letter and spirit of the treatise. For he pointed us to several interesting measures that we otherwise might have missed. His writings about Tamilians mobilized support from Tamilians living all over the world. His grammatical work is being an

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investment in knowledge always pays the best interest. He dedicated himself for the benefit of the society, through sharpening his professional skills. He boldly put to good use the opportunities opened to him.