

Title:

Reconstructing the Taminam → Rigvedic → Codified Sanskrit Transmission Model

Abstract

This research proposes a logical model in which Taminam (A) contributed original heroic and ethical religious concepts, which were later preserved orally in early Rigvedic hymns (B) and eventually codified and standardized by later Sanskrit grammarians and theological reformers (C). The model examines deity correspondences, linguistic evidence, textual stratification, and archaeological limitations. It highlights how early gods were heroic, how caste and Trimurti concepts appeared later, and how cultural influence from Taminam may have shaped early Sanskrit hymns.

Introduction

Conventional Indo-European classifications often overlook possible South Indian influence. Archaeology cannot directly prove language origins.

Oral cultures like Taminam had advanced poetic and religious practices.

This paper investigates the plausibility of a Taminam → Rigvedic → Codified Sanskrit transmission.

Section 1: Taminam Cultural Foundation (A)

- Advanced civilization in South India (Tamilakam).
 - Oral poetic traditions: Tolkappiyam, Sangam literature.
 - Ethical, heroic gods: Indiran, Varunan, Mayon, Ceyon.
 - Land-based religion: thinai system (Kurunji, Mullai, Marutham, Neithal, Palai).
 - Social structure: fluid, no caste.
 - Material culture: iron tools, urban settlements, maritime trade.
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Section 2: Early Rigvedic Hymns (B)

- Mandalas 2–7: heroic worship, not ritual.
- Gods: Indra (supreme), Agni, Varuna, Soma, Vayu.
- Oral preservation dominates; hymns correspond to Taminam deities.
- Evidence of Tamil vocabulary influence: flora, fauna, geography.

- Social structure: flexible, clan-based, no caste hierarchy.
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Section 3: Later Codification (C)

- Grammar codification (Panini tradition) formalizes structure.
 - Mandala 10 additions: Purusha Sukta → caste ideology, social control.
 - Creation theology introduced: Prajapati → Brahma, leading to Trimurti.
 - Reinterpretation of gods: Indra loses dominance; Vishnu/Shiva rise.
 - Abstract theology replaces heroic, functional deities.
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Section 4: Linguistic and Archaeological Evidence

- Retroflex sounds in Sanskrit show southern (Tamilnam) influence.
 - Vocabulary for local animals, plants, rivers corresponds with Tamilnam words.
 - Archaeology proves material culture but cannot date oral language.
 - Keeladi and other sites confirm advanced Tamil civilization ~600 BCE, iron ~1200–1500 BCE.
 - Manuscripts: earliest Rigveda written ~1000 CE, Tolkappiyam ~3rd century BCE codified.
 - Evidence supports cultural transmission plausibly, though not absolutely.
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Conclusion

- Model: Tamilnam (A) → Early Rigvedic hymns (B) → Codifiers (C).
- Explains:
 - Heroic gods in early hymns
 - Late caste introduction
 - Later Trimurti theology
 - Tamil vocabulary in Sanskrit
- Archaeology cannot confirm or deny authorship; oral transmission preserves culture.
- Model remains a strong research hypothesis.