

What Are Some Pure Tamil Names For A Baby Girl With

Excerpt from English and Tamil Dictionary: Containing All the More Important Words in Dr. Webster's Dictionary of the English Language
IN preparing this second edition of the english and tamil dictionary, all the words in Dr. Webster's complete work, which are thought to be of practical utility to missionaries or civilians among the Tamil people, or to Tamil youth who are studying the English language, have been most carefully added to the old edition, and each word defined by one or more Tamil synonyms. The different shades of signification and some idioms are arranged under each word, forming, to a considerable extent, a substitute for a phrase book. As the words are divided, accentuated, and defined according to Dr. Webster's latest edition, the work will be to all Tamil lads who study English, to a great degree, a substitute for an English Dictionary. The Tamil synonyms may be depended upon, with a very few unavoidable exceptions, as good classic words, which are generally arranged so that those most common are placed first. Mathematical, astronomical, and other scientific words, are those taken from native works, as far as such works have been examined, and in foreign words, the synonyms are made from pure Tamil or Sanscrit combinations. A single word is always preferred to a description. In a very few cases, where it was thought the learner would be assisted, repetitions have been allowed. About the Publisher
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This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

List of members in each volume.

Enemy Lines captures the extraordinary story of boys and girls coming of age during a civil war. Margaret Trawick lived and worked in Batticaloa in Eastern Sri Lanka, where thousands of youth have been recruited into the Sri Lankan armed resistance movement known as the Tamil Tigers (LTTE). This compelling account of her experiences is a powerful exploration of how children respond to the presence of war in their world and of how adults have responded to the presence of children in this conflict. What emerges from her beautifully written narrative, which includes many voices of the children and young adults who have joined the LTTE, is a picture of a region that has been profoundly affected by the horrors of war, but where war is not the only thread in the fabric of people's lives—these Sri Lankans fight and prepare for combat, but they also play, love, celebrate, and dream. *Enemy Lines*, the most extensive ethnographic account of the Tamil Tigers available, advances a striking argument about the nature of war itself as it brings alive a region where childhood, warfare, and play have become commingled in a world of continual uncertainty.

Spoken by eighty million people, Tamil is one of the great world languages, and one of the few ancient languages that survives as a mother tongue. David Shulman presents a comprehensive cultural history of Tamil, emphasizing how its speakers and poets have understood the unique features of their language over its long history.

Tamil Studies

Protestant Textuality and the Tamil Modern

The Tamil Plutach

Domestic Ritual And Public Culture In Urban South India

Language, Translation, and the Making of Protestant Identity

Politics and Welfare in Tamil Nadu

Caste, Nationalism and Ethnicity

Bangalore is often heralded as India's future—a city where global technologies converge with multinational capital to produce a cosmopolitan workforce and vibrant economic growth. In this narrative the city's main challenge revolves around its success: whether its physical infrastructure can support its burgeoning population. Most observers assume that Bangalore's emergence as a “global city” represents its more complete integration into the world economy and, by extension, a more inclusive and cosmopolitan outlook among its growing middle class. Andrew C. Willford sheds light on a growing paradox: even as Bangalore has come to signify “progress” and economic possibility both within India and to the outside world, movements to make the city more monocultural and monolingistic have gained prominence. Bangalore is the capital of the state of Karnataka, its borders linguistically redrawn by the postcolonial Indian state in 1956. In the decades that followed, organizations and leaders emerged to promote linguistic nationalism aimed at protecting the fragile unity of Kannadiga culture and literature against the twin threats of globalization and internal migration. Ironically, they support parochial cultural policies that impose a cultural and linguistic unity upon an area that historically stood at the crossroads of empires, trade routes, language practices, devotional literatures, and pilgrimage routes. Willford's analysis, which focuses on the minority experience of Bangalore's sizeable Tamil-speaking community, shows how the same forces of globalization that create growth and prosperity also foster uncertainty and tension around religion and language that completely contradict the region's long history of cosmopolitanism. Exploring this paradox in Bangalore's entangled and complex linguistic and cultural pasts serves as a useful case study for understanding the forces behind cultural and ethnic revivalism in the contemporary postcolonial world. Buttressed by field research conducted over a twenty-two-year period (1992–2015), Willford shows how the past is a living resource for the negotiation of identity in the present. Against the gloom of increasingly communal conflicts, he finds that Bangalore still retains a fabric of civility against the modern markings of cultural difference.

Through a succession of key stages since Sri Lanka (formerly Ceylon) became independent in 1948, its Tamil minority, historically concentrated in the north and east but with an important segment in Colombo, became alienated from the Sinhalese majority and, after peaceful opposition failed to secure its rights, resorted to an armed struggle. The Tamil Tigers (LTTE) today appear to hold the key to their people's future. While they have suffered setbacks, including the loss of the Tamil capital, Jaffna, they remain a potent guerrilla force, able to strike with impunity at both military and civilian targets. The Tigers' grip on the Tamil population seems secure, as does their overseas support and funding from Tamil exiles in Britain, Canada, and Australia. This book offers a concise history of the Sri Lankan Tamil nation, its culture, social make-up, and political evolution. In a final chapter, A. J. V. Chandrakanthan gives a first-hand account of life and attitudes inside the embattled Tamil areas today. A. Jeyaratnam Wilson teaches in the Department of Political Science at the University of New Brunswick. He is the author of *The Break-Up of Sri Lanka* and S. J. V. Chelvanayakam and the Crisis of Sri Lankan Tamil Nationalism. A. J. V. Chandrakanthan teaches in the Department of Theology at Concordia University, Montreal.

The second edition of *Historical Dictionary of the Tamils* contains a chronology, an introduction, and an extensive bibliography. The dictionary section has over 600 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture.

Suitable for both the academician as well as the layman, this book draws from sources as varied as fiction, essays, reviews, and more.

The Lost Land of Lemuria

Shilappadikaram

The A to Z of Hinduism

Warfare, Childhood, and Play in Batticaloa

Postcolonial Linguistic Voices

Enemy Lines

Fabulous Geographies, Catastrophic Histories

With a history of over three and a half millennia, and over 800 million adherents, Hinduism is one of the world's largest and most diverse religious traditions. This book presents the Hindu religious tradition's major events, individuals, texts, sects, and concepts in the context of its historical development through various periods. In addition, sacred Hindu pilgrimage sites, the rituals performed as religious practices, the manifestations of Hindu religious sensibilities in biography, art, the caste system of social organization, mythology, and the theories of salvation developed through the history of Hinduism are also presented. A pronunciation guide to Sanskrit and Tamil, and a chronology of the history of Hinduism are included.

Throughout history, speech and storytelling have united communities and mobilized movements. Protestant Textuality and the Tamil Modern examines this phenomenon in Tamil-speaking South India over the last three centuries, charting the development of political oratory and its influence on society. Supplementing his narrative with thorough archival work, Bernard Bate begins with Protestant missionaries' introduction of the sermon genre and takes the reader through its local vernacularization. What originally began as a format of religious speech became an essential political infrastructure used to galvanize support for new social imaginaries, from Indian independence to Tamil nationalism. Completed by a team of Bate's colleagues, this ethnography marries linguistic anthropology to performance studies and political history, illuminating new geographies of belonging in the modern era.

Contains the Society's Proceedings.

How do text, performance, and rhetoric simultaneously reflect and challenge notions of distinct community and religious identities? This volume examines evidence of shared idioms of sanctity within a larger framework of religious nationalism, literary productions, and communalism in South Asia. Contributors to this volume are particularly interested in how alternative forms of belonging and religious imaginations in South Asia are articulated in the light of normative, authoritative, and exclusive claims upon the representation of identities. Building upon new and extensive historiographical and ethnographical data, the book challenges clear-cut categorizations of group identity and points to the complex historical and contemporary relationships between different groups, organizations, in part by investigating the discursive formations that are often subsumed under binary distinctions of dominant/subaltern, Hindu/Muslim or orthodox/heterodox. In this respect, the book offers a theoretical contribution beyond South Asia Studies by highlighting a need for a new interdisciplinary effort in rethinking notions of identity, ethnicity, and religion.

Womanhood In The Making

Civility and Difference in a Global City

An Ethnography of Special Drama Artists in South India

The Geographical Teacher

Identity Choices and Representations

A Tamil Grammar, Designed for Use in Colleges and Schools

In Those Days There was No Coffee

This volume investigates sociolinguistic discourses, identity choices and their representations in postcolonial national and social life, and traces them to the impact of colonial contact. The chapters stitch together current voices and identities emerging within both ex-colonized and ex-colonizer communities as each copes with the social, lingual, cultural, and religious mixes triggered by colonialism. These mixes, reflected in the five thematic parts of the book - 'postcolonial identities', 'nationhood discourses', 'translating the postcolonial', 'living the postcolonial', and 'colonizing the colonizer' - call for deeper investigations of postcolonial communities using emic approaches.

Tamil Cinema in the Twenty-First Century explores the current state of Tamil cinema, one of India's largest film industries. Since its inception a century ago, Tamil cinema has undergone major transformations, and today it stands as a foremost cultural institution that profoundly shapes Tamil culture and identity. This book investigates the structural, ideological, and societal cleavages that continue to be reproduced, new ideas, modes of representation and narratives that are being created, and the impact of new technologies on Tamil cinema. It advances a critical interdisciplinary approach that challenges the narratives of Tamil cinema to reveal the social forces at work.

From Haryana to Gujarat to Maharashtra, numerous Indian states have been witness to protests by backward classes pressing for quotas and reservations. In stark contrast is the exemplary case of Tamil Nadu, which has managed to effectively integrate economic and development agenda for the backward classes into state policy. In the fifty years of rule between them, M. Karunanidhi, MGR, and J. Jayalalithaa(the iconic leaders of Tamil Nadu politics)managed to effectively transform institutions and structures to deliver a social welfare agenda in the state. Was it pure charisma on part of these leaders that gave us the unusual story of politicians and bureaucrats working hand in hand to implement a social agenda? Written by S. Narayan, who as part of the administration was both a witness to and a participant in these developments, this book is an intimate narrative on the Dravidian years of Tamil Nadu. At an important juncture of Tamil Nadu politics, it also makes us wonder: With no charismatic leader in the horizon, who can take the state forward?

List of members in some numbers.

An Interpretation of Tamil Cultural History and Social Order

Writings in Cultural History

Democratic Practice in South India

The Future of Bangalore's Cosmopolitan Pasts

Youth and Mass Mediation in South India

Tamil Cinema in the Twenty-First Century

This is a book about the newness of old things. It concerns an oratorical revolution, a transformation of oratorical style linked to larger transformations in society at large. It explores the aesthetics of Tamil oratory and its vital relationship to one of the key institutions of modern society: democracy. Therefore this book also bears on the centrality of language to the modern human condition. Though Tamil oratory is a relatively new practice in south India, the Dravidian (or Tamil nationalist) style employs archaic forms of Tamil that suggest an ancient mode of speech. Beginning with the advent of mass democratic politics in the 1940s, a new generation of politician adopted this style, known as "fine," or "beautiful Tamil" (centamil), for its distinct literary virtuosity, poesy, and alluring evocation of a pure Tamil past. Bernard Bate explores the centamil phenomenon, arguing that the genre's spectacular literacy and use of ceremonial procession, urban political ritual, and posters, praise poetry are critical components in the production of a singularly Tamil mode of political modernity: a Dravidian neoclassicism. From his perspective, the centamil revolution and Dravidian neoclassicism suggest that modernity is not the mere successor of tradition but the production of tradition, and that this production is a primary modality of modernity, a new newness-albeit a newness of old things.

Antinomies of Modernity asserts that concepts of race, Orient, and nation have been crucial to efforts across the world to create a sense of place, belonging, and solidarity in the midst of the radical discontinuities wrought by global capitalism. Emphasizing the continued salience at the beginning of the twenty-first century of these supposedly nineteenth-century ideas, the essays in this volume stress the importance of tracking the dynamic ways that race, Orient, and nation have been reworked and used over time and in particular geographic locations. Drawing on archival sources and fieldwork, the contributors explore aspects of modernity within societies of South Asia, the Middle East, and Africa. Whether considering how European ideas of Orientalism became foundational myths of Indian nationalism; how racial caste systems between blacks, South Asians, and whites operate in post-apartheid South Africa; or how Indian immigrants to the United States negotiate their identities, these essays demonstrate that the contours of cultural and identity politics did not simply originate in metropolitan centers and get adopted wholesale in the colonies. Colonial and postcolonial modernisms have emerged via the active appropriation of, or resistance to, far-reaching European ideas. Over time, Orientalism and nationalist and racialized knowledges become indigenized and acquire, for all practical purposes, a completely "Third World" patina. Antinomies of Modernity shows that people do make history, constrained in part by political-economic realities and in part by the categories they marshal in doing so.

Contributors. Neville Alexander, Andrew Barnes, Vasant Kaiwar, Sucheta Mazumdar, Minoo Moallem, Mohamad Tavakoli-Targhi, A. R. Venkatchalapathy, Michael O. West

"An important and original book providing a completely new perspective on the intellectual and cultural history of southern India. . . . Sumathi Ramaswamy has both produced a major work of comparative history and made the finest scholarly contribution to the intellectual and cultural history of modern Tamil Nadu to date."—Nicholas B. Dirks, author of The Hollow Crown "The most thorough account of the history of the symbolic profusion of a language—any language—I have ever read. . . . The scholarship is extraordinary, and Ramaswamy is quite likely the most knowledgeable on this subject in the whole of India—nay, the world."—E.

Valentine Daniel, author of Charred Lullabies: Chapters in an Anthropography of Violence

Passions of the TongueLanguage Devotion in Tamil India, 1891–1970Univ of California Press

Calcutta Review

English and Tamil Dictionary

The Idea of Indian Literature

The Journal of the Ceylon Branch of the Royal Asiatic Society of Great Britain & Ireland

Historical Dictionary of the Tamils

Political Oratory and the Social Imaginary in South Asia

Religious Transactions in Colonial South India

Womanhood in the Making is an ethnographic study of Brahman women's ritual practice that focuses on relations between religious practice, class and caste inequalities, and nationalist discourses. Using analyses of both domestic ritual and women's personal narratives, the author investigates the spaces of female agency that ritual practice affords,

The Tamil Brahmins were a traditional, mainly rural, high-caste elite who have been transformed into a modern, urban, middle-class community since the late nineteenth century. Many Tamil Brahmins today are in professional and managerial occupations, such as engineering and information technology; most of them live in Chennai and other Tamilnadu towns, but others have migrated to the rest of India and overseas. This book, which is mainly based on the authors ethnographic research, describes and analyses this transformation. It is also a study of how and why the Tamil Brahmins privileged status within a hierarchical society has been perpetuated in the face of both a strong anti-Brahman movement in Tamilnadu, and a series of wider social, cultural, economic, political, and ideological changes that might have been expected to undermine their position completely. The major topics discussed include Brahman rural society, urban migration and urban ways of life, education and employment, the position of women, and religion and culture. The Tamil Brahmins class position, including the internal division into the upper- and lower-middle classes, and the process of class reproduction, are examined closely to analyze the congruence between Tamil Brahmanhood and middle classness, which as comparison with other Brahman and non-Brahman groups shows is highly unusual in contemporary India."

Indian literature is not a corpus of texts or literary concepts from India, argues Preetha Mani, but a provocation that seeks to resolve the relationship between language and literature, written in as well as against English. Examining canonical Hindi and Tamil short stories from the crucial decades surrounding decolonization, Mani contends that Indian literature must be understood as indeterminate, propositional, and reflective of changing dynamics between local, regional, national, and global readerships. In *The Idea of Indian Literature*, she explores the paradox that a single canon can be written in multiple languages, each with their own evolving relationships to one another and to English. Hindi, representing national aspirations, and Tamil, epitomizing the secessionist propensities of the region, are conventionally viewed as poles of the multilingual continuum within Indian literature. Mani shows, however, that during the twentieth century, these literatures were coconstitutive of one another and of the idea of Indian literature itself. The writers discussed here—from short-story forefathers Premchand and Pudumaipittan to women trailblazers Mannu Bhandari and R. Chudamani—imagined a pan-Indian literature based on literary, rather than linguistic, norms, even as their aims were profoundly shaped by discussions of belonging unique to regional identity. Tracing representations of gender and the uses of genre in the shifting thematic and aesthetic practices of short vernacular prose writing, the book offers a view of the Indian literary landscape as itself a field for comparative literature.

A study of the lives of popular theater artists, Stigmas of the Tamil Stage is the first in-depth analysis of Special Drama, a genre of performance unique to the southernmost Indian state of Tamilnadu. Held in towns and villages throughout the region, Special Drama performances last from 10 p.m. until dawn. There are no theatrical troupes in Special Drama; individual artists are contracted “specially” for each event. The first two hours of each performance are filled with the kind of bawdy, improvisational comedy that is the primary focus of this study; the remaining hours present more markedly staid dramatic treatments of myth and history. Special Drama artists themselves are of all ages, castes, and ethnic and religious affiliations; the one common denominator in their lives is their lower-class status. Artists regularly speak of how poverty compelled their entrance into the field. Special Drama is looked down upon by the middle- and upper-classes as too popular, too vulgar, and too “mixed.” The artists are stigmatized: people insult them in public and landlords refuse to rent to them. Stigma falls most heavily, however, on actresses, who are marked as “public women” by their participation in Special Drama. As Susan Seizer's sensitive study shows, one of the primary ways the performers deal with such stigma is through humor and linguistic play. Their comedic performances in particular directly address questions of class, culture, and gender deviations—the very issues that so stigmatize them. Seizer draws on extensive interviews with performers, sponsors, audience members, and drama agents as well as on careful readings of live Special Drama performances in considering the complexities of performers' lives both on stage and off.

The Dravidian Years

Sri Lankan Tamil Nationalism

Journal of the Ceylon Branch of the Royal Asiatic Society

Doing Style

(The Ankle Bracelet)

The Making of a Middle-Class Caste

A Journal of Oriental Research in Archaeology, History, Literature, Languages, Folklore Etc

Annotation This is a fascinating study of Lemuria—a mythical continent which was once believed to bridge the land masses of India and Africa millennia ago before ultimately sinking into the Indian sea. Like the lost city of Atlantis, many people—from Theosophists to Tamil nationalists—have considered Lemuria their "lost cradle of civilization."

In *Doing Style*, Constantine V. Nakassis explores the world of youth and mass media in South India, where what Tamil youth call "style" anchors their day-to-day lives and media worlds. Through intimate ethnographic descriptions of college life in Tamil Nadu, Nakassis explores the complex ways that acts and objects of style such as brand fashion, English slang, and film representations express the multiple desires and anxieties of this generation, who live in the shadow of the promise of global modernity. As Nakassis shows, while signs of the global, modern world are everywhere in post-

liberalization India, for most of these young people this world is still very distant—a paradox that results in youth's profound sense of being in between. This in-betweenness manifests itself in the ambivalent quality of style, the ways in which stylish objects are necessarily marked as counterfeit, mixed, or ironical. In order to show how this in-betweenness materializes in particular media, Nakassis explores the entanglements between youth peer groups and the sites where such stylish media objects are produced, arguing that these entanglements deeply condition the production and circulation of the media objects themselves. The result is an important and timely look at the tremendous forces of youth culture, globalization, and mass media as they interact in the vibrancy of a rapidly changing India.

Lexicographica. Series Maior features monographs and edited volumes on the topics of lexicography and meta-lexicography. Works from the broader domain of lexicology are also included, provided they strengthen the theoretical, methodological and empirical basis of lexicography and meta-lexicography. The almost 150 books published in the series since its founding in 1984 clearly reflect the main themes and developments of the field. The publications focus on aspects of lexicography such as micro- and macrostructure, typology, history of the discipline, and application-oriented lexicographical documentation.

By looking closely at the multilingual democracies of India, France and the USA, Harold F. Schiffman examines how language policy is primarily a social construct based on belief systems, attitudes and myths. Linguistic Culture and Language Policy exposes language policy as culture-specific, helping us to understand why language policies evolve the way they do; why they work, or not; and how people's lives are affected by them. These issues will be of specific interest to linguists specialising in multilingual/multicultural societies, bilingual educationalists, curriculum planners and teachers.

Passions of the Tongue

Shared Idioms, Sacred Symbols, and the Articulation of Identities in South Asia

Or Essays on the History of the Tamil People, Language, Religion and Literature

Indian Antiquary

Antinomies of Modernity

Gender, Genre, and Comparative Method

Tamil lexicography

The primary epic of Tamil literature.

Religious Transactions in Colonial South India locates the "making" of Protestant identities in South India within several contesting discourses. It examines evolving attitudes to translation and translation practices in the Tamil literary and sacred landscapes initiated by early missionary translations of the Bible in Tamil. Situating the Tamil Bible firmly within intersecting religious, literary, and social contexts, Hephzibah Israel offers a fresh perspective on the translated Bible as an object of cultural transfer. She focuses on conflicts in three key areas of translation - locating a sacred lexicon, the politics of language registers and "standard versions," and competing generic categories - as discursive sites within which Protestant identities have been articulated by Tamils. By widening the cultural and historical framework of the Tamil Bible, this book is the first to analyze the links connecting language use, translation practices, and caste affiliations in the articulation of Protestant identities in India.

The book addresses problems and topics which have so far been largely ignored, in spite of being of fundamental importance for successful teaching and correct understanding of Tamil literary heritage which spans some 2000 years of development.

Containing a Summary Account of the Lives of the Poets and Poetesses of Southern India and Ceylon from the Earliest to the Present Times, with Select Specimens of Their Compositions

Essays on Race, Orient, Nation

Caste, Gender and Technology

Journal of the American Oriental Society

Tamil Oratory and the Dravidian Aesthetic

Tamil Brahmins

CULTURAL ASPIRATIONS Essays on the Intellectual History of the Colonial Tamil Nadu