



Historiographical Relevance of Thirukkral and Nannool

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Abstract

Thirukkural (Thiruvalluvar, c.100 BCE) and Nannool (Bhavanandi, c.CE 1200) are two foundational texts in Tamil literature, offering invaluable insights into the socio-cultural, political, and philosophical landscape of ancient and medieval Tamil Nadu. Their relevance to historiography is multifaceted such as Social and Cultural History, Political History, Economic History, Philosophical and Religious History, Literary History. Thirukkural and Nannool have had a profound influence on later Tamil literature, inspiring countless poets and scholars. By studying Thirukkural and Nannool, historians can gain a deeper understanding of the complex and multifaceted history of Tamil Nadu. These texts serve as invaluable primary sources, providing rich and nuanced insights into the social, cultural, political, economic, and philosophical dimensions of ancient and medieval Tamil society. In this context, the present scholar extended this research article on the subject of "HISTORIOGRAPHICAL RELEVANCE OF THIRUKKRAL AND NANNOOL". It gives some new interpretation on the subject relevance of Historiography about 100 BCE to CE 1200 included with some other Tamils literatures.

Keywords: *Herodotus, Historia, Historiographical, Tolkāppiyar, Marapiyal (Genetics) Thiruvalluvar, Bhavanandi, munnool, Meypporul.*



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1. Introduction

Herodotus (c.484 BCE – c. 425 BCE) often considered the 'Father of History' in the western world. Etymology of the word history comes from 'historia' (ancient Greek word) Romanized 'historiā' its stand for 'inquiry', 'knowledge', 'from inquiry', 'judge'. The Greek word was borrowed into classical Latin as 'histoia' which meaning

'investigation', 'inquiry', 'research', 'account', 'description', 'written account of the past events', 'writing of history', 'historical narrative', 'story'. In old Irish language "narrative, story, history"; in old French and Anglo-Norman "historia developed into form such as istorie, estoire, historie".i

In this context the Tamil World approach the history, however before Herodotus, Darwin

and J.C. Bose, the same ideology was determined by Tamil poet Tolkāppiyar during the first Sangam Age c.6000 BCE – 3000 BCE Evolution of the bio-cell organism and Creatures trace in Tolkāppiyar's (Tolkappiyamc.300 BCE) verses 571 to 578 to tells under the title Marapiyal (Genetics) Tamil Life Traditions c.3000 B.C. Genetics refers to the part of the system passed down from generation to generation (hereditary). Legacy appears to be the litigation claimed by the superiors. The higher ones make the habit.

They implement it. That's why Tolkāppiyar mentions that "vaḷakkeṇappaṭuvatuuyarntōrmērēnikalcciavarka ṭṭuākalāṇa (592)" which means based on the tradition of the elders, says that it is better to live according to the tradition told by the ancestors.iii

Thirukkural and Nannool speaks about the historiographical terms as follows: munnool (pervious study),meypporuḷ (philosophy), நுண்மாண் நுழைபுலம் (micro level study), நுணங்கிய கேள்வியர் (micro level questioning skills), மதிநுட்பம் நூலோடு (intellectual mind with texts), தெளிந்தான்கண் (determination of the concept) ஐயறவும் (without doubts), எழுவுகை மதமே (seven principles of writing thesis), vidhiyagravam (scholar's ego) etc.,

2. Historiographical Relevance of Thirukkural

"Time travel must be impossible otherwise we could not be annoyed with tourists from the future" by Stephen Hawking. Historical Studies (research) or historiography "endeavours to systematically recapture the complex nuances, the people, meanings, events, and even ideas of the past that have influenced and shaped the present and planning the future." The historical study relies on a wide variety of primary and secondary sources, including unpublished material several Tamil Literature to speak about the Research Methodology. Here the present scholar would like to define the concept of Research Methodology from the Classical Tamil literature Tolkāppiyam and Tirukkuraḷ.

முந்துநூல் கண்டு முறைப்பட எண்ணிப் புலம் தொகுத் தோனே போக்கறு பனுவல்

முந்துநூல் கண்டு – Review of the Previous Studies and Literature; முறைப்பட எண்ணிப் – Methods of Research; புலம் தொகுத் தோனே – Classified the Data in content wise

போக்கறு பனுவல் – Write the Thesis without errors. Tolkāppiyamcirappuppāyiram states that to write this grammar works by Tolkāppiyar, he had to register with the texts that were previously in the legacy and the method that was in the case before the testimonials.

3. Research Methodology in Tirukkuraḷ...

epporulyāryārvāykkēṭṭinūmapporuḷ

meypporuḷkāṇpataṛivu (Tirukkuraḷ, 43.

Arivuṭamai, kuraḷ 423)

camaṇceytucīrtūkkūṇkōlpōlamaintorupār

kōṭāmaicāṇrōrkkaṇi (Tirukkuraḷ, 12.

Naṭuvunilaimai, kuraḷ 118)

epporulettanmaittāyīnūmapporuḷ

meypporuḷkāṇpataṛivu (Tirukkuraḷ, 36.

Meyyūṇartal, kuraḷ 355)

"Which means wisdom grasps the truth of whatever and by whoever said", stated Tiruvalluvar in his work under the Chapter Wisdom (43), in Impartiality (12) chapter kuraḷ 118 explains a cāṇrōr (an eminent scholar) like a just balance are the great poised genuinely unbiased. It is beautiful for the witness to admire the mediocrity without leaning to one side, while the front is the same, and then the object is adjusted like a peg. And also, in the Realization (36) division, he says the mark of wisdom is to see the reality behind each appearance, viz., and consciousness is the realisation of an object, no matter how it is visualised, without seeing the arrival of the thing. Besides, these two poets guided the ancient Tamil educationalist (cāṇrōr) on how to conduct research in their works. The present researcher is aware of the guidance and survey of the cāṇrōrkāḷ Tolkāppiyar, Tiruvalluvar and his current research supervisor so on.

4. Review of Literature

நுண்மாண் நுழைபுலம் இல்லான் எழில் நலம்

மண்மாண் புனைபாவை யற்று (Kural 407)

The beauty and goodness of one who is destitute of knowledge by the study of great and exquisite works, is like of a painted earthen doll. Without the intelligence works done by scholar it will be consider like a clay doll painted for beauty only but not soul in it.

நுணங்கிய கேள்வியர் அல்லார் வணங்கிய

வாயின ராதல் அரிது (Kural 419)

It is a rare thing to find modesty, a reverend mouth with those who have not received choice instruction. Micro level questions only to recover the truth even from the mind of sage.

மதிநுட்பம் நூலோடு உடையார்க்கு
அதிநுட்பம்

யாவுள முன்னிற் பவை (Kural 636)

What contrivances are there so acute as to resist those who possess natural acuteness in addition to learning? Hence, a scholar having natural cognizance with artificial learning text knowledge no one questioning them. Whatever may be the educational pattern, there should perfect harmony in the pedagogical triangle. If the triangle is well linked and harmoniously blended, it will stand the test of time and shine for ever. In a word, the pedagogical concept envisaged by Thiruvalluvar holds true to every age and clime.

5. Research Findings and Conclusion

தேரான் தெளிவுந் தெளிந்தான்கண்
ஐயுறவும்

தீரா இடும்பை தரும் (Kural 510)

ஆராயாமல் ஒருவரைத் தேர்வு செய்து ஏற்றுக் கொள்வதும், ஆராய்ந்து தேர்வு செய்து ஏற்றுக்கொண்டபின் அவரைக் சந்தேகப்படுவதும் தீராத துன்பத்தைத் தரும்.

Generally, choosing and accepting someone or something without researching and doubting him/it after researching then choosing and accepting him/it will bring endless suffering. Therefore, from the theory of Thiruvalluvar's research ethics, the present scholar believe this research so far are reliable and desirable thoughts and findings. If any doubts, the present scholar request to the learner and learned people again conduct research in this theme and get clarity. No doubt about it, the result is the same viz., conclusions and finds of this research.

6. Researcher Always Study the Books

தொட்டனைத்து ஊறும் மணற்கேணி
மாந்தர்க்குக்

கற்றனைத்து ஊறும் அறிவு (Kural 396)

Water will flow from a well in the sand in proportion to the depth to which it is dug, and knowledge will flow from a man in proportion to his learning.

7. Historiographical Relevance of Nannūl Nannūl Exposed Character of Good Thesis

Seven Principles and Ten Beauties of good Thesis, the Nannūl tells us what are the seven principles and ten beauties that should be present and writing in a Thesis to decorate it.

எழுவகை மதமே யுடன்படல் மறுத்தல்
பிறர்தம் மதமேற் கொண்டு களைவே
தாஅ னாட்டித் தனாது நிறுப்பே
இருவர் மாறுகோள் ஒருதலை துணிவே
பிறர்நூல் குற்றங் காட்டல்
ஏனைப் பிறிதொடு படாஅன் றன்மதங்

கொளவே.^{iv}

- Acceptance of others' policies
- Finding fault with the policy and rejecting it
- First agree and then reject
- Just stating a principle and sticking it to the end
- Dare to accept either of the two different principles
- Blaming someone else's Thesis
- Adopting one's own principles without agreeing with the principles of others

8. Nannūl writes this message as Elumatham (seven principles)

சுருங்கச் சொல்லல் விளங்க வைத்தல்
நவின்றோர்க் கினிமை நன்மொழி

புணர்த்தல்

ஓசை யுடைமை ஆழமுடைத் தாதல்
முறையின் வைப்பே உலகமலை யாமை
விழுமியது பயத்தல் விளங்குதா ரணத்தது
ஆகுதல் நூலிற்கு அழகெனும் பத்தே^v

- The meaning should be summarized without words.
- Be brief and make the point clear.
- It should be said in a way that makes the reader happy.
- Good words should be added in the Thesis.
- The thread should be arranged so that there is pleasure in the audience.
- The text should contain deep ideas.
- The opinions expressed should be summarized in a causal manner.
- It should be said that the superiors should not disagree with the opinion.
- It should be the Thesis that gives the best material.

Nannūl says that examples should be given here and there to explain the subject, and these ten are the beauties that the Thesis should have.

9. The ten sins should not be in a good Thesis

The ten sins are defined by the scriptures as those that should not be in a Thesis.

குன்றக் கூறல் மிகைபடக் கூறல்
கூறியது கூறல் மாறுகொளக் கூறல்
வழுஉச்செர்ந் புணர்த்தல் மயங்க

வைத்தல்

வெற்றெனத் தொடுத்தல் மற்றொன்று
விரித்தல்

சென்றுதேய்ந் திறுதல் நின்றபயன்
இன்மை

என்றிவை ஈரைங் குற்றம் நூற்கே^{vi}

- Conciseness in the words necessary to explain a particular object
- Exaggerating more than the words necessary to explain a given object
- Repeating the same thing
- Contradicting a previously stated message
- Addition of offending words here and there
- Reluctantly saying this or that is the message that needs to be said
- Garnishing with mere words that do not match the meaning
- Leaving the original subject and talking about another subject in between
- Starting to elaborate, the material goes on and on and the style of the material wears out and ends

These are also delinquencies that should not exist in a Thesis, which is to say without using words.

10. Concepts and Conclusions

10.1. Should Change Time to Time through Conducting Research

பழையன கழிதலும் புதியன புகுதலும்

வழுவல கால வகையினனானே[♦]

"The old goes away, and the new comes on the need of time to time."

As Bhavananti Munivar mentioned in Nannul, it is explained because the removal of the old and the introduction of the new are to emphasize that we should avoid those that do not match with the changes of time, that do not improve, that do not walk on the path of

development, improve with the changes of time, and accept the old and the new that walk on the path of development. Abandoning the things that regulate our lives in the name of getting old is unacceptable. For that, not everything old is good. Some of the things we think of as old, no matter how old they become, shine through time to be relevant for today and the future. The traditions and cultures that have been maintained over time and that guide our lives cannot be dismissed as old. Every tradition of our culture has a thousand meanings. It is our prime duty to observe them at all times. As civilization grows, it is inevitable that new things and new customs will be introduced among people. In today's modern technological age, new changes are taking place in this world day by day and it is imperative to live with them. Many of the new ones are improvements on the old ones. The refreshment that comes when consuming new things and entering a new environment gives a new impetus to life. Therefore, no one should think that everything old is reprehensible and everything new is praiseworthy. Likewise, it cannot be said that everything old is praiseworthy and everything new is blameworthy. Therefore, it is not appropriate to praise and blame them based on the time they appeared, but their current status, they should be taught high and low according to the ethics they express. Old things are not to be avoided because they are old; not everything new is welcome. Let's explore the characteristics of both the old and the new and use whatever we think will improve our lives without distinctions between the old and the new. In general linguistics, the comparative is a syntactic construction that serves to express a comparison between two regions or groups of entities in quality or socio-cultural, political and economic see also comparison for an overview of comparison, as well as positive and superlative degrees of comparison.

11. Historiographical Abstract through Some Other Tamil Literatures

11.1. Essential of Financial Aid for any Study

NalkūrnthārKalvi: The notation NalkūrnthārKalvi means Education of economically backward people, a learner coming from poverty and poor background to learning well and equipped excellence knowledge but the talent of poverty learner not recognised, they

could not continue to further higher study. A poem by Nēthinerivilakkam advocated the importance of financial aid for education, and continuing without dropout from the higher studies requires financial support for equipped knowledge through education.^{vii}

11.2. Subject Stuff and Expert

Ponmalarnāṛramuṭaittu (golden flower with fragrance): Highly qualified man and learn many texts, they notability stuff in the sense of research their education is useless which means they are degree holder but not educated. Having stuff sense in research knowledge with a spirit of skill in explaining that knowledge to others is like a golden flower with fragrance.^{viii}

11.3. Guide and Supervisor

Guru* is God (Teacher is God): The word 'Guru' is a Tamil word! 'Nucleus' = germ, embryonic development, beginning. 'Sparrow' = early, small, etc., in birds. 'Kurukal' = narrow, modest, small cortex = young, fertile leaf in the early growth. 'Guru' = one who is the guru at the beginning of all kinds of development. The blessings of the Tamil Eighteen Siddharkal (Guru) are clearly 'Guru Praise', 'Guru Worship', 'Guru Worship', and 'Guru Way Standing'. There are innumerable terms. 'Kuruvillāvittaipāl', 'kurutottukkāṭṭātavaicutṭuppoṭṭālumvārā', which means without guru education is Perish, and no art can be learned without being initiated by the Guru.

Guru Worship: Do not even worship Shiva, a descendant of 'Tirumular', one of the 'Navanatha Siddhars'; He sings that if he worships and accepts the Guru and mixes the two, he can get all the virtues. A genealogy god devises every clan; parents are for their children; Guru is the god of the peoplehood live in the way of Aṛam (integrity); everyone has a god by the customs way of the world. The spirit of Nēthinerivilakkam determined Guru (teacher) is the god to each Shishya (student) if only the shishya were stand-in to live in the way and teaching of guru (virtue of guru).^{ix}

ஆர்கலி உலகத்து மக்கட்கு எல்லாம்
கற்றலின் கற்றாரை வழிபடுதல்
சிறந்தன்று (1, சிறந்த பத்து, பாடல் எண்.8)^x

Worshipped Learned People better than learning. So, everyone should worship Guru

before starting the learning process. This is very apt one to worship the Research Supervisor by all Research Scholars for successfully completing their research. We understand clearly, a scholar going to be search the research contents and sources materials before must he/she will meeting their guide and supervisor for getting clarifications about their research field.

11.4. Research without Supervisor

Kuruvillāṅkoṭṭāñāṇam - Learning without Guru (Guide, Mentor and Supervisor):

The 36th verse of Vivēkaccintāmaṇi says that one cannot learn education without a teacher. Similarly, if one learns education without a teacher, that level will collapse like a chariot without axes. Moreover, it compares that teaching with the life of a young girl without an elder sister, the heroism of a king without courage, a cultivated land without a security fence, a lake without a high wall, beauty with immorality, wisdom gained without the grace of the Guru will perish like a chariot without axes. Therefore a Guru or teacher is the imprint of education, and also, without the dignity of the Guru, nobody came out as an educator.^{xi}

11.5. Remuneration to Teacher

Sakalakalaiōtuvittavāṭṭiyārkuḷi: The wages of five persons should not be withheld. Do not deprive the wage salaries of five groups of people; Listen, when I say who these groups are; the wages of washermen and hairdressers; the wages of the teacher who taught you all; the salaries of the midwife who cut the umbilical cord; the wages of the physician who saved you from pain; What kind of fate will they have to face; Who don't pay them with a pleasant word. What will Ematharman (god of death) sing to those who do not pay? Will not only spare their lives but also torment their souls.^{xii} At the same time the scholar should mind do not pay any rumination to their guide and supervisor for doing his/her duty of guiding the research and makeover the correction of the Thesis.

11.6. ĀrāycciNerimuṛaikal (Research Protocols)

Choosing Peer Group Researchers

The 50th verse of Nāṇmaṇikkaṭikai explains about research methodology that Virtualism is the study and availability of many

texts. Objects explored and searched for in many readers are natural objects. Therefore, research is needed to understand education better. Similarly, Viḷampinākaṇār says that research should be required before choosing good friends.^{xiii} The author of the Thirikadugam (this work known as Life-saving medicine) advised people that don't keep the friendship with illiterate people; otherwise, if you maintain a substandard company, you are called the least ignorant, and he added to being friendly with the uneducated, beating the chaste wife, and bringing the innocent into their home are the harms of ignorance. (Thirikadugam verse no.3)

1.71. Egoism of Scholar

Nanneri is a Tamil NītiNūl (contain the spirits of law). This name came about because of highlighting the virtues that guide people. It was composed by Sivaprakasari. This book of forty hymns dates back to the seventeenth century.

கல்விச் செருக்குக் கூடாது (நன்னெறி பாடல் 7)

கடலே அனையம்யாம் கல்வியால் என்னும்

அடலேறு அனையசெக்கு ஆழ்த்தி – விடலே

முனிக்கரசு கையால் முகந்து முழங்கும் பனிக்கடலும் உண்ணப் படும்.

Kalviccerukkukkūṭatu (don't pride in learned a lot): The above mention poem advised that don't be proud to think that you have learned a lot viz., even if one has acquired an ocean of knowledge, one should not be arrogant like a roaring lion. Just as the king of sages, KuṛuMuṇiAkattiyar has drunk the seven oceans which means well-versed in wisdom, we must realize that there is another one to quench our knowledge pride, so someone else to tame our educational pride.

12. Conclusion

The historiographical relevance of Thirukkural and Nannool extends far beyond their literary significance, offering invaluable insights into the socio-cultural, political, and philosophical landscape of ancient and medieval Tamil Nadu. These texts serve as primary sources for historians, providing a nuanced understanding of Tamil society across various dimensions. Thirukkural, with its profound wisdom on ethics,

governance, and human conduct, offers a framework for analyzing the social and political structures of its time. Its emphasis on research methodology, as seen in concepts like "meypporuḷkāṇṇataṛivu" (wisdom to grasp the truth), guides modern historiographical approaches. Nannool, while primarily a grammatical text, contributes significantly to our understanding of scholarly practices and literary standards of its era. Its exposition on the seven principles and ten beauties of a good thesis provides insight into the intellectual rigor expected in academic works of that period. Both texts emphasize the importance of continuous learning, critical thinking, and ethical research practices. The concept of "palaiyaṇakalitalumputiyaṇapukulalum" from Nannool underscores the need for historiography to evolve with time, balancing traditional knowledge with new discoveries. The study of these texts, along with other Tamil literature mentioned, reveals a sophisticated understanding of research methodologies, the role of mentorship in scholarship, and the ethical considerations in academic pursuits. These insights are not only relevant to understanding the past but also offer valuable lessons for contemporary historiographical practices. In conclusion, Thirukkural and Nannool stand as testaments to the rich intellectual tradition of Tamil Nadu, offering a wealth of information for historians and serving as guides for ethical and methodological approaches in historical research. Their continued study and interpretation promise to yield further insights into the complex tapestry of Tamil history and culture.

References and Endnotes

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- ii. **The Legends of Tamil Sangam:** 6000 – 3000 BCE, Pandiya King VenterChezhian, who ruled the Pandya Kingdom with Kapaadapuram as the capital, founded the second Tamil Sangam, where 3700 poets were seated. Grammatical treatises such as Agathiam and Tholkaappiam were made. (Thirukkural – Tamil Marai, A publication of International Tamil Language Foundation, Chennai, 2000, p.1319) and

Tolkāppiyam submitted by Tolkāppiyar in Idai-Sangam dated 3700 B.C. (R.Rajendran, Tamil Literature Encyclopedia, Nandini Publication, Chennai, 2007, p.22)

iii. Vengatesan K., Tamils' Education, GurushishyaYogam Publication, Chennai, 2023, pp.10 – 12

iv.Naṇṇūl, verse 11

v.Naṇṇūl, verse 31

vi.Naṇṇūl, verse 12

♦ This is also the philosophy behind the Bhogi festival celebrated on the first day of the Pongal festival. On the last day of the month, burning old unnecessary things, leaving old thoughts and unnecessary mental dirt in Bogi, and welcoming the new month of Tai, which is born with new things and new thoughts, is called Bogi festival.

vii.எனைத்துணையவேனும்இலம்பட்டார்கல்வி தினைத்துணையும்சீர்ப்பாடுஇலவாம்மனைத்தக் காள்

மாண்பிலன்ஆயின்மனமகன்நல்லறம்

பூண்டபுலப்டாபோல்

- NēthinūlKalñchiyam (Encyclopedia of Justice Literatures), Nēthinerivilakkam, Description writers Padmadevan and Tamilpriyan, Korravai Publication, Chennai, 2013, p.235

viii. எத்துணையஆயினும்கல்விஇடமறிந்து

உய்த்துணர்வுஇல்லெனின்இல்லாகும்உய்த்து

ணர்ந்தும்

சொல்வன்மைஇன்றெனின்என்னாகும்அஃதுண் டேல்

பொன்மலர்நாற்றம்உடைத்து -

NēthinūlKalñchiyam - Nēthinerivilakkam, Ibid., p.232

*NavanātaSiddharTirumūlar said "If every human being considers that human life is very trivial, he will overcome the false illusions of worshipping the true Guru who has got rid of all desire, arrogance, conceit, arrogance, rivalry, jealousy, pride, etc.

ix. சிவனைவழிபட்டார்எண்ணிலிதேவர்கள்

அவனைவழிபட்டங்குஆமாறுஒன்றில்லை

அவனைவழிபட்டங்குஆமாறுகாட்டும்

குருவைவழிபடிகூடலும்ஆமே. -

திருமூலர்திருமந்திரம்Nēthinerivilakkam, NēthinūlKalñchiyam, op.cite., p.246

*.Iniyavainārpatu,NēthinūlKalñchiyam, op.cite, pp.532 – 545

xi.மூப்பிலாக்குமரிவாழ்க்கை,

முனிவிலாஅரசன்வீரம்,

காப்பிலாவினைந்தபூமி,

கரையிலாதிருந்தஏரி,

கோப்பிலான்கொண்டகோலம்,

குருவிலான்கொண்டஞானம்,

ஆப்பிலாச்சகடுபோல

அழியும்என்றுஉரைக்கலாமே -

Vivēkaccintāmaṇi - 36 (naṇmainalkātavai),

Nītinūlkaḷaṇciyam. p.409

xii.அஞ்சுபேர்கூலியைக்கைக்கொள்ளவேண்டா ம்.

அதுஏதுஇங்குஎன்னில்நீசொல்லக்கேளாய்

தஞ்சமுடன்வண்ணான்நாவிதன்தன்கூலி

சகலகலைஓதுவித்தவாத்தியார்கூலி

வஞ்சமறநஞ்சறுத்தமருத்துவச்சிகூலி

மகாநோவுதனைதீர்த்தமருத்துவன்கூலி

இன்சொல்லுடன்இவர்கூலிகொடாதபேரை

ஏதேதுசெய்வானோஏமன்றானே. - Ulakanīti

verse 21, NēthinūlKalñchiyam, op.cit., p.81

xiii.ViḷampinākaṇārOp.cite., verses 50

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