

THE PRIMARY CLASSICAL LANGUAGE OF THE WORLD

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CERTIFICATE

The Tamil works on the study of Tamil Words written by Pandit Jna. Devaneyan , B.O.L. on the lines of general philological principles meet a longfelt want in Tamil. In my early days when I was engaging myself in the study of such English works as Arch Bishop Trench's Study of Words, Prof. Max Muller's Science of Language, Prof. Sayce's Comparative Philology etc., my attention turned to making a similar study of Tamil words. Dr. Caldwell's Comparative Study of Dravidian Languages opened up before me a vast and wonderful tract of Tamil knowledge then lay hidden even to great Tamil scholars. Still Caldwell's works as an incipient attempt in an unknown region could not be expected to treat exhaustively of all Tamil words. And this impelled me to write a Tamil Philology myself and publish even one or two essays of it in the first volume of my magazine Jnanasagaram. But I could not continue it, since my activities in other fields as religion, philosophy and literary history absorbed my whole attention. Still I was looking about whether any competent scholar would take up the subject; and I was gratified to a certain extent when Father Jnanaprakasara of Jaffna sent me his interesting work on Tamil Philology. The field being vast and extensive, I was looking forward to some more work on a comprehensive scale founded on ancient classical Tamil and am glad to say that Mr. Devaneyan has met my expectation almost wholly. Tamil scholars may safely rely on his careful treatment of the subject and I dare say they will be greatly benefited by a diligent perusal of his works. It is my humble

opinion that in the Study of Tamil words Mr. Devaneyan stands pre->eminent and has few rivals.

Further Mr. Devaneyan is an impressive teacher and an interesting lecturer as I had seen on several occasions when I had presided over the annual deliberations of Tamil Sangams to hear him speak to large audiences and engage their attention by flavouring his speech with wit and humour. As a painstaking research scholar I am confident he will bring name and fame to any institution that will engage his services.

Pallavaram, 1949

(Sd.) MARAIMALAI ADIGAL

Transliteration Table

Vowels:

அ	->	a	எ	->	e
ஆ	->	ā ā	ஏ	->	ē
இ	->	i	ஐ	->	ai
ஈ	->	ī	ஒ	->	o
உ	->	u	ஓ	->	ō
ஊ	->	ū	ஔ	->	au

Aydam: ஃ -> h

Consonants:

க	->	k (g)	த	->	t (d)	ல்	->	l
ங்	->	ṅ	ந்	->	n	வ்	->	v
ச	->	c (s & j)	ப்	->	p (b)	ழ்	->	ḷ
ஞ்	->	ñ	ம்	->	m	ள்	->	ḷ
ட்	->	ṭ, ḍ	ய்	->	y	ற்	->	ṛ

ண் -> ṇ ṛ -> r ண -> ṇ

'r', when doubled, attains the sound of the English 't', as in 'sit', or 'sitting'.

'ṇr' sounds like the English 'nd' as in 'and' or 'candle'.

The Tamil surds are not the equivalents of the Sanskrit voiceless unaspirate stops unless doubled. e.g. ழ ழ = ṭṭa

SYMBOLS

-> is hyphen
— denotes 'forms the following derivative'
> denotes 'forms the following derivative'
< denotes 'derived from'
= denotes 'equivalent to'
+ denotes 'combined or compounded with'
x denotes 'opposite or antithesis of'

LIST OF ABBREVIATIONS

a, adj	->	adjective	Gk	->	Greek
adv	->	adverb	Goth	->	Gothic
AF	->	Anglo->French	H	->	Hebrew

Afr	->	African	Hind	->	Hindustani, Hindi
Amer	->	American	Ice	->	Icelandic
Al	->	Anglo->Indian	imp	->	imperative
A	->	Arabic	I	->	Indian
Ar	->	Aramaic	inf	->	infinitive
AS	->	Anglo->Saxon	int	->	interjection
Ass	->	Assyrian	Ir	->	Irish
Aus	->	Australian	It	->	Italian
Br	->	Brahui	K	->	Kanarese
c	->	circa	L	->	Latin
Cel	->	Celtic	LG	->	Low German
Cf	->	(Confer) compare	lit	->	literary
Ch	->	Chinese	LL	->	Low Latin
com	->	common	m	->	masculine
conj	->	conjunction	M	->	Malayalam
D	->	Dutch	MD	->	Middle Dutch
dial	->	dialect	ME	->	Middle English
Dan	->	Danish	MG	->	Middle German
E	->	English	MHG	->	Middle High German
e.g	->	Exempli gratia (for example)	MLG	->	Middle Low German
F	->	French	M.Sw	->	Middle Swedish
f	->	from	n	->	noun
fem	->	feminine	neut	->	neuter
Fris	->	Frisian	NF	->	North Frisian
G	->	German	Nor	->	Norwegian
Gael	->	Gaelic	obs.	->	obsolete
OD.	->	Old Dutch	Pro	->	Provençal
OE	->	Old English	R.,Russ	->	Russian
OF	->	Old French	sing	->	singular
OFris	->	Old Frisian	S	->	Saxon
OHG	->	Old High German	Sc	->	Scandinavian
Oldr	->	Old Irish	Sem	->	Semitic
OLG	->	Old Low German	Skt	->	Sanskrit
ON	->	Old Norse	Sl	->	Slavonic
onom	->	onomatopoeic	Sp	->	Spanish
orig	->	originally	sfx	->	suffix
OS	->	Old Saxon	Sw	->	Swedish
OSl	->	Old Slavonic	t	->	transitive
OT	->	Old Teutonic	T	->	Tamil
p	->	page	Te	->	Telugu
part	->	participle	Teut	->	Teutonic
p.p	->	past participle	To	->	Toda
p. part	->	past participle	Tu	->	Tulu
P	->	Persian	Turk	->	Turkish
pl	->	plural	v	->	verb
pp	->	pages	v.c	->	vulgar corruption
Port	->	Portuguese	v.i	->	verb intransitive
pfx	->	prefix	v.t	->	verb transitive
pron	->	pronoun	W	->	Welsh

Introduction

1. Importance of History

History is the backbone of all arts and sciences. Every science is but an unbroken chain of facts and truths discovered or found by researchers and men of experience from time to time. While history, pure and simple, mainly narrates events stating the time, place, agency, aim and result of them, science generally records or describes only the results of events.

Sciences may be divided into two kinds, viz., the dependent and the independent. Philology is a dependent science relying upon all others, the chief among them being History, Human Physiology, Psychology and Anthropology. As philology is at once descriptive, comparative and historical, it is impossible to study the science correctly, if any of the three aspects is dispensed with. It is highly regrettable, that this important science has deteriorated, of late, into Descriptive Linguistics in the Western countries after the time of Dr.Caldwell, as a result of divorcing History from it completely.

2. The Nature of the History of Ancient Tamil Nadu

The history of a country may exist either written or unwritten. Written history may be true or false or partially true. Unwritten history may be extinct or descriptive or narrative. As the Tamil nation (or for that matter the Dravidian race) is of Lemurian origin, and as all the pre->Aryan Tamil literature and the post->Vedic pre->Sangam works, with a few exceptions, have been destroyed the pre->Christian history of Tamil Nadu can only be of descriptive nature.

The post->Christian history of Tamil Nadu has already been written fairly well by many historians and historiographers.

The South Indian historians as a rule, acquit themselves admirably well in writing the post->Christian history of Tamil Nadu; but become entirely inactive and uninterested with regard to the pre->Christian history of the same, and suddenly turn to the North and base everything on the Vedas. They are even prone to grossly misrepresent facts, as they know for certain that a true representation of ancient Tamil Nadu will only reveal the glory of Tamil, and rebound to the credit of ancient Tamils. Their guiding principle is always to uphold Sanskrit and the Vedic system of culture. The two exceptions in this regard were the late Mr.P.T. Srinivasa Iyengar and Prof.V.R.Ramachandra Dikshitar, both of whom adorned the University of Madras as Head of the Department of History during different periods. If there was any other, it was T.R. Sessa

Iyengar. All the others are of one mould and flagrantly betray their bias towards Sanskrit. They make a mountain of a molehill if it be in favour of the Aryans, and a molehill of a mountain if it be in favour of the Tamilians.

Under these circumstances, to expect a true and faithful history of pre->Aryan Tamil Nadu to be written by any of the pro->Sanskrit historians of today, is "to set the fox to keep the geese."

3. The Sources of Cultural History of Ancient Tamils

Tamil being the earliest cultivated language of the world dating from time immemorial and Lemuria, the original home of the Tamilians, having been submerged long ago, it is vain to look for archaeological evidences in support of the antiquity of Tamil civilization and culture. It must be definitely understood, that oceanography and geology have taken the place of archaeology in the case of Tamil Nadu.

Under this situation, the Tamil language and literature alone constitute the sources of material for reconstruction of pre->Christian and pre->Aryan history of Tamil Culture.

4. Signification of the Term 'Tamil'

'Tamil' is one of those words whose origin and root->meaning are wrapped up in mystery. All that we can say at present without any fear of contradiction is, that it is a pure Tamil word being current as the only name of the language of the Tamils, from the days that preceded the First Tamil Academy established at Thenmadurai on the river pahrūḷi in the submerged continent.

After some of the Vedic Aryans migrated to the South, Tamil got the descriptive name 'Tenmoḷi' lit. 'the southern language', in contradistinction to the Vedic language or Sanskrit which was called 'Vadamoḷi', lit. 'the northern language'.

The word 'Tamil' or 'Tamilan' successively changed into 'Dramila', 'Dramiḷa', 'Dramida' and 'Dravida' in North India and at first denoted only the Tamil language, as all the other Dravidian dialects separated themselves from Tamil or came into prominence one by one only after the dawn of the Christian era. That is why Sanskrit and Tamil came to be known as Vadamoi and Tenmoḷi respectively. This distinction could have arisen only when there were two languages standing side by side, one in the North and the other in the South, both coming in contact with each other. The Buddhist Tamil Academy which flourished in the 5th century at Madurai, went by the name of 'Trāvida Sangam'. Piḷḷai->lōkācāriyar, a Vaiṣ->ava Acārya of the 14th century refers to Tamil literature as 'Drāvida Sāstram'. Even Tāyumaṇavar a Tamilian saint who lived in the 18th century, employs the word 'Trāvidam' to designate Tamil, on account of the established usage of the term in religious literature.

Telugu was the first Dravidian dialect to separate from Tamil, and so, Kumārila->Bhaṭṭa, an eminent Brahmin writer of the 7th century A.D., uses the term Andhra->Drāvida->bhāṣhā, 'the Telugu->Tamil language' for the first time to designate the entire family of the Dravidian languages.

Whether the initial letter is voiced or voiceless, we do not find an 'r' inserted after it in any of the various forms of the word 'Tamil' employed by foreigners, as in those used by North->Indians or Sanskritists. In the Indian segment of the Peutinger Tables, we find the names Damirice and Dymirice, and in the Cosmography of the geographer of Ravenna, the name

Dimirica. We can safely identify these names with Tamilakam, by which name the Tamil country was generally known in ancient days. The Chinese pilgrim, Hwen Thsang has the form Tchi->mo->lo, which may also be read Dimala or Dimara. There is no difficulty in identifying this word with the name Tamil. The name given to Tamil by the first Danish Missionaries was Lingua Damulica, which may mean the Tamil language or 'the language of the Tamil country'. In the Pāli of the Mahawanso the form used is Damilo, the derivative of which is Dāmilo. Tamil was written 'Tamul' and the Dravidian family of languages styled 'Tamulian' at one time by European writers.

The oldest form of Dravida appears to have been Dramila or Dramiḷa. The Dravidas are called Dramilas in Tāranātha's Tibetan "History of the Propagation of Buddhism in India" (A.D.1573) and this is the form in which the word occurs again and again in the old Malayalam versions of the Sanskrit Purā->as. The next old form that appears to have been most widely in use is Dramida, which by a single consonantal change becomes Dravida. It is apparent that the form Dramila is closest to the word Tamil.

Sanskrit has a tendency either to separate the consonant and vowel of the initial syllabic->consonant of a word and insert an 'r' between them, or to de->vowelise the syllabic->consonant and insert a 'rī' after it, when naturalising Tamil words.

e.g.

e.g.	Tamil	Sanskrit	Tamil	Sanskrit
	padi	prati	pudavi	prithvi
	padimai	pratimā	madi	mri
	padikam	pratika	madangam	mṛidaṅga
	pavalam	pravāḷa	medu	mridu

It is exactly in keeping with this tendency that the word Tamil first became Dramila in Sanskrit. If we take all the Sanskrit alterations of the word Tamil in their historical order, there will be no difficulty at all in identifying the word Dravida with Tamil. Dr.Caldwell has rightly discovered their identity, but has gravely erred in deriving the original from its corruption, i.e., 'Tamil' from 'Dravida'. It is owing to this wrong conclusion that he has reversed the order of the Sanskrit forms of the word Tamil. Evidently he had no knowledge of the Sangam literature, and consequently no idea of the Lemurian origin of Tamil. The Vedic Aryans set foot on the Indian soil not before 2000 B.C. The first Tamil Academy seems to have flourished not later than 5000 B.C. when the language had no other name than Tamil. This chronology proves the preposterousness of Dr.Caldwell's conclusion. Even without chronological evidence it is easier to derive 'Dravida' from 'Tamil' than 'Tamil' from 'Dravida,' and hence the correction of the mistake by Dr.Grierson in his Linguistic Survey of India. It also naturally seems improbable and absurd on the face of it, that the highly civilized Tamilian people residing in the extreme south should remain for long without a name for their language or themselves and then be called by the Aryan immigrants, not by a Tamil but by a Sanskrit name.

The etymology of the word Tamil, as I have already stated at the outset, is not yet known. Some attribute to the word the meaning 'that which singularly possesses the letter 'l', and some others 'sweetness.' Both of these do not hold water, as the former demands comparison with all the other languages of the world as a prerequisite, and the latter only expresses the high esteem in which the language is held by the people who speak it. The only way to squeeze a plausible meaning out of the word is to treat it as a corruption of the compound word tam->il, which may mean either 'one's house' or 'one's country'. Originally it may have been prefixed to moli as an epithet so that the whole may have meant 'house->hold language' or 'language of homeland', and denoted the refined speech of Tamil Nadu which differed from that of contiguous northern countries called moli peyar dēyam, 'countries where the speech changed or was in the transitional stage'. Then, in course of time, the epithet itself may have come to denote the language, and gradually evolved into the present form Tamil. Mutation of l into I is not uncommon in derivation. Comp. māl->maḷai (cloud or rain, kal->kāl->kāl->kāl (blackness).

"The word Tamil occurs in all the ancient Tamil classics as a common or generic name for the people and their language in India. The word is as old as the Tamil language and hence there is no need to derive it from foreign words like Dravida".¹ (1.D.I.P.58)

Many do not know that the words 'Tamil' and 'Dravida' are different forms of one and the same vocable. The Concise Oxford Dictionary, which treats 'Tamil' as a native word, declares 'Dravida' to be a Sanskrit one and the name of a province of South India.

5. Need for distinguishing Tamil from the other Dravidian languages

Though the word Dravida is only an alteration or another form of the term Tamil, it gradually acquired the character of a doublet and came to be used as a generic appellation for all the South Indian languages, because of the essential and distinctive grammatical characteristics and a large number of primary roots which they possess in common. Therefore, Dr.Caldwell was perfectly right in adopting the term Dravidian, derived from 'Dravida', as a common name to designate the South Indian family of languages, leaving the word Tamil free to signify that which is distinctively Tamil and at the same time relieving the term 'Dravidian' of its ambiguity, as it was sometimes used in a restricted sense, as equivalent to 'Tamil,' for which purpose it was not suited after Tamil became the parent of one or more of the Dravidian languages. As Dr.Caldwell was a pioneer worker in the field of Dravidian philology, there was no need felt during his time for making distinction within the family itself between Tamil and the other languages. Now it has arisen for the following reasons.

- (1) As a result of advanced studies and research in Dravidian philology, the pre->eminence or supremacy of Tamil is realised far more than in the time of Dr. Caldwell.
- (2) The linguistic reorganisation of States in India has contributed much to linguistic distinction and consciousness.

- (3) Tamil alone possesses a literature which is distinctively Dravidian and original in design and execution.
- (4) The attitude of Tamil towards Sanskrit is diametrically opposed to that of the other Dravidian languages.
- (5) The Non->Tamil Dravidian languages have been Aryanised and alienated from Tamil so far, that they have reached a point of no return.
- (6) Purity, which is the life and soul of Tamil, is almost unknown to the other Dravidian languages.
- (7) The unique simplicity of Tamil phonology makes Tamil a class by itself.

The above differentiae warrant invention of a new term to designate Tamil and other Dravidian languages collectively, demoting the old term Dravidian to denote only the non->Tamil languages of the family. The word best suited for the purpose is Tamilcan, derived from Tamilic, a term which has already been used by European writers in what appears to be substantially the same sense in which I propose to use its derivative. The derivation is simple and similar to that of 'Dravidian'. As the Tamil language varied during its spread towards the north, its name also varied correspondingly, and hence, it is only proper that the varied forms should be designated by a varied name. Accordingly, of the two terms Tamilcan and Dravidian, the former will be used as inclusive and the latter as exclusive of Tamil hereafter in this treatise.

Though Modern Tamil seems to have much changed from Old or pre->Dravidian Tamil, still, it will not be far wrong to say that Tamil is the parent of the Dravidian languages. Even

Dr. Caldwell, who held Tamil only as the eldest member of the Dravidian family of languages, has described Tamil as "probably the earliest cultivated, of the Dravidian languages->in many respects the representative language of the family", "the oldest and most highly cultivated member of the family, and that which contains the largest proportion of the family, inheritance of forms and roots", "the most copious and that which contains the largest portion and the richest variety of indubitably ancient forms" and that which furnishes most assistance "in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have divaricated."

Now it is eighty->seven years since the above passages were written. "Some of the author's conclusions as to the dates of the older books have been rendered obsolete by the researches of Indian scholars and by the investigations of the Government Archaeological Departments." The Sangam classics which were unknown even to Tamil scholars during the time of Dr.Caldwell, and in some of which, the tradition "which speaks of a large continent which once existed contiguous to Southern India, and which was submerged by the ocean during a certain

inundation not far removed from human recollection” is recorded, were brought to light only after his time. Recent researches in Dravidian philology show, that the relation of Tamil to the Dravidian languages is that of parent and not that of sister, as is ordinarily held by Western philologists. Hence, the distinction between Tamil and its allied languages is fully justified.

TAMIL, THE BEST REPRESENTATIVE OF THE DRAVIDIAN FAMILY OF LANGUAGES

(I) The Primitive Nature of the Dravidian form of Speech best preserved in Tamil

(i) Phonological simplicity of Tamil

Though Tamil is a classical language of the first order, its phonology consists of only thirty primary and three secondary sounds, most of them so simple as to be easily pronounced by infants, invalids and the decrepit, as well as by valiant adults. Even this number can be reduced to 31, if two of the secondary sounds are taken to be mere allophones of the vowels ‘i’ and ‘u’, as they ought to be. Thus, it will be seen, that Tamil, phonologically speaking, is the simplest of the classical languages of the world.

(ii) Purity of the Tamil vocabulary

“The ancient or classical dialect of the Tamil language, called Shen->Tamil (Sen->Damil) or correct Tamil, in which nearly all the literature has been written, contains exceedingly little Sanskrit; and differs from the colloquial dialect, or the language of prose, chiefly in the sedulous and jealous care with which it has rejected the use of Sanskrit derivatives and characters, and restricted itself to pure Ancient Dravidian sounds, forms and roots. So completely has this jealousy of Sanskrit pervaded the minds of the educated classes amongst the Tamilians, that a Tamil poetical composition is regarded as in accordance with good taste and worthy of being

called classical, not in proportion to the amount of Sanskrit it contains, as would be the case in some other dialects, but in proportion of its freedom from Sanskrit! The speech of the very lowest classes of the people in the retired country districts accords to a considerable extent with the classical dialect in dispensing with Sanskrit derivatives. In every country it is in the poetry and in the speech of the peasantry that the ancient condition of the language is best studied. Even in prose compositions on religious subjects, in which a larger amount of Sanskrit is employed than in any other department of literature, the proportion of Sanskrit which has found its way into Tamil is not greater than the amount of Latin contained in corresponding compositions in English.....”¹ (1.D.C.G Introduction pp 45->6)

Tamil	Man .	Kan.	Tel.	Tulu	Kur	Malto	Kui	Gondi	Brahui	Roots
onru	onṇu	ondu	ondu okati	onji	onta	ēṇḍ	ro(ṇḍi)	uṇḍi	->->	ol
nīr		nir	niru	->->	->->	->->	->->	yēr	dir	niḷ
vāy	vāy	bāy	vāyi	->->	bai	->->	->->	->->	bā	vali
var,vā	vā	bā	rā	bā	barā	barā	bāmu	varā	bar	vaḷ
pō	pō	pōgu,pōgu	pōvu	->->	->->	->->	->->	->->	->->	pugu
kal(pḷ.sfx.)		kalu	lu	->->	->->	->->	->->	->->	k	kal
vēṇḍum	vēṇam,ēṇam		valenu,vale	->->	->->	->->	->->	->->	->->	vēḷ

“Though the proportion of Sanskrit which we find to be contained in Tamil version of the Ten Commandments happens to correspond so exactly to the proportion of Latin contained in the English version, it would be an error to conclude that the Tamil language is as deeply indebted to Sanskrit as English is to Latin. Tamil can readily dispense with the greater part or the whole of its Sanskrit, and by dispensing with it rises to a purer and more refined style; whereas English cannot abandon its Latin without abandoning perspicuity. Anglo->Saxon has no synonyms of its own for many of the words it has borrowed from Latin; so that if it were obliged to dispense with them, it would, in most cases, be under the necessity of using a very awkward periphrasis instead of a single word. Tamil, on the other hand, is peculiarly rich in synonyms; and generally it is not through any real necessity, but from choice and the fashion of the age, that it makes use of Sanskrit... .. Through the predominant influence of the religion of the Brahmans; the majority of the words expressive of religious ideas in actual use in modern Tamil are of Sanskrit origin, and though there are equivalent Dravidian words which are equally appropriate, and in some instances more so, such words have gradually become obsolete, and are now confined to the poetical dialect; so that the use of them in prose compositions would sound affected and pedantic. This is the real and only reason why Sanskrit derivatives are so generally used in Tamil religious compositions.”¹ (1. Ibid pp 46->7)

Tamil, on account of its phonological simplicity and verbal richness, has a natural aversion to all foreign words, especially to Sanskrit ones, and in cases of unavoidable necessity naturalisation of foreign words, even to the extent of obliteration of identity, is an indispensable prerequisite, according to the orthodox tradition. Tamil is maintaining or is able to maintain its purity both glossarially and morphologically, even after the total extinction of the pre-Aryan Tamil literature and the submergence of the whole of ancient Pandinadu. Most of the words and inflexions in the Dravidian languages are either alterations or corruptions of the original forms which are treasured up only in Tamil.

(iii) Earliest cultivation of Tamil Tolkāppiyam, which is mainly a recast of an earlier work, or compilation of materials collected from many earlier works and presupposes a long evolution of literary culture, was composed about the 7th century B.C. Literary tradition affirms that the First Academy which flourished more than 6000 years before Christ, both preserved earlier literature and produced new works exactly like its two successors. Though the periods of duration given for the Three Academies are incredibly long, the incredibility soon vanishes when we consider the aboriginality of the Tamilians, the high degree of linguistic and literary cultivation of Tamil and the geological antiquity to the Lemurian continent, in which the seats of the first two Academies were situated.

“The relatively high antiquity of the literary cultivation of Tamil being a matter of interest considered in itself, irrespective of its bearings on the question of Dravidian comparative grammar, I shall here adduce a few of the evidences on which this conclusion rests.”

“Classical Tamil, which not only contains all the refinements which the Tamil has received, but also exhibits to some extent the primitive condition of the language, differs more from the colloquial Tamil than the classical dialect of any other Dravidian idiom differs from its ordinary dialect..... As the words and forms of classical Tamil cannot have been invented all at once by the poets, but must have come into use slowly and gradually, the degree in which colloquial Tamil has diverged from the poetical dialect, notwithstanding the slowness with which languages, like everything else, changes in the East, seems to me a proof of the high antiquity of the literary cultivation of Tamil.”¹

“The higher antiquity of the literary cultivation of Tamil may also be inferred from Tamil inscriptions. In Kaṇṇāṭaka and Telingāna, every inscription of an early date and the majority even of modern inscription are written in Sanskrit..... In the Tamil country, on the contrary, all inscriptions belonging to an early period are written in Tamil.....”²

“From the various particulars mentioned above, it appears clear that the Tamil language was of all the Dravidian idioms the earliest cultivated; it also appears highly probable that in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have divaricated, most assistance will be furnished by Tamil.”³

The literary cultivation of Kanarese, Telugu and Malayalam dates only from the 9th, 10th and 14th centuries A.D. respectively.

(iii) The extraordinary copiousness of the Tamil vocabulary

“Another evidence of the greatness of Tamil” consists in the extraordinary copiousness of the Tamil vocabulary, and the

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- 1.D.C.G.Introduction,p.81
 - 2.Ibid.pp.85&86
 - 3.Ibid,p.87.

number and variety of the grammatical forms of Shen->Tamil. The Shen->Tamil grammar is a crowded museum of obsolete forms, cast->off inflexions, and curious anomalies... Nothing strikes a Tamil scholar more, on examining the dictionaries of the other Dravidian dialects, than the paucity of their lists of synonyms in comparison with those of Tamil. The Tamil vocabulary contains not only those words which may be regarded as appropriate to the language, in as much as they are used by Tamil alone, but also those which may be considered as the property of Telugu, Canarese, &c. Thus, the word used for 'house' in ordinary Tamil is vidu; but the vocabulary contains also, and occasionally uses, the word appropriate to Telugu, il (Tel. illu); and the distinctive Canarese word, manai (Can. mane); besides another synonym, kudi which it has in common with Sanskrit and the whole of the Finnish languages. The grammar and vocabulary of Tamil are thus to a considerable extent the common repository of Dravidian forms and roots. We may conclude, therefore, that the literary cultivation of Tamil dates from a period prior to that of the other idioms, and not long subsequent to the final breaking up of the language of the ancient Dravidians into dialects.”¹

(iv) Independence of the Tamil language and literature

“The orientalist who supposed the Dravidian languages to be derived from Sanskrit were not aware of the existence of uncultivated languages of the Dravidian family, in which Sanskrit words were not at all, or but very rarely, employed; they were also not aware that some of the Dravidian languages which make use of Sanskrit derivatives, are able to dispense with those derivatives altogether, such derivatives being considered rather as luxuries or articles of finery than as necessities. It is true it would now be difficult for Telugu to dispense with its Sanskrit; more so for Canarese; and most of all for Malayalam. Those languages having borrowed from Sanskrit so largely, and being so habituated to loop up to it for help, that it would be scarcely possible for them now to assert their independence. Tamil however, the

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- 1.D.C.G.Introduction,p.82.

most highly cultivated ab intra of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid.”¹

All the pre->Aryan Tamil literature, technical as well as general, displaying perfect, purity of word and thought, have been destroyed. Even the earliest extant Tamil literature is enough to prove the complete independence of Tamil language and literature from Sanskrit. The linking of the Tamil language, Music and Drama together as Muttamil, 'threefold Tamil,' the division of Grammar into Orthography, Accidence and Syntax, and that which comprises classification of literary themes Prosody and Rhetoric; the division of subject->matter into Aham (Erotic) and Puram (non->Erotic); the five fold geographical treatment of erotic poems as Kurinji (hill->side), Mullai (pastoral region), Marudam (agricultural region), Neydal (littoral), and Pālai (desert); the four principal metres, viz., Ve->bā, āsiriyappā, Kalippā and Vañjippā and their varieties, not to speak of the various allied and auxiliary metres; the eightfold classification of poetic works, each

class called by the common name Vanappu, into Ammai, Alagu, Toṇmai, Tōl, Virundu, Iyaibu, Pulaṇ, and Ilaibu; the 20 types of simple rhythm described by Tolkappiyam, the 100 types of complex rhythm described by Avinayam, and the numerous types of technical rhythm displayed by Arunagirinather; are all peculiar to Tamil.

(v) Material for reconstruction of Ancient Dravidian History furnished by Tamil alone

The traditional account of the Three Tamil Academies, the references to the river Pahṛuḷi (in Silappadikāram and Puṛam), the enumeration by Adiyārkunallār of the 49 regions forming a great part of the submerged Pandiyanadu, short notices of some Pandiyas of the First Academy found in Tamil literature and the like, are, in the absence of a regular history, valuable materials for reconstructing the ancient history of the Dravidians, at least in very broad outlines, whereas there is nothing of the kind in all the literatures of the other Dravidian languages.

1. Ibid, p.45.

6. India Proper in the South

(i) Geological anteriority of South India to the Himalayan region

“Towards the close of the period of the Gondwana there was another earth movement in the history of South India, but the peninsula remained a solid block little affected by this movement. Subsequent to the formation of the Kurnool series, there is a wide blank which perhaps extended over millions of years in the geological history of South India. At the end of this period the Purā->a sea got linked up with the sea of Tethys which overspread North India, Tibet and China. South India formed a great part of the continental area known as the Gondwana land which extended through Madagascar and South Africa to South America on the one side and through Malaya Archipelago to Australia on the other. The lowermost beds of the Gondwana system are fixed by indirect evidence as upper carboniferous or permocarboniferous in age.

“Rocks similar to the Gondwana system occur in Australia, South Africa, South America and Antarctica. It is believed that land connections existed between these regions across the Indian ocean, which linked with South America through India and the Malaya Archipelago to Australia. Zoology furnishes further proof that the fauna of India have marked affinities with those of Central Africa and Madagascar. Geology accepts the Indo->African land connection as a settled fact though there is a difference of opinion about the mode of continuity and of its geography. According to one school of thought the whole of the region that is now the Indian ocean and the area to the north of it was at the close of the Palaeozoic in Permo -> carboniferous times occupied by two separate masses of land, the great continent of ‘Angara’ with its Gigantopteris type of flora and secondly the continent of Gondwana characterised by Glossopteris flora extending from Australia through peninsular India to South Africa on to South America. Between these two continents ran a comparatively narrow sea, which perhaps united the Atlantic and the Pacific oceans. This seems to have persisted till the commencement of the Cainozoic era, when large segments of it are supposed to have subsided to form the Bay of Bengal, Arabian sea etc., thus isolating the peninsula of India.¹

(ii) Pre->Aryan Indian Culture still preserved in the South

“Attention has been concentrated too long on the North, on Sanskrit books, and on Indo->Aryan notions. It is time that due regard should be paid to the non->Aryan element.

“This book being deliberately confined almost exclusively to the summary presentation of the political history of India, I am precluded from following out the suggested line of research, but I cannot refrain from quoting certain observations of an eminent Indian Scholar, prematurely deceased, which seem to me worthy of serious consideration, and are as follows:

‘India Proper in the South’

“The attempt to find the basic element of Hindu civilization by a study of Sanskrit and the history of Sanskrit in Upper India is to begin the problem at its worst end and most complicated point. India, south of the Vindhya -> the Peninsular India -> still continues to be India Proper.

Here the bulk of the people continue distinctly to retain their pre->Aryan features, their pre->Aryan languages, their pre->Aryan social institutions. Even here the process of Aryanization has gone indeed too far to leave it easy for the historian to distinguish the native warp from the foreign woof. But, if there is anywhere any chance of such successful disentanglement, it is in the South; and the farther South we go the larger does the chance grow.

“The Scientific historian of India, then, ought to begin his study with the basin of the Krishna, of the Cauvery, of the Vaigai, rather than with the Gangetic Plain, as it has been now long, too long, the fashion.

“When the ideal Early History of India, including institutions as well as political vicissitudes comes to be written on a large scale, it may be that the hints given by the learned Professor will be acted on, and that the historian will begin with the South.”²

1.P.S.I.p.p

2.E.H.I.Introduction,p.8

7. “The Tamils, indigenous to South India”

“If the culture of a people is indigenous to the soil on which they live, if it appears to have grown in situ before they came in contact with other people, it must be solely due to the influence of their physical surroundings. A culture that has grown as the reaction of a people to their milieu is due to geographical and not historical causes, like the influence of foreign people who have come in touch with them by conquest or trade or other forms of peaceful intercourse. We are in a position to trace the growth of human culture in Tamil India, from stage to stage, in ancient times, the action of the physical environment on the human organism. Several writers of Indian History seem to hold it is a necessary axiom that the fertile lands of India, with her wonderful wealth of minerals underground and her infinitely various fauna and flora overground, and with her climate, insular in some parts and continental in others, pre->eminently fitted to nurture men, especially in the early stages of their evolution, should yet depend on importations from the arid countries beyond her borders for her human inhabitants and for the various cultures that adorn the pages of her history. Some writers conduct the ancient “Dravidians” with the self->confidence of a Cooke's guide through the North->western or North->eastern mountain passes of India and drop them with a ready->made foreign culture on the banks of the Kaviri or Vaigai. The slender evidence on which they rely for this elaborate theorizing is the fact that Brāhui, a dialect spoken in the northern corner of India possesses a few words allied to Tamil words. The only legitimate inference from this is that the Tamil language or a language allied to it prevailed up to the North->west province in ancient times. This inference is supported by another fact, viz., that the modern dialects of Northern India now called Sanskritic or Guadian, have a fundamental grammatical framework and a Scheme of Syntax, the same as that of the

Dravidian dialects, so much so that sentences from the one set of the Dravidian dialects can be translated into any one of the other set of dialects by the substitution of word for word, without causing any breach of idiom. These facts can only prove that people speaking dialects allied to Tamil once inhabited the whole of India and not that these people must necessarily have come into India from outside the country. No single fact has yet been adduced that compels us to believe that the ancient people of India were not autochthones.

“Moreover, the artefacts and other relics of ancient times discovered so far in Southern India form an unbroken series, showing that there has been in this country a regular evolution of culture, which was never rendered discontinuous by any catastrophe, from the lowest palaeolithic stage to the latest age of metals. The Tamil language existed in South India during the course of this evolution. The words necessary for the linguistic expression of every stage of this culture, are found in the earliest strata of Tamil, and the customs of these early ages continued sufficiently long to be enshrined in the earliest extant specimens of Tamil literature. It may therefore be taken as fairly certain that the Tamils were indigenous to South India.”¹

“The Theory of the Pre->Dravidians and Proto->Dravidians is a myth of the 20th century. Neither the archaeologist nor the historian of South India could furnish tangible proof of a displacement of peoples and of culture from one age to the other either by a catastrophe or other causes. On the other hand, there is everything in favour of continuity of paleolithic culture passing peacefully to neolithic, the neolithic to iron culture. The archaeological finds clearly indicate a regular progress of culture. It is wrong to say that the jungle and hill tribes are ethnically different from the Dravidians of South India as we understand by the term today. Students of the Anthropogeography of the Deccan know that five types of culture persisted in this land since the Neolithic times. Of these, the types of peoples who embraced hunting and fishing are the earliest, belonging to the lowest Paleolithic Age. Continuous living down the ages in forest and coastal regions respectively has resulted in their developing peculiar modes of life and mental habits. The question of pigmentation need not disturb us; for it is to be attributed to the climatic environment and to some extent the nature of occupation pursued. The introduction and extension of agriculture could not and should not mean abandonment of primitive economic pursuits. Men placed in a certain environment plied their old trade and kept up their standards of living and habits of life. The other types of culture were represented by the agricultural communities, Vellalar and Karalar, and pastoral communities like the āyar whose profession was the preservation of cattle.

1.H.T,pp.1->3

The Pālai or desert type became merged in the Kurinji or hill tribes, for there was no Pālai territory in the Tamil land. The animal culture was fixed in unchanging social types; hunters and fishermen, agriculturists and shepherds. So, the jungle and hill tribes of the littoral region cannot be treated as Pre->Dravidian nor the Mediterranean and Armenoids as Proto->Dravidian. We therefore conclude that the so->called Mediterranean race has its origin in Peninsular India, which was a part of the original Dravidian home which was in the submerged continent that connected South India with Africa, when the Indo->Gangetic Basin had not probably been formed.”¹

“The five sub->divisions of the habitable regions occur contiguous to each other and in a small fraction of the earth's surface in India south of the Vindhya. It is therefore easy to understand how increase of population and alterations in the natural supply of food->stuffs brought about here at different periods the migration of men from region to region and the consequent development of the different stages of human culture, the hunter, the nomad, the pastoral, the coastal, and the agricultural due to the differing stimuli provided by the changing milieu; in other words, the geographical control of the growth of human civilization can be worked out and set forth clear as on a map by a study of man's progress in this restricted portion of the surface of the earth. Outside India these five natural regions occur on a vast scale, e.g., the Mullai, the vast steppe land extending from the Carpathians to the foot hills of the Altai, the Kur̥ iñji or the great mountain chain from the Pyrenees to the Himalayas and beyond, forming the grand girdle round the waist of mother earth, the Neydal, the coasts of the Mediterranean sea, and the Indian and the Atlantic oceans, and the Pālai, the great desert of Sahara and its continuation in Arabia, Persia and Mongolia.”¹

“Thus it may be seen that the South Indian people whom we designate Dravidians are descendants of the Neolithic peoples with a distinct culture and civilizations maintaining their individuality through the ages.....They were an indigenous people and not foreign to the land of Southern India.

1.O.S.T.pp.28&29

The colloquial dialect of Tamil best spoken at the Southern extremity of Tamil Nadu

(1) The primitive pronunciation best preserved in the peasant dialect of Thirunelveli

It is in the speech of the peasants of Thirunelveli, that we find the pronunciation of Tamil sounds best preserved in the original form. They are not able to reproduce voiced and aspirate sounds, even if they are repeated a good number of times. They pronounce 'jāti' as 'sādi', and 'sākṣi(ñ)' as 'sākki', exactly in accordance with the rules laid down in Naṇṇūl for Tamilisation of Sanskrit sounds, though they are not aware of them. Even voiceless unaspirates are not as hard in their utterance, as in the Sanskrit language. This kind of situation is undoubtedly due to their close proximity to the place where the original home of the Tamil existed, and to the circumstances of their being comparatively free from Aryan influences.

(2) The richness and purity of the Thirunelveli dialect

Though provincialism is a common feature of all the Tamil districts, there is no rival to the southern most of them viz., Thirunelveli, in the matter of dialectic richness and purity as is evidenced by the following sets of words: (i) Evidence of richness ilakku, a fixed place. iṅgorri, usufructuary mortgage of land.

ūruṇi, orig, drinking->water tank

kāmbu->dal, to become insipid, as long->kept food->stuff nin, thou,

takkanai, a fitting recompense.

vālvarasi, married woman living with her husband in prosperity.

There are four processes involved in the act of winnowing and shifting grain, viz., nāvu->dal, koli->ttal, pudai->ttal and tellūdal. All these four are called by the appropriate names in Thirunelveli. But in the northern and midland districts, they are collectively signified by the verb nēmbu->dal or nōmbu->dal both being altered forms of 'nāvu->dal'.

1.H.T,p.14

In Thirunelveli	Evidence of purity In the northern districts
urumam. uccivēlai	madhyānam (S.)
ṭavasam	dhānyam (S.)
tuppuravu	ruddham (S.)
paṇṇaiyār	mirasidār (U.)
pagudi	kist (U.)
midivaṇḍi	cycle (E.)
vangi	bichwā (U.)

There are also some physical features and agricultural products peculiar to Thirunelveli, whose names enhance the richness of its dialect.

e. g->

tēri, a sand hill.

kāyal, a lagoon.

kādaikkaṇṇi, a kind of millet having the colour of quail's eye.

kudiraivāli, horse->tail millet:

These cereals are grown in the adjoining districts also, to some extent, but never in the northern and midland districts.

The peasant dialect of Thirunelveli is also noted for its extraordinary richness in idioms, words in pairs and beautiful proverbs.

Permanent record of primitive conditions of living preserved through Tamil literary convention

There is a peculiar system of describing things, technically called Pulanerī Va ḷakkam, adopted in Tamil from the very beginning, in erotic literature, in accordance with a set of stereotyped principles, and it is owing to this literary convention that we are able to get a few glimpses of the living conditions of the Palaeolithic and Neolithic Tamilians, even at this distance of time.

(1) The earliest picture we get from Tamil literature of the conditions of living of primitive Tamils, is that each of the five geographical regions into which Tamil Nadu is naturally divided, was inhabited by a single tribe following a distinct pursuit in accordance with the natural surroundings as the hilly region by hunters, the desert region by depredators, the pastoral region by cowherds and shepherds, the agricultural region by farmers and the littoral region by fishermen.

This kind of situation was undoubtedly prior to the evolution of urban society, and is indicative at once of the antiquity and indigenous nature of the Tamil or Dravidian race. The preposterousness of the notion that the Dravidians, driven from their North Indian Home by the Aryans, separated themselves into the five geographical classes in South India or in the Lemurian continent, needs no mention.

(2) The common order in which the five geographical tracts are enumerated, makes us infer that the primitive Tamilians, who originally inhabited mountain regions, spread from one region to another following the courses of big rivers up to the sea, as population increased and civilization advanced.

The ancient Tamils observed not only that the land surface of the earth consisted of five natural regions, but that the manifestation of human life corresponded to the characteristics of the milieu in which each tribe has grown. The five regions were called (1) Kuṛiñji, the hilly country, (2) Pālai the dry waterless region, (3) Mullai, the pastoral land between the highlands and the lowlands, (4) Marudam the lower courses of rivers; and

(5) Neydal, the littoral tract, that which skirts the sea. All these five kinds of natural regions are found in the Tamil country, though on a small scale, and the Lemurian Tamils spread from region to region, as they developed the stages of culture which each region was calculated to produce.

“..... The states of culture through which man has passed are then five, the hunter, the nomad, the pastoral, the littoral and the agricultural, the last including the industrial stage..... The Physical characteristics of each region provided the development of the special culture of that region.”¹

(3) The various forms of address by which the hero is addressed by the heroine's confidante, in an amatory poem, as Silamba! (O Lord of the hill.), Ura! (O Lord of the agricultural town), Tuṛaiva! (O Lord of the seacoast town) and so on, remind us of a period when State organization had not reached beyond the city stage in Tamil Nadu.

(4) In all erotic poems coming under the category of Agam, the lovers described are imaginary characters or ideal type. Every erotic poem, mentioning the proper name of a lover, whether real or imaginary, is treated as belonging to the category of Puṛam. It is prescribed indirectly, that the presentation of a gift by a lover to his sweetheart before their clandestine union, should be represented as that of a leafy attire (however advanced the Tamil country may be in textile and tailoring industries). The theme of presentation of a leafy attire takes us far back to a period of immemorial antiquity, as the art of weaving is now ascertained to be Stone Age old.

**The geographical and climatic conditions of Tamil
Nadu portrayed in ancient Tamil literature still
characteristic of South India**

The characteristic physical features and geographical conditions of the five tracts into which Tamil Nadu is naturally divided, are still the same as those described in ancient Tamil literature, allowance being made for the later->day social and religious developments, the consequent living side by side of the geographical classes and professional communities in the same locality in the rural areas as well as in the urban districts, and the reaching of the influence of modern civilization deep into the retired districts.

The particulars of geographical features of ancient Tamil Nadu are as follows:

1.H.T.p.4

(1) *Hilly region*

Human habitation : Siṛukudi (hamlet) and Kuṛicci (hill->side village).

Inhabitants : Kuṛavar (sooth->sayers), Kāṇavar (junglemen, Kuṇṛavar (hill->meñ, Iṛavuḷar, (mountain slope->dweller)

Occupation : Hunting, cultivation of Italian millet, honey gathering and digging of edible roots

Food stuff : Mountain paddy, Italian millet, roots and fruits and bamboo seed.

Cult : Sēyōṇ (Murugaṇ worship.

Water sources : Mountain pools and waterfalls.

Percussion instruments : Drums beaten during Muruga->worship and kuravai dance.

Melody->type : Kuṛinji yāl

Fauna : Elephant, tiger, bear, hog, monkey, stag, deer, mountain sheep, etc.

Birds : peacock, parrot, etc.

Flora : Strobilanthes Kunthianus, Gloriosa superba, Blue nelumbo, East Indian

kino, Sandal->wood, Teak etc.

(2) Pastoral region

Human habitation : Pādi, (a group of low->rooted dwellings) Sēri (a group of closely->constructed huts) and Palli (a group of shake->downs).

Inhabitants : āyar (cowherds). Also called Idaiyar and Poduvar. Occupation : Cattle->breeding and cultivation of millets.

Food stuff : Common millet, little millet, pigeon->pea, field bean, etc.

Cult : Māyōṇ (Thirumāl) worship.

Water->source : Jungle stream.

Percussion instrument : Drum used in taunachy.

Melody->type : Mullai yāl

Fauna : Fallow->deer, spotted deer, hare, etc.

Birds : Jungle->fowl, partridge pigeon, quail, etc.

Flora : Arabian Jasmine, Bedaly emetic->nut, golden jasmine, Malabar glory lily, Indian laburnum, wild lime, etc.

(3) Desert region

Formation : Temporary and annual change of hilly and jungle tracts into desert region during hot summer, when all water->sources are dried up, vegetation withered and land scorched.

Human habitation : Paṇḍalai (old battle->field, Nattam desolate place), and Kudikkēdu.

Inhabitants : Maṇavar (heroes, warriors,soldiers, men of courage), Kaḷḷar, Eyiṇar (archers) and Vēṭṭuvar (hunters).

Occupation : Highway->robbery, plunder and warfare.

Subsistence : Valuables robbed and plundered. Cult : Kālī worship

Water->sources : Dried->up wells and pools

Percussion instruments : Drums beaten during plunder and cattle->lifting.

Melody->type : Pālai yāl.

Fauna : Enfeebled elephant, tiger and red dog.

Birds : Eagle, vulture, kite and pigeon,

Flora : Sāl, bottle->flower, trumpet->flower, dried South Indian mahua, tooth->brush, uliñai, ñemai, wedge->leaved ape->flower, Silvery->leaved ape->flower, seven->leaved milk->plant, Conessi->bark, blue->dyeing rosebay, woolly dyeing rosebay, India->rubber vine, green wax flower, etc.

(4) Agricultural region

Human habitation : ūr (permanent settlement).

Inhabitants : Ulavar (ploughmen or Kaḷamar (thrashers)

Occupation : Wet and dry cultivation.

Food stuff : Paddy, pulses, etc.

Cult : Vēndaṇ (King of the celestials and Lord of rain worship).

Water->sources : Wells, rivers and tanks. Percussion instruments : Marriage drum and harvest drum.

Melody->type : Maruda yāl.

Fauna : Bull, buffalo, otter, etc.

Birds : Duck and water->fowl.

Flora : Lotus, water->lily, Arjuna, river portia, etc.

(5) Littoral region

Human habitation : Kuppam (a collection of huts), Pākkam (sea->side village), etc.

Inhabitants : Paravar or Paradavar (boatmen, Thimilar (catamaran->men, Nuḷaiyar (divers), or Karaiyār (coastmen, etc.

Occupation : Fishery and salt->production.

Subsistence : Sale of fish and salt.

Cult : Cult of Vāra->aṇ (sea->god)

Water->sources : Sand spring, and salt->water pit. Percussion

instrument : Fishing drum.

Melody->type : Neydal yāl.

Fauna : Nil Birds : Swan, love->bird, crane, stork etc.

Flora : Blue Indian water->lily, screw->pine, mast->wood, fetid cassia mangrove, etc.

The six seasons of the year, viz., Ilavēṇil (Spring), Muduvēṇil (summer), Kār (Winter), Kūdar (Cold season), Muṇpaṇi (Early dewy season), and Piṇpaṇi (Later dewy season, beginning from mid->April and each comprising two months, are still as natural as in the days of the ancient Tamil literature in which they are vividly described.

“The oldest Tamil classics always welcome coolness everywhere, and avoid everything that smacks of heat. There is nothing in Tamil to answer to the cold regions of the Asiatic table->land, to the ice->bound polar plains or to the vine growing fig->shadowed Chaldean regions. Animals like the elephant or the tiger, birds like the peacock or the parrot, grains like thiṇai (*Italicum panicum*) and varahu (*Paspalum frumentaceum*), and trees like vēṅgai (kino->tree) are characteristic of the Tamil hills and plains, and not indigenous to any country outside India. Greece, Syria and Babylon were ringing with the fame of Tamilagam in ancient times, and came to her for teaks and sandals, her pearls and muslins and her peacocks and pepper. The earliest Tamil works describe the physical features of the semi->pastoral Tamil people and their life in Tamil India so accurately and lovingly that their love for and intimate acquaintance with Tamilagam is apparent in every verse. The Tamil land is invariably divided by all the early poets into its five most natural divisions (aiṇḍiṇai). The special features and peculiar genius of Tamil literature, which accurately photographed the characteristics of the Tamils, arrested the attention of the Aryans with the result that the latter seriously commenced studying all about the Tamils and their culture even in the early centuries of the Christian era. That Kapilar, a member of the Third Academy at Madura, composed a whole poem entitled Kuṛiṇḱipāṭṭu to impart to the Aryan Prince Brahathathan all about the life of the Tamils and the fauna and flora of the Tamil country is well known. The Tamils always believed that from the outset they were the aboriginal inhabitants of the great territories bounded by the two seas on the east and west, and by the Vēṅkata hills on the north, and the submerged rivers, Paṇḱuḱi and Kumari on the South”.¹

Commonness of languages of the five geographical tribes of Primitive Tamil Nadu

Though the population of primitive Tamil Nadu was divided into five geographical classes, they were not heterogeneous tribes speaking different languages like those of Africa, Australia and America, but constituted one homogeneous race having Tamil as their common language, differing only in technical terms and standard of verbal richness, in accordance with the stage of civilization they had reached. The consolidation of the five geographical dialects into one major language was effected only at a later stage when Kingship was instituted. The application of the maxim 'Community of language is a sign of community of descent' in regard to the primitive Tamilians, is not hindered by any historical consideration.

Archaeological evidences of the unbroken history of the primitive Tamils in the South

"Throughout South India there is no geological or other indication of catastrophic phenomena when the Palaeolithic Age ended; in several places Palaeolithic settlements shade off gradually into Neolithic ones. Hence it is safer to conclude that the Neolithic Epoch came as a result of gradual evolution from the preceding age. The substitution of trap->rock for quartzite, the acquisition of the skill to polish the tools made with trap->rock till they become extraordinarily smooth to the touch, the domestication of the wild dog, and the cultivation of the wild rice led to the peaceful evolution of the epoch of new stone tools from that of the older rough implements, the settled life of the Neolithians from the nomad life of the Palaeolithians."

"..... A careful study of South Indian prehistoric antiquities in situ cannot lead to any other conclusion than that the passage of culture from stage to stage in ancient times was not a catastrophic change such as indicates the struggle of alien intruders with the pre->existing population but a peaceful course of evolution."

".....An examination of several Neolithic sites proves that the passage from the Lithic to the Iron Age was not catastrophic

but that the two ages overlapped everywhere, stone tools continued to be used long after iron tools were made, more especially on ceremonial occasions, for the stone tool being the older one, was sacrosanct and alone possessed ceremonial purity, and hence stone stools occur along with iron ones in the graves of the early Iron Age."

8. Antiquity of Tamil

Certain literary traditions respecting the immemorial antiquity of Tamil and the Tamils

Traditions relating to Tamil

- (1) Kambar a great poet of the 12th century, describes Tamil as eternal.
- (2) An old anonymous stray poem exalts Tamil as follows:

ōṅga lidaivan duyarnḍōr tolaviḷaṅgi ēṅgolinīr ?ālat tiruḷakarrum ->
āṅgavarruḷ minṇu,,r taṇiyāli veṅgadirōṇ->rēṇaiyadu taṇṇē rilāda tamil.

Translation

If the two things that hail from a mountain, shine so as to be adored by the great, and expel darkness from the earth surrounded by the roaring sea: one is the hot->rayed Sun riding on a single->wheeled chariot of lightning->like effulgence, and the other the incomparable Tamil.

Traditions relating to the Tamils

- (1) The idea expressed in the 34th stanza of Puṇḍarīk Ve->bā Mālai, that the origin of the Maṇḍavā community was anterior to the evolution of earthy soil out of rocky ground, though inordinately exaggerative, serves to point out the high antiquity of the Tamil race.
- (2) Another hyperbolic statement by Parimēlalagar, the popular commentator of Thirukkuraḷ, that the three royal lines, viz. Chera, Chola and Pandiya were continuing prosperously from the time of Creation, serves the same purpose.

Caldwell's observations on the High Antiquity of the Tamilcan Form of Speech

Passages from Caldwell's Dravidian Comparative Grammar affording glimpses of the primordial nature of Tamil:

“Does there not seem to be reason for regarding the Dravidian family of languages, not only as a link of connection between the Indo->European and Scythian groups but -> in some particulars, especially in relation to the pronouns -> as the best surviving representative of a period in the history of human speech older than the Indo->European stage, older than the Scythian, and older than the separation of the one from the other”¹

“It is a different question whether some of the Dravidian forms and roots may not have formed a portion of the linguistic inheritance which appears to have descended to the earliest Dravidians from the fathers of the human race. I should be inclined, however to seek for traces of that inheritance only in the narrow area of the simplest and most necessary, and therefore probably the most primitive, elements of speech”²

The hypothesis of the existence of a remote original affinity between the Dravidian languages and Sanskrit, or rather between those languages and the Indo->European family of tongues, inclusive of Sanskrit, of such a nature as to allow us to give the Dravidian languages a place in the Indo->European group, is altogether different from the notion of the direct derivation of those languages from Sanskrit. The hypothesis of a remote original affinity is favoured by some interesting analogies both in the grammar and in the vocabulary, which will be noticed in their place. Some of those analogies are best accounted for by the supposition of the retention by the Dravidian family, as by Finnish and Turkish, of certain number of roots and forms belonging to the prae->Aryan period, the period which preceded the final separation of the Indo->European group of tongues from the Scythian."³

1.D.C.G.,p.x

2.Ibid,Preface,p.xi

3.D.C.G .Indroduction,p.42

"Much light is thrown by the pronouns on the relationship of languages and families of languages; for the personal pronouns, and especially those of the first and second persons singular, evince more of the quality of permanence than any other parts of speech, and are generally found to change but little in the lapse of ages. They are more permanent even than the numerals, the signs of case, and the verbal inflexions; and though, like everything else, they are liable to change, yet their connections and ramifications may be traced amongst nearly all the languages of mankind, how widely so ever sundered by time or place. In some instances the personal pronouns constitute the only appreciable point of contact or feature of relationship between languages which appear to have belonged originally to one and the same family but which, in the lapse of time and through the progress of mutation, have become generically different. This remark especially applies to the pronouns of the first person, which of all parts of speech appears to be the most persistent."¹

'I need not call attention to the beautiful and philosophical regularity of this quadruple set of remote, proximate, and intermediate demonstratives and interrogatives. In no other language or family of languages in the world shall we find its equal, or even its second. In addition to which, the circumstance that the demonstrative vowels are not only used in these languages with an invariable and exact discrimination of meaning which is not found in the Indo->European tongues (with the solitary and partial exception of the New Persian, but are also associated with a corresponding interrogative vowel of which the Indo->European tongues are totally ignorant, tends to confirm the supposition which I have already expressed, that the Dravidian family has retained some prae->Sanskrit elements of immense antiquity; and in particular, that its demonstratives, instead of being borrowed from Sanskrit, represent those old Japhetic bases from which the demonstratives of Sanskrit itself, as well as of various other members of the Indo->European family, were derived."²

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- 1.D.C.G p.359
2.Ibid pp.421->2

	Proximate Demonstrative	Remote Demonstrative	Intermediate Demonstrative	interrogative Demonstrative	
		i	a	u	e or yā
Mas.	Sing.	ivan, hic.	avan, ille,	uvan.	evan or yāvan, quis?
Fem.	do.	ivaḥ hiec.	avaḥ, illa,	uvaḥ	Evaḥ or yāvaḥ, quae?
Neut..	do.	idu, hoc	adu, illud,	udu.	edu or yādu, quid?
Epic.	Plu.	ivar, hi, hae	avar, illi, illae,	uvar.	evar or yavar, qui? quae?
Neut.	do.	ivai, hae	avai, illa,	uvei.	evei or yāvei quae?

“I regard the comparison of words, when carefully and cautiously conducted, an important help to the determination of lingual affinities; and it will be found, I think, that the following vocabularies bear independent testimony in their own degree, to the same result at which we arrived by grammatical comparison->viz., that the Dravidian idioms exhibit traces of an ancient, deep->seated connection with Prae->Sanskrit,->the assumed archaic mother->tongue of the Indo->European family,->whilst at the same time the traces they exhibit of relationship to the languages of the Scythian group, especially to the Ugrian tongues, are, on the whole, closer, more distinctive, and more essential.”¹

“Whatever words, therefore, might appear to be the common property of Hebrew and the Dravidian languages, would have to be regarded either as indicating an ancient, prae->historic intermixture or association of the Dravidians with the Semitic race, or rather perhaps, as constituting traces of the original oneness of the speech of the Noachidae.”²

Ancient Trade with Egypt

“Not only was there commercial intercourse between the Tamil country and the Mesopotamian valley, but there is some evidence that the trade of South India extended to Egypt in the III millenium B.C. says W. H.Schoff. “thousands of years before the emergence of the Greeks from savagery..... Egypt and the nations of Ancient India came into being, and a commercial system was developed for the interchange of products within those limits, having its centre of exchange near the head of the Persian gulf. The peoples of that region, the various Arab tribes and more especially those ancestors of the Phoenicians, the mysterious Red Men, were the active carriers or intermediaries. The growth of civilization in India created an active merchant marine, trading to the Euphrates and Africa, and eastwards we know not whither. The Arab merchants, apparently, tolerated the presence of Indian traders in Africa but reserved for themselves the commerce within the Red sea, that lucrative commerce which supplied precious stones and spices and incense to the ever increasing service of the gods of Egypt. This was their prerogative, jealously guarded and upon this they lived and prospered according to the prosperity of the Pharaohs. The muslins and spices of India they fetched themselves or received from the Indian traders in their ports on either side of the gulf of Aden; carrying them in turn over the highlands to the Upper Nile, or through the Red Sea and across the desert to the

Thebes or Memphis.” It may be added that the articles taken to Egypt by the Arab intermediaries were South Indian ones and that South Indian Paradavar took them in their boats to Aden and the East African coast.

“In the inscriptions of Harkhuf, an Assuan noble under (the Egyptian king Mernere of the VI Dynasty (B.C. 2,600) occurs the following: ‘I descended (from country of Yan, Southern Nubia) with 300 asses laden with incense, ebony, grain, panthers, ivory, throw->sticks and every good product.” The ebony referred to may be African ebony; but it may also have been Indian ebony, which was superior to the African one and was in ancient times taken from India to the Persian gulf, whence the Arabians took it to the coast of Africa, and from there it was taken via the Upper Nile to Egypt, as it was in later times, i.e. 1,500 B.C. and after this date Indian ebony was so popular that Theophrastus (IV century B.C.) ascribes the wood to India only and Virgil (Georgics II, 116,7) speaks of it as peculiar to India.

In a later chapter it will be shown that grain and panthers were exported to Africa in later times. These two articles here mentioned may also have gone from South India. “In the VI dynasty, under Pepi II (xxvi century B.C.) a royal officer, Sebni, sent to the Tigre highlands, records how he descended to Wawat and Uthek, and sent on the royal attendant Iri, with two others, bearing incense, clothing (probably cotton, one tusk and one hide.” Now the Deccan was the only part of the world where cotton cloth was woven in those far off days.

1.Ibid p.565

2.Ibid.p.606

“The ivory mentioned above was African but may also have been Indian. From early times Indian ivory was in demand, partly because it was finer than any other. Moreover it was easier to kill elephants in Indian forests than in the wilder, thicker and more unhealthy African forests. The elephant->hunters of Abyssinia and Somaliland who supplied African ivory to the Egyptian kings used adzes, axes and swords; and Indian was the only country whence iron implements could have been imported in those times. In exchange for these, India imported from Africa incense and sweet smelling gums, largely used in this country in the Vedic Age. There is record of the export of iron from India in the next age and we may well believe that this commerce existed in the earlier age.

“The Vedic mantras refer to men who went to far off lands for “interchange of merchandise.” Traders “desiring wealth sent ships to sea;” “parties of merchants went on the ocean in ships with a hundred oars” to distant lands for sale and barter. This of course does not refer to Tamil trade but if the Northern ārya people traded to distant countries, the South Indian sailors must have been their teachers of the art of sailing; for the latter had developed from early times extensive sea->trade and the former were not sailors in early days.”¹

South's Link with Ancient Egypt ***New Light on History***

“Hyderabad, Sept. 14. Recent archaeological finds in Egypt had confirmed that there were close contacts between the Tamils in South India and pre->dynastic Egyptians, Mr.Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs, said yesterday.

“Laying the foundation->stone for the State Archives building in Osmania University campus he said the Egyptian finds bore close resemblance to those unearthed in Tamilnadu. These discoveries had proved beyond doubt that the Tamils had contacts with Ancient Egypt's pre->dynastic people.

“Mr.Kabir said it was very difficult to say who were the indigenous people of India. Even the Adivasis might not be the indigenous people. It was, however, certain that the Indo->Gangetic people were comparatively new and for a time when the Deccan Plateau was populated the Gangetic Plain was unfit for human habitation” -> P.T.I -> The Mail, 1st Sep. 1962.

1.H.T.pp.39->42

9. Lemuria, the Original Home of the Tamilians

(1) Internal Evidences

Iḷaṅgōvadigaḷ the illustrious author of Silappadikāram, an epic of the 2nd century A.D., refers in unequivocal and unmistakable terms to the submerged continent as the old territory of the Pandiya dynasty, at the southern extremity of which a gigantic mountain chain called Kumari and a huge river called Pahr̥uḷi were situated. 1.H.T.pp.39->42

Adiyārkkunallār, the celebrated commentator of Silappadikāram, explicitly mentions seven septenary groups of states which together with many others constituted the submerged continent, that lay north and south extending over a distance of about 2000 miles. The nature of the account is such that it ought to have been taken from a previous authentic record, and could not have been fabricated by the commentator.

Tradition says that the Pandiya dynasty was the earliest, and that the other two, viz., Chola and Chera, were descended later from two brothers of a Pandiya king, who were appointed Vice->Rois of two Northern provinces, which became independent kingdoms in course of time.

So, the submerged continent or a greater part of it was not only the ancient Pāṇḍinādu but also the original Tamil country.

The 9th poem of Puranāṇūru, an anthology of the 2nd century A.D., refers to one Nediyoṇ, a pre->historic Pandiyan king of Kumarinadu, a portion of whose territory was watered by the river Pahr̥uḷi.

The commentary on Iḷaiyaṇār Agapporulḷ, whose original form is attributed to Nakkīrar of the 2nd century A.D. and present form assigned to the 7th century A.D., gives the traditional account of the three ancient Tamil Academies of literary fame. It is a

promiscuous mass of hearsay information about events of remote and very remote periods separated by centuries and millenia, containing several legendary and prochronistic statements. All the same, it cannot be summarily dismissed as of no use or value, as is done by some South Indian historians. It is the duty of the historian to evolve order out of chaotic data.

That there existed three Tamil Academies in ancient times, the first two in the submerged continent and the last one in modern Madurai, is admitted by all the greatest Tamil scholars of

this century including Dr.U.V. Swaminatha Ayyar and Prof.R. Raghava Iyengar. There is nothing to prove, that the number of kings who patronised them, are incredibly or improbably high. There is also no room for any doubt about the duration of the Academies, if the high antiquity of Tamil and its association with Lemuria are taken into consideration. The figures may not be precise; but the fundamental facts remain solid and sound.

The history of the submerged continent is interspersed with accounts of several inroads of the sea; The first inroad devoured the southern part of the continent, and put an end to the First Academy, the seat of which was the original Madurai, the first Pandiyan capital on the banks of the river Pahruli. The second, submerged the middle part of the continent along with Alaivāy(?), the second Pandiyan capital and the seat of the Second Academy, situated at the mouth of the river Kumari and called Kapādapura in Sanskrit. The third, sank a vast area of land to the east of the Indian Peninsula and created the Bay of Bengal. The fourth engulfed Kāvrippūmpaṭṭinam and the river Kumari and a strip of land lying between them. After the disappearance of the river Kumari, the cape near its site is bearing that name.

After the second capital of the Pandiyas went under the sea, the surviving Pandiyan king or a member of the royal line, led a bold expedition against the Chera and Chola kings, and seized the southernmost districts from their territories. This is stated explicitly in the commentary of Adiyārkunallār, and somewhat vaguely in the opening lines of the 104th stanza of Kalittokai, an anthology of the 2nd century A.D.

The story of the Aryan Sage Agastya's coming down to the South to equalise the southern hemisphere with the northern, in the tilted scale of the heavenly balance, caused by the overweight of the eighteen classes of celestial hosts assembled on Mount Kailash, on the occasion of Siva's marriage with Malaimagaḷ (Pārvati), and his suppression of Vindhya mountains on his way, are nothing but mythological representation of the facts, that the level of Gondwana land was high at the southern end because of the existence of the Kumari Mountain Range, and low at the northern end because of the Himalayas lying then under the Sea, and that the situation was reversed after the emergence of the Himalayas and the submergence of the Kumari Mountains, and that the Vindhyan Range became consequently comparatively small.

Significance of the name Thenmoli and Thenpulattar

The word Thenmoli, the alternate name of Tamil, is a relative term indirectly suggestive of the indigenous nature of the Tamil language. Tamil was called Thenmoli in relation to Sanskrit, which was called Vadamoli, the northern language.

The term Thenmoli, was originally used in a wider sense as an equivalent of the newly->coined 'Tamilcan', when the Dravidian languages had not branched off from Tamil and remained only as dialects.

Deified souls of departed ancestors are called in Tamil Thenpular or Thenpulattār or Thenpula Vālnar, 'the manes, as living in the south.' The daily offering of libations to the manes is called Thenpulattār Vēlvi. These expressions are enough to show that Lemuria was the original home of the Tamilicans.

The proverbial custom of a Kuṛava husband having a dose of puerperal medicine on behalf of his wife, is a relic of the primitive custom of couvade, practised in Lemuria and South Africa.

(2) External Evidences

“The Indo->African->Austral origin of the Dravidians has its supporters in Messrs. Keane and Morris. Tamilian traditions say

that a large continent once existed in the Indian Ocean, which was connected with South India, and which was overwhelmed and submerged by a huge deluge. The Hebrew scriptures have preserved a distinct account of an appalling deluge occasioned by continuous showers of rain for forty days and nights, coupled with the overflow of the waters of the ocean. Geological research has shown that the Indian Ocean was once a continent, and that this submerged continent, sometimes called Lemuria, originally extended from Madagascar to Malay Archipelago, connecting South India with Africa and Australia. According to Sclater, the Dravidians entered India from the South long before the submergence of this continent. There are unmistakable indications in the Tamil traditions that the land affected by the deluge was contiguous with Tamillagam, and that after the subsidence, the Tamils naturally betook themselves to their Northern provinces. The assertion of the geologists that Lemuria touched China, Africa, Australia and Comorin will only show the vast extent of the Tamil country, and can never help to dogmatise that the Tamils came from any of these now far->off regions; and settled in South India. On the evidence of the very close affinities between the plants and animals in Africa and India at a very remote period, Mr. Oldham concludes that there was once a continuous stretch of dry land connecting South Africa and India. The aborigines of Australia have been associated by many distinguished ethnologists with the Dravidians of India. The affinities between the Dravidians and Australians have been based upon the employment of certain words, and upon the use of the boomerang by the two peoples, and upon certain correspondences in their physical types.”¹ 1.D.I.pp,25->27

“We shall now discuss what might be called the indigenous theory. According to this theory the Dravidians should have lived in South India from the earliest times. This is almost a faith with the Tamils, a typical Dravidian people. We shall strike the mine of ancient Tamil literature to see if its contents shed any light on this indigenous theory. We shall later on demonstrate beyond the possibility of a doubt the high antiquity of Tamil literature. We shall here simply note that the Tolkappiyam and some poems of the Puranāṇuṛu are all very ancient and anterior to the Christian era.

“In the oldest extant Tamil classics there are no traditions, pointing to a home outside the Tamillagam. The oldest Tamil works are full of word->pictures of the blazing sun that burns the stalwart trees that shade, the ferocious beasts that roam the bright plumed birds that fill, in the torrid South Indian Peninsula. When there are words for dews and mist, there are none for snow or ice.”¹ 1.Ibid,pp.55&56.

“An important ethnographic fact and one which is significant, is that the description of tree->climbing by the Dyaks of Borneo, as given by Wallace, might have been written on the ānaimalai hills of Southern India, and would apply equally well in every detail to the Kādirs who inhabit those hills. An interesting custom, which prevails among the Kādirs and the Mala Vēdāns of Travancore, and among them alone, so far as I know, in the Indian Peninsula, is that of chipping all or some of the incisor teeth into the form of a sharp pointed, but not serrated cone. The operation is said to be performed, among the Kādirs, with a chisel or bill->hook and file, on boys at the age of eighteen, and girls at the age of ten or thereabouts. It is noted by Skeat and Blagden that the Jakuns of the Malay Peninsula are accustomed to file their teeth to a point.

Mr. Crawford tells us further that, in the Malay Archipelago, the practice of filing and blackening the teeth is a necessary prelude to marriage, the common way of expressing the fact that a girl has arrived at puberty being that she had her teeth filed. In an article entitled "Die Zauberschriften der Negritos in Malaka," Dr. K. T. Preuss describes in detail the designs on the bamboo combs, etc., of the Negritos of Malacca, and compares them with the strikingly similar designs on the bamboo combs worn by the Kādīrs of Southern India. He works out in detail the theory that the design is not, as I called it an ornamental geometric pattern, but consists of hieroglyphics. It is noted by Skeat and Blagden that "the Semong women wore in their hair a remarkable kind of comb, which appears to be worn entirely as a charm against diseases. These combs were almost invariably made of bamboo, and were decorated with an infinity of designs, no two of which ever entirely agreed. It was said that each disease had its appropriate pattern. Similar combs are worn by the Pangan, the Semang and Sakai of Perak, and most of the mixed (Semang->Sakai) tribes." I am informed by Mr. Vincent that, as he knows, the Kādir combs are not looked on as charms, and the markings thereon have no mystic significance. A Kādir man should always make a comb, and present it to his wife just before marriage or at the conclusion of the marriage ceremony, and the young men vie with each other as to who can make the nicest comb. Some times they represent strange articles on the combs. Mr. Vincent has, for example, seen a comb with a very good imitation of the face of a clock scratched on it."¹ 1.C.T.S.I. Introduction, pp. XXi & xxii.

"In an article devoted to the Australians, Professor R. Semon, writes as follows": We must, without hesitation, presume that the ancestors of the Australians stood, at the time of their immigration to the continent on a lower rung of culture than their living representatives of today. Whence, and in what manner, the immigration took place, it is difficult to determine. In the neighbouring quarter of the globe there lives no race, which is closely related to the Australians. Their nearest neighbours, the Papuans of New Guinea, the Malays of the Sunda Islands, and the Macris of New Zealand, stand in no close relationship to them. On the other hand, we find further away, among the Dravidians of India, types which remind us forcibly of the Australians in their anthropological characters. In drawing attention to the resemblance of the hill->tribes of the Deccan to the Australians, Huxley says: 'An ordinary->cooly such as one can see among the sailors of any newly->arrived East India vessel, would if stripped, pass very well for an Australian, although the skull and lower jaw are generally less coarse.' Huxley here goes a little too far in his accentuation of similarity of type. We are, however, undoubtedly confronted with a number of characters -> skull formation, features, wavy curled hair -> in common between the Australians and Dravidians, which gain in importance from the fact that, by the researches of Norris, Bleek and Caldwell, a number of points of resemblance between the Australian and Dravidian languages have been discovered, and this, despite the fact that the homes of the two races are so far apart, and that a number of races are wedged in between them, whose languages have no relationship whatever in between them, whose languages have no relationship whatever to either the Dravidian or Australian. There is much that speaks in favour of the view that the Australians and Dravidians sprang from a common main branch of the human race. According to the laborious researches of Paul and Fritz Sarasin, the Veddas of Ceylon, whom one might call pre->Dravidians, would represent an off->shoot from this main stem. When they branched off, they stood on a very low rung of development, and seem to have made hardly any progress worth mentioning."¹ 1.C.T.S.I., Introduction, pp. XXX & XXXi

"The importance, which has been attached by many authorities to the theory of the connection between the Dravidians and Australians, is made very clear from the passages in their writings, which I have quoted. Before leaving this subject, I may appropriately cite as an important witness Sir William Turner, who has studied the Dravidians and Australians from the standpoint of craniology. "Many ethnologists of great eminence", he writes, "have regarded the

aborigines of Australia as closely associated with Dravidians of India. Some also consider the Dravidians to be a branch of the great Caucasian stock, and affiliated therefore to Europeans. If these two hypotheses are to be regarded as sound, a relationship between the aboriginal Australians and the European would be established through the Dravidian people of India. The affinities between the Dravidians and Australians have been based upon the employment of certain words by both people, apparently derived from common roots; by the use of the boomerang, similar to the well-known Australian weapon, by some Dravidian tribes; by the Indian peninsula having possibly had in a previous geologic epoch a land connection with the Austro-Malayan Archipelago, and by certain correspondences in the physical type of two people. Both Dravidians and Australians have dark skins approximating to black; dark eyes; black hair, either straight, wavy or curly, but not woolly or frizzly; thick lips; low nose with wide nostrils; usually short stature, though the Australians are somewhat taller than the Dravidians. When the skulls are compared with each other whilst they correspond in some particulars, they differ in others. In both races, the general form and proportions are dolichocephalic, but in the Australians the crania are absolutely longer than in the Dravidians, owing in part to the prominence of the glabella. The Australian skull is heavier, and the outer table is coarser and rougher than in the Dravidian; the forehead also is much more receding; the sagittal region is frequently ridged, and the slope outwards to the parietal eminence is steeper. The Australians in the norma facialis have the glabella and supra-orbital ridges much more projecting; the nasion more depressed; the jaws heavier; the upper jaw usually prognathous, sometimes remarkably so." Of twelve Dravidian skulls measured by Mr. William Turner, in seven the jaw was orthognathous, in four, in the lower term of the mesognathous series; one specimen only was prognathic. The customary type of jaw, therefore, was orthognathic. The conclusion at which Sir William Turner arrives is that by a careful comparison of Australian and Dravidian crania, there ought not to be much difficulty in distinguishing one from the other. The comparative study of the characters of the two series of crania has not led me to the conclusion that they can be adduced in support of the theory of the unity of the two people."¹

3) Dravidian languages confined to the area of pre-partition India

All the Dravidian languages, now reckoned 19, are confined to India and Pakistan which together constituted the former British India, and no language of any form bearing close relationship to the Dravidian family is found to exist anywhere else, except isolated Dravidian roots and words that form part of the basic vocabulary of the West Aryan languages, both classical and modern.

1.C.T.S.I.Introduction,pp.XXXV & XXXVi

(4) The course of corruption of the Dravidian Form of Speech lying South to North

Within the area of the Dravidian languages, all the cultivated and rich members of the family are not only confined to the South, but also close to one another, so close as not to allow any alien to intrude into their midst. Tamil “the earliest cultivated and most highly developed of the Dravidian languages, in many respects the representative language of the family” -> is spoken farthest South. Those of the Dravidian languages spoken in North and Central India, are not only crude and devoid of literature, but scattered here and there amongst members of other families of languages.

Even within Tamil Nadu, the language becomes purer and purer as we go farther South, and the dialects of Thirunelveli and Jaffna are by far the best in many respects.

Thus it will be seen, that the Dravidian Form of Speech becomes more and more enriched as we go farther and farther South, and more and more impoverished as we go farther and farther North, showing that its course of corruption lies South to North. If the Dravidians were not autochthons but immigrants from the Mediterranean region, as some scholars think, the situation would have been just the reverse.

(5) The Dravidian languages of North India most corrupted and isolated

(1) *Brahui*

Dr. Grierson writes regarding Brahui as follows:

“The home of the Brahuīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the Provinces of Sarawan and Jhalavan and in the Southeast, so far as Kuch in Makran, that we find them together in greater Tūmāns, i.e., tent->villages. They also apparently avoid the plains where the Balochi reside.”

According to the census of 1911, the number of speakers of Brahui is 170, 998.

“Brahui has no written literature.....Alla Bux and Captain Nicolson made use of the Persian alphabet for Brahui. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp.”

“The various letters are, in most cases, pronounced as in Hindostani.”

“Nouns do not differ for gender. Brahui has accordingly given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however perhaps some traces of the neuter, i.e., the irrational, gender in the conjugation of verbs. When it is necessary to distinguish the natural gender the Persian words nar, man, and mādah mother, are prefixed.”

“There is no separate oblique base in the singular. Brahui in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikadi and Burgandi.

“The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikadi and Burgandi, and in Gondi, Naiki, and Kolami.”

The first three numerals are distinctly Dravidian, and the higher ones are Aryan loan->words. Musi->, three, can be compared with Tulu mūji, (three) etc.

“The ordinals are formed by adding mikō or vikō; Thus, Iraṭ->mikō, second; musiṭ->mikō, mus->vikō, third; chār->vikō, fourth; etc. ‘First’ is muhiko. munhā, or avvalkō.”

Dr.Caldwell says: “The number of nouns and verbs in Brahui which can with certainty be identified with Dravidian roots is not considerable, but it is equal to the number found in the Orāon vocabulary.”

The degree of corruption Brahui words have undergone is discernible from the following list:

Tamil	Brahui	Meaning
vāy	bā	mouth
tēḷ	telt	scorpion
sevi	khaf	ear
sey	ke	to do
mun	mon	before
var, vā	bar	to come
mūḷai	mili	brain
iru	ar	to be
magār	mār(son)	sons
oru	as->it	one

nir	dir	water
iraṇḍu	irat	two
pāl	pāhlt	milk
kaḷ	k	(pl. sfx.)

Declension of a noun -> khal, stone

	Singular	Plural
Nom.	khal	khalāk
Acc.	khal->e	khalāte
Inst.	khal->aṭ	khalāte->aṭ
Dat.	khal->e	khalāte
Abl.	khrl->ān	khalāte->ān
Gen.	khal->nā	khalātā
Loc.	khal->āe	khalāte->āe
	khal->ṭi	khalāta->ṭi

Conjugaton of a verb->khaning, to see

	Conjunct pres	Present	Future	Past	Imperative
Sing:	1.khaniv	khaniv->a	khanō->ṭ	khanā->ṭ	khan(->ak.)
	2.khanis	khanis->a	khanō->s	khanā->s	”
	3.khane	khanik	khanō->e	khanā(->k).	”
Plu:	1. khanin	khanin->a	khanō->n	khanā->n	khan->bō
	2. khanirē	khanirē	khanō->rē	khanā->rē	”
	3. khanir	khanir->a	khanō->r	khanā->r	”

(2) Malto

Malto or Rajmahal is almost exclusively spoken in the Rajmahal Hills in Bengal. According to Dr. Caldwell, the number of speakers of the language amounts to 64,000.

It has no literature of its own, and has been strongly influenced by Aryan tongues, especially in vocabulary. It has borrowed Aryan forms for the numerals 'three' and above. Aryan forms are also used commonly for the first two numerals.

The following list of Malto words is for comparison with the Tamil originals.

Tamil	Malto	Meaning
adu (it)	āth	he, she, it
avar	owar	they
oru	ort,	art one
kaṇ	kānē	eye
mūkkū	muna	nose
pal	pāla	tooth
kādu	kēdu	ear
kai	kēkha	hand
maran	man,	manu tree
tēl	tilah	scorpion
magal	moki	daughter
āḷ al,	alla	man
var,	vā bar->en	come

Declension of a noun->manu, tree

Nom.	man->h
Acc.	mane
Inst.	manet
Dat.	manik
Abl.	mannte
Gen.	manki
Loc.	manno
Voc.	o manu

Brahui and Malto are the North->westernmost and North-> easternmost members of the Dravidian family of languages, respectively. They are far apart without any other member of the family intervening, and farthest removed from Tamil. This accounts for their high degree of corruption and their consequent unintelligibility to the Tamilians, which characteristic is possessed in common by all the Dravidian languages spoken to the north of the Telugu country, whose northern boundary can be taken as the point, at which the course of intelligible linguistic corruption, from the Tamilian point of view, reaches the highest degree.

The rendering of the English sentence 'My father lives in that small house' is 'kanābāvah hamē chuna urā->ṭi tūlik.' in Brahui, and 'eṅg abbath ājoka adano dōkih' in Malto, and indicates the highest degree of unintelligibility the two languages have attained.

(6) The Dravidian language spoken by hill->tribes not primitive in character

Some linguists, especially foreigners, labour under the illusion that all minor languages and dialects of the Dravidian family spoken by hill->tribes are primitive in character. The absurdity of this maxim becomes clear, when we subject those linguistic forms to etymological investigation. Almost all the words contained in them are corruptions and not primitive forms. For instance the Brahui word 'bāk' (mouths) and the Toda word 'nint' (thine) are true corruptions of the Tamil words 'vāykal' and 'ninadu' respectively. The age, when the language of the mountaineers was in the primitive condition of the Tamilcan Speech was over long long ago, long before the establishment of the first Academy. The present hill tribes, all over India, are the descendants of those who took to mountain life in the distant past, in order to escape the oft->recurring tribal and political wars, authorized and unauthorized cattle->raids and periodical plunder by predatory chiefs, which were the order of the day. Tolkāppiyam clearly describes the conventional commencement or declaration of ancient wars by capture of cows belonging to the enemy country.

Unprimitiveness of the Tamilcan Hill->tribes Western philologists, in general, having no idea of the Lemurian origin of the Tamilcan race, its racial unity throughout the several stages of cultural evolution and linguistic development, and its subsequent breaking->up into several nations, erroneously regard all the Tamilcan hill->tribes as primitive peoples living in isolation from primeval times, and still preserving their languages in their primitive condition. Historical and philological investigations clearly show that their ancestors were once inhabitants of the plains, and took up their permanent abodes on the hills in order to escape the ravages of frequent wars and plunders or religious persecution by ambitious or fanatic rulers.

Dr.A. Ayappan, Secretary, Aboriginal Tribes Welfare Enquiry Committee. 1946, writes on the subject as follows: ->

Flesh of our own Flesh

"The so->called aboriginal tribes are wrongly believed to be different from the plains populations in ethnical and racial origins; while a very small percentage of some insignificant tribes such as the Kadars of the Anamalais show the fizzly hair -> the individuals with this characteristic can be counted on one's fingers -> the majority of the tribes are for racial purposes indistinguishable from the plainsmen in the adjoining regions. A Chenchu or Konda Reddi or Koya cannot be distinguished by any bodily peculiarities from the plains Andhra, if he were dressed in the plains fashion and spoke without his dialectical peculiarities. The popular idea still propagated in our school books that the hill tribes are the "Kolarians" is all absurd, and the earlier our children are told that the hill tribes are our own kith and kin, lost and stagnating in the jungles, the better for them from the scientific point of view and also for the tribes to whom such a belief has done a good deal of unintended injustice.

"It is not necessary for the purposes of this report to go into the historical speculations about origins, ancient Indian races and race contact and clashes. At present the differences between the plainsmen and the tribes are chiefly in economic matters. Some of our tribes are still in the primitive stage of food->gathering, but fortunately food->gathering tribes are few in number; there are some other tribes who have learnt only cultivation with hoes, and are slowly taking to plough cultivation. These simple tribesmen were following their own primitive modes of life when the exploitation of the forest started on a wide scale. In several districts, for example, Kurnool and Cuddapah, extensive areas of forest were cleared in the course of the last two hundred years to the economic detriment of the Province and indirectly of the tribesmen who had their homes in these jungles. A good deal of the misery of the Chenchu->Yenadi group of tribes is ascribable to the absence of a forest conservation policy in the dark ages after the fall of the Vijayanagar Empire. Some tribes, such as the Lambadis are the relics of the military campaigns of Mughal and Mahratta periods of Indian History. Tribes such as the Savaras, Gonds, Reddis were once very important politically, and had kingdoms which fell under the attack of powerful enemies."

Mr. Edgar Thurston writes on the origin of the Muduvar, a hill tribe, as follows:

"The Muduvars or Muduhars are a tribe of hill cultivators in Coimbatore, Madura, Malabar, and Travancore.....

"The Muduvars do not believe themselves to be indigenous to the hills; the legend, handed down from father to son, is that they originally lived in Madura. Owing to troubles, or a war in which the Pāndiyan Rāja of the times was engaged, they fled to the hills. When at Bōdināyakanūr, the pregnant women (or, as some say, a pregnant woman) were left behind, and eventually went with the offspring to the Nilgris, while the bulk of the tribe came to the High Range of North Travancore. There is supposed to be enmity between these rather vague Nilgiri people and the Muduvars. The Nilgiri people are said occasionally to visit Bōdināyakanūr, but, if by chance they are met by Muduvars there is no speech between them, though each is supposed instinctively or intuitively to recognise the presence of the other. Those that came to the High Range carried their children up the ghats on their backs, and it was thereupon decided to name the tribe Maduvar, or back people. According to another tradition, when they left Madura, they carried with them on their back the image of the goddess Minākshi, and brought it to Nēriamangalam. It is stated by Mr. P.E. Conner that the Muduvars "rank high in point of precedence among the hill tribes. They were originally Vellalā#s, tradition representing them as having accompanied some of the Madura princes to the Travancore hills." The approximate time of the exodus from Madura cannot even be guessed by any of the tribe, but it was possibly at the time..... when the Telugu Nāickers took possession of Bōdināyakanūr in the fourteenth century. It has also been suggested that the Muduvars were driven to the hills by the Muhammadan invaders in the latter part of the eighteenth century.

"Judging from the two distinct types of countenance, their languages and their curious mixture of customs, I hazard the conjecture that when they arrived on the hills, they found a small tribe in possession with whom they subsequently intermarried this tribe having affinities with the West coast, while the new arrivals were connected with the East."

The oldest inhabitants on the Nilgris at present are the Todas. But, they too have migrated to the summits only from the plains of the Tamil country.

Dr. Aiyappan writes, "The Todas claim that they were the first on the soil and that the Badagas came and occupied these lands with their permission. The 'gudu' grain which the Badagas give the Todas is often called a tribute in recognition of such vassaldom. But the Toda begs it and pays respects to the Badaga, which he will not do, were he the over lord. The Badaga makes gifts of grain to the Kurumba too which is ascribed to the fear of the Kurumba's necromantic powers. Necromancy is suggested in the case of the Toda too. The Badaga pays the Kota in grain and coin for his services.

"The language of the Todas is definitely connected with Tamil rather than with Kannada. Advocates of Turanian descent have attempted to trace a home in the Kannada country for the Todas prior to their advent on the Nilgris. The reason for considering the Todas as non->indigenous to these hills appears to be the discovery of certain cairns and dolmens which the modern Toda does not own. It is surmised that another race now extinct had been on the hills before the Todas came. But it has been noticed that the Toda funeral ceremonies are very similar to what this extinct race might have practised as seen from the relics in the cairns and dolmens. It seems more likely that there was a thorough change in the Toda at some stage in history when he gave up arms, agriculture and other occupations and contented

himself with his buffaloes and his Tirieri or dairy->temple. The Boath or Boa often called the Toda Cathedral is again a subject for speculation. Some writers have thought that the Boaths were built by the extinct race. Through centuries of pastoral life the Toda has forgotten his own history."

"The Toda village is called a mand. The name itself means a herd or a cattle->pen (Tamil, Manthai). It is usually a collection of three huts....

"The Tirieri is the sum and substance of Toda life. It is also called palchi. It is managed by the Palals.....

"The Palal is assisted by Kaltamaks, boys between eight and ten years of age.....Inside the Tirieri the Kaltamak must go naked except in his own apartment. 'Kaltamak' means 'watching son' (Kākkum magañ.

"The Toda is the aristocrat of the Blue Mountains. It is not certain when the tribe first appeared on the Nilgiris"

".....The tud tree (*Meliosma simplicifolia*) is the sacred tree of this tribe and important for almost everything. The Toda calls himself actually Tuda and the Tamils call him 'Tudavan'. The Todas claim they were the first on the Nilgiri soil.

"Butter and ghee is what they depend on. They are strictly vegetarian. But, a certain ritual performed in the seventh month of pregnancy indicates an earlier stage when the tribe must have carried arms.

"They (the Todas) call God by the Tamil name KadavulThey conceive of a heaven which they call Amnad.....

“.....The Palals and Kaltamaks come from the Peik clean who seem to be superior to others. The Peikis are called Tertals->tērttāl or tērnda āl (superior) and the rest are called Tartal->tarttāl or tālndaāl (inferior)¹

The Tōda numerals from one to ten are enough to show, that the Tōda language is only a corrupt form of Tamil and not a primitive dialect. The numerals are: odd, edd, mūd, nānk, ūtsh

1.R.A.T.pp.120->4

or ūj, ār, ēljh, eṭṭ, onpath, pattu. Words like, aṇil (squirrel), koḷn(T.kaḷam, threshing floor), mek or mok (T.mēṛku, west), polm (T.pālam, bridge) and mēṇ (T.maram tree) not to speak of the compound words pālal, kāltamak tērtāl, tartalottakalmandu (Ottacamund) etc., only confirm this assertion.

Dr.Caldwell says, “It is now regarded as certain that the Tudas (Todas) were not the original inhabitants of those hills (Nilgiris), though it is still far from certain who the original inhabitants were.”¹

10. Catholicity of Tamil

There is no major language in the world, perhaps, that is not enriched or influenced by Tamil in some way or other. The Glossarial or grammatical affinities Tamil has with the Aryan, Semitic and Scythian languages will be exhibited later on. Here I shall confine my attention only to some Australian and African affinities. Regarding the resemblance between the Dravidian and Australian pronouns, Dr. Caldwell writes as follows:

“It seems proper here to notice the remarkable general resemblance which exists between the Dravidian pronouns and those of the aboriginal tribes of southern and western Australia. In whatever way it may be explained, the existence of a general resemblance seems to be unquestionable; but it has not hitherto been observed that the Australian pronouns of the first person are more nearly allied to the Tibetan than to the Dravidian. This will appear from the following comparative view of the pronoun of the first person singular.

Dravidian	Ausralian	Tibetan	Chinese
I, nān, yān, nā,en.	nga, ngaii, nagtsa,nganya.	nga, nge, neged	nge.

“Whilst the base of this pronoun seems to be closely allied to the corresponding pronoun in Tibetan, and in the Indo->Chinese family generally, the manner in which it is pluralised in the

1.D.C.G.Introduction,p.33

Australian dialects bears a marked resemblance to the Dravidian, and especially to Telugu. Telugu forms its plurals by suffixing lu to the singular; the Australian dialects by a similar addition of lu, li, dlu, dli, & c. In this particular some of the dialects of the North->Eastern Frontier

of India exhibit also an agreement with Telugu->e.g., compare Dhimal nāthou, with nyel, you. In the Australian dialects I find the following plurals and duals of the pronoun of the first person - >we, or we two, ngalu, ngadlu, ngadli, ngalata, & c. Compare this with the manner in which the Telugu forms its plural ->e.g., vāḍu, he, vāṇḍlu, they; and even with the Tamil plural exclusive of the pronoun of the first person ->e.g., nān, I, nāṅgal, we.

“The resemblance between the Australian pronouns of the second person, both singular and plural, and those of the Dravidian languages is more distinct and special, and is apparent, not only in the suffixes, but in the pronominal base itself. The normal forms of these pronouns in Dravidian languages are ->singular, nīn, plural, nīm. The personality resides in the crude root nīr, thou, which is the same in both numbers, with the addition of a singular formative (niṇ, thou) and a pluralising formative m (nīṇm, thous or you). In some cases the pluralising particle m has been displaced, and r, which I regard as properly sign of the epicene plural of the third person, has been substituted for it ->e.g., nīr, you (in Telugu mīru). This abnormal form nīr is most used as a nominative, the older and more regular nīm retains its place in the compounds. Whilst i is the vowel which is almost invariably found in the singular of the pronoun of the second person, it is found that in the plural i often gives places to u as in the classical Tamil numa, your, and the Brahui num, you. It is to be noticed also that the modern Canarese has softened nīm into nīvu or nīwu, in the nominative. It is singular, in whatever way it may be accounted for, that in each of the particulars now mentioned the Australian dialects resemble the Dravidian. See the following comparative view under the Australian head I class the dual together with the plural, as being substantially the same.

Dravidian	Australian
thou, nīn, nin, you,	ninna, nginne, ngintoa, ningte.
nīm, nim, nīr, num, nīvu.	nimedoo, nura, niwa, ngurle.

Compare also the accusative of the first person singular in Tamil, ennei, me, with the Australian accusative emmo.

The Ghana Engineer Mr. Evans Yao Dzato, who was deputed by the Government of his country to receive training on the Indian Railways, has said during his stay in Madras, that some Tamil words like va(come), pō(go), tūkku(lift), and dēvi (an appendage to feminine names) are in ordinary use in Ewe, one of the languages spoken by the people of Trans Volta district of Togoland in Ghana, and remarked that many centuries ago there must have been frequent cultural and other contacts between Ghana and South India.

Apart from the universality of Tamil words, Tamil literature is full of maxims and principles reflecting Tamilian cosmopolitanism, humanism, philanthropy and indiscriminate munificence. The opening line of the 192nd stanza of Puṛaṇāṇūru “Yādum ūrē yāvarum kēḷir” meaning ‘All human habitations are our native places, and all men are our relatives,’ best manifests the cosmopolitan nature of the Tamils. Unlike Sanskrit, the Tamil language and literature are open to all, meant for all and aimed at the good of all. Tirukkuraḷ, the chief ethical work in Tamil, sets forth excellent moral principles of universal application; enjoins on all authorities to mete out uniform justice to all irrespective of caste, creed or community.

The grammatical structure of the Australian dialects exhibits a general agreement with the languages of the Scythian group. In the use of postpositions instead of prepositions; in the use of two forms of the first person plural, one inclusive of the party addressed, the other exclusive; in the formation of inceptive causative, and reflective verbs by the addition of certain particles to

the root; and, generally, in the agglutinative structure of words and in the position of words in a sentence, the dialects of Australia resemble the Dravidian as also the Turkish, the Mongolian, and other Scythian languages; and in the same particulars, with one or two exceptions, they differ essentially from the dialects which are called Polynesian; The vocabularies of the Australian dialects which have been compiled do not appear to furnish additional confirmation to the resemblances pointed out above; but it is difficult to suppose these resemblances to be unreal or merely accidental, and it is obvious that the Australian dialects demand (and probably reward) further examination.

It is also, still more difficult to be accounted for, that some resemblances may be traced between the Dravidian languages and the Bornu, or rather the Kanuri, one of the languages spoken in the Bornu country, in Central Africa. Most of the resemblances are, it is true, of a general nature->e.g., the Kanuri is agglutinative in structure, it uses postpositions instead of prepositions, it adds to nouns and sentences syllables expressive of doubt, interrogation and emphasis, in a peculiarly Dravidian manner, and its verb has a negative voice. It has an objective verb as well as subjective, like the Hungarian. The most distinctive resemblance to the Dravidian languages I notice is in the pronoun of the second person, which is *ni*, as in each of the Dravidian dialects. Even this, however, as has been shown, is common to the Dravidian with Brahui, Chinese the language of the second Behistun tablets, and the Australian dialects. The Kanuri language differs so remarkably from the rest of the African tongues, that it is very desirable that its relationship should be fully investigated.”¹

1.D.C.G Introduction,pp.76&77

11. Relation between Tamil and the other families of languages

Dr. Caldwell, not being aware of the dignity, originality, anteriority and superiority of Tamil, endeavoured in vain to affiliate the Dravidian family of languages to the Scythian group, resting his hypothesis on some correspondences, chiefly on the principal points of resemblance between the Dravidian dialects and the language of the Behustan tablets. As the term ‘affiliation’ somewhat implies derogation or depreciation, it seems improper to use it in this context. The Dravidian languages constitute a separate group by themselves, maintaining their independence and bearing relationship to almost all other families of languages in various degrees. It is true, that the particulars in which they seem to accord with most of the Scythian languages are numerous, distinctive, and of so essential a nature, that they appear to amount to a family likeness, and therefore to suggest the idea of a common descent. But at the same time, it is also true, that the particulars in which they accord with the languages of the Indo->European family are not only numerous, but remarkable, equally suggesting the idea of a common descent. Hence, it is proper to say that the Dravidian languages occupy a position of their own between the Indo->European and the Scythian families of languages. Dr.Caldwell also

says, "Whilst I regard the grammatical structure and prevailing characteristic of the Dravidian idioms as in the main Scythian, I claim for them also, and have always claimed, as will be seen further on, the possession of certain remarkable affinities to the Indo->European family." The relationship between Tamil and the families of languages other than Indo->European and Scythian is not remarkable or considerable and worth mentioning here.

12. The origin of the three dynastic names, Pandiya, Chola and Chera

All the western philologists, including Dr. Caldwell, had an indelible wrong notion in their minds, that the Tamilians were immigrants from the Mediterranean region and that they were indebted to the Aryans for all the higher arts of life. This strong prejudice effectively stood in their way of understanding the true meaning and origin of all the important words connected with the civilization and culture of the ancient Tamilians.

It is true that Arjuna, one of the five Pandava brothers, married a daughter of the contemporary Pandiyan king in the course of his many wanderings. But this alliance does not warrant the derivation of the name Pandiyan from Pāṇḍu, the name of the father of the Pandavas, as all the three Tamilian dynasties with their typical names had existed for a very long time before the Maha Bharata war, in which all the three Tamil kings took part in some way or other. The Pandiyan and Chōlā kings fought in the side of the Pandavas as their allies, while the Chera king, Peruñjōrru Udiyan Chēralādan took up a neutral position, and fed both the belligerent armies sumptuously throughout the period of the war. In recognition of this unparalleled hospitality, the Chera king was honoured with the epithet Peruñjō r ru, of the gargantuan feed, and highly praised in a poem (Puṛam 2) by Murañjiyūr Mudināgarāyar. That part of the eulogium relating to the feed is translated by K.G. Sesha Aiyar as follows:

"Majestic monarch! when the ten times ten
Kauravas, crowned with golden tumbai wreaths
Wrathful in battle 'gainst the heroes five
Lords of the fiery steeds with tossing mane
Their patrimony lusting after fought
Thou didst unstinted savoury food supply
To either host, till all the Kurus fell."

The Chēra king's free supply of food to the rival hosts at Kurukṣētra is celebrated in Silappadikāram (29:24) also, in unequivocal terms.

The name Pāṇḍiyan is derived from pāṇḍi 'a bull'. As the wild or uncastrated male bovine animal was taken by the ancient Tamilians as an ideal of valour and obstinacy, a hero was metonymically called kālai, the most common word for bull. This usage is now restricted to the literary dialect. Tauromachy which is still practised in Tamil Nadu, Spain, and Mexico attests to the ancient popular opinion. St. Valluvar has compared an industrious and indefatigable ruler to a bullock. He says in the 624th Kural, that troubles will vanish before the man, who struggles against difficulties as a bullock drawing a cart successfully through deep mire.

So, it is easy and reasonable to derive the word Pāṇḍiyan from Pāṇḍi, by the simple addition of the masculine singular suffix 'an'.

It was customary in olden days for kings to claim descent from a heavenly body or a deity. Accordingly, the three dynasts of ancient Tamil Nadu claimed descent from the three luminaries, which were worshipped as deities in the primitive times. The Pāṇḍiyan king claimed descent from the Moon, the Chōlā from the Sun, and the Chēṛā from Fire.

The Pāṇḍiyan king fixed his choice upon the Moon, because he enjoyed the coolness of the lunar rays best, his territory having been traversed by the equator and scorched by the tropical sun, though the other two Tamilian kings also had their royal umbrella made of white silk, and thus gave it a moon->like appearance.

The Chōlā king adopted the Sun as the progenitor of his line, because the Moon was already appropriated by the Pāṇḍiyan king and the northern part of his territory which seems to have extended upto the Vindhya or Himalayas in the early days, needed warmth during the chilly part of the year so much as to appreciate the Sun, which has also the dignity of being the principal heavenly body, without whose light and energy no life is possible on earth.

The Chēṛā king regarded Fire as the original ancestor of his line, because that as the only luminary left to him, and the wild fire which broke out and spread very often during summer in his mountain forests, and evoked awe and reverence.

The solar and lunar lines of kings of North India were but off->shoots of the Chōlā and Pāṇḍiyan lines of the South respectively, and this accounts for the remote ancestors having been common to the main and branch lines.

The first Pāṇḍiyan capital was called Madurai after the imaginary progenitor of that royal line. Madurai, lit. 'the lunar city', is derived from madi, 'the moon'. Cf. kudirai, 'horse' from kudi, 'to jump'. 'Madirai' later changed into 'Madura'. Cf. edirkai->edukai, 'rhyme'.

The whole of pre->Aryan India was originally divided into three kingdoms, viz., Pāṇḍiya, Chōlā and Chēṛā, and peopled mainly by the Tamilians, the Tamils inhabiting the South and the Dravidians the North.

The descendants of those Tamilians who escaped the first inroad of the sea, and migrated to the north, seem to have built up the North Indian Madurai and named it after the 1st capital of the Pāṇḍiyas in remembrance of their ancestral abode. This can be compared to the similar acts of the Americans and the Australians. The name Madurai has subsequently changed into 'Muttra' in accordance with the phonetic habits of the North Indians. The Lemurian Madurai and the North Indian Madurai were called, Then Madurai and Vada Madurai respectively, in relation

to each other. Dr. Caldwell is wrong in identifying Then Madurai with the modern Madurai of Tamil Nadu, as he had no idea of the submerged land.

The existence of corrupt Dravidian dialects or languages in the mountain fastnesses of Bengal and Baluchistan, the Dravidian substratum of the North Indian languages like Hindi and Bengali which are characterized as Modern Aryan Vernaculars of North India. Kālī worship in Calcutta, place names like Pātalipura and Nagapur, and caste names like Bania and sēṭh, are vestiges of Dravidian occupation of North India in pre->historic times.

The name Chōḷa properly sōḷa, seems to have been derived from sol, 'paddy'. The Chōḷa country has been famous for paddy cultivation from the very beginning. Even now Tanjore District which formed the nuclear of the Chōḷa country during the post->Christian period is called 'the granary of Tamil Nadu' for the same reason. The poetess Auvai II in a quartrain specifying the special products of the four regions into which Tamil Nadu was divided in her time says "Chōḷa Vaḷanādu sōṛudaittu." which means 'the fertile Chōḷa country abounds in rice food'. The words sōṛu and sonṛi, both of which denote cooked rice, are derived from sol, 'paddy'. It is even surmised that the ancient Tamilians might have discovered by chance, the paddy plant in its natural state in the area of the Tanjore District, as it is known for certain that every plant cultivated or every animal domesticated, excepting the newstrains developed or evolved by man, was originally growing or living wild.

The change of l into ḷ or l is very common in derivation.

e. g. kal (black) -> kaḷ (black) -> kāḷ->kāḷam (blackness)-> kāḷagam (blackness). mal -> māḷ (blackness, black cloud) -> maḷai (black cloud, rain: kil (to dig) ->kīḷ (to dig, to tear)->kiḷ (to dig, to undermine). pol (to bore) -> poḷ (to bore) -> pōḷ (to bore, to cleave).

The name Chēra properly sēra, is derived from the word sārā, 'mountain->slope'. The lord of a hilly country is often called sārā nādan in classical poetry. The whole of the original Chēra territory, whose area still remains undiminished for the most part, though broken up politically into several parts, lying north and south and traversed by the Western Ghats almost throughout the whole length is a long slope on either side of the mountain range.

Hence, the Chēra King seems to have been originally called saralan, 'the lord of the sloping country', which name subsequently changed by a single vowel change into sēralān, and then by syncope became sēran and ultimately by a further mutation sēral. All these alterations are quite in accordance with the recognized laws of phonetic or verbal change.

13.Circumstances that obscure the greatness of Tamil

1. Lemuria, the original home of the Tamilians, is submerged entirely.
2. All the pre->Aryan Tamil literature has been destroyed, and the earliest Tamil literature extant is either suppressed or misinterpreted.
3. The literary and colloquial dialects of Tamil have been adulterated to a great extent, during the post->Academic period.

4. The true history of ancient Tamil Nadu written by the late P.T. Srinivasa Iyengar, V.R. Ramachandra Dikshitar and K.G. Sesha Iyengar, is not yet recognized, popularised and propagated.
5. All Tamil Scholars belonging to the Orthodox School are either unemployed or removed from service, and thus incapacitated from doing anything to bring out the greatness of Tamil.
6. The majority of the Tamilians of the elder generation have become degenerate as a result of the age->long social degradation brought about by the Aryan congenital caste system.
7. The Tamilians are educationally backward, and about eighty per cent of them are illiterate.
8. All public and temple worship of the so->called Hindus, not to speak of their house->hold ceremonies, is invariably performed in Sanskrit or Vedic language.
9. The active propaganda being carried on by Sanskritists in favour of Sanskrit and against Tamil, in season and out of season, is not counteracted by the Tamilians.
10. All the arts and sciences of the pre->Aryan Tamils have been recorded in or translated into Sanskrit, and the Sanskrit works appear to be the original in the absence of the primeval Tamil literature.
11. The Sanskritists are advanced in education and dominant in all departments of public life.
12. The ubiquity of Sanskritists and universality of Sanskrit studies in India have contributed much to the eclipse of Tamil.
13. Almost all the Tamilians of the present day bear Sanskrit names. The names of all important holy shrines of Tamil Nadu are either Sanskritised or replaced by Sanskrit translations.
14. The situation of Tamil Nadu at the extreme South of the sub->continent of India, is not favourable for attracting the attention of foreigners as much as Sanskrit.
15. After all the Dravidian peoples have become completely Aryanised in culture, the Tamil nation has dwindled into a small minority.

14.Caldwell's Errors

- (1) Dr.Caldwell supposed the names Chēra, Chōla and Pāṇḍiya to have been originally those of the people under the three Tamil Kings. This was never the case.

At the end of the investigation into the origin of the word Tamil, he says, “A discussion respecting the origin of the word Tamil would not be complete without some reference to the names of the three great subdivisions into which the Tamil people were divided in ancient times Chēras, Chōlas, and Pāṇḍiyas.”¹

- (2) He identified the Third Tamil Academy which flourished from the 5th century B.C. to the 4th century A.D. with the Jaina Sangham of the 9th century A.D.

He writes, “The period of the predominance of the Jainas (a predominance in intellect and learning rarely a predominance in political power) was the Augustan age of Tamil literature, the period when the Madura College, a celebrated literary association, appears to have flourished, and when the Kural, the Chintāma-ṇi, and the classical vocabularies and grammars were written.”²

- (3) He very often mistook a derivative for its original and derived ‘Tamil’ from ‘Dravida’, ‘ulagu’ from ‘loka’, ‘arasu’ from ‘rājā’, ‘tiru’ from ‘śrī’ and ‘āyiram’ from ‘sahasra’.
- (4) His estimation of the pre-Aryan civilization of the Dravidians, is too poor to be accepted, and only serves to detract from his reputation as an authority on Dravidian philology. It is as follows:

“The primitive Dravidians do not appear to have been by any means a barbarous and degraded people. Whatever may have been the condition of the forest tribes, it cannot be doubted that the Dravidians properly so called, had acquired at least the elements of civilization, prior to the arrival amongst them of the Brahmans.

“From the evidence of the words in use amongst the early Tamilians, we learn the following items of information. They had ‘kings’, who dwelt in ‘strong houses’, and ruled over small ‘districts of country’. They had ‘minstrels’, who recited ‘songs’ at ‘festivals’, and they seem to have had alphabetical ‘characters’ written with a style on palmyra leaves. A bundle of those leaves was called ‘a book’; they acknowledged the existence of God, whom they styled ‘kō’, or king -> a realistic title little known to orthodox Hinduism. They erected to dishonour a ‘temple’, which they called Kō-ṇil, God's ->house. They had ‘laws’ and ‘customs’, but no ‘lawyers’ or judges. Marriage existed among them. They were acquainted with the ordinary metals, with the exception of ‘tin’, ‘lead’, and ‘zinc’, with the planets, which were ordinarily known to the ancients with the exception of ‘Mercury’ and ‘Saturn.’ They had ‘medicines’, ‘hamlets’ and ‘towns’, ‘canoes’, ‘boats’, and even ‘ships’ (small ‘decked’ coasting vessels), no acquaintance with any people beyond sea, except in Ceylon, which was then, perhaps accessible on foot at low water; and word expressive of the geographical idea of ‘island’ or ‘continent’. They were well acquainted with agriculture, and delighted in ‘war’:They were armed with ‘bows’ and ‘arrows’ with ‘spears’ and ‘swords’. All the ordinary or necessary arts of life, including ‘spinning’,

‘weaving’ and ‘dyeing’ existed amongst them. They excelled in ‘pottery’, as their places of sepulture show”.¹

This is only an abridgement of the original given in the second edition of Dr.Caldwell's Comparative Grammar of the Dravidian Languages. The original is still more derogatory. The most disparaging statement is, that the Tamilians had no acquaintance with any people beyond sea. Tolkāppiyam, a grammar of the 7th century B.C refers to the sea->borne trade of the ancient Tamilians. Silappadikāram refers to a Pāṇḍiyan king of the Lemurian country, who took a naval expedition against the island of Sāli (whose name was later translated into Sanskrit as Java), conquered it and set his lapidary footmarks on its sea->shore, so that the sea->waves may wash them perpetually, which act of insolence is said to have enraged the humiliated Pacific Ocean and brought about the submergence of the original Pandiyan

2.Ibid p,84

territory in course of time. Many place names like Madurai, and names of countries like Sumatra (Sumadurai), Borneo (Porunai), Malaya (Malayam)etc., still bear testimony to the ancient Tamilians having had acquaintances with peoples across the seas. Oceanic navigation was undertaken for the first time only by TAMILIAN seamen. All kinds of naval craft including ocean going merchantmen were built originally in TAMILIAN ship->yards, and hence the Latin names navis (T.nāvāy) and barca (T.padagu).

Despite the damaging nature of his statement, Dr. Caldwell is not to be blamed, as he had no knowledge of the ancient classics at all. It is only the anti->Tamil historians of Tamil Nadu, who take it for an authority, that are to blame.

Having not even heard of the submerged original Pandiyan territory, Dr.Caldwell considered Korkai as the place of origin of the TAMILIAN civilization.

He writes, “It would appear from the unanimous voice of ancient legends that the earliest Dravidian civilization was that of the Tamilians of the Pāṇḍya kingdom, and that the first place where they erected a city and established a state was Kolkai, on the Tāmraparṇi river (see p.99), near the southern extremity of the peninsula.”¹

He thought that the indigenous civilization of the Tamilians was only elementary in nature, and was later developed by the Brahmins.

Another, humiliating statement is the planets ‘Mercury’ and ‘Saturn’ were not known to the early Tamilians.

It must be definitely known that the discovery of the seven planets, viz., Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the institution of the seven->day week; were acts of the ancient Tamilians, who were the first to attain proficiency in Astronomy. As a result of Sanskritisation of all Tamil nomenclature started by the Brahmins during the mediaeval period, the Tamil names of the two week days ‘Aṛivan’ and ‘Kāri’ were replaced by the Sanskrit ‘Budhan’ and ‘Sani’ respectively, and this made the learned Dravidian philologist to attribute ignorance of the two planets, after which two of the week->days are named, to the ancient Tamilians.

He says, "Sanskrit, though it is improbable that it ever was the vernacular language of any district or country, whether in the north or in the south, is in every southern district read, and to some extent understood, by the Brahmans the descendants of those Brahmanical colonists of early times to whom the Dravidians appear to have been indebted to some extent for the higher arts of life and a considerable position of their literary culture."¹

"This civilization was probably indigenous in its origin, but it seems to have been indebted for its rapid development at so early a period to the influence of a succession of small colonies of Aryans, chiefly Brahmans, from Upper India, who were probably attracted to the south by the report of the fertility of the rich alluvial plains watered by the Kāvēri, the Tāmraparṇi, and other peninsular rivers."²

He supposed the Tamil Alphabet to have been derived from the Dēva->nāgari.

He says, "the three Dravidian alphabets which have been mentioned above, viz., the Tamil, the Malayalam, and the Telugu->Canarese, together with their but now obsolete shapes and the Grantha, or character in which Sanskrit is written in the Tamil country, have all been derived, it is supposed, from the early Dēva->nāgari, or rather from the still earlier characters contained in Asoka's inscriptions -> characters which have been altered and disguised by natural and local influences, and especially by the custom, universal in the Dekhan, of writing on the leaf of the palmyra palm with an iron stylus."

The Tamil alphabet is verily the earliest framed by man. It contains thirty simple sounds, twelve vowels and eighteen consonants two of which, viz., ṛ and ṇ are the latest and hence placed at the end. Of the twelve vowels, two, viz., ai and au are diphthongs, and all the others simple. The original Tamil vowels are the three deictics. ā, ī, and ū, or a, i and u.

The six surds or hard consonants are neither voiced nor so hard as the Sanskrit voiceless unaspirates, unless doubled. They become less hard in a medial or final position, and sonant or voiced when preceded by a nasal. This has been the case from the very beginning. It is absurd to think, as some Sanskritists do, still being under the illusion that the Tamilians are immigrants from the Mediterranean region, that the Aryan voiced consonants became voiceless in Tamil.

Tamil is devoid of aspirates and such consonantal combinations as ṅk, ṅc, ṅṭ, nth (as in month), mp, and nt. No Tamil word begins with a consonant unless it is syllabic, and ends in a hard consonant. The comparative hardness of an initial surd is due to accent or emphasis, which generally falls on the first syllable.

This sort of simplicity of the Tamil phonology is quite natural to Tamil, and best accounted for by its earliness in the history of human speech.

The Tamil alphabet seems to have been written in two different systems of characters in ancient times, one, the cursive, meant for writing on the palmyra leaf with an iron stylus, the other, the linear, adapted for inscribing on stone slabs and copper plates. Tolkāppiyam and Nannūl refer only to the cursive system. The latter, a work of the 13th century A.D. says, that the Tamil alphabetical characters of the time were the same as of old, with the difference that the diacritical marks of those for short e and short o were originally dots which were removed later.

The Grantha character was derived from the cursive variety of the Tamil character, which existed even before the First Academy. Respecting the Deva->nāgari character, Monier Williams writes, "The oldest known inscription, in Sanskrit is on a rock at Junā->garh in Kathiāwār. It is called the Rudra->dāman inscription, and dates from the second century A.D. It is not in Nāgari but in old inscription letters. The Bower MS. of about 400 A.D. shows

a great advance towards the Nāgari, while Danti->durga's inscription of about 750 A.D. exhibits a complete set of symbols very similar to the Nāgari now in use. It is noteworthy, however, that the first manuscript in really modern Nāgari is not older than the eleventh century A.D."¹

One of the twelve aspects of Tamil Orthography is alphabetical order which was first conceived by the Tamil grammarians. Promiscuity of letters is characteristic of all the Western alphabets, whether Aryan or Semitic or otherwise. The Vedic Aryans entered India without any literature or written character. The Sanskrit alphabet was formed only in imitation of Tamil, after the Vedic Aryans came in contact with the Tamils. Then the Dravidian alphabets were formed one after another in imitation of Sanskrit after the ninth century A.D.

Not only the order of letters, but also the inclusion of syllables and syllabic consonants among vowels, and regular aspirating of all surds and their sonants clearly point to the lateness of the Sanskrit alphabet in comparison with Tamil.

Dr. Caldwell entirely misunderstood the case system of the Tamil grammar, as an erroneous imitation of Sanskrit.

He writes, "On proceeding to analyse the case->formation of the Dravidian languages, we shall follow the order in which they have been arranged by Dravidian grammarians, which is the same as that of the Sanskrit. The imitation of Sanskrit in this particular was certainly an error; for whilst in Sanskrit there are eight cases only, the number of cases in Tamil, Telugu &c., is almost indefinite. Every postposition annexed to a noun constitutes, properly speaking a new case, and therefore the number of such cases depends upon the requirements of the speaker and the different shades of meaning he wishes to express. In particular the "inflexion" or inflected form of the base, or oblique case, as it is sometimes called, which has sometimes a possessive, sometimes a locative, and sometimes an adjectival signification, ought to have had a place of its own. So also the social and conjunctive case.

(See the Inflexion and the Instrumental case). Notwithstanding this, the usage of Dravidian grammarians has restricted the number of cases to eight, and though there are not a few disadvantages in this arrangement it will conduce to perspicuity to adhere to the ordinary usage in the analysis on which we are about to enter. Tamil grammarians, in following the order of the Sanskrit cases, have also adopted or imitated the Sanskrit mode of denominating them -> not by descriptive appellations, as dative or ablative, but by numbers. They have affixed a number to each case in the same order as in Sanskrit -> e.g., first case, second case, &c., to eighth case. Though a nominative, or first case, stands at the head of the Dravidian list of cases, the only cases, properly so called, which are used by these languages, are the oblique cases."

This is the most serious and complicated of all the errors committed by Dr. Caldwell. It is amazing how such a profound scholar of penetrating intellect could happen to fail to comprehend ordinary points of grammar, even if we make allowance for his utter ignorance of Tolkāppiyam.

1.M.S.E, Introduction,XXViii,Foot->noteà

It was Tamil grammar which served as a model for all Indian languages and dialects including Sanskrit. So, the attribution of Sanskrit origin to the formation of cases in Tamil is nothing but topsy->turvification of historical facts.

Cases express relationship between a noun and a verb or another noun. That relationship can be of only nine kinds at the most. viz., Nominative, Accusative, Instrumental, Conjunctive, Dative, Ablative, Possessive or Genitive, Locative and Vocative. The Tamil grammarians included the Conjunctive in the Instrumental as they are closely allied to each other and expressed by the same postpositions, and recognized only eight cases. They keenly observed that the ideas of instrumentality and association embraced each other or blended into one, as an instrument is associated with an agent till he finishes a particular work, and as an associate or collaborator is instrumental in doing a business. It is noteworthy that in English also the two ideas are expressed by the same prepositions.

1.D.C.G.pp.254->5

e.g. He wrote with a pen.

Man cannot live by bread alone. } Instrumentality

He came with his son.

The sentry stood by him. } Association.

The Latin grammar recognizes only five cases and the Greek six. It was only the Tamil grammar that enumerated eight cases first.

The Aryan languages are derivative and much altered and corrupted beyond recognition, and hence their case terminations are stereotyped and inseparable. But, the Tamil language is primitive and still representing the primitive condition to a great extent, and hence its postpositions and case->endings are significant, separable and replaceable by synonyms. The number of cases depends upon the number of relationships and not upon the number of words employed as case endings.

The fact that the Tamil Nominative has no case ending only denotes its primitiveness.

All the eight cases in Tamil are denominated not only by their numerical order, but also by their descriptive appellations and case endings, as follows:->

	Numerical order	Descriptive Appellations	Case->endings
(1)	The First	Subjective (Eluvāy)	Unaltered noun
(2)	The Second	Objective (Seyporuḷ)	'ai'
(3)	The Third	Instrumental(Karuvi)	'āl'
(4)	The Fourth	Dative (Kodai)	'ku'
(5)	The Fifth	Ablative (Nīkkam)	'in'
(6)	The Sixth	Possessive (Kīlamai)	'adu'
(7)	The Seventh	Locative (Idam)	'kan'
(8)	The Eighth	Vocative (Vīḷi)	Vocative noun

It is a pity that Dr. Caldwell didn't know this.

The arrangement of cases in Sanskrit was indeed an imitation of Tamil. That is why the Conjunctive or Associative is included in the Instrumental in Sanskrit also. So, Dr. Caldwell's hollow criticism respecting the Tamil Instrumental applies to the Sanskrit Instrumental as well.

15. Origin of Linguistic Science

It is rather strange that even now there are some among the highly->educated Tamilians, who hold that whatever a whiteman says or writes is a scientific truth. It is true that all modern sciences have originated in the West. But philology is an old science which had its origin in ancient Tamil Nadu.

Tolkappiyam, a grammatical work of the 7th century B.C. makes a fourfold classification of poetic diction, on the basis of etymology and philology in its Residuary chapter. It primarily divides Tamil into two dialects, viz., Sentamil_ (Standard Tamil) and Koduntamil(Corrupt Tamil). The vocabulary of the Standard dialect is divided into two categories; viz., Iyaṛcol (Primitives or etymons) and Tirisol (Derivatives). Provincial words peculiar to the regions where corrupt dialects were spoken, found their way into Standard Tamil literature and were called Tisaiccol. At the time of Tolkappiyar, the only foreign language or dialect that came into contact with Tamil was Sanskrit. Sanskrit words which were unnecessarily introduced into Tamil by Sanskrit fanatics with a view to adulterate it, were marked off as Vadasol, as Sanskrit was called

Vadamolji lit. the northern language. Sanskrit words could not have attained this status in pre->Tolkappiyam days, as it would have been too early for such a situation.

All derivatives were analysed into six parts or elements viz., Mudanilai (root, theme or stem), Iru (suffix or termination), Idainilai (infix), Puṇarcci (combinational change), Sāryai (connective particle or euphonic augment) and Tiribu (change of root form), and this kind of structural analysis is not treated of completely in any single chapter, but scattered throughout the first two sections of Tolkāppiyam. Thus the Tamilians had developed the linguistic science to a fairly good extent. But the Sanskritists vitiated it by introducing into it all sorts of unscientific and absurd theories and principles as the following:

- (1) Sanskrit is a divine language and hence not susceptible of analytical treatment.
- (2) All languages are descended from Sanskrit.
- (3) Sanskrit can never borrow from any other language, while all the others have drawn upon it in various measures.
- (4) The connexion between morphemes and their semantemes is natural and eternal.
- (5) One class of words is arbitrary in nature.
- (6) The efficacy of the Sanskrit mantras depends upon the correct pronunciation of the words they contain. Any mispronunciation would spell grave disaster.
- (7) The Vedic Aryan and Sanskrit are one and the same language.
- (8) The Vedas are eternal. They were only discovered by some seers and not composed by them.
- (9) All arts and sciences are evolved out of the Vedic lore.

No wonder the ship of linguistic science floundered in the quicksand and quagmire of Brahmin philology, owing to the mis->steering of the vessel by the Western philologists.

16. The Fallacies of Descriptive Linguistics

One of the fundamental principles of Descriptive Linguistics is, that all languages are arbitrary. This is disproved by the fact that Tamil, the earliest cultivated language of the world, contains no arbitrary word, and is still traceable to its very origin. The Tamil grammarians had standardized Tamil at a very early time, and never approved of any deviation from it. It was owing to the strict observance of this rigid principle that Tamil has been preserved in its primitive condition to a tolerable extent. But in the case of other languages, there has been no such restriction, and their words have got corrupted in the long lapse of time beyond recognition, and have adopted one phase of meaning after another, till the original meaning is overlaid or forgotten.

“Vocabulary comes and goes. It is the least stable and even the least characteristic of the three components of language. That portion of the vocabulary which changes most freely is sometimes referred to as “slang”. But even staid and dignified words are constantly being created and continually passing out of active use, to be preserved only in literature which is dated by their very presence. While certain types of words are more transient than others, none are absolutely immortal. Even the most familiar and commonly used words, which might be expected to be most stable, have a mortality rate of about twenty percent in a thousand years.

“Moreover, in the life history of an individual speaker the birth and death of words is very much more frequent than in the language community as a whole. Every normal person probably learns at least three words every day, over a thousand a year, and forgets old ones at an appreciable but lower rate. This figure must be a minimum, because most people have total vocabularies which could be only reached through even more rapid acquisition of vocabulary during at least part of their life”.¹

This representation is not correct in so far as Tamil is concerned, and even if it be true in the case of other languages, it seems to be highly exaggerated.

It is really an illusion to fancy, that anyone can pronounce all the sounds of all foreign languages as correctly as a native. It is impossible for all to attain such ability, even after undergoing life-long training, as the system of vocal organs is subtly varied in some races, owing to peculiarity of climatic conditions and food habits. There is also a story to this effect, that once an American, whose destination was Annamalaiagar was issued a railway ticket by the booking clerk at Egmore for ānaimalai Road by mistake, owing to the faulty pronunciation of the passenger.

Only the descendants of naturalized immigrants will be able to speak the language of their adopted motherland, with as much facility as the natives. The later the progeny, the easier the mastery of the language.

Tamil is a unique language in that it is most developed and highly standardized. Any jargon or barbarous dialect may exist among the uneducated classes in Tamil Nadu. But that is not recognized by the canons of Tamil grammar. This principle has been strictly adhered to from the very beginning. Now that Descriptive Linguistics is introduced in the Tamil Nadu Universities, the standard of Tamil is undermined and corruption and adulteration of the language approved and encouraged. This has also led to quackish or quislingite Tamil scholars occupying the Tamil Chair in the Linguistic Departments of many of the Indian Universities. The speech->habits of the common people are not to be approved, even as their social conduct is not approved by the Judiciary.

The western dialectologists are ludicrously meticulous in their classification of dialects, so as to recognize even a personal dialect and this has been adopted by the Concise Oxford Dictionary, which gives the definition of dialect as follows:

“Form of speech peculiar to a district, class or person.”

The distinguishable vocabulary, pronunciation and idioms of an individual would not be enough to constitute a dialect.

The Chamber's Twentieth Century Dictionary is more sensible in defining dialect as a variety or form of a language peculiar to a district or class.

.1.I.D.I,pp.6&7

The exponents of Descriptive Linguistics have developed a mania for finding a prototype for each and every language and family of languages. The thought of a prototype for each of the members of the same family of languages, is like conceiving of a separate mother for each of a group of brothers and sisters of common parentage. The reconstruction of the parent form of a particular family of languages by comparing all the living members of the family with one another and striking the average, resembles a photographers' or portraitist's attempt to produce a likeness of a living or dead mother, by comparing the faces of her living children with one another and conceiving a common form.

All this illusion is entirely due to the total rejection of the aid of History. If historical or geneological treatment of languages is followed, no problem of prototype would have arisen.

History is a distinct branch of study requiring patience and fair play to a high degree. World History is to begin from the South, i.e., Tamil Nadu. Western scholars, basing their linguistic studies entirely on Sanskrit which represents the posterior end of the ancient Indo->European line of speech in contradistinction to Tamil which represents its anterior end have met with a blind alley and arrived at several unscientific and illogical conclusion, in their extreme frustration and despair. The Israelites, though they wandered in the wilderness for forty years, at last found out the right path. But the western linguists who are wandering in the wilderness of Sanskrit, will never be able to find out the right path even after forty aeons. This is a blessing in disguise to the obscurantists, to whom historical treatment of languages leading to enlightenment of

humanity is a bete noire and bugbear. This was why Descriptive Linguistics was readily accepted by the Sanskritists with great enthusiasm, and is being diligently propagated throughout India.

The historical treatment of words and languages, as conceived by the expounders of Descriptive Linguistics, consists in taking the order in which words and their meanings occur in the existing literature, for their original one. This may be true in the case of a new or recent language, but not in that of an old language like Tamil, whose ancient literature has become extinct and in whose extant literature words and meanings occur according to the requirements of the context, and not in the order of their formation or origination. For instance, the word 'palli', which has about twenty meanings, occurs in Tolkāppiyam, the oldest literary work extant in Tamil only in its latest sense, viz., 'place'. As all the pre-Tolkāppiyam works have gone into oblivion, it is impossible for us to find out the original order in which words and their meanings have come into existence. The only order in which we can arrange them at present; so as to approximate to the original one, is the logical order.

"Total loss of morphemes is an inevitable feature of linguistic change. There is evidence that this loss proceeds at about the same average rate for all languages. A number of calculations have indicated that this rate is about 19 percent per thousand years for the most basic vocabulary. Suppose two languages separate completely so that their subsequent histories are independent, and that in the thousand years subsequent to separation each language loses 19 percent of the morpheme stock they had in common when they were a single language. Each language retains 81 percent of the original stock. Suppose we consider an original sample stock of 200 morphemes. Language A will retain about 162 of them, as will language B. But there is no reason to expect that the two languages will necessarily lose the same items. The most probable outcome is that language B will retain 81 percent of the 162 which language A retains as well as 81 percent of the 38 which language A loses. This means that A and B can be expected to have about 132 or 66 percent of the basic stock in common.

"Such a calculation can be reversed. If 66 percent of the basic morpheme stock seems to be cognate in two languages we may assume that they have been separate for 1,000 years. If 14 percent is cognate, 2,000 years is the most probable period of separation.

"This method known as glottochronology, still in the early stages of development, promises to provide a useful basis for interpreting the degree of language relationship. It also provides a means of dating certain events in pre-history. Such dates, like carbon-14 dates, are statistical. They provide only an estimate of the most probable date, together with some estimate of the probability of any given deviation from such a date."¹

I leave the judgement of the theory of glottochronology entirely to the intelligent reader.

The only good service the authors of Descriptive Linguistics have done so far, consists in the elaboration of General Phonetics through subtle division of the palatal region and into several zones and fine distinctions of vowels and consonants, and in the creation of certain technical terms such as phoneme and morpheme. Otherwise, the system of study is not commendable.

The term Descriptive Linguistics itself betrays the system, as being devoid of the historical aspect which is an essential feature of Linguistic Science. The descriptive aspect, pure and simple, properly belongs to the domain of Grammar.

17. The Linguistic Illusion of the Max Mullerian School

Prof. Max Muller and his followers, seized by a mania immediately after they mastered Sanskrit, for propagating the Sanskrit lore far and wide, as if it were a divine mission, without paying any attention to the Dravidian family of languages and without scrutinizing the Sanskrit records, have done a great harm to Tamil, though unwittingly and indirectly by adding to the injustice already done to it for the past three millennia. They set their seal of approval to the notion that Sanskrit is the sacred language of India, characterized the pre->Aryan Tamilian religions, viz., Saivism and Vaishnavism, as Brahmanical, and created the impression in Western countries that all Indian languages are derived from Sanskrit.

Dr. Caldwell writes, 'the Sanskrit Pāṇḍya is written in Tamil Pāṇḍiya, but the more completely Tamilised form Pāṇḍi is still more commonly used all over Southern India. I derive Pāṇḍi, not from the Tamil and Malayalam Paṇḍu, ancient, though that is a very tempting derivation, but->as native scholars always derive the word from the Sanskrit Pāṇḍu, the name of the father of the Pāṇḍava

brothers. This very form Pāṇḍya, in the sense of a descendant of Pāṇḍu, is mentioned, as I am informed, by Professor Max Muller, by, Kātyāyana, the immediate successor of Pāṇini.”¹

“It was supposed by the Sanskrit Pandits (by whom everything with which they were acquainted was referred to a Brahmanical origin, and too hastily taken for granted by the earlier European scholars, that the Dravidian languages, though differing in many particulars from the North Indian idioms, were equally with them derived from the Sanskrit. They could not but see that each of the Dravidian languages to which their attention had been drawn contained a certain proportion of Sanskrit words, some of which were quite unchanged, though some were so much altered as to be recognized with difficulty; and though they observed clearly enough that each language contained also many non->Sanskrit words and forms, they did not observe that those words and forms constituted the bulk of the language, or that it was in them that the living spirit of the language, resided. Consequently they contented themselves with ascribing the non->

1.D.C.G.Introduction,p.12

Sanskrit portion of these languages to an admixture of a foreign element of unknown origin. According to this view there was no essential difference between the ‘Drāviras’ and the ‘Gauras’; for the Bengali and other languages of the Gaurian group appear to contain also a small proportion of non->Sanskrit words and forms, whilst in the main they are corruptions of Sanskrit. This representation fell short of the real state of the case and supposition of the derivation of the Dravidian languages from Sanskrit, though entertained in the past generation by a Colebrook, a Carey, and a Wilkins, is now known to be entirely destitute of foundation. The orientalists referred to, though deeply learned in Sanskrit and well acquainted, with the idioms of Northern India, were unacquainted or but very slightly acquainted, with the Dravidian languages. No person who has any acquaintance with the principles of comparative philology and who has carefully studied the grammars and vocabularies of the Dravidian languages, and compared them with those of Sanskrit, can suppose the grammatical structure and inflexional forms of those languages and the greater number of their more important roots capable of being derived from Sanskrit by any process of development or corruption whatsoever.”¹

“Professor Wilson observes that the spoken languages of the South were cultivated in imitation of Sanskrit, and but partially aspired to an independent literature, that the principal compositions in Tamil, Telugu, Canarese, and Malayalam; are translations or paraphrases from Sanskrit works, and that they largely borrow the phraseology of their originals.”²

This representation is not correct in so far as the pre->Aryan Tamil is concerned. For, the most ancient Tamil literature, which has become extinct, was vast and varied and completely free from any foreign influence. Tamil has an excellent and unique system of grammar, and Tolkāppiyam, the oldest Tamil grammar extant, has no parallel any where under the Sun. The composition that is universally admitted to be the finest on ethics in the language, viz., the Kural, is perfectly independent of Sanskrit and is original in design as well as in execution. There are also some major and many minor works of different species peculiar to Tamil, “and though it is true that Tamil writers have imitated -> I cannot say translated -> the Rāmāyaṇa, the Mahāṇbaharatā, and similar works, they boast that the Tamil Rāmāyaṇa of their own Kambar is greatly superior to the Sanskrit original of Vālmīki”

1.D.C.G.Introduction,pp.41&42

It is as clear as noonday that Sanskrit was never a spoken language anywhere. A language can be said to be living only when it is spoken by the common people without learning it from books or in educational institutions. Sanskrit is spoken only by a few scholars in that language. In this way any dead or artificial language can be studied and spoken by the intelligentia. Nevertheless Prof. Monier Williams, in his Introduction to his Sanskrit->English Dictionary, makes an ungraceful attempt, to establish that Sanskrit was and is a living language and will be so for even and ever.

His vindication is as follows:

"I stated in the preface to the first edition of this work written in 1872 that I had sometimes been asked by men learned in all the classical lore of Europe, whether Sanskrit had any literature. Happily, since then, a great advance in the prosecution of Indian Studies and in the diffusion of the knowledge of India has been effected. The efforts and researches of able Orientalists in almost every country have contributed to this result, and I venture to claim for the Oxford Indian Institute and its staff of Professors and Tutors a large share in bringing this about.

"Nevertheless much ignorance still prevails, even among educated English->speakers, in respect of the exact position occupied by Sanskrit literature in India -> its relationship to that of the spoken vernaculars of the country and immensity of its range in comparison with that of the literature of Europe. I may be permitted therefore to recapitulate what I have already said in regard to the term 'Sanskrit' before explaining what I conceive ought to be included under the term 'Sanskrit literature'.

By Sanskrit, then, is meant the learned language of India ->the language of its cultured inhabitants -> the language of its religion, its literature, and science -> not by any means a dead language, but one still spoken and written, by educated men in all parts of the country, from Cashmere to Cape Comorin, from Bombay to Calcutta and Madras! Sanskrit, in short, represents, I conceive, the learned form of the language brought by the Indian branch of the great Aryan race -> into India. For, in point of fact the course of the development of language in India resembles the course of Aryan languages in other countries, the circumstances of whose history have been similar.

"The language of the immigrant Aryan race has prevailed over that of the aborigines, but in doing so has separated into two lines, the one taken by the educated and learned classes, the other by the unlearned the latter again separating into various provincial sub->lines. Doubtless in India, from the greater exclusiveness of the educated few, and the desire of a proud priesthood to keep the key of knowledge in their own possession, the language of the learned classes became so highly elaborated that it received the name Samskr̥ita, or 'perfectly constructed speech' (see it p.xii), both to denote its superiority to the common dialects (called in contradistinction Prākṛita) and its more exclusive dedication to religions and literary purposes. Not that the Indian vernaculars are exclusively spoken languages, without any literature of their own; for some of them (as, for example Hindi, Hindustani, and Tamil, the last belonging to the Dravidian and not Aryan family have produced valuable literary works, although their subject->matter is often borrowed from the Sanskrit." p.xx.

“A paper written by Pandit Syāmaji Krishna->Varmā on ‘Sanskrit as a Living Language in India, was read by him at theBerlin Oriental Congress of 1881, and excited much interest. He argues very forcibly that ‘Sanskrit as settled in the Aṣṭādhyāyī

1.D.C.G.Introduction,p.48

of Pāṇini was a spoken vernacular at the time when that great grammarian flourished. In the same paper he maintains that Sanskrit was the source of the Prākṛits, and quotes Vararuci's Prākṛita->Prakāśa xii, 2 (Prākṛiti Saṃskṛitam ‘Sanskrit is the source’). Of course the provincialized Prakṛits though not as I believe, derived directly from the learned language, but developed independently borrowed largely from the Sanskrit after it was thus elaborated.¹

Nothing strikes a lexicographer of any nationality more, on examining the dictionaries of the Sanskrit dialect, than their organized and uniform avoidance of information as to the source of all loan->words, and their rigid and avowed policy of showing all words in Sanskrit to be exclusively of Aryan origin, in comparison with those of other languages. But, it is still more striking that the Sanskrit Dictionaries compiled by Western scholars also should be of the same type, especially after Dr. Caldwell wrote “The comparative method of study has done much, in every department of science, for Europe, might it not be expected to do much for India also.”²

Professor Monier Williams was evidently not aware of the fact that Sanskrit is a composite literary dialect evolved out of the dead Vedic language and the then regional languages called Prākṛits. Consequently he tries to sow almost all words found in Sanskrit to be of Aryan origin, by means of plausible tendentious and absurd etymologies or even without them. I shall here quote some of them as samples.

“ambā f. (Ved. voc. ambe [V.S.] or amba [R.V.], in later Sanskrit amba only, sometimes a mere interjection, āsv Sr.) a mother, good woman (as a title of respect);N: of Durgā (the wife of siva); In the South->Indian languages, ambā is corrupted into ammā, and is often affixed to the names of goddesses, and females in general [Germ Amme, ‘a nurse; Old. Germ. amma, Them ammōn, ammūn].”

The topsyturvydom of this etymology is too plain to need any explanation. The word ‘amma’ though found in various forms in various languages is originally and distinctively Tamil.

“kāla 2. as, m. (V) 3. kal to calculate or enumerate) a fixed or right point of time, a space of time, time(in general).”

kāla is an apocopic corruption of the Tamil kālam, an augmentative of kāl, a post, a pillar, a column, a leg which supports the body like a pillar, anything which is long like a pillar or leg, a column of a page, a watercourse, anything which extends itself, wind, time (in general), a period of time, a season, a point of time, a subjunctive suffix.

kāl also means ‘a quarter as the shin measures about one->fourth of the height of human body.

kālai is a derivative of kāl, meaning ‘morning’ or ‘a point of time.’

kālam is also used in the sense of morning in the northern part of Tamil Nadu.

The word 'calculate' is derived from the Latin calculus, which means 'small stone'. Cal or calx fr. T. kal, a stone, and culus fr. T. kulavu, anything small.

1.M.S.E.Introduction,p.XX.Food note

2.D.C.G.Authors preface,p Xii

“kumāra, as, m. (fr. 1 ku+māra, mri‘not dying early; fr. 2. kam, U->., iii, 138) a child, boy, youth.”

To divide kumāra into ku+māra is a vivisection of the word. kumāra is an altered form of the Tamil kumaran, ‘a young man, as swollen or grown to full size, fr. kmu, to swell, to bulge out.

Again, the Sanskrit: mri is a corruption of the Tamil madi, to die.

nilaya, a place of refuge, fr. nili, to settle down; ni, ind. `down’, ‘li’ to adhere’; laya, the act of sticking or clinging to.

This is another instance of verbal vivisection nilaya is an apocopic corruption of the Tamil nilayam, station, fr; nil nilai is the verbal noun of nil, to stand, meaning ‘standing’ or ‘a stand.’ Nilayam is an augmentative of nilai, Cf. E. station, fr. L. stationem, fr. stare (sta), to stand.

“palli, a house, a house lizard.”

While palli, ‘a house’, is derived from the Tamil palli, a bed, a bed->room, a shelter for the night, a house (fr.pal, depression, lowness, to lie down, palli, ‘a house lizard’ is exactly the Tamil word of the same sense, an alteration of pulli, ‘that which sticks or clings to the wall.

“mayūra, m. (prob. fr. 2mā, to sound, bellow, roar, bleat) a peacock.”

mayūra is a clear corruption of the Tamil mayil, ‘a bird whose feathers have dark->blue spots’ fr.mai, ‘dark’, and il, ‘spot’.

“mukta, mfn. (fr. muc, to loose, let loose, free, let go, slacken, release liberate) loosened, let loose, set free, relaxed, slackened, opened, open; a pearl (as loosened from the pearl oyster shell).”

mukta is an alteration of the Tamil word muttam, an augmentative of muttu, anything small and roundish, a pearl, a roundish seed, fr. muttu, anything roundish.

Pearl->fishery has been going on in the Gulf of Mannar from time immemorial, and the pearls of Pāṇḍinadu have won historical fame.

vadaba, m. (also written vadava, badava, badaba) a male horse resembling a mare (and therefore attracting the stallion. vadaba->dhenu, a mare.

vadabā f. (also written vadavā, badavā, badabā) a female horse, mare, TS &c., &c.; the nymph Aśvini (who, in the form of a mare as wife of Vivasvat or the Sun became the mother of the two Aśvins.)

vadābagni, m. 'mare's fire', submarine fire or the fire of the lower regions (fabled to emerge from a cavity called the 'mare's mouth' 'under the sea at the South Pole. "Vadaba mukha, n. 'mare's mouth', N. of the entrance to the lower regions at the South Pole."

This is a typical instance in which Prof. Monier Williams's gullibility manifests itself. The Indian Sanskritists, in order to attribute a Sanskrit origin to the Tamil word vadavai, have played all sorts of verbal jugglery and Tomfoolery.

vadaba or vadabā is an indubitable corruption of the Tamil vadavai, 'Aurora Borealis', from vadam, 'north'. It is also called vadavanal, 'northern fire' which corresponds to the English 'northern lights'. Another form of vadavai is vadandai, which denotes both the 'northern fire' and the northern wind.

'sṛṅgavera, m. ginger (undried or dry), lit. 'that which resembles the horn of a deer; fr. sṛṅga, 'horn' and vera, 'body' or 'shape'.

This is another tendentious derivation.

The Tamil simple word for undried ginger is iji, and the compound words, iživēr, ijikkil_aṅgu. and ijippāvai. Ginger was one of the commodities regularly exported to western countries, by the Tamilian merchants in ancient times. Naturally iživēr, the most common compound name of ginger, entered into the Greek language in the form of 'ziggiberis, and became 'zingiber' and 'gingiber' in Latin and contracted into 'ginger' in English. But, Sanskritists deliberately distorted the word and gave it a curious meaning.

It is wonderful that the Sanskrit derivation, which is absurd on the face of it is taken as the standard even at this stage, not only by the English dictionaries such as the Chambers's Twentieth Century Dictionary and the Concise Oxford Dictionary, but also by eminent philologists, like Prof. Burrow and Prof. Emeneau.

iživēr is compounded of iji and vēr, root. Iji is composed of iju, to be absorbed, as water, to become thick and i, a singular suffix of agency.

'sāya, (prob. fr. so, to destroy, kill, finish) the close of day, evening.

The most common word for 'evening' in Tamil is 's)āyuṅgālam', lit 'the declining time', fr. sāy, to decline, and kālam, 'time'. It has corrupted into 'sāyaṅgālam' and 'sāyṅgālam' in the colloquial speech. The Sanskritists mistaking the corrupted form of the future relative participle, viz. sāyam for a noun, have detached it and have been using it as a Sanskrit word for 'evening'.

suparṇa, n. a beautiful leaf (fr. su, 'good' and parṇa, a leaf'), R.; having beautiful leaves, L.; having beautiful wings, RV.; m. any large bird or prey (as a vulture, eagle); also applicable to the sun or moon as 'having beautiful rays', and to Soma and clouds.

The Intermediate demonstrative 'u' or 'ū', not only points to the person, place or thing in front of or opposite to the speaker, but also expresses the idea of height or altitude.

uka, to be high.

ukaḷ, to leap, bound, frisk, gambol.

ukaḷi, to jump up, spring.

ucci, the crown of the head, zenith, mid->day when the sun is in the zenith, top, summit of a mountain.

uttaram, overhead beam of the roof.

umbar, adj. and adv., above, over. n. height, elevation, the sky, the visible heaven, the celestials.

umbal, an elephant, lit. 'that which is tall or grows to a great height.'

uyar, to become high or tall.

uvaṇ, the high place, the sky, the heaven.

uvaccar, a priest who praises or exalts a deity.

uvar, saline soil, which swells or rises up.

unnu, to spring up.

uvaṇ gives rise to the following derivatives:

uvaṇai, the high place, the heaven.

uvaṇam, altitude, the sky, a kite or garuda which flies high up in the sky.

uvaṇan, the kite or garuda.

uvaṇam, becomes suvaṇam by a prosthetic process and denotes the kite or garuda, This suvaṇam is verily the original of the Sanskrit suparṇa.

Cf: udai > sudai, a milk->cow that kicks.

urui > suruḷ, to coil.

ulai > sul_al, to rotate.

ulavu > sulavu, to move round.

Even in the case of those few words whose foreignness to Sanskrit was detected by Prof. Monier Williams, he gives no precise information as to their source.

e.g.

“akkā, f. (voc. akka, Pāṇ.) a. mother (used contemptuously);.....(Supposed to be a term of foreign origin: cf. Lat. aeca.]”

“atta, f. (probably a colloquialism borrowed from the Deccan, said to occur chiefly in dramas), a mother, L.; mother's sister; elder sister, L. (in Prākṛit) a mother->in->law.

The Max Mullerian School by assuming the Indian civilization to be of Aryan origin, has placed too heavy a burden on the tender heads of the simple Vedic Aryans.

18. The manifold Defects of the Madras Tamil Lexicon

The Preface of the Syndicate of the Madras University to the Lexicon, states the three desiderata sought to be met by the lexicon, as follows:

“The Lexicon should satisfy the Tamil scholars of the orthodox style by extended investigation of obscure words and by careful elucidation of words, rarely, if ever, used, and words used in technical senses as in Jaina, Medical, Astrological and other literature.

“It shall satisfy the ideal of Western Scholarship by bringing out the philological relations of Tamil with other languages.

“It should serve the need of the large majority of the Tamil people and those acquainted with English, by giving them an accurate, complete and up->to->date dictionary, clearly explaining the words used in terms of English words and idioms.”

Thus it was suggested, that the work should be a standard and first class dictionary “at once many->sided and comprehensive and edited on critical and scientific principles.” These aims indeed appear grand; But the execution of the Lexicon has been in direct anti->thesis to them.

The work on the Lexicon commenced in Jan.1913, and dragged on to the very end of 1939, i.e., for a pretty long period of 27 years. The total cost of production of the Lexicon has come to more than Rs. 4,10,000. Yet, it is not a work worthy of its subject and a publication worthy of the University, commensurate with the labour and money expended.

It is true that the Lexicon has made an advance on the previous exicons in some respects, but, considering the gravity and magnitude of the defects of the Lexicon in regard to certain vital features of lexicography, it is not to be commended as a stupendous achievement but to be condemned as the most unscientific dictionary ever produced by a University, an outrage upon the Tamil language, literature and culture and a colossal waste of public funds.

Since the publication of the Lexicon Supplement, I have been criticising the Lexicon both on the platform and in the press. In the year 1955, I published a booklet in English enumerating and amply illustrating almost all the defects and errors of the Lexicon and submitted it as an open report to the Syndicate of the Madras University. Having had no response, I again, published a brochure of the same nature in 1961, but this time in Tamil, and submitted it to the same body, and also distributed copies of the same among the chief professors of Tamil and

leaders of outstanding political parties. It has called forth no response in the breast of anybody so far. This reflects well the social and intellectual condition of the present->day Tamilians.

The defects of the Lexicon are sevenfold, and ramify into nearly forty varieties on the whole, as follows:

I. Defects relating to words

- (1) Inexhaustiveness of vocabulary.
- (2) Absence of alternate forms of nouns.
- (3) Absence of idiomatic parts of verbs.
- (4) Non->treatment of components of compound words in their individual form.
- (5) Non->treatment of words occurring on illustrative quotations.
- (6) Treatment of vulgar forms of words.
- (7) Treatment of erroneous forms of words.
- (8) Incorporation of unnecessary foreign words.
- (9) Double treatment of foreign words.
- (10) Unnecessary multi->forms of foreign words.
- (11) Absence of provincial words.
- (12) Absence of cognates.

II. Defects relating to significance

- (1) Absence of definition or meaning.
- (2) Erroneousness of definition or meaning.
- (3) Inadequacy of definition or meaning.
- (4) Inexhaustiveness of meanings of words.
- (5) Lack of chronological or logical order of meanings.
- (6) Absence of meaning or explanation in Tamil.
- (7) Non->discrimination of synonyms.
- (8) Non->distinction of opposites.
- (9) Absence of example or illustration.

III. Defects relating to derivation

- (1) Misrepresentation of Tamil words as Sanskrit.
- (2) Absence of information as to origin of words.
- (3) Erroneousness of derivation.
- (4) Mis->splitting of compound words.
- (5) Misrepresentation of the same word as different words.
- (6) Misrepresentation of different words as one word.

IV. Defects relating to Grammar

- (1) Erroneousness of grammatical definitions.
- (2) Erroneous use of grammatical terms.

V. Defects relating to idioms

- (1) Erroneousness of idiom.
- (2) Unidiomatic use of postpositions.

VI. Defects relating to the plan of the Lexicon

- (1) Misleading nature of the Mode of transliteration.
- (2) Non->differentiation of primitives and derivatives by typographical device.
- (3) Non->enumeration of species under general.

VII. Defects relating to execution

- (1) Repetition of Articles.
- (2) Lengthiness of the Corrigenda list.
- (3) Inexhaustiveness of the Corrigenda list.

The most serious defects of the Lexicon are those relating to vocabulary, definition, and derivation. Hundreds of simple words and thousands of compound words are missing in the Lexicon. There is only one simple word in Tamil to denote urination, and that has not found a place in the Lexicon. Mōl, to urinate, is most common in the Tirunelveli, Madurai and Ramanathapuram Districts, and is regularly conjugated as an intransitive verb.

Even literary words are remaining in their hundreds outside the Lexicon, for instance, ōreluttorumoli, īreluttorumoli, neduñjinai, sinaimudarpeyar, vaṇṇaccinaiccol, tadumārutolirpeyar, pāavaṇṇam etc., of Tolkāppiyam, andarakkōl, kaṇṇeluttu, paṇmolinarambu etc., of Silappadikāram; puguvāyil, puṇappadu vāyil etc., of Adiyārkunallār's commentary; karuṇaḷamar, karumugamandi, sembinērrai etc., of Naccinārkkiniyar's commentary; illaṛa vellai, aimpadaḷ viruttam, sendamilmālai, yānaittolil, vēndankudaimaṇḡalam etc. of Paṇṇirupāṭṭiyal; and araisumakkaḷ, kaṇakku vāriyam, kaliṇḡu vāriyam, kudumbu vāriyam, siṇḡudanam, tadivali vāriyam, tiṭṭukkāran, naduvirukkai, nādālvān, palaniyāyam, perundarattukkumēlnāyagam, poṇvāriyam, etc., of the inscriptions.

On the contrary, numerous unnecessary foreign words have been incorporated in the Lexicon in their naturalised and foreign forms.

(1) Naturalised Forms

Sanskrit	Semitic	English
akkiyādam	iṣumu	aṇḍimāṇḍu
akkirāṇi	ittattu	avidaveṭṭu
akkirakiyam	ittikāttu	kēsu
akkirēsarān	iittikābu	sikku
akkinis%akam	ittibār	turuppu

akkinittī	ittirās)u	nambar
akkinipā dai	idibārā	pāsu
akkinipū	ibādattu	pāṭṭil
akkiyādānam	ibudār	vāraṇdu

(2) Semi->naturalised forms

Sanskrit	Semitic	English
jṛumbā	ijjattu	dakku
jagatjyōdi	ijābā dayan	Taim (time)
jañjāmārudam	iṣarā	telipōn
jabākusumam	issakku	taikiḷāṭṭu
jayavijayibava	istavā	palañjipmattānkāyi
jarjjaram	istikbār	noṭṭēbāṇṭ
jalatvēṣarōgam	istimirār	rappu
jalastambōdaram	isurābu	rayilbāk
janmōtsavam	ihasān	sāppu

One is at a loss to know the sanction by which such Sanskrit compounds as raktiṣṭīvi s)annipāda s)uram, pariyanuyōcciyō pēkṣaṇam, jahada jahallakṣṇai, and spadikajabā kusuma niyāyam have been admitted into the Tamil Lexicon.

The fact that Tamil Nadu was under Muhammadan rule for a time does not justify in the least the inclusion of Urdu or Semitic words in the Lexicon, as the land had also been under the sway of the Singalese, the Andhras, Maharattas, the British, the French, the Portuguese and the Dutch, at different times either wholly or partially.

Words would be voluntarily borrowed by a nation from a foreign language, if at all it is done to supply a deficiency. Otherwise, they may be thrown overboard at any time. Judging by the standard of English, it is very often expressed both in the press and on the platform, that Tamil would only be enriched in proportion to the extent of its borrowings from other languages. But past experience has shown that Tamil would only be pauperised immediately and strangled to death in course of time, by indiscriminate borrowing of words. The seeming growth of Tamil owing to the intrusion of foreign words during the recent centuries, is only a morbid development similar to the swelling of a rheumatic patient, and as a result of this, many a precious Tamil word has either gone into oblivion or has become obsolete or obsolescent.

Some persons may find justification for the inclusion of the above->mentioned English words in Tamil on the ground that they are being used in the colloquial speech. If this is taken as a criterion, then there would be no limit to the English words to be admitted into Tamil, as the present->day Tamilians have a tendency to use all the English words they know in their everyday speech. The illiterate imitate the educated persons in this respect. This bad habit has spread like an epidemic, and threatens to throttle Tamil and exterminate it in course of time, if proper and effective steps are not taken to check it immediately.

There is a wrong notion amongst a section of educated people, especially after the introduction of Descriptive Linguistics in universities, that whatever is spoken by the people constitutes the colloquial dialect. They do not know that the colloquial speech comprises two strata, the lower spoken by the masses, and the upper by the classes. Even as the conduct of the lowest order of society is not to be taken as the norm, its barbarous language also is not to be approved. Those Tamilians who cannot speak grammatical Tamil belong to the lower class of society in point of Tamil however highly educated they may be in English. Ancient grammarians defined colloquial dialect at that spoken by the highly cultured, and not by the commonalty.

The Tamil Lexicon, having been saturated with all sorts of foreign elements, doesn't merit the name but only deserves to be entitled the South Indian Lexicon.

Definition of words is as defective as the presentation of vocabulary in the Lexicon.

'āppam' is not a vulgar form of 'appam'. Both denote different kinds of confection. suvarottī is not liver but spleen. Potti is not varāl, but kuṛavai, which is much smaller than varāl and grows only upto one foot, while varāl grows upto two feet and resembles a grown->up man's shin in size and shape. Both are fresh->water fishes but different species.

The poetic order of words in Tamil is of eight modes, one of which is Aḷaimaṇṇipāppu, so called because a poem or stanza with that order makes sense only when all of its lines are taken in the reverse order, which resembles a snake coming out of its hole head foremost after taking a complete turn as it had entered the hole also in the same manner, i.e., head foremost. So, if a quatrain of Aḷaimaṇṇi pāppu construction is to be interpreted, the fourth line becomes the first, the third line the second, the second line the third, and the first line the fourth.

The Lexicon defines Aḷaimaṇṇi pāppu as follows:

'A mode of constructing in which the expression at the end of a verse is conjoined with a word in the middle of a verse, or with one in the beginning of another verse, one of eight poruḷkōḷ.'

This is entirely different from that given in Tamil grammars, and not in keeping with the primary, meaning of the term Aḷaimaṇi pāppu, lit. 'hole->turning snake.'

Kasakaraṇam (gajakarṇa) pōdu->tal is an idiomatic expression meaning 'performance of a somersault as that of an elephant' and used to denote the accomplishment of a most difficult task by a person. The Lexicon has taken the expression to mean 'moving one's ear or ears as an elephant'. There is not only lack of force in this interpretation, but also the verb pōdu does not admit of such a construction.

As regards derivation, the lexicon is most mischievous. Almost all the most important Tamil words are shown to be of Sanskrit origin by means of tendentious and absurd etymologies.

All native Sanskrit dictionaries unanimously declare their contents to be exclusively of Aryan origin, though 46% of them at least are either Tamil words or their derivatives. The Sanskritists have been notorious impostors from the very beginning, claiming celestial descent for themselves and divine origin for their ancestral language and literary dialect. This is not surprising, as it is quite characteristic of them. But it is astonishing, that a western professor like Monier Williams should have been so blind and gullible, as to base his Sanskrit->English Dictionary entirely on the native Lexicons without any scrutiny whatever. It was this work that emboldened the editors of the Tamil Lexicon, to derive from Sanskrit as many Tamil words as they liked, in utter disregard of the golden principles framed by Dr. Caldwell.

To connect the Tamil word aiyan, a name of kinship of native origin, with ārya, a racial name of foreign origin, is arbitrary and absurd in the extreme. 'Aiyān' is a genuine Tamil word primarily meaning 'a great one'. On the basis of this idea, it came to signify God, a king or chief, a hermit, a teacher, one's father, one's elder brother, a senior and so on. Every aged and respectable man is addressed aiyā, the vocative of 'aiyan'. There are several pure->blooded Tamilian castes including the lowest, hereditarily employing the word aiyan to denote the male parent.

'Aiyān' is derived from 'ai' whose primary meaning is greatness.

'Accan' a corruption of 'attan', is another Tamil word meaning 'a father' and meeting with the same fate of having been derived from 'Arya' through the Prakrit word ajja'.

Vari, 'tax', lit. 'that which is tied up', is derived from bal, which means 'an oblation or sacrifice' and has nothing to do with taxation at all. What is worse is, that this derivation is singularly chosen as a mark of excellence of the Lexicon.

One of the curious derivations given in the Lexicon is the following: "āmavadai < āma+. Cake fried, but not thoroughly, in oil or ghee" (Vol. I, p. 234).

This is a typical instance, in which a Tamil word is deliberately distorted in order that an Aryan origin may be attributed to it, by a wrong construction put up on it.

The correct form of the compound word is āmai vadai, and the cake is so called, because of its convex or double convex shape which resembles the shell or the body of a tortoise.

There are also some other articles called after the tortoise for the same reason; e.g. āmaittāli, āmaippalakai, āmaippūttu etc.

A number of words, among those indicated by an asterisk to be of non->Tamil origin, upto the end of page 506 of the Lexicon, are undoubtedly Tamil.

e.g. umbarār, 'celestials'; uyarndavan, ' a noble or high->born person.'

The idiomatic expression ammai pōdu->tal 'to be vesicated'. 'to make an attack, as small pox', is given in the wrong form ammai pōṭṭu->tal. Pōdu means 'to put' and 'pōṭṭu ' to feed through a feeder, as a liquid'.

The guiding principle of the compilers of the Lexicon seems to have been, to reduce Tamil to the lowest minimum possible, and show it to the world to be a mongrel language of no importance.

Dr. Caldwell discovered the true etymology of only a small number of the Tamil words contained in Sanskrit; but even those findings were not utilised by the compilers of the Lexicon.

All the defects explained so far have to be attributed immediately to the nature of the responsible members of the editorial staff, who had neither evinced a genuine love for Tamil, nor exhibited any ability to compile a standard dictionary of Tamil, and ultimately to the composition of the University Authorities.

Of the two Tamil schools of thought, the orthodox and the heretic, the former was entirely unrepresented on the editorial staff and hence all the evils.

The editors had not done any etymological or philological research in Tamil, and had no experience in lexicography. They were not conversant with the Tirunelveli dialect, which is the richest in vocabulary.

Almost all the members of the editorial staff seem to have been vegetarians, and to have had no idea of the articles of non->vegetarian diet. Though the Lexicon contains a large number of names of fishes, there are still about a hundred to be added to them.

The editorial staff had no idea, at the beginning, of the copiousness of the Tamil vocabulary, the nature of the colloquial dialect of Tamil, and the method of collecting the words relating to various arts and sciences, and had entirely depended upon the dictionaries and the epinal glossaries of certain classics. Even some grammatical terms occurring in Tolkāppiyam, for instance, iyalasai and uriyasai, find a place only in the Supplement. It was only after a long time that the editorial staff came to know that there are a large number of words confined to the colloquial dialect. Even then they did not show any keen interest. When I offered my services in 1934, when I was a teacher in the Bishop Heber High School, Puttur, Trichinopoly, for collecting the thousands of words current in the retired districts, on condition that I should be employed on a fixed salary of Rs. 100 p.m. for a period of two years, it was flatly rejected by the Editor. The only thing he did was to enlist myself as a Honorary Referee, and sanction me a complete set of the Lexicon volumes, in recognition of the list of 200 words that I had sent him. What is curious is, that some of the words I sent were not incorporated in the Supplement; for instance, karuṅgaḷamar and kārokkal. The editorial staff have also not been faithful in transcribing the meanings given in Dr. Winslow's Dictionary, though they had first taken it as the main basis of work. For instance, the 4th meaning given under the word paṇṇukiṛa, viz., 'to recite or interpret word by word, vivarikka', is omitted in the Lexicon.

Except the Rev. J.S.Chandler, who remained in office only for a short period, the members of the editorial staff never visited or sent agents to the various artisans and workmen, for collecting technical terms and ascertaining their meanings and entrusted the work entirely to the Literary Associates and Honorary Referees, who were after all only honorary workers. Hence, many names of tools and instruments are not found in the Lexicon. e.g. uruṇḍayaram, kattiyaram, sittiayaram, pūvaram, pondaram, muḷḷaram, mudukaram, etc., the different kinds of file used in carpentry.

Of the terms relating to castes, sub->castes, social customs and ceremonies, children's games, plants and insects, etc., there are hundreds unknown to the Lexicon.

The work of the Lexicon, with the exception of the Rev. J.S. Chandler, has been supervised, guided and executed by Sanskritists. The editor, Mr. Vaiyapuri Pillai, though a Tamilian, was not a genuine lover of Tamil, and an adherent of the orthodox school. His dating of Tolkāppiyam to the early centuries of the Christian era, was in keeping with his habit of post->dating of all early Tamil classics. His definition of uriccol, iyaṛcol, tirisol and tisaiccol are wrong and misleading. He was not able to construe a simple phrase 'vilippattōṇṛā' occurring in the Tolkāppiyar sutra.

“Molipporuṭ kāraṇam vilippattōṇṛā (Tol.877)

He has mis->interpreted this sutra as, “Tolkāppiyar only says that the origin of words is beyond ascertainment”. Tolkāppiyar has never said so. Vilippattōṇṛā means “will not be clear at a glance.” The editor has evidently ignored the modifying adverb 'vilippu' in his interpretation. There is as much difference between tōṇṛā and vilippattōṇṛā as between 'cannot talk' and 'cannot fluently talk', Even at this stage, the ascertainment of the origin of words is possible in the case of more than 50% and it must have been more so at the time of Tolkāppiyar who seems to have flourished in the 7th century B.C.

The origin of pudalai, 'snake->gourd', which is erroneously derived from paṭōlikā, by reverse process, is as follows:

Puḷ (poḷ 'to bore')> puḷal ('hollow')> pudal> pudalai, 'that which is hollow'.

Though a section of the Sanskritists of Tamil Nadu is descended from the original Vedic colonists, who migrated to the South 3,000 years ago, none of the group has become an unquestionable authority on the Tamil language so far. The reasons for this are the following:

- (1) The Sanskritists do not identify themselves with the Tamilians, and are still keeping up their Aryan spirit alive in every respect.
- (2) They do not move closely with the Tamilian peasants, whose dialect is tolerably pure and the richest in colloquial idioms:
- (3) They are not at all interested in learning Tamil words and idioms and using them in their speech, but on the other hand, bent upon adulterating Tamil by introducing unnecessary Sanskrit words into it.

A literature of a nation can be mastered by any foreigner, but not its language whose idioms and usages emerge from the depth of the native mind. Several generations of domiciliation after naturalization, and complete identifications and close social contact with the native population,

are indispensable for a foreign people to master the language of the land to which they have migrated.

Sanskrit was considered all->important and Tamil was relegated to the background hitherto, but, now the scales are changed.

The University Authorities are dominated by Sanskritists who are by nature not Tamil->lovers.

The present Vice->Chancellor, though a Tamilian by ancestry, is unfortunately an Andhra by mother->tongue, and hence unable to know who is who in the Tamil field.

Popularity among the Sanskritists being considered to be a fundamental qualification for employment in the University, the relation between Sanskrit and Tamil being that between an aggressor and a resistor, and the colossal illiteracy of the Tamil masses being unfavourable for creating a public opinion in favour of Tamil, it is eagerly looked forward to formation of a favourable world opinion, which alone can remove the grossest injustice done to Tamil during the past three thousand years.

19. A Dravidian Etymological Dictionary (by Burrow and Emeaneau)

Professor T.Burrow, the most outstanding western orientalist of today, has done an invaluable service to the cause of Tamil by redeeming hundreds of Tamil words from Sanskrit, and thereby placed the Tamilians under a deep debt of gratitude. But, having based the Dravidian Dictionary, which he has brought out in collaboration with Professor Emeneau, mainly on the Madras University Tamil Lexicon, whose multifarious defects have been exposed in the foregoing pages, has not fully understood the nature of Tamil and has committed some errors.

First of all, the name of the dictionary itself is inappropriate. The work is only a comparative Lexicon and not an Etymological dictionary of the type of Skeat's and Chambers's Dictionaries bearing the epithet -> 'etymological'.

Rev. Richard Morris defines etymology as follows:

"Etymology treats of the structure and history of words; its chief divisions are inflexion and derivation (including composition)."¹

The Tamil numeral -> āyiram, thousand, is not derived from the Sanskrit sahasra. The truth is the other way about.

The history and structure of the word āyiram are as follows:

ai, fineness, minuteness, sharpness.

ai->ayil, sharpness, sharp sword.

ayil->ayir, fine sand, arenaceous sugar.

ayir->ayirai, a species of river or fresh->water fish that buries itself in sand on the bed.

ayir->ayiram ('am', a particle of specialisation->āyiram. ayiram might have been a significant word in the submerged Tamil land.

One of the things that symbolize a great number on account of their innumerability is sand. God promised Abraham that his progeny would multiply as much as the sands of the sea and the stars of the heaven.

Cf. the Tamil numeral nūru, hundred, lit. powder, flour, fr.nuru, to be bruised.

The Malayalam word for thousand is exactly the same as in Tamil.

The consonants 'y' and 'r' very often change places in Tamil, and the mutation of 'y' into 'r' is more common than that of 's' into 'y', in corrupt Tamil and almost all the Dravidian languages.

e.g.	Tamil	Corrupt Tamil	Kanarese
	ayirai	asirai	...
	uyir	usir	usir
	payaru	...	pesar

Words beginning with a vowel often take 'r' as a prosthetic addition even in Tamil.

e.g.

udai->sudai, a cow that kicks

uru->suru, to coil

ulal->sulal, to rotate

So, it is but natural that the Tamil āyiram should become sāsira and sāvira in succession in Kanarese. There also seems to be some subtle phonetic affinity between the consonants 's' and 'y'.

Cf. ēvu->ēsu, to incite, to direct

paravu->parasu, to praise

viravu->virasu, to mix

Tulu generally follows Kanarese and has sāvira and its contracted form sāra.

Sanskrit ought to have, either derived sahasra direct from the Kanarese sāsira, or have formed it by prefixing 'sa' to the supposed Sūrasēni original of the Hindi hazār, thousand, which seems to be a corruption of the Tamil āyiram.

It is to be noted, that Tamil has no other alternate word for the numeral 'thousand', and Sanskrit is completely dumb as to the history of the word 'sahasra'.

As for Dr.P.S.Subrahmanya Sastri's translation of the first two parts of Tolkāppiyam, which is also included in the Bibliography for the Dravidian Etymological Dictionary, it will be dealt with in the body of the work.

Dr.Burrow has also committed some mistakes in his 'Dravidian Studies VI entitled "The loss of initial c/s in South Dravidian", and included in the 'Collected Papers on Dravidian Linguistics'

by the same author published by the Centre of Advanced Study in Dravidian Linguistics, Annamalai University, in cyclostyled form.

The preamble to the Studies reads:

“A frequent phenomenon in Tamil and Malayalam loan->words from early Indo->Aryan is the dropping of an initial sibilant. More rarely examples occur in Telugu and Kanarese. Cases can be quoted for all the three Sanskrit sibilants, though the immediate source of the borrowings are forms with Prakrit.”

The opening statement of the preamble is one->sided, and accounts for most of the mistakes committed in the course of the Studies. It takes only the aphetic omission and not the prosthetic addition of letters into consideraion. Further, the learned Professor is not familiar with the root->meaning of many Tamil words, and hence the glaring errors of deriving ‘ā dai’ from ‘sāṭa’, ‘ēṇi’ from ‘śrēṇi’, ‘palā’ from ‘panasa’ and ‘sadaī’ from ‘jaṭā’. It is not possible to explain the fallacy of all these derivations in detail here. Space forbids.

‘Aṇil’ is derived from aṇi, a line or row, and il, a house or place. The squirrel is called aṇil in Tamil, because it possesses three white stripes on its back. The ancient Tamils had always observed the most distinctive features or characteristics of things, that readily attract the attention of the spectator, and named them accordingly. Hence, the initial consonant of the Tulu caṇilu is only a prosthetic addition. The same principle applies to many other Dravidian words shown by Professor Burrow.

On an ultimate analysis, it is found, that the Madras University Tamil Lexicon is solely responsible for all these errors. Even the system of transliteration of Tamil sounds adopted in the Lexicon, grossly misrepresents Tamil and misleads foreigners. Pāmbu, the word for snake in Tamil, for instance is never pronounced ‘pāmpu’, and ‘kodu’, to give, never ‘koṭu’, to sting.

Not only Tamil and Dravidian languages, but also those of the Aryan family, furnish examples for the phenomenon of prosthetic addition of sibilants.

e.g.	Tamil	Aryan
	tūṇ, tuṇam	sthūṇā (Skt.)
	mayir	smasru (Skt.)
	nāgam	snake (MLG & E.) snaca (OE.)
	medu	smooth (E.)
	umbar	super (L.)

The Tamil nāgam ‘is derived from ‘nagar’, to creep.

The English word ‘snake’ also is derived similarly from the Anglo->Saxon ‘snican’, to creep.

Etymologization of Tamil words is no easy thing even for a native Tamil Scholar, unless he has devoted his whole life->time to the study and specialised in it.

The term, 'etymology' is derived from the Greek 'etymos', true, and 'logos', a word, treatise or science, and hence, mis->derivation of any word is no etymology at all.

20. What is Hinduism

Hinduism is not a single religion as most Indians and all foreigners think. It is a composite religion comprising the two great religions of the Tamilians, viz., Saivism and Vaishnavism, and the Brahmanical cult of Brahma workshop.

The original religious practice of the Vedic Aryans was exclusively an elaborate system of sacrifices to a number of minor deities, most of whom were and are not known to the indigenous people of India. The Vedic Aryans were actually mocking their contemporary Dravidian Saivites of North India as Siśnadevās, with reference to their phallic workshop. But they later found out that their sacrificial system was far inferior to the monotheistic religions of the Dravidian aboriginals and that they could never hope of converting the latter to their own religious system. So they embraced Saivism and Vaishnavism, at the same time Aryanizing them by the admixture of the Brahma cult, Brahminisation of the priestly order and Sanskritisation of the liturgical formularies. They took advantage of the doctrine of triple functions of God, and created the Triad consisting of Brahma, Viṣṇu and Śiva, and assigned them the duties of creation, protection and destruction respectively.

With a view to securing the allegiance of the Tamilians to Brahma, he was affiliated to Viṣṇu, who was, in his turn, made brother of Malaimagal, the Consort of Śiva who was identified with Rudra, the storm->god of the Vedic Pantheon.

Viṣṇu was called Viṇḍu or Māyōn in the literary dialect and Tirumāl or Perumāḷ in the colloquial speech, by the Tamilians. The Viṣṇu of the Vedic pantheon was a solar deity and had nothing to do with the Tamil Viṇḍu. The radical signification of all the names of Viṣṇu in Tamil is 'the Black One'.

The Vedic word Śiva, meaning 'auspicious' occurs in the Vedas only as an epithet of Rudra, Indra and Agni. So, it is not to be confused with the Tamil name Śiva, which means 'the Red One'.

God Almighty was and is worshipped under the names of Śiva and Tirumāl by two different sections of the Tamilians from pre->historic times, and Saivism and Vaishnavism are at least as different as Christianity and Islam, if not as Jainism and Buddhism.

The goddess of learning, Nāmagaḷ or Kalaimagaḷ (Skt. Sarasvati), was made wife of Brahma, who is said to have seated her in his tongue, and whose four faces are said to represent the four Vedas. The implications of this representation were that Brahma, the supposed progenitor of the Brahmin community, created the Brahmins as a distinct species endowed with extraordinary intelligence, to make them fit exclusively for higher studies and all learned professions, and that the Vedas were the source of all branches of learning or knowledge.

The Vedic Brahmins, though they succeeded in making the autochthons believe that the former were of celestial descent, utterly failed in maintaining the Brahma cult, and hence the universal absence of any temple or worship to the deity. The story specially fabricated to account for this phenomenon only brands Brahma as a notorious and deliberate liar unfit for veneration by anybody. It is noteworthy that he is abandoned even by the Brahmins.

As Saivism and Vaishnavism are two separate religions there arose a bitter and dangerous controversy between them in Tamil Nadu during the mediaeval centuries of the Christian era, as to “Who was God Almighty, whether Siva or Vishnu, that controlled all the three divine functionaries”? As a result of this, either sect maintained that its own god was God Absolute discharging all the three functions single-handed. Thus the Hindu Triad broke off in practice, though it still remains in theory in Purāṇic lore.

Now every enlightened Tamilian prefers to style himself or herself either a Saivite or a Vaishnavite and not a Hindu, as his or her mediaeval ancestors did.

Prior to the Aryan advent, the Tamilians were of three classes, according to the degree of their mental and intellectual development, in point of religious worship, the lower class embracing polytheism, the middle class following idolatrous monotheism, and the upper class, mainly composed of sages and ascetics, adopting formless monotheism.

Formless monotheism consisted in conceiving God as Formless, Nameless (i.e. destitute of proper name or names), Everlasting, Absolute, All-Merciful, Omniscient, Omnipotent, and Omnipresent, and worshipping Him in mind and spirit under the appellations Kadavul, the Transcendent, and ‘Iraivan’, the Omnipresent. The spiritual movement started during the mediaeval period by the Mystic School called Sittar in Tamil (Skt. Siddhas), an order of advanced ascetics of whom eighteen have been counted, was but an attempt at revival of the pre-Aryan Tamil monotheism which was not encouraged by the Sanskritists, as it would be economically disadvantageous to them.

21. The Origin of Caste-System

The Indian congenital caste-system, the most arbitrary and irrational on the face of the globe, peculiar to this subcontinent and highly prejudicial to the progress of the non-Brahmin society of India, is erroneously considered by Western Scholars to have been based upon the principle of division of labour.

The Grammar of love-poetry called Agapporuḷ in Tamil required the broad classification of Tamilian society into four classes, viz., Anda-ar (sages and scholars), Arasar (kings and chieftains), Va-igar (merchants and traders) and Vēḷālar (landlords and cultivators) purely on the occupational basis, all occupations having been reduced under four heads viz., Learning, Protection, Trade and Agriculture, the last including all kinds of industries and works of manual labour; for the purpose of assigning reasons for temporary separations of the hero from the heroine in married life, according to his profession or business.

The Vedic Brahmins borrowed this system of fourfold division of society from the Tamil literature, and adapted it to their own purposes and renamed the divisions Brāhma->a, Kṣatriya, Vaisya and Sūdra, respectively.

The Aryan system of caste->division differed from its Tamil original in the following respects:

- (1) The Tamil system was framed only with special reference to the nobles, who were fit to be treated of as heroes and heroines of Tamil poems and plays. But the Aryan system applied to all and sundry.
- (2) The Tamil system was framed purely for literary purposes, while the Aryan system was meant for economical purposes.
- (3) The Tamil system of social division was strictly based upon the actual employment of every individual, and change of occupation entailed change of designation; whereas the Aryan social system based the caste->division entirely on birth and parentage and stereotyped the caste->titles irrespective of the employment or work of the individuals.
- (4) Education was held common to all in pre->Aryan Tamil Nadu. Scholars and sages, whether householders or ascetics, came of various professional communities, though many families were hereditarily devoted to literary studies and professions.

The Aryan social system, on the contrary, restricted all higher education and learned professions to the Brahmin community, and enabled its members to enjoy free education with free board and lodge at the expense of the state as a prerogative.

- (5) The first division of the Tamil system comprises two sub->divisions, viz f. Pārppār, the scholars who are leading domestic life, lit. 'those who look into books', and Aiyar, the Anda->ar proper, the sages who have taken to ascetic life, lit. 'the merciful', and originally referred exclusively to Tamilians; but subsequently included persons of other nationalities also, if they were Tamilianized and of similar state. The term Anda->ar, when it applied to heroes of poems and plays, made no distinction between the two subdivisions.

In diametrical opposition to this, the first division of the Aryan system refers exclusively to Brahmins.

Curiously enough, the Brahmins of Tamil Nadu 'by and by' appropriated the appellation Anda->ar exclusively to themselves irrespective of their order of life, taking advantage of the gullibility of the Tamilians.

It is also to be noted that while the Brahmins claimed (and still claim, but indirectly) celestial descent for their community, the Tamilian counterpart had no such pretensions at all.

- (6) The second division of the Tamil system refers only to rulers, whereas its Aryan counterpart includes warlike tribes and communities also.
- (7) The third division of the Tamil system represents traders as having only trade

as their duty, while the corresponding Aryan division adds agriculture to trade.

- (8) The fourth division of the Tamil system constitutes the highest social section of the Tamilians; but that of the Aryan system is a jumble of all the lowest orders of society.

The caste->system became more and more rigid as time went on, and all Tamilians including kings and nobles were reduced to the status of Sūdras, a status more humiliating than that of the plebeians of ancient Rome.

As caste->distinctions became sharper and sharper leading to communal bigotry and social disunity, Tamilians were fighting among themselves like Kilkenny cats.

In addition to the numerous endogamous divisions and subdivisions of castes based upon region, occupation, religion, colour, mode of dress, mode of tying the hair on the head, pattern of marriage badge, customs and ceremonies, food habits, ancestral abode etc., and dividing the Tamilian society into as many water->tight and air->tight compartments, there arose before the advent of the British, a new disintegrating force which divided all Tamilican castes and communities into four grades, viz., touchables, untouchables, unapprochables and unseeables.

All Indian castes have become generally unintermarriable and uninterdinable (except at public places and functions), and this has not changed even after the 'Independence.'

In order to show how deep and elaborate the social division of Indian population is, I shall here give an illustration and compare it to the Linnaean classification of plants and animals.

A Tamilian, who styles himself an āraṇi, Mudaliar, comes under a series of successive subdivisions, as an Indian, as follows:

Kingdom	-> Indian
Phylum	-> Aboriginal
Class	-> Tamilican (Dravidian)
Order	-> Tamilian
Family	-> Shōlliya
Genus	-> Agambadiya
Species	-> Mudaliār
Variety	-> āraṇi

Thus, the great and noble Tamil nation has been shattered and sundered to pieces.

The caste system is comparatively relaxed in North India in the matter of commensality, as there is no opposition to Sanskrit or Brahmin domination in that part of India, and becomes more and more rigid as we come farther and farther South, and tightens its hold on the Tamilians most firmly, as there is strong opposition here alone to the Aryan system of public life.

As a result of the age->long operation of the Aryan caste system, most of the elder generation have become degenerate and devoid of certain intellectual faculties.

22. The History of Tamil in a nut->shell

Tamil originated in the Lemurian continent at least 50,000 years ago as a full->fledged language, after having passed through the four stages of development, viz., Monosyllabic or Isolating, Compounding, Inflexional and Poly inflexional, which ought to have covered not less than a hundred thousand years, even according to the most modest calculation.

As the primitive Tamilians passed through the three regional stages of civilization, viz., the hilly stage, the pastoral stage, and the agricultural stage, Tamil became more and more developed and attained perfection.

As population increased, people gradually moved in different directions to distant lands, during the various stages of development of the Tamil language.

The first Pāṇḍiyan king of the Lemurian Tamils built his capital 'Madurai' which was also the seat of the First Tamil Academy, on the banks of the river Pahr̥ṇi at the southern extremity of the submerged continent. After the submergence of the southern part of the continent, the Pāṇḍiyan capital was moved to 'Alaivāy' (?), the Kapāṭapura of the Sanskrit literature, which also became of the seat of the Second Tamil Academy, at the estuary of the submerged river Kumari. After this river also went under the sea along with the residuary portion of the ancient Pāṇḍiya Nādu, modern Madurai came into existence on the banks of the river Vaigai.

The Tamils who spread towards the north became Dravidians by reason of their language having changed into Drāvida. A section of the Dravidians in their turn, slowly moved towards the north->west upto Scandinavia and became Aryans and then gradually spread towards the east and north east of Europe. It was a nomadic horde from the north->east part of Europe, that entered India through Persia as the Vedic Aryans or as their ancestors.

The Vedic Aryans possessed neither a literature nor an alphabet at the time of their arrival. The Vedas were composed in North India, and their language bears traces of having been largely influenced by the then North->Indian vernaculars called Prākṛits in Sanskrit.

As the Vedic language became dead on account of the poor minority of its speakers, and its phonological and inflexional over->development, and as the Vedic Aryans wanted to have a separate literature in their name, they came into contact with the Tamilians, derived the Grantha characters from the Tamil script, evolved the semi->artificial literary dialect called Sanskrit out of the dead Vedic language and the then regional languages of India called Prākṛits in general, translated all Tamil technical literature into and reduced to writing all unrecorded Tamilian arts in Sanskrit, and wrote grammars of the Vedic language and Sanskrit, separate and combined, in imitation of Tamil. But none of the translations was acknowledged to be such. All were claimed to be original.

The Vedic Aryans, taking advantage of the primitive credulity, religious fanaticism and indiscriminate munificence of the Tamil kings, made them believe that they (the Vedic Aryans), were earthly gods (Bhūsuras) and their ancestral language was a divine language (Dēva Bhāsha). In this matter, their white colour and the high->sounding phonology of their language stood them in good stead.

After subjugating the Tamilians in this manner, the Vedic Aryans introduced Sanskrit as the medium of public and temple worship in place of Tamil, and this marked the beginning of the deterioration of Tamil which came to be treated with contempt even by the Tamilians.

23.The Nature of Sanskrit

It has become a universal error to overrate Sanskrit and give it undue importance, and underrate Tamil and neglect it altogether, as the Tamilians have not yet made an organized effort to put forth the case of Tamil before the western literati, as the Sanskritists have done hitherto.

Almost all Westerners are still under the illusion, that Sanskrit is a language still living.

The Vedic Aryans, after their language ceased to be a spoken language, wanted to have a language and literature of their own, to maintain their social supremacy. There were only five regional languages spoken in India during the Vedic Age, Pisāci, Sourasēni, and Māgadi in the North. Tamil in the South, and Maharashtri in the middle. The post->Vedic Aryan poets and grammarians, realising the deficiency of the Aryan vocabulary, slowly evolved a semi->artificial literary dialect called Sanskrit, 'the perfectly constructed', out of the dead Vedic Aryan and the then living Indian languages called Prākṛits, 'the previously constructed'. Sanskrit is not identical with Vedic Aryan, which differs from the former as much as Anglo->Saxon from Modern English, but with this difference, that while English is a living language Sanskrit is only a literary dialect. So, it is a prochronism to call the Vedic language 'Vedic Sanskrit'.

There is still being a controversy over the question, whether Sanskrit is living or dead, and much time, energy, and material have been wasted especially on the Sanskrit side though Rev. Richard Morris stamped Sanskrit as dead as early as 1897. But strictly speaking, Sanskrit is neither dead nor living. It was never born, and so it never died. Its existence is only like that of a puppet.

If anybody speaks Sanskrit as fluently as any other living language, he is only to be admired and appreciated, even as an artiste is applauded, on account of his performance of rare feats; but, it can never serve as an evidence to prove that Sanskrit is a living language. There are persons to speak even perfectly artificial languages like Esperanto and Novial, not only fluently but also oratorically.

The false belief that Sanskrit was the parent of all Prākṛits and enricher of Tamil, has led philologists to derive many Tamil words from their Sanskrit corruptions through Prākṛit in a topsyturvy fashion.

e.g.	Sanskrit	Prakrit	Tamil
	sukti	sippi	sippi,ippi
	kāṣṭha	kattha	kaṭṭai (kal)
	vṛtta	vaṭṭa	vaṭṭam (val)

Some Prākṛit corruptions of Tamil are arbitrarily connected with radically different Sanskrit words.

e.g.

Sanskrit	Prakrit	Tamil
ārya stambha	ajja khambha	accan kambam

'Kambam' is an augmentative of 'kambu', stick, pole, and 'accan' a corruption of 'attan', father.

Lemuria (External Evidences)

The Primary Classical Language of the World

1. LEMURIA (EXTERNAL EVIDENCES)

V.R.Ramachandra Dikshitar writes under the caption 'The Lemurian Continent' as follows:

(1) "The end of the Cretaceous period and the commencement of the Eocene period saw the disruption of this ancient continental land mass of Gondwana land. Large territories of land either went under the sea or the continent got fissured and drifted apart leaving Australia, South India and South Africa separate. It is believed that India and Africa were still connected by an isthmus to which the name Lemuria has been given. That this was once the case is still shown by supporters of the theory by a line pointing out the position of Madagascar, Mauritius, Maldives and the Laccadive Archipelago. Similarly on the east, a large area of land traversed by a mountainous belt to which the name Madras Mountain belt has been given is supposed to have extended eastward as far as the Andaman islands and occupied the area that is now the Bay of Bengal. In the main Gondwana period (Jurassic) this eastward extension of the Indian peninsula still traversed by the Madras Mountain belt is supposed to have undergone subsidence and sunk beneath the sea. About this time also the central part of the continent of Angara is supposed to have subsided thus drowning a greater part of the land. The similarity of stratigraphy persists in Gondwana land through the greater part of the Gondwana era. The Gondwana land now lies scattered over the whole of the southern hemisphere. The connection of India with Madagascar and eastern and southern Africa is not readily obvious, probably because some strips of the crust have been lost during the long time that elapsed since the drifting began. Madagascar appears to have lain contiguous to Tanganyika and Kenya with which it has structural and stratigraphical similarities. The separation of Madagascar from Africa was probably effected in Jurassic times as also the separation of Australia. Geologically speaking Madagascar, Ceylon and South India afford resemblances. The presence of a series of rocks of similar nature in these areas supports the suggestion that these areas once formed part of one land mass."¹

(2) "On the evidence of the very close affinities between the plants and animals in Africa and India at a very remote period, Mr.R.D. Oldham concludes that there was once a continuous stretch of dry land connecting South Africa and India. "In some deposits," he writes, "found resting upon the Karoo beds on the coast of Natal, 22 out of 35 species of Mollusca and Echinodermata collected specifically identified are identical with forms found in the cretaceous beds of Southern India, the majority being Trichinopoly species. From the cretaceous rocks of Madagascar, six species of cretaceous fossils were examined by Mr.R.B.Newton in 1899 of which three are also found in the Ariyalūr group (Southern India). The South African beds are clearly coast or shallow water deposits, like those of India. The great similarity of forms certainly suggests continuity of coast line between the two regions, and thus supports the view that the land connection between South Africa and India, already shown to have existed in both the lower and upper Gondwana periods, was continued into cretaceous times."²

(3) "In the chapter devoted to 'Migration and Distribution of Organisms' Haeckel in referring to the continual changing of the distribution of land and water on the surface of the earth says "The Indian Ocean formed a continent which extended from the Sunda Islands along the southern coast of Asia to the east coast

1.P.S.pp.6&7

2.C.T.S.I,Introduction,pp.XXiv&Xv

of Africa. This large continent of former times Sclater has called Lemuria, from the monkey like animals which inhabited it, and it is at the same time of great importance from being the probable cradle of the human race. The important proof which Wallace has furnished by the help of chronological facts that the present Malayan Archipelago consists in reality of two completely different divisions, is particularly interesting. The western division, the Indo->Malayan Archipelago comprising the large islands of Borneo, Java and Sumatra, was formerly connected by Malacca with the Asiatic continent and probably also with the Lemurian continent, just mentioned. The eastern division, on the other hand, the Austro->Malayan Archipelago comprising Celebes, the Moluccas, New Guinea, Solomon's Islands etc., was formerly directly connected with Australia.”¹

“Hypothesis of the geneology and general migrations of the races of man

(4) “There are a number of circumstances (especially chronological facts), which suggest that the primaeval home of man was a continent now sunk below the surface of the Indian ocean, which extended along the south of Asia, as it is at present (and probably in direct connection at some points with it); towards the east as far as Madagascar and the south->eastern shores of Africa. Many facts in animal and vegetable geography render the former existence of such a south Indian continent very probable. To this continent has been given the name of Lemuria, from the primitive mammals of that name which were characteristic of it. By assuming Lemuria to have been man's primaeval home, the explanation of the geographical distribution of the human species by migration is much facilitated.”²

1.C.T.S.I.Introduction,pp.20&21

2.Manual of vthe Administrative of the Madras residency Vol,p.33,Foot->note(2)

(5) “Investigations in relation to race show it to be no means impossible that Southern India was once the passage ground by which the ancient progenitors of Northern and Mediterranean

racess proceeded to the parts of the globe which they now inhabit. Human remains and traces have been found on the East coast of an age which is indeterminate but quite beyond the ordinary calculations of History.”¹

(6) “The most ancient facts regarding Southern India are remarkable. Geology and Natural history alike make it certain that at a time within the bounds of human knowledge, this country did not form part of Asia. A large southern continent of which this country once formed part has even been assumed as necessary to account for the different circumstances. The Sanskrit Pooranic writers, the Ceylon Boodhists, and the local traditions of the West Coast, all indicate in different manners a great disturbance of the point of the peninsula and Ceylon within recent times. The date given by English theologians to the Noachian deluge is 2348 B.C.; and that given by the Ceylon Boodhists to the latest submergence in the region of Ceylon is 2387 B.C. The two dates cannot have been arrived at with mutual knowledge. Investigations in relation to race show it to be by no means impossible that Southern India was once the passage->ground by which the ancient progenitors of Northern and Mediterranean races proceeded to the parts of the globe which they now inhabit. Human remains and traces have been found on the East Coast of an age which is indeterminate but quite beyond the ordinary calculations of History.”²

(7) “Before the diluvial catastrophe, the Western Ghats were known as the Northern mountains, in relation to the southern land which was submerged by the ocean. The Satapata Brahmana relates that the ark of Manu rested in the Northern Mountains and the Puranas mention that he, ‘Lord of the Dravida’ underwent austere penance in the Malaya. The Mahabharata and the Puranas give an account of seven other Rishis who accompanied Manu and settled in the new colony. This indicates the advent of other clans led by other Rishis who followed the footsteps of the “Lord of the Dravida.” Thus it appears that the Tamilian race that settled in the Pandu land belonged to these eight Rishis or Prajapatis, one of whom was the famous Rishi Pulastya of the extreme south, from whom were descended Agastya, the Tamil Muni and Ravana king of South.

1. Ibid, p.110

2. Manual of the Administrative of the Madras Presidency Vol.I, p.110,111

“The Satapata Brahmana, in which the story of Manu first occurs, does not mention the name of the Northern Mountains. However, there is ample evidence in the Puranic accounts to identify the Northern Mountains, with the Western Ghats, and the particular part on which the ark rested with Malapa.”¹

(8) “Many other nations mention, in the mythological part of their history, inundations which in their essential particulars, agree with the scriptural accounts of Noah's preservation. Hence many persons have inferred the universality of this inundation. To this, it has been replied that each nation localizes the chief events and actors as connected with itself, necessitating an Ararat, an ark and a Noah in each instance. Fohi in the Chinese mythology, Sotti vrata or Satyavrata in the Indian, Xisuthrus in the Chaldaean, Ogyges and Deucalion in the Greek, have each been recognized by many as the Noah of the sacred scriptures under a different name. Even the American Indians have a tradition of a similar deluge, and a renewal of the human race from the family of one individual. All these individuals are said by their respective nations to have been saved, and to have become a second father of mankind.”²

1. The Tamiian Antiquary by pandit D.Savariroyan, M.R.A.S
2. The New Popular Encyclopedia. Vol. Iv, p.325

2. ORIGINATION OF THE HUMAN RACE (Circa. 5,00,000 B.C.)

According to Charles Darwin, God created all living species through Evolution, and not by separate acts. Though some of his arguments in support of his theory seem to be cogent and logical, they do not furnish any decisive proof of the theory of descent, to which there are many valid objections. The chief among them are:

- (1) The original single cell from which all species are said to have been developed, ought to have come into existence only by an act of God and not through Evolution.
- (2) Attribution of intellectual faculties to Nature is arbitrary, illogical and unscientific.
- (3) The gulf between even the highest living anthropoid apes and man is unbridgeable in some respects.

“The persistent search for the “missing link”, which may be called the biological approach to the solution of the place of man's origin, has been inspired by Darwin's theory of the descent of man from a pithecoïd (ape->like) ancestor by incessant struggle for existence, the survival of the fittest as a result of the struggle, so aptly described by Tennyson as “Nature red in tooth and claw,” and the consequent perpetuation of small accidental variations of the characteristics of the individuals, the accumulation of which enabled one species to evolve into another. Under the impulsion of this conception of the origin of man, the Pithecanthropus erectus -> ape -> man who stood erect on his feet -> became the object of scientific search. Between 1891 and 1894 Dr.Eugene Dubois discovered on the east bank of the Solo, a stream which rises among the volcanic hills in the centre of Java, a skull->cap, a human thigh->bone (left) and two molar teeth which he claimed to belong to an animal midway between anthropoid apes and man. This skull->cap has been much discussed by biologists; six authorities have held the skull to be human;

six have decided it to be simian, i.e., to belong to a man->like ape, while eight have concluded that it is intermediate, i.e., a missing link.

“Meanwhile the Darwinian Theory of the origin of species is fast losing credit. H. Reinheimer, after a re->examination of Darwin's arguments, concludes “that neither philosophy, nor physiology, nor palaeontology, lend countenance to Darwin's theory of “Natural Selection.’ Reinheimer finds that evolutionary progress is not due to competition but to co->operation, not to struggle for existence but to symbiosis..... The cardinal necessity of life is not so much for the organism to fit itself merely expediently to any and every new condition, but rather to strike towards the achievement of the purpose of life by obedience to some sublime law of inter->dependence and of inter->determination..... Many monsters of the past have played for anti->social self->aggrandisement to their own extinction, and the existing types that play a ‘lone hand’ are penalized in many more ways than has hitherto been thought of. Intense individualism, although abundantly evident, is what one might term a ‘back number’. But co->operation is in the line of success, it, so to speak, expresses the soul of things, and we must learn to estimate the morality of nature by its main tendency, not by its occasional deviations.” In other words, as the rishis of old taught, love and self sacrifice underlie creation and are the law of progress.

“Other objections to Darwinism are not lacking. The facts with regard to heredity discovered by Father Mendel and his followers cannot be reconciled with the assumption of the constant appearance of spontaneous small variations by Darwin. Moreover, anti->Darwinians are pointing out that the geologists whom Darwin easily made slaves of his theory, have based their interpretations of the evidence of rocks, not on their physical relations but on the evolutionary hypothesis. Ever since Lyell, after a long struggle, yielded to the blandishments of the Darwinian view of evolution, some 75 years ago, geologists have been arranging the sequence of rocks and fossils to suit Darwinian theories, and Darwinians have been quoting the geologists’ interpretation of rocks as the greatest proof of their hypothesis -> a splendid example of arguing in a vicious circle.

“Hence it is much safer for the student of history to turn from the biological approach to the problem of the first home of man, to the anthropological approach to it. This may be made both from the a priori and the a posteriori standpoints. On the one hand, we may discuss which part of the surface of the earth was best fitted to support primitive man is fairly large numbers when he first arose in ancient times. He could surely not have inhabited bleak mountain tops of the Himalayas where man even now cannot live; nor could he have inhabited the dense forests that clothe the lower levels of the Himalayan mountains or the equally thick jungle region called Daṇḍakāraṇyam, which in those days stretched from where the Indo->Gangetic plain ended to within a few miles of Cape Comorin. The inner recesses of the tropical jungle, even today, many milleniums after man learnt to conquer nature and utilize or transcend the conditions of his environment, continue to be too unhealthy for human habitation and too thickly infested with animal and vegetable monsters for feeble man to flourish there. Nor could early man have inhabited the great river valleys of ancient India. In early days the beds of rivers were much broader and higher than they are now, and the regions adjoining them, far too marshy. The great Indo->Gangetic plain, however fitted to maintain a teeming population now that the rivers have hollowed for themselves a deep bed, and man has drained the soil for thousands of years and learnt to raise several kinds of crops, must have been in the far->off past too much without covert to afford primitive man shelter against his animal foes both huge and small, and too much water->logged to be fit for men to live and grow there. Man, therefore, most probably, rose and grew in the comparatively narrow strip of coast between the jungle and the Indian Ocean. Here

the land is of moderate height above sea->level; the jungle was too thin to enable early man's animal foes to infest it in large numbers; he could find shelter in bushes and on tops of trees. The climate was as equable then as it is now; atmospheric conditions did not require that his skin, comparatively denuded of hair, needed any protection in the form of dress, which he had to provide himself with when later he spread to less favourable climates. The soil, not far from river valleys, retained enough water to meet the wants of early man, who for want of pots could not live very far from sources of water->supply. Moreover, "Homo->primigenius was probably at first mainly a vegetarian It can be pretty safely assumed, judging from the teeth of the earliest skulls, and from the lack of implements, that prior to the Chellean age (the lowest Palaeolithic Age) primeval man was chiefly a vegetarian, except for such flesh as was furnished by small animals." The fruits and nuts which formed the main portion of his diet were available in plenty in the fringe of the Daṇḍakāraṇyam..... "This conclusion, reached on a prior consideration, is amply borne out by the results of the search for relics of early man conducted so far."¹

According to the Bible, God created all species by separate acts, and Man was created as Homo divinus, who as a result of his sin became Homo naturalis or Homo primigenius. After having passed through several stages of civilization, Homo naturalis has become Homo sapiens or the Modern Man. The evolution of Homo sapiens and that of the Tamilian or Homo Dravida seem to be identical.

Oldest Human Relics

In addition to the discovery of the relics of Pithecanthropus erectus, in Java, a residual part of Lemuria, by Dr.Eugene Dubois in 1891->92, remains of several other types of primitive man have been found recently in South Africa, which was contiguous to "Lost Lemuria."

Oldest known human relic

Johannesburg

"The jawbone taken from the remains of a primitive man found in caves near here is probably the oldest known human relic ever discovered" Dr.John T.Robinson, of the Transvaal Museum, Pretoria, said here.

"Dr.Robinson and two other scientists recently announced the discovery of the remains at the famous Sterkfontein caves, 27 miles from here.

"The jawbone complete with back teeth, is all that is left of an entire race, which scientists call Telanthropus, Dr.Robinson said."¹

Two Different Types of Man

Washington

"The British anthropologist Dr.Leakey, claims he has found two radically different types of men who lived side by side in Africa some 1,750,000 years ago, it was reported yesterday.

“Dr. Leakey on Thursday announced the discovery of 14-million-year-old fossil remains of a creature -> neither man nor ape -> in Kenya. He told the National Geographical Society on Friday that his new finds were in Tanganyika.

“Society officials said, Dr. Leakey reported that one, a fossil, was closer to present-day man and the other, the earlier discovered Zinjanthropus, was closer to the South African “near man.”²

600,000-year old Human fossils->Discovery in Africa Leopoldville (Belgian Congo)

“Dr. Louis Leakey, one of the world's leading Anthropologists, claims that his wife has found human fossils about 600,000 years old in Tanganyika, which may be the earliest known trace of man.

1. The Mail, Feb. 24

1. The Mail, Mar. 25, 1962

“Reputed to be the world's greatest living expert on East African Anthropology Dr. Leakey has searched for many years to prove his belief that man originated in Africa.

“Now Curator of the Croydon Museum of Natural History in Nairobi, Kenya, he told the Pan-African Congress of Pre-History here, on Saturday that his wife found the human fossils among animal remains in the Olduvai Gorge in Tanganyika on July 17.

“Crude tools were also found which suggested some form of human culture, he said. A reconstruction of the bones showed a skull which was calculated to date from the second half of the Pleistocene era, 600,000 years ago.

“By comparison, Peking Man, one of the most famous of pre-historic relics, was estimated to have lived 500,000 years ago.

“Dr. Leakey said the cerebral capacity of the skull was 600 cubic centimeters (36.614 cubic inches) compared to the present-day capacity of 1,450 cubic centimeters (88.485 cubic inches).”¹

MILLION-YEAR-OLD APE SKULL

Johannesburg

“Discovery of the adult skull of a man-ape, who lived over a million years ago was announced here on Wednesday night by the famous anthropologist, Prof. Raymond Dart.

“Prof. Dart was speaking at a meeting called to establish in his honour, an institute for study of man in Africa.

“He said the skull was the most complete ever unearthed at Makapanasgat, in northern Transvaal where man->ape fossils have been dug up for the past 14 years.

“The rock in which the latest skull was embedded was among 50,000 tons of debris left by lime->stone miners, he added. With the skull in the rock was also the skull of a baboon.

“This proves our surmise that these man->apes were cannibalistic,” the Professor said. “Only skulls are there, and this

The Mail, Aug.24

shows that the man->ape to which the skull belonged was killed along with the baboon to feed another man->ape.”¹

14. Million Years Old

Washington

“Dr. Leakey, the British anthropologist who found the remains of the 1,750,000 years old “East Africa man,” today announced the discovery of a unique new type of creature which, he said, filled one of the “major gaps in the history of human evolution.

“He told a press conference that he had unearthed at a site in Kenya two halves of the palate and a lower tooth of a creature->neither ape nor man->estimated to have lived 14 million years ago.”²

1. The Mail, March 22, 1962

2. Ibid June 26

3. THE EVOLUTION OF THE TAMILIAN OR HOMO DRAVIDA (Circa->2,00,000 -> 50,000 B.C.)

The ancestors of the primitive Tamilians ought to have lived or chosen to live only in a mountainous or hilly region first. Because, in their savage state they could get there alone all the three necessities of life, viz., food, clothing and shelter from Nature. They would have lived as troglodytes; eaten the fruits of trees, roots of creepers, and flesh of hunted birds and animals, drunk wild cow's milk; and clothes themselves with leaves, barks or animal skins. Water and fire (naturally produced by friction of trees), they could get plenty.

When population increased and raising of crops was learnt, some of the hill->dwellers seem to have moved to a lower region partly pastoral and partly wooded, along the course of big rivers, as rivers alone served as highways in the most primitive times. The word āru denoting

both a river and a way is a relic of the past condition. Cattle and sheep were tended and rain->fed crops raised in the pastoral region.

As the soil was unsuitable for wet crops like paddy and plantain trees, and the natural irrigation facilities lacking, some of the pastoral people appear to have moved further down to the most fertile agricultural region, settled there permanently and lived happily and prosperously, heaving a deep sigh of relief, as they were no more subject to the sufferings of nomadic life and frequent attacks by wild animals.

It was in the agricultural region, that towns and cities, grew first all arts and sciences developed, and all->round civilization became perfect.

Thus, the stages of human civilization have been three, viz., the hill->stage, the pastoral stage, and the agricultural stage. When vocations multiplied, the fishermen folk moved from towns and cities to the littoral and settled there. As the tract lying between the hilly region and the pastoral region becomes dry and turns into a desert during hot summer, the inhabitants of such parts had to resort to highway robbery and plunder for their subsistence.

In this way, the habitable part of the Tamil country became naturally divided into five regions, viz., the hilly region, the pastoral region, the agricultural region, the littoral and the dry region, which have been named Kuṛinji, Mullai, Marudam, Neydal, and Pālai respectively, after their characteristic flora, by the original Tamil grammarian.

The physiographical features of Lemuria were exactly of the same nature as those of modern Tamil Nadu, and the two gigantic rivers, Pahruli and Kumari, flowed west to east at the southern and northern border of the submerged land respectively.

Where this Evolution first took place

“The five sub->divisions of the habitable regions occur contiguous to each other and in a small fraction of the earth's surface in India south of the Vindhya. It is therefore easy to understand how increase of population and alterations in the natural supply of food->stuffs brought about here at different periods the migration of men from region to region and the consequent development of the different stages of human culture, the hunter, the nomad, the pastoral, the coastal, and the agricultural, due to the differing stimuli provided by the changing milieu; in other words, the geographical control of the growth of human civilization can be worked out and set forth clear as on a map by a study of man's progress in this restricted portion of the surface of the earth outside India, these five natural regions occur on a vast scale, e.g., the Mullai the vast steppe land extending from the Carpathians to the foot hills of the Altai, the Kuṛiñji or the great mountain chain from the Pyrenees to the Himalayas and beyond, forming a grand girdle round the waist of mother earth, the Neydal, the coasts of the Mediterranean sea, and the Indian and the Atlantic Oceans, and the Pālai, the great desert of Sahara and its continuation in Arabia, Persia, and Mongolia. Did the passage from stage to stage of civilization first occur in the restricted region to region of South India and thence spread to the vaster tracts beyond or vice versa? The problem is almost insoluble at present. But it may be pointed out that the migration population from region and the consequent development of higher forms of culture is more likely to have taken place in a restricted portion of the earth's surface where such migration is easy, than in tracts of immense extent. It will help us to understand the ancient history of man if we imagine that nature's laboratory was, and her first

experiment in human culture with the geographic forces available to her were conducted in, Dakṣiṇāpalha, India south of the Vindhya and not in the great physiographic divisions of Eurasia and Africa. It is more likely that these different cultures of ancient times sent out offshoots to appropriate regions outside India, so that nature might reproduce on a large scale what she had succeeded in achieving on a smaller scale in India, than that she produced these cultures on a magnificent scale outside India, and then squeezed minified copies of each stage of civilization into Southern India, so as to make it a complete anthropological museum.”¹

“The Dravida man (Homo Dravida) seems to be directly allied to the Austral Negro. At present this primaevial specie is only represented by the Deccan tribes in the southern part of Hindostan, and by the neighbouring inhabitants of the mountains on the north->east of Ceylon. But in earlier times this race seems to have occupied the whole of Hindostan, and to have spread even further. It shows, on the one hand, trails of relationship to the Australians and Malayas; on the other, to the Mongols and Mediterraneans. Their skin is either of a light or dark brown colour; in some tribes, of a yellowish brown, in other, almost black brown. The hair of their heads, as in Mediterraneans, is more or less curled, neither quite smooth, like that of the Euthycomi, nor actually woolly, like that of the Ulotrichi. The strong development of the beard is also like that of the Mediterraneans. The oval form of face seems partly to be akin to that of the Malays, partly to that of the Mediterraneans. Their forehead is generally high, their nose prominent and narrow, their lips slightly protruding. During my sojourn in Ceylon (during the winter of 1881->2), I had the opportunity of seeing a great many Dravidas of the Tribe of the Tamils, especially in the plantations on the higher parts of the island. I was surprised at the marked type of this independent black->brown race of men, which is as far removed in formation of face and structure of body from the cinnamon->coloured Singalese (Arians) as from the wolly->haired Negroes, with whom they have no connection whatever.

1.H.T.pp.14&15

A very remarkable tribe of the Dravidas (perhaps an independent race) is formed by the Todas in the Nilgherry Hills; the upper part of their black body is thickly clothed with hair(as in the Ainu in Japan, and the arches of their eyebrows protrude far in front of their flat foreheads, as in the skull from the Neanderthal. Perhaps the Todas and the other Dravida inhabitants of the mountainous parts of further India are a remnant of a primaevial race of men, who were closely allied to Primitive Men. Their language is now very much mixed with Indo->Germanic elements, but seems to have been originally derived from a very peculiar primaevial language”¹

“The four human species still to be considered -> the Australians, Dravidas, Nubians, and Mediterraneans -> agree in several characteristics which seem to establish a close relation ship between them, and distinguish them from the preceding species. The chief of these

characteristics is the strong development of the beard, which in all other species is either entirely wanting or but very scanty. The hair of their heads is generally not so lank and smooth as in the four preceding species, but in most cases more or less curly. Other characteristics also seem to favour our classing them in one main group of curly->haired men (Euplocami). Out of the common primary form of the Euplocami -> whose original home we look for in Southern Asia ->

1.H.C.Vol.II,pp.426->8

there probably arose two diverging branches, one of which turned towards the south->east the other towards the north->west. The Australians and Dravidas are remnants of the former, whereas the Nubians and Mediterranese are descended from the latter.”¹

“According to Haeckel, three of the twelve species of man -> the Dravidas (Deccans; Sinholese), Nubians, and Mediterranese (Caucasians, Basque, Semites, Indo->Germanic tribes)” agree in several characteristics, which seem to establish a close relationship between them, and to distinguish them from the remaining species. The chief of these characteristics is the strong development of the beard which, in a other species, is either entirely wanting or but very scanty. The hair of their heads is in most cases more or less curly. Other characteristics also seem to favour our classing them in one main group of curly->haired men (Euplocami); at present the primaeval species, Homo Dravida is only represented by the Deccan tribes in the southern part of Hindustan, and the neighbouring inhabitants of the mountains on the north->east of Ceylon. But, in earlier times this race seems to have occupied the whole of Hindustan, and to have spread even further. It shows on the one hand, traits of relationship to the Australians and Malays: on the other hand to the Mongols and Mediterranese. Their skin is either of a light or dark brown. The hair of their heads is, as in Mediterranese, more or less curled; never quite smooth, like that of the Euthycomi, nor actually woolly like that of the Ulotrichi. The strong development of the beard is also like that of the Mediterranese. Their forehead is generally high, their nose prominent and narrow, their lips slightly protruding. Their language is now very much mixed with Indo->Germanic elements, but seems to have been originally derived from a very primaeval language.”²

1.H.C.Vol.II, pp.425->6

2. C.T.S.I, Introduction, pp xix & xx

4. BEGINNING OF TAMIL (Circa, 200,000->100,000 B.C)

Tamil being not only the earliest but also the primary classical language of the world, it had its beginnings in the form of Universal Natural Language, gradually composed of the following six categories of sounds:

(1) Emotional Sounds

e.g ā!, ū! etc., expressing pain.
ō!, Ai! etc., expressing delight.
Ai!, ā!, O! etc., expressing wonder. ē
ē; ā! etc., expressing regret over past folly.

When reduplicated, 'ā' would become 'āhā!' to express admiration and 'āvā!' to express compassion; and 'ō' would become 'ōhō!' to express disillusionment.

(2) Vocative sounds

e.g. ē!, ō!, ā! etc.

ēy, ōy, V., and the like, are latter->day slang formations.

(3) Imitative Sounds

Imitative sounds are of three kinds, viz., (a) Imitatives of cries of birds and animals, (b) Imitatives of sounds produced by or from inanimate objects, and (c) Imitatives of sounds produced by human actions.

(a) Imitatives of Cries:

e.g. Cries: kū, kūvu, to coo.

kar->karai, to caw

im->imir, imir, to hum, as a bee.

im->imil, to sound, roar, as the sea.

ur->uraṛu, to roar, as a lion.

ur->uṛumu, to growl, as a wild beast.

seettu->siṛu, to hiss, as an irritated serpent.

is->isai, to sound

kanai, to neigh.

piḷiru, to blare.

Creatures:

kū->kuyil, the koil or Indian cuckoo.

kākā (reduplication kākā->kākkai, kāgam, the crow.

ñimir->ñimiṛu, miñiṛu (metathesis), a bee

kiccu (chirp)->kiccān, a kind of sparrow.

mā->mādu a bull or cow

kāl->kal udai, an ass

kur->kuraṅgu, a monkey

kīr->kīṛi, a mongoose

(b) Imitatives of sounds produced by or from inanimate objects:

e.g. toṇ->toṇdagam, the drum of the hilly region.

uṛum->uṛumi, a kind of drum from which a sound like that of a peacock is produced.

‘Dum->dum’ (tom->tom), ‘pipi’ (pipe) and the like, though classed separately as Nursery sounds are in reality childish imitatives.

(c) Imitatives of sounds produced by human actions:

e.g. si si (repetition -> siri, to laugh.

kekka kekka->kekkali, to cachinnate.

tū->tuppu, to spit.

kāṛu, to hawk.

ō->ōkkaaḷi, to retch, to vomit.

vikku, to hiccup.

tummu, to sneeze.
kuratt̥tu->kuratt̥tai, snoring.

The consonants 'ṭ' and 'ṛ' are later developments of 'ṭ' and 'ṛ' respectively, and were represented only by their originals in the most primitive forms of words.

(4) Symbolic Sounds

e.g.,

ē ūm, expressing consent or attentiveness to a narrative.
si, s, sai, pū, expressing contempt
tō tō (repetition, a sound used in calling a dog. bē bē (repetition, a sound used in calling a domesticated gallinaceous fowl.

(5) Oral Action Sounds

Oral Action -> Sounds are those, which are suggestive of the oral actions during which the lips assume such shape and position as to be exactly the same as those brought about by the utterance of those sounds.

e.g kav -> kavvu, to seize or hold with the mouth.
ūdu, to blow with the mouth, as a fire.

'aṅgā', to open the mouth, and 'iḷi' to grin, to show the teeth, are amplifications of oral action -> sounds

. 'kavvu' has given rise to the following two groups of words, the first having 'seizure' and the second 'forkedness' as the radical idea, the upper and lower jaws together resembling a pair of pincers, Cf. kodirū, the cheeks, pincers.

- (1) kavvu -> kavaḷam, a morsel, a mouthful of food, lit.the quantity of rice that can be seized with the mouth at a time.
kavvu -> vavvu, to seize with the hand, to take by force;
vavvu -> avvu, to seize by the mind, to covet, to desire.
avvu -> avā (desire) -> avavu (to desire) -> avāvu(to desire) āvu ->āval (great desire)

kavvu -> kavar, to desire, to take by force.

kavar -> kavaru, Gamble in which one 's property is seized by another.

- 2) kavvu->kavuḷ, the cheeks, the jaws of an elephant.

kāvvu->kavavu, to embrace.

kavvu->

kāval -> to care, lit. to be divaricated in thought.

kavalai, a fork, cross roads, care, anxiety.

kavar, divaricated branch, road or river; a prong of ambiguity. a trident or fork;

kavadu, a forked branch, the opening of the thighs.

kavaṭṭai, a two pronged fork, catapult.

kavadi, a cowry, leap->frog.

kavaṇ, a sling.

kavaṇa, a sling, a place for putting fodder for cattle.

kavaṇam, a bandage for a wound.

kavaṇdu, a sling catapult.

kavaṇdi, a sling catapult.

kavaṇdai, catapult.

kavān, groin.

kavai, a two->pronged fork, divaricated branch, care, concern.

kappu, divaricated branch.

kappu->kappal, a ship with several masts.

kavaḷ -> kavaḷi, a book->stant, a bundle of betel leaves.

(6) Deictic Sounds

The deictic sounds are three, viz., ā, ī, and ū, These are also the primary vowels.

- (i) The remote demonstrative -> ā or a
- (ii) The proximate demonstrative -> ī, or i.
- (ii) The frontal demonstrative -> ū or u.

The mouth actually points, by its wide opening when producing the sound ā, to a remote place or object in the opposite direction; by the drawing back of the lips when producing the sound ī, to a place or object in the lateral proximity; and by the protruding of the lips when producing the sound u, to a place or object in the immediate front of the speaker.

Thus, all the three demonstrative sounds have originated in Tamil only as oral pointers, and with the exception of the frontal demonstrative which has become obsolete, are unfailingly performing their functions even to this day, while their derivatives in other languages, especially

in the West Aryan and Vedic Aryan, have become so corrupted as to become not only inconsistent but also indistinct and disguised.

All the vowels in Tamil seem to have originated only in their long form, and become short later on during the Inflexional stage of development of the language.

Tolkāppiyam, which is only a copy of earlier grammatical works for the most part, says

“ Neṭṭelut tēlē ōrelut torumoli” (43)

(Only the seven long vowels can serve as mono->literal or monosyllabic words), and

“kurrelut taindun moliniṟai bilavē.” (44)

(All the five short vowels cannot be perfect words)

All the three demonstrative vowels occur only in their long form, in the most ancient words or usage.

5. GROWTH AND DEVELOPMENT OF TAMIL (Circa, 100,000 -> 50,000 B.C.)

Ideas beget ideas on the basis of association, comparison, causation or succession. While some have only a limited capacity, some others are very prolific in this direction. Of all notions conceived by Man, that of frontness expressed by the deictic sound ū has been the most prolific, and accounts for about 75 percent of the vocabulary not only in Tamil but also in the Dravidian languages, and for a less extent of varying degrees in other languages.

The Lemurian Tamils, who were evidently endowed with an extraordinary power of intellect, had closely observed all natural and artificial movements of animate and inanimate things, and gradually discovered a nonary semantic cycle which is the continuation and culmination of the notion of frontness.

The ideas comprised in the nonary semantic cycle are the following:

- | | |
|------|----------------------------|
| (1) | Frontness. |
| (2) | Origination or appearance. |
| (3) | Forward motion. |
| (4) | Nearness. |
| (5) | Meeting. |
| (6) | Contact. |
| (7) | Deviation. |
| (8) | Boring. |
| (9) | Penetration. |
| (10) | Appearance(again.) |

Explanation of the Nonary Semantic Cycle

The root idea of frontness has already been explained. A child or a young of animal is born by being brought forth from its mother's womb. The idiom 'to bring forth' conveys the idea of bringing to the front. When a man comes out of his residence, his appearance at the main entrance, in a way, resembles coming into existence. That also is a coming to the front.

All moving creatures have to go out of their living->places for some purpose or other such as procurement of food, and social affairs, and all physical movements are naturally directed forward.

When movement is progressing the destination is nearing. When two or more things of the same class get close to one another, there is meeting.

When two things get closer and touch each other, it is contact.

When an impenetrable obstacle is met with on the way, the moving creature or instrument has to turn aside, as a street walker meeting with a blind alley, a traveller with a well or hill, a root with a stone, a nail with a hard brick, and so on.

When the obstacle is penetrable, or when a hole or hollow is to be made in the ground or in a piece of wood, boring takes place.

When anything is bored through, as a mountain by tunnel->workers, a rotten wood by wood->worm, a book by moth, a cake of cow->dung by dung->beetle, a man's chest by a sword, a piece of wood by an auger, and so on, it is penetration.

When penetration is complete, the penetrating thing makes its appearance once again, and the nonary semantic cycle begins to repeat itself.

By an extension of meaning, passing through an open space also will be treated as penetration.

Ramification of Ideas

Ideas branch and sub->branch into several or many species of varieties, a number of times in succession. Each of the nine major ideas constituting the nonary semantic cycle is capable of generating a host of ideas in this manner. For instance, the idea of deviation opens up the following vista.

Slanting, sloping, swerving, tilting, obliqueness, declining, diverging etc.
Bending, vaulting, volving, etc.
Arc, arching, convexity, concavity, etc.
Turning, folding, doubling, etc.
Curvedness, crookedness, hookedness, etc.
Undulating, zigzagness, gliding, etc.
Circle, oblongness, ovalness, etc.
Ring, bangle, ferrule, hoop, wheel, cycle, etc.
Surrounding, encircling, etc.
Circumambiating, circumgyrating, etc.
Coiling.
Wrapping, rolling, etc.
Cylindricity. Roundness, ovateness,
Rotating, revolving, etc.

Verbal Illustration of the Nonary Semantic Cycle

(1) Frontness

udō! int., lo! in front of me.

udō!i, adv., in the place in front of me.

ūṅgu, adv., in front of me.

unda, adj., who or which is in front of me.

uvan, n. He who is in front of me.

uval, f., uvar, e.pl., udu, n.s., and uvai, n.pl.

(2) Origination or generation

ullari, n.shoot, bud.

ulavai, n.Green twig with leaves upon it.

uru, v. i. 1. To sprout, shoot->up.

2. To appear, come into existence.

3. To take shape, assume a form.

4. To issue forth, as a spring.

uru, n. Appearance from, shape, an article, a substance, etc.

uru->uruvu, n. see uruvam.

uruvu->uruvam, n. shape, visible from figure, body, image, idol, statue, etc.

uruvu->urubu, n. (Gram.) Form of a case, a case termination.

uruvam>Skt. rūpa.

(3) Forward Motion

uḷ(ḷu), v.t. To urge one's mind on or forward,

uḷḷam, n.Enthusiasm that urges oneself to action.

undu,v.t. 1. To thrust forward, cause to appear.

2. To push forward, as a swing or a perambulator.

3. To shoot, as an arrow. .

4. To drive as a chariot.

5. To go, move along.

6. To despatch, send

undu->unji->unjal->ūsā, a swing.

unnu. v.t. To push forward, as a swing.

ukai, v.i. To walk, as an animal, to go as a vehicle; to move as a boat.

v.t. To ride, as a horse; to drive, as a carriage; to row, as a boat; to discharge, as an arrow.

udai, v.t. To kick forward, as a man.

uy, v.i. To go away and escape from danger.

v.t. To drive, to convey, to transport.

uy->uyir, life, lit. that which drives or moves the body.

us, usu, int. A sound used in setting a dog on a person or animal.

ūṅgu (obs.) v.i. To urge oneself on

ūkku, v.t. To urge one to action, to encourage.

Owing to the submergence of the Lemurian continent, and the total destruction of the works produced by the first two Academies, hundreds, if not thousands, of words have become extinct, and hence, many connecting links are missing.

Cf. E. urge fr. L. urgere, to drive, press.

(4) Nearness

urū, v.i. To be or come near.

(u!)->a!->aṇ, v.t. to approach, draw near.

aṇ->aṇḍu, v.t. to approach, aṇḍai, n. nearness.

(5) Meeting

urū, v.i. To meet, gather; To be or become dense.

utti, n. combination of two intending players to be selected by the captains of opposing teams.

udan, adv. together, at once.

udaṅgu, adv. together.

(uḷ)->aḷ, v.i. to be dense; aḷi, v.i. to mingle: aḷai, v.i. & v.t. to mix up.

(6) Contact

uṟu, v.i. & v.t. to touch,

ūru, n. the sense of touch. uṟavu, n. contact, relationship.

unnu, v.i. To join the lips to speak.

udai, n. Buttress or prop.

urasu, v.i. To rub against.

uriṅju, v.i. To rub, as beasts; to rub against one another as trees.

urāy. v.i. To rub, as an animal against a tree, as two branches together.

urai, v.t. To test on the touch->stone as valuable metals like gold.

(7) Deviation

ulavu, ulāvu, v.i., To move about, take a stroll or ramble; To go round a city through the main streets in procession; to surround, encircle, as a garment.

ulamvā, v.i. To whirl.

ulagu, ulagam, n. The world, any world, lit. that which revolves

uruḷ, v.i. To roll, uruḷai; n.roller

ulal, v.i. To revolve, ulalai, n. Cylindrical beam of wood, in an oil or sugarcane press, by the revolution of which the oil or juice is pressed.

uṟai->iṟai, n.bend.

iṟainju, v.t. To make obeisance.

iṟā, n. Prawn, shrimp.

iṟāl, n. Honeycomb.

iṟavu, n. Mountain slope, iṟappu, n. Eaves.

(8) Boring

uḷ, n. Inside; part. In.

uḷi, n. Chisel.

uḷar, v.t. 1. To adjust feathers with the beak, as birds.
2. To spread out and draw fingers through; as in drying wet hair.

uḷu, v.t. To plough.

udu, uduvai, n. Ditch or moat around a fort.

udai, v.t. To break open.

(9) Penetration

uḷu, v.i. to be bored through by wood->worm, as rotten wood.

uruvu, v.t. To penetrate, pass through.

The frontal demonstrative ū, which generally assumes the form ul, as a root, combines with all the six initial consonants, and produces six secondary roots, viz., kul, sul, tul, nul, pul and mul,

each of which inherits from its parent the quality of expressing all the ideas covered by the nonary semantic cycle.

I shall here show by illustration, how all the seven roots mentioned above, are capable of generating myriads of words in Tamil, by undergoing all sorts of derivational changes in long succession.

Deviation

UI

ulā, n. Going around in procession through the main streets of a city as a triumphant king; a poem on this.

ulāvu, v.i. 1. To surround, encircle, as a garment.
2. To go round, move about, walk or ride for recreation, take a stroll or ramble.

ulāvu->ulavu, v.i. To go round, spread out.

ulavai, n. wind (that blows about)

ulāttu, v.i. To go round for a walk;
v.t. To take out for a walk, as a child; to lead about, as a horse.

ulāttukkattai, n. Pivot upon which a door or a shutter turns.

ulāu, v.i. 1.To move, work about, as the head; to be giddy.
2. To sway, as an anchored ship.

ulam, n. Roundness, round stone.

ulakkai, n. Pestle, a cylindrical club, as a weapon.

ulaṅgu, n. A round stone.

ulaṇdu, n. A worm, larva.

ulamvā, v.i. To gyrate, to be perturbed in mind.

ulamvaral->ulamaral->alamaral, v.n. Perturbation, agitation of mind: suffering.

ulagu, n. Globe, Earth, World, any world, lit. that which is spherical or that which revolves.

ulagam, n. An augmentative of ulagu. ulal, v.i. To whirl, revolve.

ulalai, n. Cylindrical beam of wood in an oil or sugarcane press, by the revolution of which the oil or juice is expressed; cylindrical horizontal pole in a doorway.

ulan̄ri, n. Cylindrical block of wood suspended from the neck of a cow to prevent it from straying.

ular̄ri, n. Rolling, twisting, writhing with a pain.

ular̄ru, v.i. To writhe, move the arms and legs about on accounting pain.
v.t. 1.To cause to wander.
2. To twist, whirl about.

uruḷ, v.i. To roll

uruḷi, n. A wheel

uruḷai, n. roller.

uruḷai->urudai, n. roller. urudai->rōdai (slang)

uruṇḍai. n. Roundness, a ball, a ball of anything.

uruṭṭu, v.t. 1. To roll.
2. To form into a ball.
3. To frighten or intimidate.

ulavu->uravu, v.i. To be in constant motion, as the sea.

uravu->urāvu, v.i. To move about, spread.

ul->al->alai, v.i. To ramble, wander about.
alai, n. Wave.

alagu, n. Jaw, mandible.

alakku, n. A pole with an iron hook to pluck leaves and fruits.

alavan, crab, as having forked claws.

al->āl, v.i. to dance turning round, as a peacock.

ālatti, n. Light moved round before an idol, a bride->groom or a victor.

ālā, n. Marsh tern which habitually sails round in the air.

ālai, n. Oil or sugarcane press which gyrates continually.

ālatti, n. Development of a melody->type, lit. going round and round through the notes of the gamut or the three octaves.

ādu, v.i. 1. To move round, to dance, to play.

2. To work, as a sugarcane press.

3. To rotate, as an electric fan.

ādai, n. Cloth which is wrapped round the body.

uravu->iravu, n. Shrimp, honeycomb.

iravul, n. Mountain slope.

iravānam, iravāram, irappu, Eaves.

irā, n. Prawn, shrimp.

irāl, n. Prawn, shrimp, honeycomb.

irāṭṭu, n. Prawn, shrimp, honeycomb.

irāṭṭai, n. Spinning wheel.

irāṭṭinam, n. Spinning wheel, merry->go->round.

irāi, v.i. to bow; n. the elbow of a woman.

irainju, v.i. To bow, bend ; to hang low, as a cluster of
fruits.

v.t. To make obeisance to, to worship by bowing

Kul kulavu, kulāvu, v.i. To bend, curve.

kulukkai, kuluppal, kulumai, n. Barrel->shaped receptacle for grain.

kuluttam, n. Horse gram, whose pod is curved like a sickle.

kul->kun->kuni, v.i. 1. To bend or be bent, as a bow.

2. To stoop; to be bowed, as the head,

kunugu, v.i. To bend, as the back, during a fit of
laughter.

kun->kūn, v.i. 1. To curve, to become crooked, to bend
down.

2. To be hump->backed. n. hump->back

kūnal, n. 1. Crookendess, curvature.

2. A hump->back,

3. A chank, a conch

4. The crescent moon.kūni, n. A small shrimp.

kunai, n. A leather bucket whose corners resemble a
humped->back.

kul->kur->kuram, u. A horse's hoof (which is sound).

kuraṅgu, v.i. To bend, bow, curve.

kuravai, n. A rural dance of females moving in a circle.

kurul, v.i. To curl, as a woman's hair.

kurugu. n. A water->bird having a crooked neck, as a crane, stork or swan.

kurāl, v.i. to bend, to stoop.

kuṛaṇḍu, v.i. 1. To be crooked, bent.

2. To coil itself up, as a small reptile

kuṛadu, n. pincers.

kuraṇḍam, n. a stork.

kuṛaṅgu->kaṛaṅgu, v.i. to whirl, gyrate, n. A child's to, a wind->whirl.

kuṛu->kiṛu->kiṛukku, n. Mental derangement, monomania, eccentricity.

kiṛukiṛu, v.i. To whirl, to be giddy.

kiṛukiṛuppu, n. Whirling of the bead, giddiness.

kuḷam, n. The forehead (which is semi->circular or crescent->like.) kuḷambu, n. beast's hoof.

kuliyam, n. A ball, a globe.

kuḷigai, kudigai, n. A globulef, a bolus, a pill.

kūḷi, n. A curved variety of plantain fruit.

kuḷal, v.i. To curl, to be folded back into a roll, as the hair of women.

kuḷiyam, n. 1. Rotundity, globularness, cylindricity.

2. A kind of curved bludgeon.

kuḷai, v.i. To be bent, to be curved, to be coiled up.

kuḷ->kuṇ->kuṇḍu, n.

1. A ball of stone, wood or metal; anything globular and heavy.

2. A cannon->ball, a bullet.

3. A marble.

kuṇḍan, n. That which is bent.

kuṇḍi, n. The buttocks.

kuṇḍai -> A fat stone, buttocks

kuṇḍai, n. 1. A circle.

2. Zero.

3. A kind of ear->ring.

4. Sky.

kuṇḍali, n. Mystic circle situated between the anus and the generative organ.

kuṇakku, n. Crookedness, flexure, curvature.

kuṇagu, v.i. To become bent or crooked

kuṇaṅgu. v.i. To bend.

kuṇalai, n. Bending of the body through bashfulness.

kuṇi, n. A lame animal.

kuṇukku, v.t. To bend. n. A ring of lead or brass suspended in the ears to enlarge the perforation.

kuda, adj. Curved, bent.

kudam, n. 1. A kind of round earthen vessel.

2. A large ball of sugar.

3. A globular or round part of a pillar.

kudam->kuṛam->kuyam, n. A sickle.

kudaṅgu, v.i. To bend.

kudakkam, n. Bend, curve, crookedness.

kudandam, n. Bending the body in worship, obeisance.

kudagam->kadagam, n. 1. Bracelet. 2. A large round basket made of palmyra fibre.

kadagam->kadāgam, n. 1. Sphere, globe. 2. Brass boiler.

kudā, n.1. Bend, curve. 2. A gulf or bay.

kudi, n. Eyebrow.

kudil, n.1. Bend curve. 2. Vault of heaven. 3. Ether.

kudilam, n.1. Bend, curve, flexure, crook.
2. Vault of heaven, firmament.
3. Ether, as one of the five elements in nature.
4. Undeveloped Māyai which when developed is called kudilai.
5. The mystic syllable Om.

kudilai, n. 1. Pure Mayai, the material cause of Pure universe.
2. The mystic syllable Om.

kudikai->kadikai, n. 1. Bracelet.
2. Hour->glass.
3. Indian hour=24 minutes.

kadikaiyāram->kadikāram, n. Watch, time->piece, clock.

kuḷ->koḷ, n. Horse->gram whose pod is curved like a sickle.

koḷ->koṇ->koṇbu->kombu, n. A curved stick or branch, a stick, or branch.

kombu->kambu, n. A stick.

kambu->kambam, n. A big pole.

koḷ->koḷku->koṭku. v. i.1. To whirl round.
2. To move in an orbit, revolve.

koḷ->kōḷ, n. A planet, lit, a revolving body.

koṭku->kokku, n. A crane (whose neck is curved like the letter 'S')

kokku->kokki, n. A hook.

koṇ->kodu, v.i. To bend, curve, adj. curved.

koduvāl, n. A curved knife or sword.

koduṅgōl, n. A curved stick, (fig.) despotic government. lit. curved sceptre.

kodumai, n. 1. Crookedness.
2. Cruelty, tyranny, atrocity.

kodugu, v.i. To be cruel.

kodukku, n. Sting of a wasp, hornet, scorpion.

kodi. n. A creeper, lit. that which curves.

kodisu, n. 1. Pincers.
2. Jaw, cheek.

kul->kol->kōl, n. 1. Roundness, rotundity.
2. A cylindrical pole, a stick.

kōli, n. Marble.

kōḷam, n. Globe, sphere, ball, orb. 2. Gland.

kōḷagam, n. Common pepper.

kōḷagai, n.1. Sphere, globe, orb.
2. Ornamental ring, as of an elephant's tusk.
3. Universe. kōḷā, n. Balls of minced mutton or
vegetables mixed with powdered spices and fried in ghee.

kōl->kōḷ->kōn. v.i. To be bent.

kōṇam, n.1. Curve, curvature.
2. Corner, angle.
3. Curved sword, scimitar.

kōṇam->kāṇam, n. Horse->gram.

Cf: nōṭṭam->nāṭṭam, n. Examination, observation, sight, eye;

kōl->kāl (pillar); ṭōṭṭam->āṭṭam (like),

kōḷai, n. 1. Crookedness. 2. Cruelty. kōḷaiyan, n. Man of crooked disposition or perverted
intelligence.

kōdu, v.i. To bend, to be crooked.

kōdal, n. Red or white species of Malabar glory lily.

kōdagam->kēdagam, n. Shield (always round in shape)

Cf. nōdu->nēdu, mōdu->mēdu.

kēdagam->kedayam, n. Light rectangular frame with a solid aureole, used for carrying idols.

kēdagam->kidugu, n. Shield, buckler.

kōṭṭam, n. 1. Bend, curve.
2. Crookedness.

3. Bowing in worship.
4. Partiality.
5. Envy.
6. Enmity
7. Enclosure.
8. Bank, as of a tank.
9. Prison->house.
10. Temple.
11. Garden.
12. District, province.
13. Town, City, etc.

kōṭṭi, n. Insanity, lit, distortion of brain.

- kōṭṭai, n.
1. Receptacle for grain.
 2. A measure of capacity.
 3. A straw->covering with paddy stored in.
 4. Fort, stronghold.
 5. Halo of the moon.
 6. A land measure.

sul ē

sulavu, v.i. 1. To surround; to coil round, as a cord.
2. To whirl, revolve, move round.

sulavu->sulāvu, v.i. to surround, n. Wind.

sul->sil, u. 1. Anything flat and round, as eye glass;
2. Wheel, as of a car.

sul->(sun)-> sunnam, n. Circular mark, cipher,

sunnam Pkt. sunna.

sun->(sin)->sinai, n. 1. Spawn, eggs.

2. Embryo or foetus of animals; pregnancy

sul->sūl, n.1, Egg. 2. Conception, pregnancy.
v.i. To become pregnant.

suli, n. A pregnant woman.

suḷ->(sul)->suḷagu, n. A kind of winnowing fan for separating chaff from grain

suḷi, v.i. To be contorted, as the face, in anger,
v.t. To show a wry face, to be angry with, to show displeasure towards.

suḷukku, v.i. To be sprained, to be dislocated, as joints.
v.t. To screw one's face in dissatisfaction.

n. Sprain, dislocation of muscles.

suḷai, n. Pulp, as of jack fruit.

suḷaiyam, n. 1. Zero.
2. Prying about a house with the intention of stealing, theft.

suḷaiyam->soḷaiyam.

sōḷam, n. Indian corn, great millet.

suḷ->suṇḍu, v.t. 1. To shoot with the forefinger, as a marble; to flip up a coin for testing its ring; to tap with the forefinger, as coconut.
2. To jerk, as reins.
3. To draw out an elastic body and let it recoil with a jerk.

suḷ->sutṭi, n.1. A round or star->like ornament worn by women, children and a class of mendicants on the forehead.

2. White curl on the forehead of an animal.

3. Round patch or patches formed on the human body.

4. Curl of hair on the head of a person indicative of mischievousness.

suttigai, n. A round ornament worn by women on the forehead.

sulal, v.i. 1. To whirl, spin, rotate, turn on an axis, as wheel.
2. To revolve in an orbit.
3. To roam, wander, etc.

sulali, n. Convulsion attending digestive disorder of children.

sulal_{ai}, n.1. Bowl, receptacle.
2. Fraud, deception.

sular_{ru}, v.i. Caus. Of sulal.

sular_{ri}, n.1. Handle, as of a spinning wheel.
2. Brace and bit.

suli, v.i. to become curved, curled; to form eddies.whirlpools; to whirl, as whirlwind.
v.t. To curl, curve;

n. 1. Whirl, vortex, eddy,

2. Incurvature, circlet, loop.

3. Cipher, zero.

4. Curl of the hair.

5. Circular or curved marks on the head or body indicating one's luck or mischievousness.

sul_{iy}an. A mischievous person.

sul_{iy}am, n. A kind of sweet pastry ball.

sul_{iy}am->susiyam, suy_yam (Sl.)

sul_{iy}am->sukiyan. Cf. to_ludi->tokudi.

sul v.t. 1. To surround, encompass, envelope.

2. To go round, hover about, flow around.

3. To deliberate, consider.

4. To plot, conspire.

sū_lnilai, n. Circumstance.

sū_lal, n. Environment. sū_lcci, n.

1. Deliberaton,

2. Contrivance,

3. Plot.

sūlcciyam, n. 1. Ingenuity,

2. Engine.

sūdu, v.i. 1. To become bent or warped.

2. To surround, envelope.

n. Conical stack of harvested crops.

sūdagam. n. Bracelet.

sul->(sur)->suri, v.i. 1. To be spiral, to whirl.

2. To wrinkle, pucker.

3. To curl,

4. To be in a circle.

n. 1. Whirling,

2. Spiral, curl, screw

3. White curl on the forehead of bulls.

surindu, n. Eddy, whirlpool.

surimugam, n. 1. Conch, as having a spiral head.

2. Snail.

suriyal, n. 1. Curling, 2. Curly hair.

suri->sari, n. Bangle.

sūr, v.i. To revolve, whirl round.

sūrppu, n. 1. Whirling, 2. Bracelet, 3. Cruelty.

sūral, n. Whirling, as of wind.

suruḷ, v.i. 1. To roll, 2. coil.

suruṭṭu, v.t. Caus; of suruḷ.

- n. 1. Coiling, rolling.
 2. Cheroot, cigar,
 3. Raging of an epidemic.

suruḷi, n. A species of tree.

suruḷai, n. Roll; tender shoot, as of a plantain tree; an ear ornament.

suruḷi, n. Elephant goad.

suruḷai, n. Anything rolled up or coiled up.

suruḷḷi, n. A melody->type.

suruḷḷai, n. 1. Curly hair, 2. Carpet snake.

surrū. v.i. 1. To take a circuitous course,

2. To be coiled,

3. To revolve,

4. To be giddy.

v.t. 1. To go round,

2. to surround,

3. To entwine,

4. To wear or tie around,

5. To wave, brandish,

6. To roll up, as mat,

7. To coil up, as rope.

surrām, n. Relations, as living in the neighbour->hood all around,

sūrū. v.i. To surround.

sūrai, n. 1. Whirlwind. 2. Woman's hair coiled and tied up in dressing.

sul->(sal)->saḷi->saḷi, v.i. To be crushed down on one side.

saḷ->sāḷ->sāḷaram, n. Latticed window.

saḷ->sāḷai, n. A round hut.

sāḷaiyam->sāḷaiyakkai, n. Gesture with one hand in which the thumb, forefinger and the middle finger are held erect and the remaining fingers are so bent that their tips touch the palm, the wrist being turned down" (U.L.)

sāḷ->sāy, v.i. 1. To bend, turn down.
2. To incline, hang down.
3. To decline, as a heavenly body
4. To recline, lie down
5. To be partial, biased
6. To be east, as shadow.

v.t. To lean upon, recline against.

sāl->sār, v.i. To lean upon, recline against.

n. Inner verandah under slopping roof surrounding the inner courtyard of a house.

sār->sāral, n. 1. Slope of a mountain.
2. Drizzling rain from clouds gathering on hill->side.
3. Slanting rain, rain driven in.

sār->sāri, n. 1. Circular movement.
2. Wheeling, as of soldiers, horses or chariots in exercising or fighting.

sāri->sārikai, n. 1. Wheeling, as of soldiers. horses or chariots, in exercising or in fighting.
2. Whirlwind.

sār->sāru, v.it. 1. to slant, incline, as a post; to deviate.
2. to slip down, to be slippery.
3. To slip off.
4. To fail, as a business; to prove futile.
5. To flow, issue.

Cf. sāḷai, n. Saliva issuing from the mouth, dribble.

sāl->(sāṇ)->sāṇai, n. 1. Grinding wheel (sāṇaiccakkaram)
2. Ring->like cakes of tamarind pulp preserved for a long time. .
3. Dome->like stack of sheaves piled up on the threshing floor preparatory to treading out the grain

Cf. kōḷ->kōṇ

- sāṇ-
>sādu,
v.i
1. To lean, overhang, as a tree.
 2. To rock from side to side.
 3. To dash on one side.
 4. To be one->sided; to favour a party, as in a civil suit.
 5. To fall, as shadow. 6. To issue.

Cf. kōṇ->kōdu. Sādu->sāṭṭam, n. slope, slant.

Cf. vāṭṭa sāṭṭam or vāṭṭajāṭṭam.

sādi, v.i. To bend to and fro, rock from side to side.

- sādai, n.
1. Inclination, tendency, temperament.
 2. Indirect statement, hint, significant gesture.
 3. Overlook, connivance.
 4. Innuendo, sarcastic remark.
 5. Faint resemblance, Cf. s)āyal (fr.s)āy), faint resemblance

- saḷ->sar->sari, v.i.
1. To be aslant, to slope.
 2. To lean, incline; to fall to one side.
 3. To decline, as a heavenly body.
 4. To slip away, slide down.
To roll down, stumble and fall down from a height.

saru->saruvu, v.i., To slope, to be aslant.
n. Declivity, steep side of a rock.

saruvam, n. Wide->mouthed vessel whose sides are sloping.

saruvu->sarugu->sarukku->saṛukku, v.i.

1. To slip or slide
- 2.; To skim, graze.
3. To slip out of hand, as an affair.

4. To go astray.

sarukku->sarukkam, n. Circle.

sarukkam->sarukkaram->sarukkarai, n, 1. Orig. round cakes of palmyra jaggery. Cf. vattu, round cake of palmyra jaggery. 2. Sugar.

sarukkarai->sakkarai, n. Sugar(prepared from sugarcane juice).

sarukkaram sakkaram, n. Circle, wheel, discus, disc pulley, oil->press, etc.

sarukkaram->sarukkāram->sakkaram->akkāram, n.sugar.

akkāranīr, n.Palmyra juice.

akkāra aḍisil, Rice boiled in milk and ghee with sugar.

akkāra adalai->akkāradalai, n.Rice boiled with sugar.

akkārai, n.A kind of sweet cake.

ukkāri, n. A variety of sweet cake.

sakkaram or sarukku (sakku)->sekku, n. Oil->press.

sakkaram->sakkadam->sakkadā, n. Springless bullock cart.

sakkadam->sagadam, n. 1. Wheel, 2. Cart, carriage chariot, 3. Car, 4. The 4th asterism, 5. Plate, bowl, 6. A large drum, etc.

sagadai, n. 1. Cart, 2. A large drum, 3. A tabret.

saga ṇdai, n. A kind of large drum.

sagadu, n. 1. Cart, 2. The 4th asterism.

sagādu->sāgādu, n. Cart.

sāgādu->sādu, n. Cart.

sagadi, n. Cart;

sagadikai, n. Hand->cart , kai, a dim.sfx. Cf. Kudi->kudikai, kanni-> kannikai.

sagōdam, n. A kind of lute with 16 strings.

sagōdam->sagōram, n. Cakra bird.

sakku->saṅgu, n. Chank, conch; large convolute shell.

Cf. Pakku->paṅgu.

Cf. vaḷai, puri, large convolute shell.

saṅgam, n. Augmentative of saṅgu.

Tul

(tul)->tolu->toluppu, n. Winding furrows in ploughing.

(tul)->(tur)->turu->tuṛadu->tuṛa->i, n. 1. Elephant->goad

2. Pole with an iron hook fixed at one end to pluck leaves and fruits.

tuṛa->i->tōṭṭi, n. Elephant->goad.

tuṛu->tiṛambu, v.i 1. To be subverted, to change,
2. To sprain.

v.t. To swerve from, deviate from.

(tudam)->tadam, n. 1. Curve, bend.
 2. Noose, snare.
 3. hoop,knot.

tadam->tadavai n. Time, turn.

tadam->taram n. Time, turn.

(tur)->(tir)->tiri, v.i. 1. To go round, walk about, go here and there,
wander.

2. To deviate, to be derived.

3. To be twisted, convolved .

4. To change, vary.

5. To turn, whirl, revolve, as a heavenly body.

v.t. 1. To twist.
 2. To change, alter, vary.
 3. To derive.
 4. To distort, disfigure, etc.

n. Roll or twist of cloth or thread for a wick, etc.

tiribu, n. Alteration, corruption.

tirigai, n. 1. Hand->mill 2. Potter's wheel.

tirum : tirumbu, v.i. To turn, return.

tiruppu, v.t. Casuative of tirumbu.

tiruppam, n. Turning point.

tiruppi, n. Screw driver, any instrument that turns anything upside down.

tirugu,	v.i.	To be twisted.
	v.t.	To twist, turn, wring.
	n.	Screw, Swivel.

tirugi->tigiri (metathesis), n. 1. Circle, circular form. 2. Wheel 3. Potter's wheel. 4. The discus weapon. 5. (Fig.) Royal authority.

tirukku, n. 1. Twist. 2. Tiny screw in jewels. 3. Perverseness, crookedness of mind 4. Fraud, deceit.

terum, n. 1. Gyration, whirling, rotating.

2. Giddiness, dizziness.

3. Perplexity, confusion, trouble, agitation terumvaral->terumaryl,
n. See 'terum'.

Nul

nulavu->naluvu, v.i. 1. To slip; 2. To creep, as reptiles; 3. To shirk from duty.

nudam, n. Lameness, lame person.

nudaṅgu, v.i.	1.	To be bent.
	2.	To be flexible, pliable.
	3.	To shake, wave; to be tremulous.
	4.	To totter, tremble.
	5.	To dance.

(nul)->neḷ->neḷi, v.i.	1.	To bend, toll in.
	2.	To be dented, bent out of shape as vessels.
	3.	To wriggle, writhe,
	4.	To crawl, as a snake.

v.t.(used in the first three senses).

neḷiyalan, n. hump back.

neḷ->(ner)->neri, v.i. To bend, arch, curve.

neri->neṟi, v.i. To be wavy, curly, as the hair of a woman.

neṟi, n. Forehead.

(neruḷ)->nerudu, v.i. 1. To twist.

2. To roll in the hand, as ears of corn, and separate the grain.

(pul) (pur) puraḷ, v.i. 1. To roll over, to be upset; to roll, as waves.

2. To be overturned: top be changed, as times, seasons, customs or laws; to be deranged.

purattū, v.t. (Caus. of puraḷ)

1. To turn a thing over.
2. To turn up, as the soil in ploughing.
3. To pervert, distort, etc.

puraḷi, n. 1. Lying, falsehood 2. Deceit.

puraṭci, n. 1. Upsetting, overturning. 2. Revolution.

puratti, n. An instrument for turning cakes over, in frying.

puraḷpiral, v.i. 1. To vary, change. 2. To break one's word.

puraṇḍai, n. Square stalked vine.

puraṇḍai->piraṇḍai.

puri, v.i. 1. To turn, 2.To curl. 3. To be spiral. 4. To surround.

- n. 1. Twist, as of straw.
2. Curl as of hair.
3. Spiral, screw. 4. Conch.
5. Town, city, orig. surrounded by wall.

valamburi, n. Conch whose spirals turn to the right.

idamburi, n. Conch whose spirals turn to the left.

purisai, n. Fortification, wall surrounding a town or city.

puri->pari, v.i. To surround to be round or circular.

parisu, n. Coracle, wicker->boat covered with leather used to cross rivers.

parisu->parisal, coracle.

parisai, n. 1. Shield, buckler. 2. Large umbrella. 3. Coracle.

paridi, n. 1. Circle, circumference. 2. Wheel of a car. 3. Discus
4. Cakra bird. 5. Sun. 6. Halo round the sun or moon.

puru->puruvam, n. Eye->brow.

puḷ->(paḷ)->pāṇḍi, n. Wheel, cart, wagon, carriage.

pāṇḍi->pāṇḍi, 1. A circular piece used in pāṇḍi game, Cf. vaṭṭu. 2.
Pāṇḍi game. 3. Bull. Cf. kuṇḍu->kuṇḍai, bull.
4. Bullock-> cart.

pāṇḍi->pāṇḍil, n. 1. Circle. 2. Small bowl or cup. 3. Bowl of a lamp. 4.
Cymbals. 5. Circular bedstead or cot. 6. Circular piece of
hide used in making of shield. 7. Round mirror. Cf. maṇḍilam.
8. Felly of the wheel of a chariot. 9. Cart, chariot. 10. Bullock.
11. Stand of a lamp. 12. Country. Cf. maṇḍalam.

puruḷ->purudai->pirudai, n. 1. Tuning key of a lute string. 2. Screw.

Muḷ

(mul)->(mun)->muni, n. Bow.

(mun)->manavu, manā, n. 1. Mock->pearl, chank bead. 2. Conch.

(mul)->(mur)->muri, v.i. To bend.

murul->murudu, n. 1. Large tongs. 2. Knot in wood. 3. Drum

muṛugu, murugu, n. A crescent like ornament work in the of the ear.

muṛam, n. Winnowing fan. Cf. sulagu.

muṛu->muṛukku, v.i. To wriggle, twist.

muṛukku, v.t. 1. To twist, as a rope. 2. To twirl. 3. To spin, as a
potter his wheel.

n. Twisting. 2. Turn or thread of a screw. 3. A kind of twisted
cake, made of flour. 4. Convulsion. 5. Stiffness. 6. Arrogance.

muṛukki, n. Spanner.

muṛai->miṛai, n. Bend, curve.

muṛru, v.t. 1. To surround. 2. To besiege, blockade.

murrugai, n. 1. Surrounding. 2. siege, blockade.

(mul)->muṇḍu, n. 1. Knot, as in a tree.
2. Bulging or protuberance.
3. Hump.

muṇḍai, n. 1. Egg. 2. Apple of the eye.

muṭṭan, n. Ball of cow dung used in preparing sacred ashes.

muṭṭai, n. Egg.

muṭṭu->muttu, n. 1. Any seed small and round. 2. Pearl. 3. Pock of smallpox, pustule. 4. Tear->drop.

muttam, n. Big pearl.

mudam, n. 1. Bend. 2. Anything bent. 3. Crippled condition of leg or arm.

mudavan, n. Lame person.

mudavu, v.i. To limp.

mudalai, n. 1. Large pincers. 2. Twist in the fibre, as of firewood.
3. Ball, globe. 4. Wen, tubercle.

mudaṅgu, n. v.i. 1. To bend. 2. To become lame.

mudakku, v.t. To bend.

n. 1. Bend, curve. 2. Corner of a winding street.
3. A disease, etc.

mudakkam; n.1. Bend, curve, 2. Lameness.
3. Lying idle, as money in a bank.

mudaṅgu->madaṅgu, v.i. 1. To bend. 2. To return.
3. To be refractee, etc.

madaṅgal, n: 1. Bending. 2. Returning. 3. Lion, said to be in the habit of looking back very often, while going forward.

mudakku->madakku, v.t. 1. To bend, as the arms, Knees. 2. To fold, as a knife or cot. 3. To turn, turn about, as a horse, carriage or vessel. 4. To repeat. 5. To restrain and keep together as cattle.

n. 1. Bend, flexure, corner. 2. Fold, folding; 3. Turn. 4. Repetition, recurrence. 5. Folded knife. 6. Pun. mudi, v.t. To make into a knot.

mudiccu, n. 1. Knot, tie. 2. Tuft or coil of hair on the head: 3. Noose, etc.

muṛi->maṛi, v.i. 1. To bend, 2. To return, recede. 3. To turn back, retreat. 4. To be turned up -> side down. 6. To be twisted.

v.t. 1. To turn about, return. 2. To stop, detain. 3: To turn upside down. 4. To repeat, double.

maṛiyal, n: Picketting.

maṛittu, maṛittum, adv. Again,

muṛugu, maṛugu, v.i. To whirl.

maṇḍu->maṇḍu->maṇḍi, n. 1. Folding of leg. 2. Kneeling.

(muṇ) -> (ma->)->ma->i, n. 1. Anything small and round 2. Pearl, gem, bead. 3. Grain of corn. 4. Round sinkers attached to a net: 5. Knot in a fishing net. 6. Apple of the eye. 7. Gong, sound, as of bell, gong; hour, watch.

maṇḍu, maṇḍalam, n. 1. Circle, orbit. 2. Coil, as of a snake or rope. 3. Mystic circular diagram. 4. Halo, as round sun or moon. 5. Array of an army in a circular form. 6. A gesture with one hand in which the tips of the middle finger and the thumb are joined and the other fingers are bent. 7. Disc, as of sun or moon. 8. District, province. A period of 40 days.

maṇḍali, v.i. 1. To form into circles or coils, as a snake. 2. To bend the legs in a bow->like form. 3. To compose a poem so that the last letter, syllable or foot of its last line or stanza is the same as the first letter, syllable or foot of its first line or stanza.

v.t. To surround.

maṇḍalam->maṇḍilam, n. 1. Circle, orbit. 2. Disc, as of sun or moon. 3. Coursing in a circle: 4. Horse, as running in a circle. 5. Sun. 6. Moon. 7. The earth. 8. Atmosphere, Heavens. 9. Mirror. Cf. Pāṇḍil. 10. District, province.

Val

As the Tamil consonant 'v' doesn't combine with the vowel 'u' as an initial letter, there is no secondary root formed with 'v' base, but only a tertiary one, viz., val, which is an alteration of pul or mul.

val -> vallam, n. Round ola basket.
valli, n: Creeper, lit. that which is curved or flexible.
vala, v.i. 1. To bend. 2. To encircle, surround.
valai, n. Net, trammel, lit. 'that which surrounds'.
vali, v.i. & t. 1. To bend, curve. 2. To pull with a jerk.
vil, n. Bow.
vilā, n. Rib.
vaḷḷam, n. 1. A round dish or bowl.
2. Hour->glass.
3. A measure of grain.

vaḷḷi, n. 1. Armlet, bracelet, wristlet.
2. Climber, creeper.

vaḷavi, n. Sloping roof, eaves.

vuḷavu, n. Enclosure, house.

vaḷari, n. Boomerang.

vaḷā, n. Circuit : area ; spread, as of a tank.

vaḷār, n: Curved twig.

vaḷār->vaḷāṇji, n: Curved twig.

vaḷāvu, v.t. 1. To surround. 2. To cover.

vaḷagam, n. 1. Enclosing. 2. Surrounding. 3. Earth. 4. Area, etc.

vaḷi, n. 1. Whirlwind. 2. Wind.

vaḷai, v.i. 1. To bend, become crooked. 2. To move about.

v.t. 1. To bend. 2. To surround, encompass. besiege: 3. To hover round, to walk around. 4. To paint, to delineate.

n. 1. Circle, surrounding place.

2. Bangle. 3. Discus. 4. Conch.

vaḷaiyam, n. 1. Circle, ring. 2. Bracelet. 3. Hoop. 4. The involuted petals of a lotus, etc.

vaḷaiyal, n. Bangle, bracelet.

vaḷaivi, n. 1. Bangle. 2. Sloping roof.

vaḷaisai, n. 1. Bend, curvature, crookedness.
2. Enclosure, compound, courtyard.

vaḷai->va->ai, v.i. To bend.

vaṇar, v.i. 1. To bend. 2. Curl, as the hair.

n. 1. Vault, arched roof. 2. Curved end of a lute

vaṇari, n: Boomerang.

vaṇaṅgu, v.i. To bend.

v.t: To make obeisance, to worship.

vaṇaṅgu->vāṅgu, v.i. & t. To bend.
n. 1. Bending. 2. Curved dagger.

vāṅgā, n. A kind of curved trumpet.

vaṅgam, n. 1. Curve. 2. Bend of river.

vaṅgā, n. A long winding trumpet.

vaṅgi, n. 1. A kind of armlet with alternate right and left bendings: 2. Curved dagger.

vaṇḍu, n. 1. Bracelet. 2. Conch. 3. A gesture with one hand in which the tips of the thumb and the ring->finger are joined
and the little finger is held erect, while the forefinger and the middle finger are bent and held loosely together, one of 33 iṇaiyāviṇaikkai. 4. Small coil of twisted straw used to catch what drops out while measuring grain. 5. Twist or bundle of straw thrown over the cover of a bullock->cart, as fodder for bullocks during the journey. 6. Cloth tied over the mouth of a vessel.

vaṇḍi, n: 1. Wheel: 2. Cart, carriage.

vaṇḍi->vaṇḍil.

vaṭṭu, n. 1. Anything round, roundness. 2. A circular piece used in pāṇḍi game. 3. The circular piece to which the ribs of an umbrella are joined, 4. A round cake of jaggery. 5. Ball of dough, for preparing appaḷam.

vaṭṭi, v.i. 1. To be round in shape. 2. To revolve, to gyrate.
v.t. 1. To bend. 2. To whirl, to swing round.
3. To roll ; to throw, as dice.

n. 1. Round basket made of palm stem fibre. of. kadagam, 2. Porringer. 3. A measure of capacity.

vaṭṭil, n. 1. A bronze dish used for eating. 2. Clepsydra.

vaṭṭigai, n. 1. Circle. 2. Circumference. 3. Basket. 4. Coracle.

vaṭṭam, n. 1. Circle, circular form. 2. Potter's wheel. 3. Halo round the sun or moon. 4. Bracelet. 5. Circular ornamental fan. 6. Shield. 7. Scale pan. 8. A kind of pastry. 9. Revolution. 10. Cycle of planet. 11. Circuit, surrounding area. 12. A revenue unit of some villages. 13. Course of a meal, etc. vaṭṭaravu, n. Circularity.

vaṭṭan, Round person.

vaṭṭān. Porringer, bowl.

vaṭṭai, n. 1. Felloe, rim of a wheel. 2. Madras measure.

vadai, n. Round cake generally made of black gram.

vadagam, n. A mixture of flour, herbs, spices, etc., made into balls and dried in the sun.

vaṭṭakai, n. 1. Circuit, surrounding area or region.
2. Area, region. 3. Bowl.

vaṭṭāram, n. Surrounding area, region.

vaṭṭaṇam, n. Round shield.

vaṭṭaṇi, v.i. To become round or circular.
v.t. To make round or circular.

vaṭṭaṇai, n. 1. Circle, circular form. 2. Cymbals. 3. Circular course, as of a horse. 4. Globe, ball. 5. Shield. 6. Brandishing, as of a sword.

vaḷ->(var)->vari, v.t. 1. To paint, to draw, to write.

Cf. vaḷai, To paint, to delineate. 2. To tie, bind, fasten.

n. 1, Tax, orig. paid in kind tied in gunny bags.

2. Line, streak, stripe, orig. curved. 3. Written character.

varai, v.t. 1. To draw, to paint, 2. To write. 3. To Mark, demarcate, limit, restraint.

vari+aṇam=varaṇam. n. 1. Surrounding. 2. Surrounding wall, rampart. 3. Covering, screening. 4. Coat. 5. Round->berried cuspidate-> leaved lingam tree. 5. Paint, drawing. 6. Letter. 7. Colour. 8. Caste, 9. Tune->type.

varaṇamṇvaraṇam, n. 1. Paint. 2. Colour. 3. Beauty. 4. Adorning, decoration. 5. Caste, 6. Species. 7. Nature, character, quality. 10. Way, manner, method. 11. Poetic rhythm. 12. Technical rhythm, as of Tiruppugal . 13. Tune->type. 14. Song.

vaṇṇattān, n. Washerman.

vaṇṇān, n, Washerman.

vaṇṇattuppūcci n. Butterfly.

varaṇam->varaṇi, v. t. To decribe, to praise.

varaṇi->vaṇṇi, v.t. To describe.

vāḷ, n. Sword, knife, orig. curved knife.

vāḷi. n. 1. Ear->ring or nose->ring. 2. Curved handle for carrying a bucket. 3. Circular course, as of a horse.

vāḷi->vaikai, n. small ear->ring.

vāsi, n. Ornamental arch over an idol. Vāsi->vāsikai.

vāri, n, Sea, lit. that which surrounds (the earth).

vāra->am, n. 1. Conch. 2. Sea. 3. Round shield. 4. Protection:
5. Round berried cuspidate->leaved lingam tree.

vāraṇan, n. Sea->god.

vādu, v.i. To slant, to hang down, to turn down.

vāṭṭam, n. slope.

vāṭṭi, n. Turn, time.

Note: Owing to the submergence of Lemuria, the original Tamil Nadu, and the total extinction of pre->Aryan Tamil literature, thousands of ancient colloquial and literary Tamil words have gone into oblivion, and hence, all inferential forms are given within brackets.

6. The Four Stages Of Development Of Tamil

Tamil, as an original and highly cultivated language, has passed through four stages of development, viz., (1) Mono->syllabic or Isolating, (2) Compounding, (3) Inflexional and (4) Poly->inflexional. During the Monosyllabic or Isolating stage, all words, with the exception of some imitatives, had been monosyllables. e.g. mā, beast; ī to give.

During the compounding stage, the mode of combining two or more simple words together in order to express a compound idea, had been in vogue, and the components had remained without change of form or loss of meaning and independence.

e.g: il->āl, housewife, lit. 'house->woman'; nā->i. (ī), dog, lit. that which has a long tongue.

The word āli seems to have originally denoted a female person.

ī or i, as an ancient pronoun, corresponds to the modern īdu or idu.

Compounding of words or stems has been called Aggluti->nation by many authorities.

During the Inflexional Stage, the succeeding or final components of many compound words had lost their original signification, and become mere formative suffixes.

e.g. illāl, wife; nāy, dog.

During the Poly->inflexional Stage, more than one inflexion had taken place in the same compound word.

e.g. perumān (peru+maga+ān.)

seyvippi (seyya+ī+ī), to cause to cause to do.

ān seems to be an altered or softened form of āṇ, a male person.

ī, to give, to grant, to let do anything, has been employed as a casual particle, and changed into vi and pi (or bi) as a result of combination.

e.g. seyay+ī=seyyavi->seyvi, to cause to do.

padippa (=padikka)+ī=padippavi->padippi, to cause to learn or read.

uṇṇa+ī=uṇṇavi->uṇṇuvī->uṇbi, to feed.

Many languages have changed from a highly inflexional type to one which is to a considerable extent compounding or monosyllabic, during their Analytical Stage. This may be due to either simplification or decomposition and not to development. Therefore, it is to be known, that monosyllabic stage may be either the earliest or the latest stage of a language, in the history of its formation and existence.

7. Derivational Changes

Derivation is the fundamental principle of linguistic development, comprising three modes, viz., Addition, Mutation and Omission.

(a) General Forms

i. Additions

Formative additions to roots:

e.g. tiru->tirundu, to become right, correct or refined, to be cultivated or cultured.

mulmulugu, to sink, to be immersed.

Amplification of themes or stems:

e.g. tolai->tolaiccu, to kill, destroy; to exhaust.kidai->kidaiccu, pith.

Gemination or Reduplication of consonants:

e.g. pagu->pakkam, side, page.

eludu->eluttu, writing, letter.

pādu->pāṭṭu, song.

eṇ->>eṇṇam, thought.

koḷ->koḷḷai, plunder.

The three kinds of paragoge:

e.g. prosthesis: alaltalal, fire.

aḷāvu->vaḷāvu, to mix, as cold water with hot water.

uruḷ->suruḷ, to coil.

„ṇ->sēn, distance, altitude.

Epenthesis: kādam->kāvadam, a distance of ten miles.

paravar->paradavar, trading fishermen.

ilagu->ilaṅgu, to shine.

piṛagu->piṛākkū, backwards.

Epithesis: tirum->tirumbu, to turn.

kadai->kadaṛi, end.

Combinational increments:

e.g. k̄ā+al=k̄āval, watch, protection.
tī+ōn=tīōn, a wicked person.
vāl+kai=vālkkai, living, prosperous life.
sala+kai=salaṅgai, tiny tinkling bells tied to the feet of a dancer.
+kai=uḷḷai, palm of the hand.

“Particles of Specialisation”

aḷ

aḷ, to be close, to be crowded, to be dense, to be thick.

aḷavu, aḷāvu, to touch.

aḷai, to unite with, to mix.

aḷ->aṇ

aḷ, aṇṇu, to draw near, to approach.

almu, to be near.

aṇḍu, to approach.

aṇa, to be joined, united.

aṇavu, to approach, to embrace, to adhere to.

aṇugu, to approach.

aṇai, to embrace.

aṇ->adu

adu, to get near, to approach.

adukku, to pile up, to arrange in a row.

adar, to be close together, to be dense.

adai, to reach, to obtain.

adaisu, to get close, to be joined.

Prefixes

e.g. al->a: avalam, distress. Cf. nal->na, good; kul->ku, short, small.

mun : munnē u, to progress, advance.

pin : pinsel, to follow.

agam : agappadu, to be caught, to be entangled.

puṛam : puṛappadu, to set out, start on a journey.

nal : naṛ rāy, One's own mother.

nallammān, Maternal uncle.

tan : taṛkolai, suicide.

tam : tambin->tambi, younger brother.

tāy (tam+āy), mother.

ānai (aug.pfx)-> ānai neru?ji, calatropis gigantia.

maṇi (dim.pfx.): ma->ikkudal, small intestines.

Formative Suffixes and Particles

e.g. ā : nilā, the moon, lit. that which shines.

ī : ī (Extinct)

ū : ū (Extinct)

a : kara, to hide, conceal.

i : kari, to smart, as the eyes from oil or chilly.

u : karu, to blacken, to be black.

avu : ulavu, ploughing, agriculture.

ivu : teḷivu, clearness, clarity.

uvu : kaluvu, to clean, wash.

agu : varagu, a kind of millet.

igu : vaṇigu, trade, trader.

ugu : urugu, to melt.

agam : kalagam, rebellion, revolt, mutiny.

igam : vaṇigam, trade, commerce.

ugam : sarugam, a disease affecting cows.

am : mugam, face, front part of anything.

im : I

um : urum, thunder.

an : kadan, debt.

in : kalin, (onom.) tinkling of anklet bells.

un : porun, to be suitable.

al : kadal, sea.

il : a->il, squirrel.

ul : I

aḷ : araḷ, to be terrified.

iḷ : sekiḷ, gills.

uḷ : iruḷ, darkness.

al : pugal, fame, renown.

il : magil, to rejoice.

ul : kalul, to become turbid, as water; to be troubled in mind.

ar : sudar, any brilliant light.

ir : kuḷir, to be cold or cool.

ur : pugur, pūr, to enter.

aṛu : idaṛu, to stumble. iṛu : kodiṛu, pincers.

uru : r

adu : kaṛadu, roughness, ruggedness.

idu : musidu, red ant.

udu : kurudu, blindness.

adu : valadu, that which is on the right.

idu : siṛidu, that which is small.

udu : marudu, Arjuna tree.

am (aug.sfx.): madi (moon->madiyam (full moon.

il (dim.sfx): totṭi (tub)->totṭil (cradle).

Superaddition of Suffix or Suffixes

e.g. puḷ->puḷal->pudal->pudalai, snake gourd. suḷ-> suṇṇam-> (suṇṇambu)->suṇṇāmbu, quick lime. vaḷ->vaṭṭu->vaṭṭam->vaṭṭāram, circle, zone, region, area.

It will be seen from the foregoing examples, that all “particles of specialisation” and formative particles and suffixes were originally deictic words or elements.

Enunciative ‘u’

A short u is appended to some verbal themes ending in a nasal or liquid, when they are conjugated through the present and future tenses, as a help to enunciation.

e.g. e-> (to count, to consider, etc.)->eṇṇukiṛān, he counts, etc., eṇṇuvān, he will count, etc.

a! (to take up in the hollow of both hands)->aḷḷukiṛān he takes up....., aḷḷuvān, he will take up.....hands.

Vocalizing or Vocalic ‘u’

When a final nasal or liquid changes into a hard consonant, that hard consonant is followed by the vowel u, in consequence of its being difficult for Tamilian organs of speech to pronounce a final hard consonant without the help of a succeeding vowel.

e.g. kōṇ->kōdu, to curve, to become crooked.

nan->naṛu, good, fragrant.

mel->medu, soft.

olīr->olīru, to shine.

This rule partially applies also to cases, in which the final ! or l of a short monosyllabic word changes into l or r there being no restriction to the following vowel.

e.g. ku!->kuli, hole, pit.

ko! kombu->kolukombu, stick or pole for supporting a creeper.

mu!->mul_ai, to bore.

pal->paru, to become bulky.

ka!->karu, to become black.

kari, charcoal, lit, that which is black.

The process of Addition involves that of Mutation also in many cases.

e.g. am->an->al->a!->al_; al->ar->aru, al->adu, am->avu->agu, avu->abu, adu->du or tu, avu->vu, abu->bu or pu. udal+pu-> (udanbu)->udambu, body.

ii. Mutations:

Vowel->changes

Any vowel may change into any other vowel through the medium of another vowel, if not directly. But, the more common vowel->changes are the following:

a->e:

e.g. parumai, bulkiness->perumai, greatness, pride.
(sattān->settān, he died.
(sakku)->sekku, oil->press.
(vaṇḍai)->veṇḍai, hibiscus esculentus.

i->u:

e.g. piragu->puragu, n. Back. Adv. Backwards, afterwards, after.

u->a:

e.g. kuṭṭai->kaṭṭai, short.
kudumbu->kadumbu, family, relations.
tuḷir->taḷir, tender shoot.
muḍaṅgu->maḍaṅgu, to be folded, to be repeated,

to be refracted.

u->i:

- e.g. puraḷ, to roll over, to be upset, piraḷ, to change side, to break one's word.
puraṇḍai->piraṇḍai, square stalked vine.
mudukku->midukku, vigour, stiffness of manners.
kuccu->kucci, small stick.
kuju->kuji, young of birds.
paju->paji, cotton.

ū->ī

nūṛu->nīṛu, powder, flour.
tūṇḍu->tīṇḍu, to turn, as a burning wick.

o->a:

- e.g. kombu->kambu, a pole or stick.
moṇḍai->maṇḍai, a kind of vessel.
moṇṇai->maṇṇai, bluntness.
ō->ā: ōṭṭam->āṭṭam, adv. Like.
nōdu->nādu, to examine, investigate.

Harmonic Sequence of Vowels

- e.g. kudi->kudumbu, family.
toli->tolumbu, skin.
adusiḷ->aḍisiḷ, cooked food.
vadagu->vadugu, Telugu.

Lengthening of short vowels

- e.g. ka->, eye, ->kāṇ, to see.
padu, to suffer,->pādu, suffering, passion, toil, hard labour.
pulai, hole, tube, sally->port, narrow path, window->
pūlai, crevice, small door, sally->port, mountain pass.

Shortening of large vowels

- e.g. āṅgu->aṅgu, there.
ēvan->evan, who,
tēyvu (tēvu)->teyvam, god, deity.
vāṅgu->vaṅgu, to bend.
nām->nam, our.

Compensative Lengthening of Root->vowels

When the succeeding or final syllable of a word consisting of two or three short syllables is dropped, the root->vowel is lengthened in compensation for the loss.

e.g. pagu->pā, to divide, to distribute.

pagudi	->pādi, half.
peyar	->pēr, name.
poludu	->pōdu, time.
vaṇaṅgu	->vāṅgu, to bend.
viyar	->vēr, to sweat.
vil_u	->vil_, to fall, to desire.

Changes in Root->vowels

There are two verbs in Tamil, whose root->vowels are lengthened in the Imperative Singular and Plural in the colloquial dialect, and in the singular alone in the literary dialect.

e.g. Root	Imp. Sing.	Imp. Pl.	
vaḷ->(var)->varu	vā (come)	vārum	col.
		vāruṅgaḷ	lit.
	vā		
taḷ->(tār)->taru	tā (give)	tārum	col.
	tā	tāruṅgaḷ	lit.

There are two verbs in Tamil, whose root->vowels are shortened in the past tense.

e.g. Root	Past Tense
kāṇ, to see, find.	kaṇḍān (finite verb)
	kaṇḍu (past participle)
	kaṇḍa (relative participle)
nō, to suffer pain, to be grieved	nondān (finite verb)
	nondu (past participle)
	nonda (relative participle)

There is one verb in Tamil, whose root->vowel seems to have changed in the past tense, during the pre->Aryan period.

e.g. Root	Past Tense
settān(finite verb)	
settu(past participle)	
setta (relative participle)	

Nasalisation of hard consonants

pōkku	->pōṅgu, trend, manner.
kuccam	->kuṇjam, tassel.
taṭṭu	->taṇdu, stalk, stem.
vittu(seed)	->vindu, semen.
sappaṇam	->sammaṇam, sitting
cross	->legged
verri	->veṇṇi, victory.

Hardening of nasals

kombu	->koppu, branch.
naṇḍuvāykkāli	->naṭṭuvāykkāli, scorpion of a larger kind.

Metathesis or Transposition of letters, syllables and words

sadai	->tasai, flesh.
kaduvāli	->kavudāri, Indian partridge.
ilvāy	->vāyil, door.
ilmunṇu	->munṇil->murṇil->murṇam, court->yard of a house.

Alliterative vowel changes

a->ā->ai:

e.g. pasu, green; pāsi, that which is green: pai, green, tender, unripe, young, fresh, raw.
i->l->e->ē:

e.g. irumai, blackness; erumai, buffalo; ēnam, pig.
vilu->vilai, to desire: vll, to desire; veṇḍu, to hanker.
vēṇḍu, to want, desire.

u->ū-
>o->ō-
>:

e.g. kuni, to bend; kūn, curve, bend.
kodu, to be crooked; kōdu, to bend.

Consonantal Changes

Assimilation of concurrent Consonants

- e.g. $kā \rightarrow +si = kātci$, sight, vision, show, entertainment.
 $kal + tālai = karṛālai$, aloe.

Euphonic Displacement of Vowels and Consonants

- e.g. $um + āy = mōy \rightarrow māy$, your mother.

Euphonic Permutation of Consonants

- e.g. $kudavan \rightarrow kusavan \rightarrow kuyavan$, potter.
 $nāyiru \rightarrow ṇāyiru$, Sun, Sunday.
 $neyavu \rightarrow nesavu$, weaving.
 $palam \rightarrow payam$, (fig.), use, fruitfulness.
 $mugam \rightarrow mugan$, face.
 $murril \rightarrow muccil$, toy winnow.

Successive changes of Letters or Syllables

- e.g. $vāyil \rightarrow vāyal \rightarrow vāral$, door.

iii. Omissions:

The Three kinds of Loss of Letters

- 1) Apheresis: e.g. $tāmarai \rightarrow marai$, lotus lit.) $yānai \rightarrow ānai$, elephant.
 Aphesis: e.g.

2) Syncope: e.g. $petṭai \rightarrow pedai$, female of birds.

The Three kinds of Loss of Letters

- 3) Apocope: e.g. $tambin \rightarrow tambi$, younger brother. $nal \rightarrow na$ (pfx.), good.

Rejection of Radical Consonants

1. Parts of certain verbs:

e.g. Root	Parts of verbs
varu	vā -> Imp.sing.
	vammin-> pl. (lit.)
	vandān -> past finite verb.
	vanda -> past participle.

2. Alternative verbal themes :

e.g. kōr->kō, to string, as beads, flowers.
pol->po, to pierce.

3. Formation of new verbs:

e.g. sāy->sā, to die.

4. Derivatives formed by lengthening of included vowel of themes:

e.g. koludu->kōdu, to pick and adjust with the beak,
as feathers.
peyar->pēr, name.
poludu->podu, time.
migu->mī, to remain.

5. Participial nouns:

e.g. vēyndōn->vēndan, one of the three ancient hereditary Tamil kings, lit. 'he who wore a crown'.

6. Derivative nouns:

e.g. pāṇ->pā, poem.
dēyvu->dēvu, deity.

Contractions:

e.g. tengaṅgāy->teṅgāy, coconut.
tam+āy=tāy, his or her or their mother, mother.

Haplology:

e.g. maga+kaḷ=makkaḷ, children, mankind.
aga+kaḷippu=akkaḷippu, rejoicing.

Multiforms of Words

adaivu, adavu, adagu, adaimānam, mortgage.

irā, iravu, irāl, irāṭṭu, shrimp, prawn.

koppuḷ, koppūḷ, toppuḷ, toppūḷ, navel.

suḷḷai, sūḷai, kiln.

soḷḷai, soṭṭai, sottai, decayed fruit.

muguḷam, mugai. mugil, mokku, mokkuḷ, bud.

na, nāvu, nākkū, tongue.

visirū, vī su, to fan; to fling, hurl; to swing, as the arms in walking, etc.

Semantic changes:

Variation: e.g. kōil or kōvil (kō, King and il, house) originally denoted a king's palace or castle, but later on came to signify a temple.

Degradation:

e.g. payal, n. orig. simply 'a boy', but now, 'a mean fellow, young or old'. The corresponding feminine name which has suffered the same fate is sirukki. paṛai, orig. a general term for all skinned instruments, is now so degraded as to signify only a funeral drum.

Elevation:

The verb kaḷi originally meant 'to drink an intoxicant', but now means 'to rejoice'.

Extension:

The word kāḷai denotes not only a bull but also a hero.

An elephant and a honey->bee are called tumbi on account of their having a proboscis. tumbu (tube)->tumbi. The verb tūṅgu, to hang, has acquired the following meanings in succession in its extended application.

To sleep in a swinging cot; to sleep; to be sluggish; to delay; to droop, as a plant; to be emaciated, to die. Restriction or Specialization

Though the word kaṛi etymologically signifies both vegetables and meat, it is generally restricted to the latter in both dialects and likewise, manai, one of the words for 'house' in Tamil, denotes a house->site in its restricted application.

Generalization

All trees, all birds, and all beasts are generalized by the common names maram, paṛavai (or puḷ) and vilaṅgu (or mā) respectively.

Originally, only a curved line was called kōdu; but now it is a common name for all sorts of strokes.

Cultivation of Tamil

Extraordinary Copiousness of the Tamil vocabulary

In every country, language is the creation of peasants and literature that of poets and scholars. A cultivated language is one, that possesses words for all notions that are conceived by a civilized people; and a classical language, one that abounds in synonyms with subtle difference in or shade of meaning. It is really admirable that Tamil, even in its reduced state, is extraordinarily rich in synonyms.

There are more than, a dozen words on Tamil to signify cloud, as follows:

ilai, elili, kaḷam, kāḷam, kār, kuyin, koṇḍal, sel, mañju, māl, mukil, mai, viṇḍu, etc.

The east->wind, the west->wind, the south->wind and the north->wind are called koṇḍal, kodai, teṇṇal and vāḍai respectively.

There are names of relationship in Tamil, to denote male and female ancestors upto the fourth generation, as follows:

Male		Female	
accan		acci, ācciē	
attan		atti, ātti, āttai	
appan	} Father	ammai->avvai	} Motherē
ai,aiyan		annai->	
āñān		aññai	
tā		taḷḷai	
pōrri,potti	Grand->	pāi,pātti	Grand->
pāṭṭan	} father		mother
tāttā,tādai		ammācci	
appaccan	} Paternalgrand->	amiai }	Maternal
appāṭṭan	} father	appāy	grandmother
		appāttai}	Paternal
			grand-> mother
pūṭṭan,	Great->	pūṭṭi,	Great->
	grandfather		grandfather ē
	grandmother		
ōṭṭan	} Great->great->	ōṭṭi	Great->grand
s ēyān	} great->	sēyāl}	mother

akkacci and appāttai originally denoted a grandmother, but now they do an elder sister, properly the eldest.

There has been a wrong tendency among the common people, either to change the form of many of the names of relationship by adding gender->suffix to vocatives, or to use the vocatives themselves as nominatives. Such forms, being un-> grammatical, have to be regarded as corruptions.

e.g.	appā, aiyā ammā, āttā appār, aṇṇār	}Vocatives
	ammāl, āttāl	}Vocatives with gender- >suffix

Some names of relationship corresponding to those of the opposite gender, seem to have become extinct.

e.g. appāṭṭi, ammāccan.

Differentiation of Species or Varieties

The eight varieties of the horse species described in Tiruvilaiyādal Purāṇam are as follows:

puravi, that which jumps over a high wall or fence.
kudirai, that which leaps over a long distance.
pādalam, that whose neck and chest are very broad.
kōdagam (or kōṇam), that whose neck is triangular in shape.

ivuli, that which resists the enemy fiercely.
vanni, that which is white all over the body.
pari, that which runs very fast.
kandugam, that whose legs resemble cylindrical pillars.

The state->horse of the Pandiyan king was of the kana->vaṭṭam (that which is stout and heavy) variety; that of the Chōla king, of the kōram (prob.kōdagam) variety; that of the Chera king, of the pādalam variety; and that of the tributary chieftains, of the kandugam variety.

maṭṭam, is a pony, and taṭṭu, a country breed.

There are about twenty common names for horse in Tamil though it is not an indigenous animal.

Three species of the genus Crocodilus:

idaṅgar, alligator.
karām, gavial,
mudalai, crocodile.

The four kinds of leaves:

ilai, that which is rough like a plantain leaf.
tāl, that which is rough like a grass->blade.

tōkai, that which is rough and lanceolate and hangs down like a sugarcane leaf.

ōlai, that which is stiff and thick like a palm leaf.

The five stages of a flower:

arumbu, bud.

pōdu. Flower bud ready to open.

malar, full->blown flower, blossom:

vī, flower fallen from a plant or tree.

semmal, faded flower.

The three stages of a fruit:

piju, young tender fruit.

kāy, unripe fruit.

kani or palam, ripe fruit.

The tender fruits of certain species have distinct names.

e.g. vadu, very green mango.

mūsu, very green jack fruit.

kaccal, very green plantain fruit.

kurumbai, very green coconut or palmyra fruit.

Distinction of Synonyms:

e.g. udambu, that which temporarily co->exists with the soul.

udal, 1. That which is with the soul or life during one's lifetime.
2. Upper garment (minus sleeves and collar).

udakku, Hollow carcass, artificial frame, emaciated body (fig.)

uyirnilai, dwelling of a soul.

uru, ruvu, uruvam, Form of the body.

ūn, Flesh (fig.)

kaṭṭai, That which is to burn like firewood along with the funeral pyre.

kāyam, Body that is strengthened by medicine for prolonging life.
kāy (to be firm)->kayam.

kūdu, That which resembles a bird->cage or encases the soul like a sheath.

saṭṭam->sadam ->sadalam->sadaram,	Bodily frame.
saṭṭai,	That which is put on by the soul.
padi->padimai,	padimam, padivam, 1. Guise of an ascetic or votary.2. Likeness, statue
paṇḍam,	A commodity (fig.)
pāṇḍam,	That which resembles an earthen vessel.
piṇḍam,	Mass of flesh. piṇḍi->pidi, to make into a ball, or gather into shape by the hand.
puram,	Temple (fig.)
puṛam,	The exterior of a person.

mey, A euphemistic name, said to be given to the body on account of its instability.

mēl, Superficial part of the body.

mēni, Superficial part of the body, with special reference to complexion.

yākkai, That which is built up of seven constituent elements.

vadivu->vadivam, Shape of the body. padivu->vadivu.

Names of corpse and carcass:

udakku, Hollow carcass.

savam, Human body from which life has just departed.

pi->am, Decomposed dead body.

al_an->al_anam, Extremely putrefied corpse.

The different modes of oral expression:

aṛai, to speak with accentuation.

aṛai, to speak forcibly.

isai, to intonate.

iyambu, to utter to the accompaniment of music.

urai, to interpret, comment.

uḷaru, to babble, to answer irrelevently.

on, to say that ->->->->

ōdu, to whisper.

kattu, to shout, cry out.

karai, to invite.

kal_aru, to admonish.

kiḷa, to state precisely.

kiḷattu, to give a geneological account.

kuyil_, kuyirru, to talk in a sweet tone.

kul_aru, to fail, as the tongue.

kūru, to make an analytic statement.

sārru, to proclaim.

seppu, to answer a question.

navil, to practise by repeating the same sound or word.

nudal, to make an opening statement.

nuval, to teach, deliver a didactic speech.

nodi, to narrate a story.

pagar, to announce the prices of commodities, as a street vendor.

parai, to give out a secret, to inform.

pan, to reiterate, repeat.

panuvu, to eulogize in a poem.

pukal, to say anything with interest.

pulambu, to soliloquise, as an insane or aggrieved person or a delirious patient.

pēsu, to speak a language. poli, to pour forth a torrent of eloquence.

māru, to reply, to retort, to rejoin.

milarru, to talk mellifluously.

moli, to articulate.

vala, to talk so as to captivate the minds of hearers.

vali, to emphasise the truth of anything.

vidu->dal, to expose or reveal little by little.

vidu->ttal, to solve, as a riddle.

vida, to state or treat of specifically.

vil->lu, to reveal, let out.

vilattu, to state in detail.

vilambu, to make a public announcement.

Uniformity of word->forms

Words relating to sprouting or tenderness:

- uru, v.i.
1. To sprout, shoot up.
 2. To appear, come into existence.
 3. To issue forth.

kuru, v.i. To appear, kurumbai, coconut and palmyra fruit buds. kurugu, young of a water bird. kuruttu, sprout, tenderness. kurundu,

1. Tender shoot.
 2. Infant, kuru-> karu,
 1. Child, young of an animal.
 2. Foetus, embryo.
 3. Egg, germ.
- nuru, n. Tender shoot.
(puru)->pirukku, tender fruit.
muru->murugu, Tenderness, tender age.
murugan, An ancient Tamilian deity, as of tender age.
(suru)->(Extinct)
(turu)->(Extinct)

Numerals:

oṇṛu (one), iraṇḍu (two), mūṇṛu (three), nāṅku (four), ainḍu (five), āṛu (six), ēlu (seven), eṭṭu (eight), onbaḍu (nine), pattu (ten), nūṛu (hundred).

Note the uniform ending of the numerals.

Personal pronouns:

	Singular	Plural
1st person.	yān nān	yām nām
2nd person:	nīn	nīm
3rd person:	tān	tām

Many words ending in 'a' seem to have been rounded off into 'avu' or 'ai' during the period of cultivation.

	Nouns	Verbs
e.g.	ira->iravu (night)	ula->ulavu (to move about)
	nila->nilavu (moonlight)	vira->viravu (to mix)
	mala->malai (mountain)	ura->urai (to rub against)
	ava->avai (those things)	vaḷa->vaḷai (to bend)

(b) Grammatical Forms (colloquial)

Every language has been formed according to a system of grammatical structure contrived by the common people. The grammatical terms and the literary forms alone have been the work of grammarians.

Strictly speaking, there are only three parts of speech in all languages, viz., Noun, Verb and Indeclinables, called Peyarccol, Vinaiccol and Idaiccol respectively, in Tamil. The fourth part of Speech called Uriccol is not a grammatical division of the vocabulary, but only poetic diction, idiom and usage.

The three Parts of Speech mentioned above, have been formed in the reverse order.

e.g. kū, as a mere sound is an Idaiccol (Indeclinable word,
kū or kūvu, predicatively used, becomes a Vinaiccol (verb).
kū, kūgai or kūval, denoting the act of cooing, is a Peyarccol (Noun).

Formation of Personal Pronouns:

First Person:

1st Stage

Singular		Plural	
Nominative ēn, I.	Oblique Base en, my. ē	Nominative ēm, we(exclusive)	Oblique Base em,our (exclusive)

2nd Stage

yān, I.	en, my	yām, we(exclusive)	em, our (exclusive)
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3rd Stage

nān, I.	nan, my	nām,we (inclusive)	nam, our (inclusive)
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“Self->preservation is the first law of nature”, and egoism is the most natural trait of human character. Accordingly, the monosyllabic word ē, meaning ‘looking upward’, ‘erection’, ‘elevation’, ‘self conceit’, etc., was chosen as the base of the First Personal Pronoun.

on, the original form of onru, one, derived from ol, to unite, formed the singular suffix, and um, a crude obsolete verb meaning ‘together’, ‘to assemble’, formed the plural suffix, of all the three personal pronouns.

um->am->ambu->ambal (bud)->ambalam, assembly.
Cf. um->kum->kumbu, v.i. to crowd; n. crowd.
kumbu->kūmbu, v.i. to close, as a flower; n. bud.
kum->kumi->kuvi, v.i. 1. To crowd. 2. To close, as a flower.

As the size of a crowd shrinks or contracts more and more as it gets closer and closer, the idea of contraction is derived from that of crowding.

ē + on->ēn; ē+um=ēm.

yām excludes and nām includes the party addressed. This is the result of Restriction.

The nominatives ēn and ēm have become extinct, except as pronominal terminations of finite verbs, the former being common to both dialects, and the latter restricted to poetic usage.

yān and yām have become obsolete and highly literary; and the oblique base nan extinct in Tamil, though preserved in Telugu and Kanarese.

Second Person:

1st Stage

Singular	Plural
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Nominative	Oblique Base	Nominative	Oblique Base
ūn, thou.	un, thy.	ūm, you	. um, your.
2nd Stage			
nūn, thou.	nun, thy.	nūm, you.	num, your.
3rd Stage			
nīn, thou.	nin, thy.	nīm, you.	nim, your.

As the person addressed is in front of the speaker, the frontal demonstrative naturally formed the base of the second personal pronoun.

There is reason to infer or suppose, that there was an intermediate stage between first and the third, with the forms yūn, then, and yūm, you.

The nominatives ūn, ūm, nūn and nūm, and the oblique bases nun, and num, have become extinct.

num is confined to the poetic dialect.

nīn and nīm are still current in the Tirunelveli District among certain sections of the peasants though not known to those who have been neither natives nor residents of that part of Tamil Nadu. nīn is not to be found anywhere in the extant Tamil literature.

The most common and universal form of the singular pronoun of the second person is nī, the apoeopic form of nīn; and its plural is formed by the addition of ar, the rational plural suffix of the third person, as nīyir the change of 'a' into 'i' being due to the operation of the principle of Harmonic Sequence of Vowels. nīvir is an anomalous form of nīyir, and both of these have contracted into nīr, which has replaced nīm in the colloquial speech almost all over Tamil Nad.

Third Person:

1st Stage	
Singular	Plural
tān, he,she, it.	tām, they.
2nd Stage	
tān, himself, herself itself.	tām, themselves

ā, the radical vowel of the pronouns of the third person, is the remote demonstrative.

The earliest forms of the singular and plural pronouns of the third person, might have been ān and ām, and then replaced by the prosthetic forms tān and tām respectively.

After the formation the demonstrative pronouns indicating gender and number, tān and tām changed into Reflexive pronouns. This is an instance of Variation.

Double->Plural Forms of Personal Pronouns

When cultural progress required, that the forms of words relating to persons and their actions should be of three grades, so as to suit the three ranks of persons, viz., superiors, equals and inferiors, the old plural form of the pronoun of the second person became honorific singular, and necessitated the super addition of another plural suffix, viz., *kaḷ*, to perfect its plural sense and make it appropriate for use as honorific singular in respect of respectable persons.

First Person:

Nominative	Oblique Base
eṅgaḷ, we (exclusive)	eṅgaḷ, our (exclusive)
yāṅgaḷ, we (exclusive)	Do. Do. Do.
nāṅgaḷ, we (inclusive)	naṅgaḷ,our (inclusive)

Second Person:

ūṅgaḷ, you	uṅgaḷ, your
nūṅgaḷ, you	nuṅgaḷ, your
nīṅgaḷ, you	niṅgaḷ, your

Third Person:

1st Stage	
tāṅgaḷ, they	taṅgaḷ, their
2nd Stage	
tāṅgaḷ, themselves.	taṅgaḷ, of themselves

The nominatives *ēṅgaḷ*, *ūṅgaḷ* and *nūṅgaḷ* have become extinct, and the forms *yāṅgaḷ* and *naṅgaḷ* obsolete.

niṅgaḷ is preserved in Malayalam, the descendant of the Tamil of ancient Chera Nadu.

The form *nāṅgaḷ* is now misused in the place of *yāṅgaḷ*.

tāṅgaḷ and *taṅgaḷ* are also used in the second person in the sense of your honour and of your honour respectively, when addressing persons worthy of high degree of reverence.

Formation of Demonstratives

The remote demonstrative sound *ā* has given rise to the following bases, and the proximate and frontal demonstrative sounds also have produced similar ones. From them have been derived many interjections, adjectives, adverbs and pronouns.

ām->ān->(āl)->(āl)
ām->āv->āku. āl->ādu.

Adjectival Prefixes:

ā, that; ī this; e.g. āyidai, that place or time.

Adverbs:

ān, there, in, here.

āṇṇu, there, īṇṇu, here, ūṇṇu, in front of me.

Cf. pāku->pāṇṇu, side.

āṇḍu, there, īṇḍu, here.

Cf. tōl->tōṇḍu, to dig.

Pronouns:-> ān, that place, īn, this place, this world.

ādu, that, ī du, this

The liquid 'l' often changes into 't' or 'd'.

e.g. mel->medu, soft. Pal->padu->pattu, ten.

kalambam->kadambam, mixture.

salaṅgai->sadaṅgai, tiny tinkling bells.

āme, she (Te.). Tamil words with 'am' base have become extinct.

Naturally, all sounds produced by the most primitive people or the earliest Tamilians were long, and became shortened much later, after many generations, and that is why some demonstrative words have no shortened forms.

e.g. āṇḍu, there, īṇḍu, here.

Shortened Demonstrative Bases

am->an->al; am->av->aku; al->adu.

Interjections:

annā!, look there! innā!, look here! behold!

andā!, look there! indā!, behold! look here (and receive this)!

adā!, adō!, look there!

idā!, idō!, behold! look here!

Adjectival Prefixes:

Adjectives:

a, that; ī this; u, this or that (in front of me.)

e.g. akkālam, that time.

anda, that; inda, this.

anna, such as that; inna, such as this, such and such.

Adverbs:

aṅgu, there; iṅgu, here; uṅgu, in front of me.
adōl->adōli, there; idōl->idōli, here.
udō->udōli, in front of me.
(ambu)->ambar, there; (imbu)->imbar, here.
(umbu)->umbar, in front of me above.
aṅru, then; iṅru, now.
alli (K.), there; illi (K.), here.

Tamil words with 'al' base have become extinct.

avaṅ, there; ivaṅ, here; uvaṅ, in front of me above.
innē, at this very moment. innum, yet, yet more. ini, after this moment, hereafter.

As forwardness is upwardness to soaring birds and growing plants, the frontal demonstrative has also acquired the meaning of upwardness or altitude.

Pronouns:

As the Lemurian Tamils were a highly cultured and philosophically advanced people, they highly esteemed the faculty of reason, and divided all things, animate and inanimate, into two classes, viz., Uyartiṇai, the high class, and Ahrīṇai, the low class, the former comprising all rational beings, and the latter, all the rest. Accordingly, they so constructed the language that words relating to human beings, celestials and God alone indicated gender as well as number, and those relating to irrational beings and inanimate objects, only number and not gender. Thus, the two Ti->ais or classes of words became divided into five philosophical genders, viz., āṇpāl, masculine singular, Peṇpāl, feminine singular, Palarpāl, masculine, feminine or epicene plural; Oṇṇarpāl, irrational singular, and Palavinpāl, irrational plural, the first three belonging to the High Class and the last two, to the Low Class.

e.g.	avan, that man.	ivan, this man.
	avaḷ, that woman.	avar, those men, women
	ivaḷ, this woman. or persons.	ivar, these men, women or persons.
	adu, that thing.idu,	this thing.
	avai, those things.	ivai, these things.

atanu, and atadu, meaning 'he', are Telugu words derived from the 'adu' base.

adu changes into adi as a suffix in Tamil, though not as a pronoun as in Telugu.

e.g. maṇadi, forgetfulness.
uvan, the man who is in front of me.
uvaḷ, the woman who is in front of me.
uvar, the men, women or persons who are in front of me.
udu, the thing which is in front of me.
uvai, the things which are in front of me.

All frontal demonstrative words have become obsolete.

There are also pronominal terminations derived from the an base, for all the five genders, as follows:

anan, anaḷ, anar, anadu or aṇṇu, and ana.

The 'an' base of these terminations is generally considered to be a euphonic connective particle called sāriyai, by commentators.

avan or (avaḷ), avar and avargaḷ correspond to nī, nīr and nīṅgal respectively, in respect of the three ranks of people in the third person.

The rational plural suffix ar, ār or ir is formed from the verb ār, to combine with, to unite together.

The plural suffix kaḷ, formed from the verb kaḷ, to assemble, though generally restricted to the Low Class in the poetic dialect, is freely used as both single and additional plural suffix, in respect of rational beings also, in the colloquial speech and prose works.

Formation of Interrogatives

The interrogative words are derived from the interrogative sound ē.

Adjectival Prefix: ē, which ?

e.g. ēyāī, which person?

Adverb: ēn, why?

Noun and Appellative Verb: ēdu, n. what? Which?

a.v. How.....gotten?

Altered Form:

Adjectival Prefix: ēṇyā, which ?

Adverbs: yāṇḡu, where? yāṇḡanamṇyāṇṇanam, how?
yāṇḡu, where?

Shortened Form:

Interjections: edā, edō!, endā!, to look where!

Adjectival Prefix: e ?

e.g. evvūr, which village or town ?

Adjectives: enda, which? enna, what sort of ?

Adverbs: eṇḡu, where? eṇḡanam->eṇṇanam, How? evvadu, how ? eṇṇu, when?

Pronouns: endu, what? evan, what? en, what? ennadu (sing.), what? enna (pl.), what?
erru, what ? what sort of thing ?

The following interrogative pronouns have been formed on the analogy of the demonstrative pronouns, for all the five genders.

1st Stage	2nd Stage (Altered Form)	3rd Stage (Shortened Form)
ēvan	yāvan	evan
ēvaḷ	yāvaḷ	evaḷ
ēvar	yāvar->yār->ār	evār
ēvadu	yāvadu->yādu	edu
ēvai	yāvai->yā	evai

While the demonstrative pronouns annavan, annavaḷ, annavar, innavan, innavaḷ and innavar refer only to the nature of persons, the interrogative pronouns ennavan, ennavaḷ and ennavar (more appropriately ennattān, ennattāḷ and ennattār) refer to nationality and caste and in some contexts even to religion.

The origin of the Interrogative Sound is not clear. Perhaps, the crude obsolete verb ē, to rise, was employed by the primitive Tamils as the interrogative word or base, as interrogation is raising of a demand or doubt. Compare the following usages in English and Modern Tamil.

A question will arise, A question was raised by him.
oru vinā elum, avan oru vināvai eluppinān.

Modes of Substantivisation

The different modes of substantivisation:

(1) Usage Imitatives, Indeclinable words, roots, themes and stems were used as nouns in primitive times.

e.g.	kākkā, crow mā, animal	} Imitatives (natural form).
	kakai, kāgam, crow. mādu a bovine animal.	} Imitatives (altered form).
	um, a responsive ejaculation uttered in listening to a story or account. bēbē, an onomatopoeic word	} Indeclinables. express

Even now, any word or sound can be used as a noun, if it refers to itself.

sul, pungency->Root.
sey, deed; sol, word;
arī, knowledge. } Verbal theme.
maru, to change->Stem.
(2) Mutation of Radical Consonant of Verbal Themes:
e.g. vel, to conquer, ven, victory.
vēḷ, to desire, vēṇ, desire.

- (3) Lengthening of Radical Vowel of Verbal Themes:
e.g. uṇ, to eat ; ūṇ, eating, food.
padu, to suffer ; pādu, suffering.
- (4) Reduplication of Radical Consonant of Verbal Themes:
e.g. ādu, to play, dance ; āṭṭu, playing, dancing.
kūru, to state ; kūrru, stating, statement.
- (5) Hardening of Radical Nasal of Verbal Themes:
e.g. valaṅgu, to be used, to be current, to be in vogue.valakku, usage.
- (6) Addition of Suffixes:
Addition of Suffixes to Verbal Themes or Relative Participles.

Suffixes of verbal nouns are of five classes, viz.: (a) deictic elements, (b) nouns signifying place, (c) names of organs (figuratively used as names of place), (d) nouns signifying measurement or intensity, and (e) nouns signifying quality or nature.

Verbal Nouns (Tolirpeyar)

e.g. sey (to do)+al=seyal, doing, deed }deictic
vā (to come)+avu=varavu, coming. elements.

kaṭṭu, to tie, to bind, to build, to
construct, to pay (as fees), }
kaṭṭu+idam=kaṭṭidam, a site
idam->adam, kaṭṭadam, building, binding,
setting, etc.
adam->a->am, katta->am, payment of fees,
tax, chrges etc. } nouns signify place.
vaji (to deceive)+agam=vaja-> gam,
deceit.

vidu (to leave, to release, to set
free)+talai = vidudalai, release,
freedom, independence. } names of organs.
kal (to learn+kai = kaṛkai, learning

adai (to entrust)+mānam = adaimānam, } nouns signi-> fying
mortgage. } measure->ment or inten-
vē (to burn, to boil)+kādu = vēkkādu, boiling. >sity.

kādu itself is a verbal noun meaning abundance or excessiveness, derived from kadu, to increase, to be severe.

Verbal nouns with the suffixes du and mai, unlike others of the same class, indicate tense, those with du showing all the three tenses, and those with mai, only the past and the present. Etymologically, they are relative participles with the suffixes adu and mai postfixed to them.

pōnadu, going in the past
 pōkinradu, ,, at present } deictic element.
 pōvadu, ,, in future

pōnamai, going in the past noun signifying
 pōkinramai, ,, at present } quality.

mai is a synonym for ni#r, which means quality or nature:

Gerunds: Verbal nouns with the suffix dal are, as a rule, gerundial in nature.
 e.g. seydaḷ, doing ; nadattaḷ, walking.

Addition of Suffix to Adjectives or Adjectival Bases

Abstract Nouns:

e.g. naḷ (good)+mai=naṁmai, goodness.
 naḷ+am=naḷam, goodness, welfare, etc.

Addition of Number->Suffixes to Verbal Themes

Nouns of Agency:

koḷ (to kill)+i=koḷli, killer.
 veṭṭu (to cut)+i=veṭṭi, cutter.

The singular suffix i is common to the three genders masculine, feminine and neuter. It represented the later ivan, ivaḷ and idu, as a pronoun, in primitive times.

Addition of Gender->Suffixes to Nouns

Conjugated Nouns or Appellative Verbs:

e.g. ūran, ūrān, native of a village (m.sing.)
 ūraḷ, ūrāḷ, Do. (f.sing.)
 ūrar, ūrār, natives of a village (m.f., or epicene pl.)
 kaṇṇan, kaṇṇān, he who has eye or eyes.
 kaṇṇaḷ, kaṇṇāḷ, kaṇṇi, she who has eye or eyes.
 kaṇṇar, kaṇṇār, they that have eye or eyes (ep.pl.)
 kaṇṇi, that which has eye or eyes.
 kaṇṇigaḷ, those which have eye or eyes.
 vīṭṭukkāran, master of a house.
 vīṭṭukkāri, mistress of a house.
 vīṭṭukkārar, owners of a house (ep.pl.)

The singular suffix i of conjugated nouns is common to both feminine and neuter.

All epicene plurals can be used as masculine plurals also, but not as feminine plurals, for which the rational plural suffix *ar* or *ār* must be superadded to the singular form, as *kaṇṇiyar* and *vīṭṭukkāriyar*.

The plural suffix *kaḷ* was originally restricted to the irrational class, and its extension to the rational class was solely due to the introduction of the polite form of speech, which necessitated the use of double plural in respect of superiors.

Addition of Particles of Differentiation to Crude Roots or Etymons

Derivative nouns:

e.g. *paḷ*, low.

paḷḷam, lowness, low land, depression.

paḷḷi, lying low, sleeping, sleeping place, house, place, temple.

paḷḷai, that which is short and stocky, as a person or an animal.

Many verbal nouns figuratively denote cognate objects, and they are termed derivative Nouns or Verbal Derivatives by Dr. Caldwell.

e.g. *pādu* (to sing) → *pāṭṭu*, song.

peḷ (to desire, love) → *peṇ*, a female person or animal.

Addition of Pronominal Suffixes or Demonstrative Pronouns to Relative Participles

(*Vinaiyālaṇaiyum Peyar*) Participial Nouns.

e.g. *vanda+ān=vandān*, he who came (pro.sfx.)

vanda+avan=vandavan, Do. (dem. pron.)

Of these two forms, the former, generally identified with the finite verb, can be used in all the three persons, and the latter, only in the third person.

vandēn, I who came.

vandāy, thou who came.

The 'ān' suffix of *vandān* is only a contraction of the 'avan' suffix of *vandavan*, and the 'an' suffix of the latter is the Masculine Singular Suffix, the shortened form of *ān* which is an alteration of *āṇ*, a male person.

Modes of Verbalization

(1) Usage:

Some imitative and onomatopoetic words have become verbs by usage.

e.g. karai, to cry.

sala sala, to rustle, as dried leaves or running water.

(2) Alteration of Imitatives:

e.g. sē, su (f.sīt), to hiss, to get angry.

tuppu (f.tu), to spit.

(3) Addition of the verb en to Indeclinables:

e.g. sil+en=sillen, to be chill.

veḷ+en=veḷḷen, to be or become white, to dawn.

(4) Addition of enunciative 'u' :

e.g. pal->(par)->paru, to become bulky.

veḷ->veḷu, to whiten, to become white.

(5) Lengthening of Root->vowel:

e.g. ka-> (eye)->kāṇ, to see, find.

(6) Addition of Formative Particles :

e.g. pal->palgu, to increase in number.

(7) Addition of vowel to Nouns:

e.g. kaḷ (intoxicant)+i=kaḷi, to be intoxicated, to rejoice.

tēn (honey)+i=tēni, to be sweet.

(8) Addition of Auxiliary Verbs to Nouns:

e.g. sevi (ear)+usu=seviyuru, to hear.

puṛam (outside)+padu=puṛappadu, to set out.

nīr (water)+ādu=nīrādu, to bathe.

(9) Verbal Nouns used as Themes:

e.g. nagu+ai=nagai, v.n. laughter, v.i. to laugh.

Imperative Mood (Eval Vinai)

(1) Direct Command:

e.g. sey, (thou) do (sing.)

seyyum, (you) do (pl.)

seyyuṅgaḷ (you) do (double pl.)

seyya+aridu+ir->seyyādir, (you) don't do (simp.pl.)

seyyādīrkaḷ, (you) don't do (comp. pl.)

The ī and īr suffixes are the aphetic forms of nī and nr, respectively.

The Finite Verb (Murru Vinai)

1st Stage

Past	Present	Future
seydu	seyki <u>ṛ</u> u	seyyum
ōdi	ōduki <u>ṛ</u> u	ōdum
pōyi->pōy	pōki <u>ṛ</u> u	pōgum

These forms were common for all the persons and genders. The verb of the past tense was used both as finite verb and participle.

seydu is formed by the addition of du derived from adu, a remote demonstrative pronoun of the singular number, to the verbal theme. The remote demonstrative denotes remoteness, not only of distance but also of time.

e.g. avvūr, that village or town.

akkālam, that remote past.

du changes into du, ṭu, ṛu and ṛru as a result of combination.

e.g. koḷ+du=koṇḍu, got, bought, etc.

kēḷ+du=kēṭṭu, heard, asked.

niḷ+du=niṇṇu, stood.

vil+du=viṛṇu, sold.

ōdi is formed by the addition of i, the proximate demonstrative pronoun (arch) and suffix of the noun of agency, to the verbal themes.

seykiṛu is formed by suffixing kiṛu to the verbal theme. kiṛu itself was a past finite verb derived from the theme kil, to be able.

The um suffix of the imperative plural verb, is the oblique base of the archaic pronoun ūm, you.

The simple plural form is used as perfect plural in the literary dialect, and honorific plural in respect of respectable equals, in the colloquial dialect. The compound plural is used or honorific plural in respect of superiors and confined to the colloquial dialect.

The singular form is used in respect of inferiors.

(2) Indirect Command or Permission:

The auxiliary verb oṭṭu, to acquiesce, let, suffixed to the infinitive Mood.

e.g. seyya+oṭṭu=seyyoṭṭu->seyyattu, let (him, her, them, etc.) do (sing.)

Desiderative:

Addition of ēn or ēto the Imperative.

e.g. seyyēn, (thou) please do -> seyyaṭṭumē (you) please let him, her, them, etc. do.

Prohibitive Mood (Vilakku Vinai)

The word aridu, a finite verb of the third person irrational singular, derived from the archaic theme, aru, to be rare, to be difficult, when suffixed to the infinitive mood acquires the force of prohibition, and is common to all the person by the addition of a suffix of that person.

e.g. seyya+aridu = seyyaridu, I, (you, he, etc.) should not do.

This form is now used only in Kerala, the ancient Chera Nadu.

seyya+aridu+ī=seyyādī->seyyadi, (thou) don't do (sing.)
 seyyādi->seyyād,,->seyyādai, (thou) don't do (sing.)
 seyyādē+um=seyyādēyum, (you) don't do (simp. pl.)
 seyyādē=um+koḷ=seyyādēyuṅgal, (you) don't do(comp. pl.)

seyyum is formed by the addition of um derived from the frontal demonstrative u to the verbal theme. The frontal demonstrative denotes future time in addition to the place or thing in front of the speaker.

Cf. ummai, n. future life or existence (Nāḷadiyār, 58).

2nd Stage

Addition of pronominal terminations and gender->suffixes to the archaic forms.

e.g.	Past	Present	Future
	seydān	seykimrān	seyvān
	ōdiyān->ōdinān	ōdukiṇrān	ōduvān

seyyum+ān= seyyumān->seyyuvān->seyvān.
 kodukkum+ān=(kodukkumān->kodukkuvān->

After the formation of the new forms, which were restricted by their terminations to particular person and gender or number, the old form of the past tense began to function only as participle.

(solliyān->sollinān->sonnān.
 (pōiyān->pōyinān, pōyān->pōnān.
 āiyān->āyinān, āyān->ānān.

Forms of Causal Verb (Piṛa Vinai)

(1) Reduplication of final consonant of theme:

e.g. ṓdu (to run->ṓṭṭu, to drive.
 ēru (to ascend)->ērru, to raise, to load.
 perugu (to increase)->perukku, to cause to increase, to multiply. pōgu (to go)->pōkku.

(2) Hardening of medial nasal of theme:

e.g. nīṅgu (to leave)->nīkku, to remove.

tirundu (to become correct or refined)->tiruttu, to correct, to cultivate.

elumbu (to rise)->eluppu, to rouse.

3) Addition of the auxiliary verb ī to the Infinitive :

e.g. seyya+ī=seyyavī->seyvi, to cause to do.

uṇṇa+ī=uṇṇavī->uṇṇuvi->uṇbi, to cause to eat, to feed.

padikka+ī=padikkavī->padippi, to cause to read or learn.

(4) Addition of the auxiliary verb:

ottu (allied to oṭṭu), to agree, to acquiesce, to the infinitive.

e.g. vāla+ottu= (vālavottu)->vālttu, to bless, lit. 'to cause to live'.

nadakka + ottu = (nadakkavottu) ->(nadakkottu)->nadattu, to conduct, lead.

tu changes into cu, ṭu or ru by combination or corruption.

e.g. pāyttu->pāyccu, to irrigate.

nīl (to become long)+tu =nīṭṭu, to stretch.

kāṇ (to see)+tu=kāṭṭu, to show.

payil (to practise)->payirru, to train.

tin (to eat)->(tirru)->tīrru, to feed.

If the theme be a close monosyllable, the final consonant of the theme, very often disappears after changing into -> or ṛ.

e.g. piḷ (to burst)+tu=pidu, to break.

niḷ (to stand)+tu=niṛu, to weigh.

The Passive Voice (seyappāṭṭu Vinai)

The passive voice is formed by the addition of the auxiliary verb padu, to suffer, to the infinitive mood or some forms of verbal nouns. Of these two modes, the latter is more common.

e.g. seyyappadu, to be done (Inf.)

kuttuppadu, to be stabbed (V.N.)

kolaippadu, to be killed (V.N.)

Infinitives of verbs expressing beneficial acts take the suffix *peru*, to get, as a reward, as a rule.

e.g. *aḷikkapperu*, to be given or presented.

The passive sense is very often expressed in Tamil, by means of an absolute clause containing the transitive verb in the active voice, in the following manner.

puliyadittuccettān, He was killed by a tiger; lit. 'The tiger having killed him, he died'.

The Middle Voice or Reflexive Verb (*Tarporuṭṭu Vinai*)

The middle voice is formed by postfixing the auxiliary verb *koḷ*, to get, to the past participle.

seydukoḷ, do it for yourself.

adittukkoṇḍān, he beat himself.

ṛaṇḍaiyiṭṭukkoṇḍārkaḷ, they quarrelled among themselves.

Participles (*Ecca Vinai*)

Past Participle:

This has already been described.

Present Participle:

The present participle is formed by suffixing *koṇḍu*, the past participle of the auxiliary verb *koḷ*, to get, to the past participle of any verb.

seydukoṇḍu, doing. The Tamil grammars have misrepresented the infinitive mood, which is really a form of future participle, as the Present participle.

Future Participle:

The future participle is formed in several ways.

(1) The infinitive Mood:

e.g. *seyya*, to do.

(2) Gerund or Future Verbal Noun in the Dative Case:

e.g. seydaṛku, to do.
seyvadaṛku, to do, for doing.

- (3) The common Future Finite Verb with paḍi, manner, or āru, way:

e.g. seyyumbadi, in order to do.
seyyumāru in order to do.

The masculine singular future finite verb:

e.g. seyvān, to do.
nadappān, to walk.
The 'p' of the latter form sometimes changes into 'k'.
e.g. nadakkān, to walk.
padikkān, to learn, to read.

The Subjunctive or Conditional Mood

Past Participle with āl, a termination of the Third Case:

e.g. seydu+āl=seydāl, if he (she, etc.,) does.
pōy+āl=pōyāl->pōnāl, if he (she, etc.)
pōyi+āl=pōyiyāl->pōyināl, } goes
ṛolliyāl -> ṛollināl->ṛonnāl, if he (she etc.) says.

The forms pōyāl, ṛolliyāl, etc., have become extinct in Modern Tamil, but are still retained in Malayalam.

- (2) Past Relative Participle with kāl, time:
e.g. seyda+kāl=seydakkāl, if he (she, etc.,) does.
The consonant 'k' is invariably inserted in this form:

The Origin of the Infinitive Mood

The infinitive mood is the apocopic form of the verbal noun with the suffix al.

e.g. seyyal vēṇḍum, seyyavēṇḍum, must do, must be done,
koduḱkal->koduḱka, to give.

The Optative Mood (Viyaṅgōḷ Vinai)

The optative mood has originated from the infinitive, and is common to all persons and genders.

- (1) With 'a' suffix detached from the infinitive 'seyya':

e.g. vāla !,
live !

- (2) With 'ka' suffix detached from such infinitives as
'nadakka', 'padikka', etc. :
e.g. vālga ! live !

- (3) With 'i' suffix derived from the auxiliary verbal noun iyal, giving :
'iyal->iyal->iya->i, īyal->īyar.
e.g. vāli !, live !

The optative form is also used to express politeness.
e.g. varuga !, please come, condescend to come.

The Potential Mood

(1) The common future finite form of the auxiliary verbs kūdu, to join, to be achieved, mudi, to end, to be finished, and padu, to happen, 'to be caught, suffixed to the infinitive.

padu is impersonal, governed by the instrumental case and used always in the negative at present.

e.g. seyyakkūdum, (I, you, he, etc.) can do.
elda mudiyum, can write.
ennāl elundirukkappada villai, I cannot get up.

(2) The conjugated forms of the auxiliary verbs kil, to be able, and māṭṭu, to finish, to kill, causative of māḷ, to die, to be finished, suffixed to the infinitive :

māṭṭu is used only in the future tense at present.

e.g. seyya kiṇren, I was able to do.
seyya kirkiṇr,,n, I am able to do.

kil, has become obsolete in the colloquial dialect.
r)eyyamāṭṭuvēn, I can do.

The Tenses

There are three tenses in Tamil, viz., Past, Present and Future, and each of them comprises four forms as in English, viz., Indefinite, Continuous, Perfect and Perfect Continuous.

e.g. seykiṇr,,n, I do (Present Indefinite)
seydukoṇdirukkiṇr,,n, I am doing (Present Continuous)
seydirukkiṇr,,n, I have done (Present Perfect)
seydukoṇdirundirukkiṇr,,n, I have been doing
(Present Perfect Continuous)

The kiṇru of all the four forms has been syncopated into kiṇu in the colloquial dialect.

The four forms of each of the three tenses have been in use in the colloquial dialect from time immemorial. But, the ancient grammars have deliberately ignored all the complex tenses

as they were written exclusively for the poetic dialect, into which many colloquial words and forms had not entered, all ancient Tamil literature, including lexicons and commentaries, having been invariably in the poetic garb.

The Negative Voice (Edirmaṇai Vinai)

- (1) Finite Verb followed by illai, No:
e.g. vandānillai, he did not come.
varukinṛānillai, he does not come.
varuvānillai, he will not come.
- (2) Verbal Noun with du suffix followed by illai:
e.g. vandadillai, (past), varukinṛādillai (present),
varuvadillai (future)
These forms are common to all persons and genders.
- (3) The Infinitive followed by illai:
e.g. varavillai.
This form is common to all persons, genders, and tenses.
- (4) Conjugated form of the crude verb aru to be rare, to be difficult, suffixed to the theme:
e.g. seyyariyēn->seyyēn, I shall not do.
seyyariyāy->seyyāy, you will not do.

The verbs of the potential mood acquire the sense of prohibition or refusal in their negative form.

e.g. pōgakkūdādu, should not or must not go.
varappadādu, should not or must not come.
seyyamudiyādu, cannot or shall not do.
taramāṭṭi, n, I shall not give.

Modes of Adverbialisation

- (1) Verbal participles:
These have been already explained.
- (2) āga or āy suffixed to nouns:
e.g. viraivu, swiftness; viraivāga, swiftly.
naṇṛu, that which good ; naṇṛāy, well.
āy, the past participle of ā, another form of the same verb.
- (3) Infinitive of certain auxiliary verbs added to nouns :
e.g. kālam, time; kālampeṛa, early.
vaḷam, riches; vaḷambada, sumptuously.
- (4) The Infinitive suffix 'a' added to crude adjectival forms:
e.g. mel->mella, gently.

- (5) Conjugated Noun used Adverbially :
e.g. riridu (peridu), a little (bigger).
- (6) Demonstrative words: e.g. aṅgu, there. aṅru, then.
- (7) Interrogative words: e.g. eṅgu, where ? eṅru, when ?
- (8) Declined:

Modes of Adjectivisation

- (1) Relative Participles:
The remote demonstrative particle 'a' added to the old past and present forms of the finite verb :
e.g. pōna, that went (past).
pōginra, the going-> (present).
- (2) The common future form of the finite verb :
e.g. pōgum,->->->that will go.
- (3) Crude roots used adjectively :
e.g. nal, good, veḷ, white.
- (4) The remote demonstrative particle 'a' added to cruderoots:
e.g. nalla, good.
- (5) The Demonstrative bases :
e.g. ā, a, that, those.
ī, i, this, these.
- (6) Demonstrative words:
e.g. anda, that, those ; inda, this, these.
adu, (kālai), that (time).
- (7) Interrogative bases :
e.g. e, yā, which.
- (8) Interrogative words :
e.g. enda, which.
- (9) Oblique bases Nouns :
e.g. nam, our, marattu, of the tree.

(10) The Genitive Case :
e.g. enadu, my, uṅgaḷudaiya, your.

(11) Nouns used Adjectivally :
e.g. pon (mōdiram), gold ring.

Indeclinables (Idaiccol)

(1) Interjection

Sounds :e.g. ā, ō, āvā, āhā.

Words :e.g. aiyō (vocative of aīyan, father), alas !
ammā (vocative of amma, mother), an ex->
clamation of wonder.

(2) Case terminations or postpositions

The Accusative case : ai < āy, the past participle of the verb ā, to grow, used as an adverbial suffix.

e.g. peṭṭiyācceydān = peṭṭiyaicceydān, he made a box.

Cf. āyinā (T.)->aina (Te.), past relative participle derived from the verb ā, to become.

The Instrumental and Conjunctive case: il, āl->ān (Instrumental).

il, a locative->ending, is used in the instrumental sense in the spoken dialect.

e.g. reruppil adi = reruppāl adi, to shoe.

(udu)->udan, together. (udu)->odu->ōdu (Social or Conjunctive).

The Dative Case: ku, perb. a corruption of okka, agreeably, plentifully, the infinitive of o, to unite, to agree, or ukku, having poured, the past participle of ugu, to pour, used in the transitive sense.

The latter derivation is very appropriate to the dative case, which relates primarily or mainly to the giving of anything; but it doesn't agree with the indirect object grammatically, as the former does.

The Tamil name kodai vērrumai and the English name 'dative case' are identical in meaning L. dativus f. dare, to give.

ukkuk kodu, is synonymous with aṭṭittā or tārai vār, to make gifts by pouring water on the right hand of the donee.

The Ablative Case: il->in, il is a locative ending and the shortened form of ilirundu or ilinru, from, lit. 'having sat on or 'having stood on'.

The Genitive or Possessive Case: *adu*, the remote demonstrative irrational singular pronoun, employed as the singular ending of the genitive case.

a, the remote demonstrative irrational plural pronoun (arch.), employed as the plural suffix of the genitive case.

The Locative Case: All words signifying place in general can be used as locative endings in Tamil, the most common of them being *il* whose primary meaning is house.

Cf. E. *in* < *inn*, house.

(3) *Enunciative Particles*

karam, *kāram*, *kān*, *ēnam*, etc.

e.g. *agaram*, the letter 'a'.

āgāram, the letter 'ā'.

(4) *Connective Particles*

um, *ē*, etc.

e.g. *aṛamum poruḷum*, virtue and wealth.

onṛ, *kāl*, one and a quarter.

um is a crude verbal theme meaning 'to gather', 'to assemble', etc.

ē is the crude form of the verb *ēy*, to unite.

(5) *Syntactic Interrogatives*

ā and *ō*.

ā may have been derived from *vā* which ? what?

Cf. *yār*->*ār*, who?

ā < *ō*. Cf. *periyār*->*periyōr*, the great.

(6) *Emphatic Particles*

tān and *,,*.

The former seems to be the reflexive singular pronoun *tan*, and the latter, the crude root signifying exaltation or pre->eminence.

(7) *Euphonic Inflexional Increments*

(i1)->*in*->*an*, *attu*->*aṛru*, *ittu*->*iṛru*, etc.

in is a genitive suffix which has lost its force owing to misuse, and *attu* and *ittu*, variations of *adu*, that and *idu*, this respectively, the variation consisting in the reduplication of the final surd.

(8) *Combinational Increments*

am, *ām*, etc.

e.g. *puḷiyambalam*, tamarind fruit.

maṭṭāṅgaṇṇi, clod of earth.

am may be a corruption of in, genitive suffix, ām, the syncope of āgum.
uḷḷaṅgai (the centre of the palm)=uḷ+aṅgai (agaṅgai)

(9) Ordinal Suffixes

ām, is the syncope of āgum, and āvadu, the future participial noun derived from the verb ā, to become.

(10) Single words expressing assent or approval

e.g. ām (syncope of āgum), yes.
sari(derived from sār, to resemble), right, alright.

(11) Expletives

vandu, (p.p. of vā, to come), pōy (p.p. of pō, to go), etc.

(12) Conjunctions

Cumulative Conjunctions:

e.g. enru p.p.of the verb en; to say anything, ena (infinitive of the same verb as before), etc.

Adversative Conjunctions:

e.g. ānāl (subjunctive mood of the verb ā, to become), irunaālum (subjunctive of iru, to be, with um), etc.

Alternative Conjunctions:

e.g. alladu, the irrational singular participial noun derived from al, to be other than, illāviṭṭāl (viṭṭāl, the subjunctive of vidu, to leave, suffixed to illā, non->existing), etc.

Illative Conjunctions:

e.g. āgaiyāl (the verbal noun āgai in the Instrumental case), enavē (the weakened emphatic particle ē added to ena),etc.

(13) Personal Terminations

1st Person:

Singular ->ēn->en->an->al

Plural ->ēm->em->am->ām

um->om->ōm

The um suffix is detached from the old form of the past finite verb seydam.

2nd Person:

Singular -> ī->,->ai->āy

ī -> i

Plural -> um, uṅgaḷ
ṭm->im.
ṭr->ir.

(14) Different uses of ām (syncope of āgum) as super->suffix

i. ām post->fixed to the verbal noun formed with the suffix al, expresses permission.
e.g. pōgalām, may go.

ii. ān post->fixed to the finite verb expresses hearsay or rumour.
vandānām, they say (or I hear) that he came.

ām, as an ordinal suffix and expression of assent, has already been treated of.

8.LITERARY CULTIVATION OF TAMIL EVOLUTION OF THE MIL ALPHABET

Though evidences are wanting, it is quite reasonable to suppose, that the present phonemic alphabet was preceded by three earlier systems of writing, viz., picture writing, ideograph, or hieroglyphics, and syllabary in succession.

Arrangement of the Tamil Alphabet

Tamil Orthography comprises twelve divisions dealing with number of letters, names of letters, order of letters, generation of letters, forms of letters, quantity of letters, initial letters, final letters, medial letters, mutation of letters, combination of words and structure of words; the first ten treating of letters directly, and the last two indirectly.

These twelve aspects of Tamil orthography, though not enumerated in Tolkāppiyam as in Nannūḷ, already existed even before Tolkāppiyam, nay, even before the First Academy came into existence, as integral and essential features of Tamil.

The vowels, being self->enunciative, are placed first, and the consonants which cannot be pronounced without the aid of vowels, next.

The āydam, which is a subtle variety of 'k', is placed before that consonant.

Among the vowels, the short ones precede the long, on the basis of the length of quantity, though it was the long ones that proceeded first from the mouth of the primitive Tamilian.

ā, ṭ and ū or a, i and u, being the primary vowels, the remote, proximate and frontal demonstratives respectively, are placed first.

a or ā is the most natural vowel produced by the mere opening of the mouth, and hence heads the row of vowels, i or ṭ is just the opposite of a or ā respectively, -> in point of the direction of demonstration, u or ū is intermediate between the two in demonstrative character, and hence becomes the last of the demonstrative vowels.

‘e’ is the alliterative alteration of ‘ī’, and ‘o’ that of ‘u’, and hence they are placed after the demonstrative in due order.

‘ai’ and ‘au’, being palatal and labial diphthongs respectively, are placed at the end of the palatal and labial series of vowels, respectively.

Among the consonants, the surds, individually followed by their related nasals, are placed first, and then the liquids, which are intermediate in phonic character between the surds and nasals.

All the three groups of consonants have been scientifically arranged, in the order of the points of contact of the tongue with the roof of the mouth or of other organs, from the throat to the lips.

The originally formed alphabet ended with ‘v’ and ḷ, Ḹ, Ṛ and Ṛ were added subsequently, and hence their being placed at the end.

‘l’ thickened, into ‘ḷ’ which, in its turn, did into ‘l’.

‘r’ thickened into ‘Ṛ’, which necessitated the formation of ‘Ṛ’ as its related nasal.

Before the formation of the alveolar ‘ṇ’, the dental ‘n’ was medial and final, as well as initial.

Cf. paluni, ripened, verin, back.

Even the letters of later origin, have been arranged in the same order as the earlier ones, and that is why ḷ precedes l.

If the last four letters had existed at the time of the original formation of the Tamil alphabet, l and ḷ should have preceded ‘l’, and ‘Ṛ’ and Ṛ succeeded ‘m’.

It is a prochronistic blunder of the grossest nature to say, that ḷ, Ḹ, Ṛ and Ṛ were placed at the end, because they are not found in Sanskrit.

The Excellence of Tamil Grammar

According to the 1594th nūṛpā (sutra) of Tolkāppiyam, the first Tamil grammar was written by an ascetic saint of brilliant knowledge, and consequently, the grammatical terms relating to orthography and accidence are pregnant with philosophical import.

For instance, uyir (vowel), mey (consonant), uyirmey (syllabic consonant), peyar, (noun, and vinai (verb).

All things resolve into three categories, viz., lives, lifeless objects and living things. The vowels, consonants, and syllabic consonants resemble the three categories of things, and hence their names uyir (lives), mey (lifeless objects, and uyirmey (living things) respectively. Accordingly, the syllabic consonants were represented by appropriate separate characters for the first time in Tamil, and then after a long time, other Indian languages, including Sanskrit, formed their alphabetic characters on the Tamil model.

The Tamil Grammar of ancient times comprised three parts, viz., Orthography, Accidence and Syntax, and Treatment of Subject->matter. The third part treated of subject matter as main and prosody and rhetoric as subsidiary. Tolkāppiam, the earliest Tamil grammar extant, devotes five chapters to the treatment of subject->matter or literary themes, and four chapters to prosody, rhetoric and other things. From this it will be known, that the ancient Tamils considered the treatment of literary themes as the most essential part of Tamil grammar, and attached great importance to it.

The Unique Features of Ancient Tamil Literature

(1) The Pre->Aryan Tamil literature which has been completely destroyed, was vast and varied and comprised works on Arithmetic, Ethics, Grammar, Logic, Literary Criticism, Philosophy, Metaphysics, Gymnosophy or Yoga, Musicology,

Dancing Art, Dramaturgy, Medicine, Surgery, Alchemy, Physiology, Anatomy, Sexual Science, Cosmetics, Toilet, Cookery, Painting, Carpentry, Ship->Building, Metallurgy, Architecture, Sculpture, Mechanics, Economics, Politics, Technique of City->Watching, Astronomy, Astrology, Palmistry, Pedology, Water->divining, Treasure->hunting, Military Science relating to Boxing, Wrestling and Warfare, Cock->fighting etc., etc., in addition to general and recreational literature consisting of many major and minor epics, various species of panegyric poems,erotica, devotional songs and dramas.

Vocational Arts such as Agriculture, Weaving, Pottery and Fishery, and Black Arts such as Sorcery, Exorcism, Necromancy, Conjury, Enchantment, Art of suspending the action of water, fire or wind, and Binding wild beasts and poisonous creatures by spells, were being practised hereditarily without being recorded.

Ancient Tamil Nadu was rich in wild medicinal plants, whose parts were used as absorbents and able to unite broken bones, and from which elixir was prepared. Experienced Tamilian physicians were and are so proficient in the art of feeling the pulse, as to diagnose even complicated diseases accurately and immediately.

There are still a few Tamilian wrestlers, whose conversance with the nervous system enables them to make their opponents swoon and die after the lapse of one and a half hours, if they are not brought to their senses within that period.

The Lemurian Tamils were highly advanced in the arts of Music and Dancing and the Sciences of Arithmetic and Astronomy.

The seven->day week, the thirty->day month and the twelve->month year, which are in vogue all over the world, were instituted by the Lemurian Tamils. The week->days were named after the seven planets known to them. The lunar month was reckoned by the succession of the bright and dark fortnights. The twelve months were named after the twelve signs of the Zodiac. The year was computed by the succession of the two courses of the sun, viz., northward and southward.

The following list of fractions and table of sub->fractions should be able to convince all foreigners, of the degree of proficiency of the Lemurian Tamils in Arithmetic.

Fractions

Name	Quantity
mukkāl	3/4
arai	1/2
kāl	1/4
muṇḍāṇi, mūviṛam	3/16
araikkāl	1/8
māgāṇi, viṛam	1/16
nānmā	1/5
irumā	1/10
mā, orumā	1/20
araimā	1/40
kāṇi	1/80
araikkāṇi	1/160
mundiri, mundirai	1/320

Table of Sub->Fractions

6? tērttukaḷs	=1 nuṇmaṇal
100 nuṇmaṇals	= 1 veḷḷam
60 veḷḷams	= 1 kuralvalaippidi
40 kuralvalaippidis	= 1 kadirmunai
20 kadirmunais	= 1 ṛindai
14 ṛindais	= 1 nāgavindam
17 nāgavindams	= 1 vindam
7 vindams	= 1 pāgam
6 pāgams	= 1 pandam
5 pandams	= 1 kuṇam
9 kuṇams	= 1 aṇu
7 aṇus	= 1 mummi
11 mummis	= 1 immi
21 immis	= 1 k ṭlmundiri
320 kṭlmundiris	= 1 mēlmundiri or mundiri

320 mēlmundiris = 1 (the integer 1)

$$\begin{aligned}
 1 \text{ kṭlmundiri} &= \frac{1}{320} \text{ of } \frac{1}{320} = \frac{1}{102400} \\
 1 \text{ tērttukaḷ} &= \frac{1}{2,3238245,3022720,0000000}
 \end{aligned}$$

Very large numbers were used by the ancient Tamils in counting. Some of them are the following:

kumbam A thousand millions

ka->igam	Ten thousand millions
tāmarai	Ten million crores
saṅgam	Hundred billions
vāraṇam	Ten thousand billions
paradam	Hundred quadrillions

The values of āmbal and veḷḷam are not known.

(2) All literature was in poetic form, and all scholars and authors were poets, who not only wrote but also spoke in poetry off hand.

The poetic art was developed to a very high point of refinement, and the best patterns of poetry ever devised by man are in Tamil alone. The Ve->bā and Kali meters are the most exquisite, having no parallel in any other language.

It is no exaggeration to say that the Lemurian Tamils were a poetic nation, as hundreds, if not thousands, of poets and poetesses seem to have been during every generation throughout the Academic Age.

“Poetic ideas find their fitting expression only in verse. From time immemorial the history of the poetry of all nations and of all countries bears strong testimony to this fact. When man's innermost feelings as pity, grief, joy, wonder and love are stirred to their very depths, they naturally show themselves forth in measured and harmonious language which, apart from the sense of its distinct words, conveys by peculiar sounds alone the kind of emotion within. Thus in the language of melody the particular form of a good verse glitters like a transparent crystal through which is seen the exact nature of the emotion which made it its vehicle.

“Nowhere can this inseparable union of sound and substance of poetry be better appreciated than in the poetry of the Tamil language. In almost all good Tamil poems, whether ancient or modern, this harmony between sound and sense prevails so unvaryingly, that a verse in Tamil cannot be changed at all except in a peculiar musical tone. As the combinations into which delicate feelings and strong passions enter are infinite, the expressions of them in verse are equally infinite.”¹

(3) As the Lemurian Tamils were highly advanced in Music and Dancing, and as language was considered to be naturally connected with those two arts, every speech requiring into notion and gesture to be impressive, they associated Musical and Dramatic literature with the poetic works, and called Tamil Muttamil (Triple Tamil).

9. NORTHWARD SPREAD OF THE LEMURIAN TAMILS AND VARIATION OF TAMIL INTO DRAVIDIAN

1. Alteration and Corruption of Tamil into Telugu

Personal Pronouns:

Ist Person:	Tamil nān (I) yām(we)	Telugu nēnu mēmu->(exclusive)
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2nd Person:	nām(we)	manamu->(inclusive)
	nīn->nī (thou) nīr (you)	nīvu mīru
3rd Person (Reflexive):	tān (himself, herself, itself)	tānu->(sing.)
	tām (themselves)	tāmu, tamaru-> (pl.)

Demonstrative Pronouns:

Tamil	Telugu
avan (he)	vādu
avar (those men, those persons)	vāru
adu (it)	adi
(ava) avai	avi

Metathetic displacement of vowels of the Inflexional Bases of Telugu Pronouns:
e.g. adini->dāni, idini->dīni, edini->dēni.

Metathetic displacement of vowels of general words in Telugu:

e.g.	Tamil	Telugu
	aṛai (rock, stone)	rāi
	iraṇḍu (two)	reṇḍu
	irā (night)	rē
	ural (mortar)	rōlu
	iladu (there is not)	lēdu
	uḷ (within)	lō
	eḷu (to rise)	lē
	eḷubadu (seventy)	debbadi
	poḷudu (time)	proddu
	viral (finger)	vrēlu

Syncopation of words by dropping medial liquids in Telugu.

e.g.	Tamil	Telugu
	aḷuttu (to press down)	addu
	erudu (ox)	eddu
	uḷundu (black->gram)	uddulu
	elumbu (bone)	emmu
	kurudu (blindness)	guddi
	koluppu (fat)	kovvu
	ruruttu (to coil, roll)	tcuttu
	reruppu (leather sandals)	ceppu
	tiruttu (to correct)	diddu

neruppu (fire)
 paruppu (kernel of beans)
 marundu (medicine)
 virundu (feast)

nippu
 pappu
 mandu
 vindu

Vowel Mutations

	Tamil	Telugu
a->ā:	vanai (to fashion)	vānu
ā->ē:	āṇḍu(year)	ēdu
	āḷ(to rule)	ēl
	āru (river)	ēru
i->e, ē:	irai (food of birds and animals)	era
	kilaṅgu (bulbous root)	gedda
	ṛirai (imprisonment)	cera
	tira (to open)	tera
	nilam (ground)	nēla
	vilai (sale)	vela
u->o:	udal (body)	odalu
	tuvar (red colour)	togaru
	muḷai (sprout)	molaka
	mudal (beginning)	modalu
	muṛai (order)	mora
ai->a:	kadai (place)	kada
	nadai (walk)	nada
	muṛai (order)	mora
	veṇḍai (okra)	beṇḍa

Consonantal Mutations

ṛ->k, g:	vāral (doorway)	vākili
	eccil (saliva)	engili
ṇ->ṇ:	kaṇ (eye)	kaṇṇu
	pūṇ (to put on)	pūṇu
	maṇ (earth)	maṇṇu
	veṇṇey (butter)	veṇṇe
l->d:	ilu (to draw)	idu
	ūliyam (service)	ūdigamu
	ēlu (seven)	ēdu
	kaluvu (to wash)	kadugu
	kaludai (ass)	gādida
	kalai (bamboo)	gada
	kūl (porridge)	kūdu
	kōli (fowl)	kōdi
	nilal (shadow)	nīda
ḷ->l:	kaḷ (toddy)	kallu
	kuḷam (tank)	kolanu
	taḷḷai (mother)	talli
	tēḷ (scorpion)	tēlu

	paḷḷam (lowness)	pallamu
	piḷḷai (young one)	pilla
	muḷ (thorn)	mullu
	vāḷ (lustre)	vālu
ḷ->ḷ->ṇ:	koḷ (to get)	konu
	mulugu (to be immersed)	munugu
ṛṛ->ṛṛ: ē	ūṛru (fountain)	ūtṭa
	ṛurram (relations)	tcuṭṭamu
	puṛru (ant->hill)	puṭṭa
	māṛram (word)	māṭṭa
ṇṛ->ṇd:	oṇru (one)	oṇdu
	kuṇru (hill)	koṇda
ṇ->d:	avan (he)	vādu
	tambin (younger brother)	tammudu

Hardening of Tamil surds in Telugu:

Tamil	Telugu
sey (to do)	cēyi
tēṅgāy (cocount)	teṅkāya
pañjam (famine)	pañcamu
kumbu (crowd)	gumpu
eṇṛār (he or they said)	aṇṭāru

Enlargement of Tamil verbal themes in Telugu:

Tamil	Telugu
nada (to walk)	nadutcu
muḷai (to sprout)	molatsu

High degree of corruption of certain Telugu words:

Tamil	Telugu
varu->vār->vā (to come)	rā
kaḷ (irrational pl, sfx.)	(kalu)->lu

Comparative paradigm of the Verb ā or āgu to become,

Tamil	Telugu
Theme ā, āgu	avu

Imperative:

Singular:	ā, āgu	kā
Plural:	āgum	kammu (simple)
	āguṅgaḷ	kaṇḍi (compound)

Masculine Singular->

Finite Verb->

Past	āyinān	ayinādu
Present	āgiṇṛān	avuttādu
Future	āvān, āguvān	avuttādu

Relative Participle:

Past	āyina	ayina, aina
Present	āgiṇṛa	ayyē
Future	āgum	ayyē

Verbal Participle:

Past	āy, āgi	ayi, ai
Present	:āykkonḍu	ayikkoni
Future	āga	kā,ava

(Infinitive Mood)

Subjunctive Mood:

āyināl, ānāl	
āyirṛ,,l	ayittē

Conjunctive Participle:

ānāl	kāni, ayinānu
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Affirmative Participle:

ām	avunu
----	-------

Verbal Noun:

ādal, āgudal, etc,	avuṭṭa, kāvadamu, etc.
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3rd person Neuter Singular->

Negative Aorist.

āgād	kādu
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Compound Verb:

āgavēṇḍum	kāvalanu
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The whole of South India upto Vēṅgada malai or Tirupati Hills in the North, constituted Tamil Nadu during the age of the Third Academy, which is said to have begun in the 5th century B.C. and lasted upto the 4th century A.D.

Kanarese seems to have separated from Tamil only after the 7th century A.D. as Kumarila Bhatta of that century styles the whole of the Dravidian family of Languages 'Andhra Dravida Bhasha'. Malayalam began to branch off much later, i.e., after the 12th century A.D., and the other Dravidian languages of South India still much later.

Telugu was the first recognized Dravidian language other than Tamil, and hence the name Vadugu, corruption of 'Vadagu' the Northern language, given to it by the Tamilians.

It may be recalled, that once the whole of cis->Vindhyan India was considered to be Dravida Nadu, and accordingly, Mahārāshtri and Gujarāti were classed with Tamil, Telugu, and Kanarese, as Dravidian languages, and the whole group called 'Panca Dravida' by the North Indian scholars. It was no misnomer, as recent philological researches point to the probability of such a situation.

Not only Mahārāshtri and Gujarāti, but also the trans->Vindhyan or North Indian languages like Hindi and Bengali exhibit traces of their Dravidian substratum.

Dialectic Selection

During the Pre->Aryan times or before the close of the Second Academy, Tamil was divided into two Forms, viz. Standard Tamil (rendamil) and Deviated Tamil (Kodundamil). The latter disintegrated into many dialects, the number of which is given as twelve in Tolkāppiyam.

The Pāṇḍiya territory and the southern parts of the Chola and Chera territories constituted the land of Standard Tamil, and the northern parts of the last two territories, that of Deviated Tamil.

The original Pāṇḍiya Nadu which was identical with the submerged southern continent was vast and extensive, and consequently, the Standard Tamil of that area was extra->ordinarily copious with myriads of subtly->distinguished synonyms, many of which have become extinct.

The various dialects of Deviated Tamil, which evolved into distinct forms and ultimately separated from Tamil as Dravidian languages, have chosen different synonyms according to their taste from the Tamil vocabulary, which is the common repository of Dravidian forms and roots, and this I call Dialectic Selection.

e.g.	Telugu	Kanarese	Malayalam
	ceppu	sol	para (to say)
	cēyu	mādu	sey (to do)
	illu	mane	vīdu (house)

Colonial Preservation

Though Old Tamil was the parent of the Dravidian family of languages, the primitive or earlier forms of a small number of words are preserved only in the derivative languages, owing to the submergence of a greater part of the original Tamil country, and the consequent extinction of many primitive roots and forms in Tamil, and also to the fact that many words in Tamil have undergone morphological change during the period of cultivation. The total destruction of Pre-

>Aryan Tamil literature also accounts to some extent, for the absence of some primitive forms in Tamil.

e.g. nan, the oblique or inflexional base of nān, I, and aidu, five, the earlier form of aindu, are preserved in Telugu.

There are many words and grammatical forms being used in their earlier forms in Malayalam, which occupies a midway position between Tamil and the Dravidian languages, by reason of its being spoken in a region, which was the ancient Chera Nadu forming an integral part of the Tamil country upto 13th century A.D.

e.g. Grammatical Forms:

Finite Verbs : (common to all persons, genders & both numbers)	Past ceydu	Present (ceykiṇru)ceyyunnu	Future ceyyum
Subjunctive Mood : Oblique Base of nīṅgaḷ, you;	āyāl niṅṅaḷ	kuttiyāl (niṅgaḷ)	
Words :	pōl(pōldu, time), uḷ (uṇḍu)		

10. TRANSITION OF DRAVIDIAN INTO ARYAN Dravidian Element in the Vernacular languages of Northern India

“The principal particulars in which the grammar of the North->Indian idioms accords with that of the Dravidian languages are as follows:

- 1) the inflexion of nouns by means of separate post->fixed particles added to the oblique form of the noun;
- (2) the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected;
- (3) the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding, the party addressed;
- (4) the use of post->positions, instead of pre->positions;
- (5) the formation of verbal tenses by means of participles;
- (6) the situation of the relative sentence before the indicative;
- (7) the situation of the governing word after the word governed.¹

Dravidian Substratum of Hindi

Vocabulary:

Tamil	Hindi	Tamil	Hindi
adē->Te.	arē	arē aiyo(alas!)	hāy
(a form of addressing inferiors)		ōram (edge,brink)	ōr
appā (father)	abbā	kaṭṭil (cot)	kāṭ
ammā(mother)	ammā	kadu(bitterness,	kadā
alai (to shake)	hil	sourness, pungency)	
annai (mother)	annā	kaludai (ass)	gadhā
	annī (nurse)	kaḷam (throat)	galā
āgu (M. to be)	hō	kaḷi (M.to play)	khēl
ām (yes)	hām)	kannal (reed,sugar- >cane)	gannā
ittanai (this much)	itnā	kāgam (crow)	kauā
idōḷ (here)	idhar	kāḷam (blackness)	kālā
ippōdu (now)	ab	kilān (cultivator)	kisān
ippa (v.c.)		kudi (to jump)	kūd
udadu (lip)	hōṇṭ	kumaran (lad)	kumār
udōḷ (there in front of me)	udhar (there)	kumari (lass)	kumāri
umbar (above)	ūppar	kuyil (cuckoo)	kōyal
ulagu (world,people)	lōk	kūli (cooly, wages)	kuli
ulundu(black->gram)	udat	koccu (little)	kuch
edōḷ [where (Int.)]	judhar (Rel.)	tayir (curd)	dahi

kottarai (room)	koṭri	tā (to give)	dē
kō (cow)	gāy	tattā, tādai [grandfather]	dādā
kōṭṭai [fort]	kōṭ	tuvai (to wash, clean)	dō
sappattai [flat]	captī, ciptā	nādagam (drama)	nāṭak
sāyungālam(evening)	sām [Skt.sāyam]	nādi (chin	ṭōdi
savai (to masticate)	cabā	nādi (pulse)	nādi
siṛuttai (panther)	cītā	nārattai (loose->skinned)	nāraṅgi
siragam (cumin)	jīrā	orange	nāv[Skt
suṇḍi [driedginger]	sōṇṭ	nāvāy (ship)	nau, boat]
rummā (quiet)	cup		
(ral)->rel (to go)	cal		
ceppulu (sandals)	chappal		

rr (a measure of weight) Tamil	ē rer Telugu	Tamil	Telugu
rōmbu (to be idle)	sō [to sleep(Skt.nil, nilam (blue) svap)		nil
rombu(anise)	saump	nēram (time)	dēr
tadi (club)	chadi	nōkku	dēkh
ta-> (cold)	thaṇḍā	pakkam (side, part)	pakṣa
(tottai)-> tattai(parrot)	totā	pakkal (side)	bagal
pa-> (to make)	ban (to be made)	paṭṭi (list)	patti
padam (cooked food)	bhāt	padi (to sit down	baith
palam	phal	padi (to fall)	pad
(puram)->param(high, above)	par (on	padi (to read)	padh
pāl (side, at, with)	pās	maṇḍalam (circle, division	Skt. maṇḍala maṇḍal,
pittaḷai (brass)	pital	mandiram house, stall, stable)	mandirSkt. mandira
pilli (Te.cat)	billi	paṛai mayil(peacock)	mōr,Skt. mayūra
bidda (Te. child)	bēṭā, bēli...,ṭi	manam(mind)	man,Skt. manas
pugar	bhūra		ām
pugal (to say)	bōl	mā (mango) mādam(month)	mās, Skt.

puruvam (brow)	bhaum	māman(uncle)	māra
pulu (worm)	pillū	māmi(aunt)	māmā
pū (flower)	pūl	māru(to beat)	māmi
maṇaṅgu(a measure of weight)	man	miḷagu (pepper)	mār
mandi (female monkey)	bander(monkey)	mirai (moustache)	mirc
mūkku (nose)	nak		mūnch
		mugam (face)	mukh,Skt. mukha
mellam (softness)	mulāyam	muttam,	mōti,
mōy->may (mother)	mai, ma	muttu (peal)	Skt. mukta
vā (to come)	ā	mūkku(nose)	nāk
vālugam (white sand)	aluka		
vidai (seed)	bij, Skt. bija		
veṇḍai (okra)	bhṇḍī		

Personal Pronouns

	Tamil	Hindi
1st Person:		
Singular :	nān(I)	main
Plural :	nām(we)	ham
2nd Person:		
Singular :	nūn (arch. thou)	tū
Plural :	nūm(arch., you)	tum

All the words contained in the above list have their roots only in Tamil.

Grammatical Forms and Principles

In old Tamil, one of the modes of forming the preterite tense was to add the suffix 'ā' to the verbal theme, as it is now done in Hindi. In Mediaeval Tamil, it was restricted to the formation of preterite participles, and subsequently went out of use in the colloquial dialect and prose literature.

The Tamil optative suffix 'iya' corresponds to the honorific imperative suffix 'iye' of Hindi, which is added to the verbal theme to form the polite form of the Imperative Mood.

The Hindi Negative Imperative suffix 'mat' seems to be a corruption of the Telugu 'vaddu', and the origin of the Sanskrit prohibitive particle 'mā'. In that case, it is to be traced back to the sūrasēni Prākṛit or some other earlier form of speech.

'māru' or 'mār', as an adverbial particle of cause or reason, occurs in poems No. 4, 20, 22, 92, 93, 271 and 380 of Puṛānānūru, a Tamil anthology of non->erotic poems, collected in the 2nd century A.D. The same word in the latter form i.e., 'marē', is used in Hindi in the same sense, the only differences being the prefixing of the post->position 'kē' and its use after only nouns and not preterite finite verbs as in Tamil.

Employment of a particular form of verbal noun as imperative verb also, is common to both Tamil and Hindi.

The order of words in a Hindi sentence is the same as in Tamil.

There are also some proverbs in Tamil and Hindi, which are identical in meaning.

11. WESTWARD SPREAD OF THE TAMILS OR DRAVIDIANS

“A key to formulate a reliable chronology of early South Indian connection with Mesopotamia is furnished by the excavations at the Sumerian sites, especially Kish and Susa dating from the 5th to the 3rd millennium B.C. The fact is that they have revealed the existence of Indian products. Some of the interesting things are:

- (1) Funerary pottery.
- (2) Oblong short->legged terra cotta sarcophagi.
- (3) Carnelian heads of Kish decorated with white lines on a red ground, a technique common only in India. These were found at Crete also.
- (4) Use of the coracle, the Indian boat.
- (5) An early Sumerian glazed steatite seal from Kish, alike in respect of the Indian script and bull.
- (6) Conch in Susa and the chank ornaments in Tello->the site of ancient Lagash. Incidentally I may say that the use of chank bangles and conch for rituals connected with temple worship, funerary rites and in war as from primitive times in India. The technique of chank should have led to the use of iron saw and iron ore early in South India.
- (7) Fragments of teak and Indian cedar in the ruins of Birs Nimrod and Ur.

“Proceeding to examine the South Indian contribution to the religious and social systems of the ancient world, we find first the worship of mother goddess, practically universal. The very term ‘Amma’ as signifying the goddess is significant. We have

the temple of Ammon in Egypt. The terra cotta figurines of the mother goddess in Crete are similar to those in Mohenjo Daro. Aiyayi¹ was the tribal goddess of ancient primitive South Indian tribes. She is now the Kālī or Bhadrakālī or Bhagavati of Kerala. Associated with early temple worship was dedicating girls to shrines. These are called Devaradiyāl in our country. Strangely enough the Sangam works make no mention of this institution though Parattaiyar or dancing girls are referred to. This practice of dedicating girls has been in existence in the phoenecian colony of Sicca on the North African coast, at Heliopolis in Syria, and in Armenia, Lydia and Corinth. It persisted in Asia Minor to the second century A.D. Another peculiarly

South Indian practice connected with the temple worship was the marriage of female votaries to god prevalent in Mesopotamia. But the practice has unfortunately led to sacred prostitution in Mesopotamia. It is said that female votaries of Marduk and Sun god Shamash married these gods but had human children.

“We may call attention to another practice, of offering the hair. Lucian mentions a temple at Byblus in Phoenicia where a woman shaved her head and offered her hair to the deity enshrined. Very strangely the temple was dedicated to the Fish from the waist downwards. Attached to it was a sacred pond of fish. This reminds one of the Matsyāvatār legend in India. Add to this the Mesopotamian legend of flood where mīna (fish) is mentioned. If we bring back to memory the legend of Oannes to which I have already referred, all these show the profound Indian influence in the religious systems of the ancient world. The fish cult was once popular in India and the emigrants from India took this cult with them to foreign lands. Turning back to our subject, there is an account of hair offering by Argive girls to there before marriage. Offering one's hair to a deity in fulfilment of a vow is characteristically a South Indian practice even now observed in big shrines like Tirupati, Swamimalai, Vaithisvarankoil and other places. In India maidens, married women, male children -> all undertake this vow.

1.This Should be Aiyai

‘Next we see the fire->walking ceremonies still current with us and glibly connected with Draupati Amman, paralleled in the worship of Artenis in Capadocia.

“Next we meet with the cult of Snakes. It was the totem of the ancient Naga tribes. The association of snake with Siva and also Skanda is indeed reminiscent of the primitive religion. We in South India still worship snakes in the shape of Nāgakkal. There are a considerable variety of patterns. Some slabs contain a simple snake standing. In others a pair of cobras intertwined. Groups of stones are seen in a temple or underneath a sacred tree, generally a pipal or nīm tree. Though it is popular in South India, it is still more popular in Malabar. It is connected with the fertility cult. There is still the belief that a barren woman becomes big with a child if she offers proper prayers to the Snake Lord. We have representations of the reptile in the Indus cities on painted pottery, tablets and clay amulets. And this cult was one of the prominent religious cults of ancient Crete. It was associated with symbol of the double axe.

“Another ancient South Indian cult was the worship of the moon largely prevalent in Asia Minor and the East MediterraneanThe worship of the Moon is definitely mentioned in early Sangam works and there was a special shrine dedicated to the Moon (nilakkōṭṭam) in each of the capitals of the Tamil land. A relic of the old cult is the seeing of the moon on the third day after the new moon day, supposed to bring health and wealth curiously, in Babylonian civilization more prominence is given to the Moon than the Sun. And the Babylonian year is exclusively lunar. The cuneiform sign for the Moon is the numeral ‘30’. Incidentally, I may point out that there are many parallel features of Babylonian religion and customs like the worship of the bull of Ishtar, honouring women of chastity and dedicating girls to temples. Much of them finds mention also in the religious literature of the Hebrews. It is believed that the Babylonian culture flowed into Canaan or there was an actual migration from Ur to Canaan by way of Haran. Further we find a strong resemblance to the mythology of the Greeks, and it is also

believed that these features came from Asia Minor. Thus, there was a migration from India to Babylon and from Babylon to Greece and Canaan.....

“In the ancient religious system of South India and other countries the cult of the Bull was popular. The Bull as the riding vehicle of the great God Siva was venerated throughoutOn Cretan vases bull->jumping scenes are depicted. In fact the similarity between Cretan customs and those of South India is so close that we cannot escape the conclusion of South Indian influence on Crete.....

“Intimately associated with the cult of the Bull (which is also a feature of Egyptian religious system) is the Phallic cult. The different branches of the Mediterraneans followed the phallic culture.

“Another feature of ancient civilization was the prevalence of matrilineal system adopted by the followers of the cult of the mother Goddess. It was the Marumakkattayam system even now prevalent in Malabar as against the Mahattayam in other parts of the country. The Marumakkattayam was once in all South India, South Europe, Asia Minor, Mesopotamia and Egypt. The system was another link that connected South India with the rest of the ancient world. As in Egypt, descent in Crete was through the female line.....

“Among the customs and amusements which are many, I shall mention one or two. Among the earliest animals domesticated was the cock, the emblem of God Muruga. It was the ensign of the Greek god Apollo.....The appearance of domesticated fowl in East Africa and Madagascar takes us to the geological time of the ‘submerged continent when the fowl was domesticated. This may have some basis in the Tamil Velan epic.

“Among the amusements, game cock fighting (kōlippōr) was peculiar to South India. On an amulet seal in Mohenjo Daro are portrayed two jungle fowls in a fighting attitude.”¹

The linguistic evidence to support the theory of South Indian connection with the ancient West, is furnished by Mr. Lahovary's Dravidian Origins and the West', though his conclusion as to the origin of the Dravidian family of languages is just the reverse to the truth.

1.O.S.T. pp 44->52

12. FORMATION OF WEST ARYANGlossarial Affinity

i) Words bearing Morphological and Semasiological Similarity of the First Degree:

akka, *akkai*, n. Sister. Orig. mother.
L.acca (sister),

ahku, *akku*, v.i. To be sharp, acute. L. ac.

akkuļ, n. armpit.
L. axilla, E. axil.

agil, n. eagle->wood,
L. agallocha, Gk. agallochon, Port and Sp. agila, agila, agal(->
wood), eagle(->wood)

agai, v.i. to drive. ugai->agai.
L. ago, Gk. ago (to lead), Ice. aka (to drive).

accu, n. axis.
L. axis, Gk. axon, E. axis, O.G. ahsa,
MG. achse, Lith. assis.

araku, v.t. to shake. Caus. of asaŋga, Ice and
Sw. skaka, AS. scacan, sceacan, E. shake.

arai, v.i. to shake. Gk. seio.

añjal, n. 1. relay, 2. letter post.
Gk. aggelos (messenger), L. angelus,
E. angel (divine messenger).

adu, v.t. to approach, L. ad. (pfx.)

aṇ, n. 1. upper part 2. palate [lit. upper part of mouth]
3. superiority.

aṇṇā, v.i. 1, to look upward.
2. to gape [lit. to show the palate]
3. to hold the head.

aṇa, v.i. to lift the head.

aṇavu, v.i. to go upward, ascend.

aṇar v.i. to move upwards.
n. side of the upper jaw.

aṇṇam, n. palate.

aṇṇal, n. Superior person, God.

aṇṇan, n. elder brother.
Gk. ana (up), OHG. ana, G. an, Goth. ana, AS. an, on,
OE. an, on, E. on, D. aan.

attan, n. father.
Goth, attan, L. atta, tata, Gk. tetta.

atti, n. mother.
Goth. *aithein*.

adōl, *adōli*, adv. there.
AS. *thider*, *thyder*, OE. *thider*, E. *thither*

appan, n. father.
F. *abbe*, E. *abba*, L., *Fy.*, *G.*, D. and Dan. *papa*, *pappa*, Gk. *pappa*, E. *papa*, *pop*, *poppa*, E. *pope*, Gk. *papas* (lit. Father of the Roman Catholic Church).

amma, *ammai*, n. mother.
OS. *amma*, OHG. *amma* (mother), Ice. *amma* (grand mother),
G. *amme* (a wet->nurse), E. *amma* (an abbess or spiritual mother), *amah* (wet->nurse), Port. *ama* (nurse).

It. and L. *mamma*, Sp., D. and G. *mama*, F. *maman*, E. *mamma*, *mama* (mother).

amar, v.t. to love.
L. *amo* (to love), *amor* (love)

English derivatives: *amateur*, *amative*, *amatory*, *amiable*, *amorous*, *amour*, *enamour*, *paramour* etc.

araṛu, n. protection, government, kingdom, king, royalty, chiefness.
uram (strength) -> *uravu* (strength) -> *uravōn* (strong man, chieftain, king)
uravu -> *aravu* -> *araṛu* -> *araṛan* (king),
'v' sometimes changes into 's'

Cf. *ēvu* -> *ēṛu*, *paravu* -> *paraṛu*, *viravu* -> *virāṛu*.

aravaṇai, v.t. to protect or support, as a king.
araṛu -> *araiṛu* -> *araiṛan* -> *araiyan* ->
(K) *rayan*, (Te) *rayalu*, (Mah.) *rāṇ*,

Gk. *archon*, a ruler, one of the chief magistrates of Athens;
archos, a leader; *arkho*, to rule; *arkia*, government

Gk. *monarkhēs* L. *monarcha* F. *monarque* E. *monarch*
(a sole ruler)

E. *arch*. (pfx), chief.
L. *rector*, *rex*, *regis* (a king); *rect*, *rego* (to rule).
Gael. and Ir. *righ* (a king).
F. *roi*, Eroy (a king).

arattam, n. 1. Blood: 2. Red colour.
AS. *read*, OE. *read*, E. *red*, *ruddy*, Sc. *reed*, Dan. and

SW. rod, Ice.rauthr, raudr, D. rood, G. roth, Goth. rauds,
W. rhudd, Ir. and Gael.raadh, Lith. rudas, L. rutilas, rufus,
ruber. Gk. erythros.

aral, v.i. To be horrified.
n. horror.
L. horror (f.orreo, to tremble with fear), E. horror.

ariri, n. Rice
Gk. oryza, L. oryza, It. riso, F. riz., ris, E. rice.

aruvu, v.i. To spring out and flow, as a water course.
Gk. rheo, rhue (to flow), rhes, rheama (tream), Sw.
rhine (large open ditch), OE. ryne, rine (stream).

alladu, conj. Either. or lit. 'that which is not.'

Gk. allos (another), L. alias, E. alias. OHG. ali, eli; Goth.
ē ēālis, AS.elles (other, foreign; E. else.

alai, v.i. To wander.
n. A wave.
Gk. ala->omai (to wander), alē (a wave).

avvai, n. Grand mother; orig. mother. ammaiavvai.
L. Avus (a grandfather), avia (a grand->mother), av->nculus
(a maternal uncle).

avavu, v.t. To desire; avā, n. Desire.
L. areo (to desire), avidus E. avid (eager,greedy).

alīai, n. Side.
L. ala (a wing, side); E. ala. OF. aisle, F. aile (a wing, an
isle.); the 's' does not properly belong to the word. E.
aisle (the wing of a building).

alam, n. Salt.
L. alumen, E. alum (a mineral salt).

āgu, v.i. To increase.
L. angeo, auxi (to increase) E. augment. OT. ankan, It.
auka, E. eke (to increase)

āndu, adv. There.
AS. geond, Goth. jaind, jaindre, E. yond, yonder.
In the Primitive Teutonic language, 'g' and 'j'
represented the sound 'y'.

ār, v.i. and t. To join.
Aryan, ar.

ārvu, *ārvam*, n. yearning.
ē ēOE. giernam, E. yearn. ON. girna. G.begehren.

ālī, n. Hail.
ē ē G., D., Dan., and Sw. hagel, It. Hage, hail;
ē AS. hagol, hagol, hagul, E. hail.

ān, adv, and n. there, that place.

OE. geon, E. yon (there), G. jener, ON. enn.

āna, adj. That.
AS. geon, Goth. jains, G. jener (that), E. yon (that).

iñjivēr, n. Ginger.
ē ēL. zingiber, Gk. zingiberis, F. gingembre, OE.gingiber,
ē E. ginger.

idāru, v.i. To dash,
ē ē OE. dassche, dasche, E.dash, Dan.dske (to slap), Sw. ē
ēdaska (to beat).

idā, inter. Here!
ē ēZ.idha, Gk. itha, ittai, Goth. ith.

idu, n. This, *idi* (Te.)
ē L. is (this or that person), Goth. hita (this),

ido, inter. Lo!
ē ē E. Lo.
ē 'd' sometimes changes into 'l' in the Aryan languages. ē
ēCf. madhu -> L. mel (honey).

idal, n. Heath, an uncultivated field.
ē ē AS. hoeth, M.E. heth, E.heath, L.,G.,D., and Fris. heide,
ē ē Goth. haithi, I.heithi, heithr, Dan. hede, Sw. hed, ē
ē W.ecoed.

idōl, *idōli*, adv. Here.
ē ēAS. hider, hither, E.hither, Goth. hidre, I. hethra.

iy, v.i (obs), To go. iy->ē->ēgu (to go).
uy (to go) -> iy->iyavu (proceeding, way). Gk. ei->mi,
i->men, L. e->o ī->mus Lith. ei->mi (I go), Slav. i->ti (to go),
Goth. iddja (I went).

iri, v.i. To go, to run.

L. ire (to go), OE. irnam (to run).

iru, v.i To be, to be seated.

AS. earon, aron, arn (we are), I. erum (we are), eru (they are); E. are.

Goth. is, L. es, Gk. es, E. is.

'are' is a northern or Scandinavian form and 'is' a Southern form, of one and the same the word.

irumbu, n. Iron; lit. black metal.

AS. iren, E. iron Ir. iaran, D. iern, Bret. houarn, OG. ēr, W. haiarn, Arm. houarn, Dan. and Sw. jern, Ice. jarn (contr. f. older 'isarn'), OHG. isarn, Mod. G. eisen, Goth. eisasm, L. oeris.

il, n. House chamber.

AS. inn, inne (a chamber, a house, an inn, I. inni (a house), E. inn.

il, part. In.

OE., OS., OHG., and Goth. in, Sw. and Dan. i, L. in, Gk. en.

ilakku, n. Appointed or fixed place.

L. locus (a place)

ilavu, n. Silk->cotton, lit. that which is very light

L. levis (light).

iravu, v.i. To be greedy

L. avarus (greedy), avartia (greed) E. avarice.

ilakku, v.t. To relax, to loosen, to slacken.

L. latus, E. lax.

in, v.t. To bring forth.

AS. eanian, E. yean, ean.

ugir, n. Finger or toe nail, talon, claw.

L. unguis, L. ungual (adj.)

udal, n. A ram.

AS. weather (a ram), a word common to all Teutonic languages, E. weather.

umbar, adv. Above.

AS. up, upp, uppe; E. upper, over; I. upp, uppi; Sw. up,

upp; D., Fris., and Dan. op, Goth. jup, OHG. uf, Mod. G.
auf. G. uber, Gk. ufar, L. super->E. sur, Gk. hyper.

uraru, v.i. To roar.

LG. raren, G.rehren, OE. rarian, E. roar, D.reeren.

uraru, *urāy*, *uriñju*, *urai*, v.t to rub.

L. frio, fricare (to rub), E. pay, friction.

uru, v.i. To burn

L. uro (burn).

urudai, n. A roller, *urul->urulai->urudai->rōdai* (vc.) a roller,

L. rota, W. rhod, G. rad (a wheel), E. rota (a roll).

uruttiram, v.n. Anger, f. *uru*, to get angry.

OE: wreadh dhu, E. wrath, wroth.

urum, n. Heat.

OS., G. and D. warm, Ir. warmr, Dan. and Sw. varm,
Goth. varms, varm, AS. wearm, E. warm, OL. formus,
Gk. thermos, P. garm.

urul, v.i. To roll.

D. and G. rollen, Sw. rulla, Ir. rolaim, W. rholian, Arm.
rolla, OF. roeler, Mod. F. rouler, Pr. roler, E. roll.
E. whirl (to turn round or cause to revolve), whorly.

urai, v.t. To speak, tell.

L. orare (to speak), E.oral, adj, S. H.oris. mouth.
Cf. Te. nōru, the mouth.

uru, adj. Much great.

E. very (to a great extent).

ūral, n. Swing.

ūralādu. To move to and fro, as a swing,
Cf. L. oscillo, E.oscillate.

ūlai, n. Howl.

LG. hulen, G. heulen, D. hailen, Dan. hyle, E.howl, L. ululuo,
Gk. ololyzo.

edōl. adv. Where.

AS. hwyder, hwider, OE. whider, E. whither.

ey, v.t. To shoot, as an arrow, n. an arrow.

Gk. hio (to shoot), ios (an arrow).

eri, v.i. To get angry, n. anger.
L. ira, OF. ira, E. ire, erre (anger).

el, n. Sun.
Gk. helios (the sun).

ella, ellā, int. A form of addressing lovers and friends.
E. haloo, hallow, ME. halowen, OF. halloer, G.halloh,
F.halle E. holla, halle, hollow, holloo.

ellām, n. All.
As. eal, eall, al; ME. al, alle; E. al, all; Ice. allr, Goth. alls, G.
all (common to all the Teutonic languages). W. all, Sw, Dan.
al, D. al, OHG. all, Ir. aile.

evvu, embu, v.i. To rise.
AS. hebban, hefian, Goth. haffan, OF. hera, E.heave,
D.heffen, heven, hefia (to lift, to raise).

AS. heofon, hefon (heaven; OS. hevan, E.heaven, L.G. heben,
I. lifinn, from root of heave.

ēngu, v.i. To hanker.
E. hanker, D. hankeren.

r1, n. Plough.
L. aro (to plough), Gk. aroo, O.Fris. era, AS. erian (to
plough), E. even, ear, Ir. arain (I plough), Ice. eria, erja;
Goth. erjan, G. ahren, eren; OHG. aran, erran, Lith. arti,
Rusu. orati (to plough), Ir. and W. ar (tillage), W. aru (to
plough).
Earable (fit for ploughing), earth (that which is ploughed).
ME.erthe, AS. eorde, D. aarde, Ice. jord, Dan. and Sw.
jord, Goth. airthe, G. erde (earth).

ērī, v.i. To rise above.
Gk.aero (To rasie up), aer (the air), Oss. arw (heaven),
L. aer, F. air. Pro. air, aire, E. air.

la, adv. Early, e ērān, First student to be present at school.
OT. air, AS. and OE. oer, ar. D.eer, G.eher, Goth. air
(before, earlier), E. ere, earearly.

ottu, n. Oath.
As. ād, ME. oth, ooth, E. oath, D.ced, Ice. eida, Dan. and Sw.
ed, Goth. aiths, G.eid, OHG. eit.

onnu, onnu, onru, n. One.
L. unus, AS. ān, OF. one, oon, E. one, Arm. unan, W. un,

D., EG, and Dan, ien, Sw. en, I. einn, G. ein, Goth. ains, Gael. aon, an.

ōram, n. Border.
L.ora.

kakku, v.t. To vomit.
E. “keck, v.i. Make sound as if about to vomit; keck at (reject food etc.) with loathing (imit” C.O.D.)

kaṭṭil, n. E.Cot.
Sax. cot, E. cot.
E. “kartel, n. Wooden lead in S. African ox->wagon (S.Afr. Du., prole, f. Port. Catal f. Tamil kaṭṭil, bedstead.”COD.

kāṇ. v.t. To see, find, know.
kāṭci: v.n. Sight, knowledge, wisdom.
E. con, cons, conne, can, ken (to know),
AS, cunnan, Ice. kunna, Goth. kunuam, (to know), E. cunning
(knowledge).
OE. and Sc. ken, Ice. kenna, D. and G. kennen, kennan,
E. ken (to know), E. koned, knew (Spencer). Metathetic
forms of con. AS. cnawan. OHG. cnāa, Ice. knā, E.know,
L.gno, Gk.gno.

kaṇḍu, n. Sugarcandy.
F. and It. candi, E. candy.

kappal, n. Ship.
L. Scapha, Gk. skaphe, AS.scip, scyp, LG. schipp, D.
schip, Ice. and Goth, skip, Dan. skich, F.esquiry, O.G.
scif, Mod. G.schiff, E.skiff, ship.

kara, v.t. To conceal.
Gk. krypto, E. crypt.

karadu, n. Coarse, rough.

E. coarse,

kari, v.i. To be charred.

E. char.

karuvi, n. Group, multitude, aggregate.
It. gruppo, F. groupe, E.group, Ice. croppr, AS. crop.
E. graf, grove (group of trees).

*karai*¹, v.i. To crow.

AS. craw, crawe (a crow), crawan (to crow). G. krale (a crow), krahen (to crow), E. crow.

*kara*², v.i. To cry.

G. schrien, D. schrey, W. criaw, AS. groetan, Sc. greet, E. cry.

*Kara*³, n. Limit.

Gk. horos.

kal, n. Stone.

L. calculus (a little stone), E. calculus (small stone used in reckoning on abacus), L. calculus, E. calculate.

kalam, n. Vessel, ship, boat.

L. and It. galea, OF. galie, E. galley.

kalavam, n. Boat.

L. carabus, Gk. karahos (a lightship, a boat), Sp. and It. caravela (dim. of carabus), E. caravel, carvel.

kavar, v.t. To desire.

E. coret, f. OF. coroitier, Pro. cobeitar, It. cubitare, f. L. cupidus (desirous) cupio (to desire).

kavavu, v.t. To contain.

L. capio (to take) (contain), habco (to have); AS. habban, haebban, bafian, Dan. have, Ice. hafa, Goth. haban, G. haben, D. hebben, Sw. hafra, E. have (to possess, to hold, to contain.

kaluvu, v.t. To wash.

Gk. khuzo.

kaḷvan, kaḷavan, kadappā, n, Crab having dark spots.

AS. crabha, G. krable, krabe, D. crab, Ice. krabbi, Sw. D. caraleas, Gk. karabos, W. crafane, F. and E. crak. krabba,

kaḷ, v.t. to steal. *kaḷavu*, u.n. Theft. L. elepo (to steal), Gk.

klapeis, kleptes (thief),

L. celo (to hide) E. conceal.

L. clam (secretly) clandestinus E. clandestine.

kaḷam. n. Neck.

L. collum (neck), gula (throat). E. gullet, f. OF. dim of L. gula, gole.

kaļi, n. Mirth.

AS. gleo, OE. gliw, gles, E. glee, Ice. gly.

kaļimaņ, n. Clay.

G. klei, D. kli, Dan. kloeg, E. clay.

kaļai, n. Beauty.

Gk. kalos, kallos, E. calligraphy, beautiful handwriting.

E. callisthenic, suitable for producing strength with beauty.

kaŗaŗgu¹, v.t. to ring.

AS. hringan, Dan. ringe, Sw. ringa, Ice. hruigja, OD. ringhen,
E. ring.

kaŗangu², v.i. to gyrate, rotate.

AS., O.S., and OHG. hring, Ice. hringr, C., D. and Sw. ring,

Prov. G. krtnk, kring, kringel (ring, circle), E. ring. Ice.

knight (round), Sw. kring (about round), D. kringel, krinkel,

(crooked), L. gyrate, gyre (whirl) Ck. guros (ring.), kurtos
(curved), E. cringle (and iron ring), Gk. gyre, gyrate (to
revolve, rotate).

kaŗi¹, n. Curry.

P. khūrdi, E. curry.

kaŗi², n. Flesh, meat.

L. caro (flesh), Gk. kreas (meat, flesh).

kanai, v.i. to neigh.

AS. hnoegan, OE. hnaegan, MHG. negen, E. neigh. Ice.

gneggja, Sw. gnagga, L. hinnio.

kāsu, n. Cash, coin. kāl (seed, pearl, gem used as coin kāsu).

E. cash.

kāndu, v.i. to burn, shine kāndi, light.

L. candere (to shine).

L. candela E. candle.

kāmam, n. Love, marriage.

Gk. gamos (marriage).

E. monogamy, polygamy, etc.

kāy, v.i. To burn, to be heated.

Gk. kaio (to burn)

E. caustic, cauterize, etc. (derivatives)

kāyam, n. Sky, lit. that which is black.
ON. sky (cloud), OE. Scea, E. sky.

kāl¹, [Te. gālī] Wind.
Gael. and. Ir. gal, E. gale, Ice. gola, giola.

kāl², n. Leg.
Gk. skelos.

kāl³, n. Stalk of a leave or plant.
Gk. kanlos. L. canlis.

kāl⁴, n. Pillar,
L: Columna, OF. Colompne, E. Column,

Cf. T. tūn->tūnam (pillar).

kāl->kāy, v.i. To become callous, as skin.

kālppu->kāyppu, v.n. Scar,
L. callus, callum, f. callco (to be hard thick->skinned).
E. callose (having hard spots), callus, callosity (The state of being hardened, any hardened part on the surface of the animal body), L. callidus (expert), f. callum (hardened skin, E. callid. E: callous (hard->skinned, hard->hearted).

kālām, kaḷam, n. Blackness.
L. caligo (to be dark).

kilam, n. Old age,
Gk. gēras (old age), gēraios, geraios, geron (old).

kili, *kīl*, v.t. To tear, Split.
L. cleave, AS. cleofan, E. cleave,
D. cloven, Ice. kljufa, Dan. clove, Gk. klaō.

kīlar¹, v.i. To shine,
ME., MD. and MLG. glare, E. glare.

kīlar², v.i. To be exhilarated.
L. hilaro, f. hilaris (cheerful).
E. hilarate, exhilarate.

kīrukku, n. Lunacy, *kīrukkan*, n. Lunatic.
E. crack, craze.

kuṭṭi, n. Young of animal, child (sl.).
ME. kide, E. kid, kiddy, Ice. kid, kidh, Dan. and Sw. kid,
G. kitz, kitze, kitzein, ON. kidh.

kudi, n. A house, family.

AS. cote, cyte, North. catt. Ice. and D.kot, G. kot, koth, kote, E.cot.

kudigai->kudirai, n. A cottage

E. cottage.

kudil,kuril, n. A hut.

D.hut, G.hatta, F.hutte, E.hut, W. cwt, cut, Dan. hytte, Sw. hydda

kuduvai, kudukkai, A cask.

E. cask.

Cf.Sp.casco (skull, helmet), F.casque (helmet).

kuttu, kundu, v.i. To squat.

E.quat, squat, It. quattire, quattare. OF. quatir.

kudaru, v.t. To scratch up and scatter, as fowls.

AS. scateram, E.scatter, Gk.sked->aiss.

kuppal, kuppai, n.A heap, dung->hill.

AS.heap, E.heap, D.hoop, Dan.hole, Ice. hopr. G.hanfe, OG. houf, Gk. kopros(dung,dirt).

kummal, v.n. A heap, f. kum, to gather, to heap up.

L.cumulus(a heap), cumulo(to heap up), E. cumulate.

kumbā, n. An eating or drinking vessel.

L.cymba, cymbium, Gk. kumbe, kumbion.

kuraṅgu, v.i. To bend.

AS. cringan, crincan, E.cringe, crinkle, crank, D.krinkel, W.crom(bent).

kurappam, n. Currycomb.

OE. scrapen, E.scrape, ON.scrapa.

kural^l, n. Throat.

Dan. kro, D.kraag, G.kragen, E.craw, AS. hracca, Sc.craig, E.crag.D.crop, G.gropf.

E. crop (the craw, the first stomach of a fowl.)

OE. crop, LG. and D. krop, OHG. chropf (bird's crop).

kura^l, n. A bunch, ear of corn.

AS. crop, E. crop, Ice. kroppr.

kuravai, n. A dance in a ring.

Gk. choros, L. and E. chorus.

In the Greek drama, originally, a company by dancers dancing in a ring accompanied by their own singing or that of others, was called chorus.

‘Chorus’ now means, a composition generally in four parts sung by many voices. ‘choir’ (E.), written also ‘quire’, from OF. *choeur* (L. chorus, Gk. choros) means, a collection of singers or a band of dancers.

kuriril, n. Lord.

Gk. kyrios, kurios.

*kurū*¹, n. Colour.

Gk. chroma, E. chrome.

*kurū*², n. Redness; adj. red.

Cf. E. coral, OF. coral, L. *Corrallum*,
G. *korrallion* (red coral).

*kurū*³, n. Heaviness; adj. heavy.

Goth. *kaurs* (heavy), L. *gravis*, E. grave.

*kurugu*¹, n. Wading bird (esp. gander). lit. that whose neck is bent.
AS. *cran*, E. crane, D. *craan*, G. *krahn*, *kraniah*, Ice. *trani*,
Dan. *trane*, Amor. *karan*, W. *garan*, Gk. *geranos*,
L. *grus*, a migratory grallatorial or wading bird of the
genus *Grus*. family *Gruidae*.

*kurugu*², n. Bangle.

Gk. *guros* (ring) W. *cwrwgl*, E. *coracle* (a round boat).
W. *cwrwg* (anything round).

kurudi, n. Blood, lit. that which is red.

AS. *gor*, Ice. and Dan. *gor*, Sw. *gorr*,
E. *cro*, Gael. and Ir. *cro*.

kurul, v.i. To curl.

E. curl (formerly written ‘crull’),
D. *krullen*, Dan. *krolle*, E. *scroll*, *scrowl*.

kurulai, n. Young of animal.

E. girl. “The word was formerly applied to the young of both sexes, and it appears to be connected with L.G. *gor*, *gore*, a child; swiss. *gurre*, *gurli*, depreciatory term for girl.” -> I.D.

Cf. *kut̕ti* (T.) a depreciatory term for girl.

kulam, kulan, n. Family, tribe, caste, community.
Gael. and Ir. clann, E. clan.

kulavu, v.i. To bend.
L. curvo (to bend), E. curve, Gk. clino, kloo.

kuvai, n. Cave, kulai->kugai->kuvai.
L. cavus, F. and E. cave.

kuli, n. Hole.
AS. gol, E. hole, D. hol, Ice. hola, hol, OHC. hol, G. hohl,
AS. holg, E. hollow, Gk. koilos.

kulumbu, n. Herd, crowd.
ME. cluble, E. club, Ice. klubba, klumba, Sw. klubba, Dan.
club.

kuḷir, v.i. To be cold, cool.
n. cold, chill.
AS. col, E. cool, Ice. kul, D. koel, Dan. kol, G. guhl.

kuṛu, v.i. To be short. kuṛutha, adj. Short
P. chord, L. curtus, E. curt, short, G. curz.

kuṛukku, kuṛukkē, adv. Across, crosswise.
L.cruX, F.croix, OF. crois, OE. crois, croys, croce, croke,
E.cross.

ku, ku vu, v.i.To coo,
E.coo, cooce, coeey.

kūrppu, v.n. Sharpness.
OE.scearp, D.scherp, E.sharp, G.scharf.

kekkaḷi, v.i.To cachinnate.
L.cachinno, E.cachinnate.

keṇḍi, A drinking vessel with a spout. AS. canna, canne, E.can,
Ice. kanna, G.kanne,

D.kan, Sw.kanna, Dan. kande.

kēḷ, v.t. To hear, to listen, to obey.
Gk. cluo, W.clyw, Ir. cluas, Lith. klan, L.cluere.

kai, n. Hand.
Gk. kheir.
(E.chirography, chiromancy etc.)

kokki, n. Hook.

AS.hoc, hooc, D.hock, Ice. haki, G.haken, OHG.hako, LG.
hake, E.hook.

kodukku, n. Crook.

Ice. krokr, Sw. krok, Dan.krog, D.cruk, W.crwg, Gael.
crocan, OF. crok, E.crook

kottai, *kottān*, n. Cotton.

Sp.and F.coton, E.cotton.

kotti(K.), Cat.

AS. And E.cat, L.catta, D. and Dan. kat, Ice, kottr, Sw.
katt, G. kuter, katze, L.catus, W.cath, Ir. and Gael. cat,
Russ. kot, koshta.

kol, v.t. To kill

AS. cwellan, OE. quallen, D.kwellen, Ice. kvelja
E.kill. Russ. kolyn(to stab).
E.quell, Dan. grcele (to stifle, torment) sw. qralja.

korī,n.Ram.

Gk. krios, Ir.kaora, Georg.chhuri.

konai,, n.Tip, sharp end.

Gk. konos, L.conus, F.and E. cone, (a solid figure with
circular base, tapering to a point).

kō,n.Cow.

AS. cu, E.cow, D.and Dan. koe, G.kuh, Ice. ku.

kōṇam, n. Anything curved, an angle.

Gk. gonia, E. pentagon, polygon, etc.

kōlī, n. Domestic fowl.

P. khoros (a cock), Russ. kūr (a cock), L. gallus (a cock),
gallina (a hen).

saṅgu, L.conche, E.conch, Gk.cogkhe.

sappu, *sūppu*, v.i. and t. To sup.

AS.sūpan, Ice. supa, LG.supen, OG.sufan, G.saufan, D.zaipen,
E.sup.

E.sip, D. and LG.sippen.

E.soup, F.soupe, G.suppe, D.soop, Dan. suppe, Ice. supa.

E.sop, Ice. soppe, sopi, Sw. soppa, D.sop, LG. soppe

samaṭṭu, v.t. To beat with a hammer.

AS. smitan, E.smite, D.smijten, Sw. dial.smida, Dan. smede,
G.schmeissen,

ēAS. and E. smith (one who smites with a hammar), Ice.

ē smithr, Goth. smithr, D.smid, G.schmid.

samam, n. Equality.

OS. and Goth. sama, AS. and E. same, Sc.some. Ice. samr, Dan. and Sw. samne, L.similis, Gk. homos.

saradu, n. chord.

L. chorda, Pro. and It. corda, F. corde, Ck. chorde, E. chord, cord.

sarugu, n. Dried leaf.

OE. and E. sear (of leaves and flowers etc.) 'dried up',
OD. sore (dry), Gk. seros (dry).

savaḷam, n. Javelin.

F. javeline, It. giavelina, Sp. jabalina, E. javelin.

savai, v.t. To chew, munch,

AS. ceowan, E.chew, D. kaauven, G.kauen, E.chaw.

sādi, n. jar.

Port. jana, E. jar.

sādai, n. Faint resemblance.

OE. sceadu, E. shadow.

sāttu, v.t. To shut.

AS. scyttansc, ittan, OE. shutte, shitte, shaztte, E. shut.

sālai, n. a broad road, a spacious chamber or building, a hall.

AS. soel, E.saloon. F.and Sp. salon, It. salone, F.salle, It.
and Sp. sala, OHG. sal. 's' often changes into 'h',
AS. heal, heall, ME. helle, E.hall, Ice. holl, hall, Sw. hall,
D.hal.

sāvi, n. chaff.

AS. ceaf, E.chaff. D.kaf, G. kaff.

sikkan, n. A small boy. *ṛirukkan->ṛikkan*, *ṛikka*, adv. concisely.

cikka (K.) small, younger.

AS cicen, cycen, E.chicken, chick, LG. kiken, kuken, Prov.
G.kueben.

sittu, n. A small variety of sparrow, anything small. E. chit,

ēyoung child, young woman,
cub, kitten.

sidaṛu, v.t. To scatter.

AS. streowian, E.strew, G.streuen, Goth.straujan, L.sternere,
D.stroijen, Gk. storennuni.

sindu, v.t. To spill, D.shed.

AS. sceddān, E. shed, G.schutten, LG. schudden.

simai, n. summit.

E.summit, ē F.sommet, dim. of OF. som(a summit), f.

L.summum (highest part).

E. summit, Sp.cima (mountain->top).

E.sum, OF. sume, some, Mod. F.somme, f. L.summa (a sum), fem. of summus (highest).

rirai, v.t. To shave.

AS. sceren(to shear, to shave), OE.schere, shere,

E.shear, LG.scheren, D.scheeren, Ice. shera, Dan. share,

G.scheren.

sil, onom, chill.

AS. cele, cycle, E.chill, D.kill, killen, Sw.kyla.

silam, n. slime or mucus voided in dysentery.

L.serum, E.serum.

sivu, v.t. To chip.

E.chip, OD.kippen, O.Sw.kippa.

suļ, v.t.To burn.

P.susan, kurd, sodjan, Oss.sudsin.

sukku, *sukkal*, n. Anything dried.

L.sicco (to dry), siccus (dry).

suṇakkam. N. slackness.

AS. sloec, E.slack, OD. and LG. slakk, Ice. slakr, Sw.

slak, MHG. slach.

suruṅgu, v.i. To contract, diminish.

O. scrincan, E. shrink, O. schrinken, Sw.skrdynka.

MHG. schrimpen, E. schrimp

surumbu, n. Male bee.

AS.dran, ME. dran, E.drone (male of honey->bee which does not work), Dan. drone, Sw.dronare, Ice. drojni, MHG.

ē treno, Gk.thronax.

suruļ, v.i. To coil.

ē E.swirl (a whirling motion), Dan. svirre, Nor. swirl,

ē G.schwirren.

suvai, v.t. To taste; n. Taste.

OE. savor, esavour. L. spor. f. sapio (to taste).

suvar, n. Wall.
P. diwar.

suravu, n. Shark, lit. that which darts.
E. shak.

senni, n. Head, highest point.
OF. cenit. E. zenith (point of heavens directly above observer, highest point, time or place of greatest power, or prosperity or happiness).

sēr. v.i. and t. To join.
L.sero, E. derivatives: -> assert, desert, exert, insert etc.

sēval, n. Stallion. *re->rvu->rval*.

sēvu jack. F. jackass, (male ass)

sōmbu, v.i. To be idle, lethargic.
L. somnus (sleep).

takkanam, n. South, lit. 'low side'. f. *takku*, lowness; as opposed to *uttaram*, North, lit. 'high side' from 'u' a demonstrative prefix signifying altitude. India, after the submergence of the Kumari mountain range which was situated at the southern extremity of Lemuria, and the subsequent emergence of the Himalayas at its northern extremity naturally became of higher level in the North and lower level in the South. This situation led to the cardinal points of North and South being named *uttaram* and *dakkanam*, respectively, in India. Thus, the two names are relative terms like *mēṛku*, west or higher side, and *kilakku*, east or lower side. When a beliolater turns to the sun in the morning, he finds the south to his right and north to his left, and hence the word *takkaṇam* came to mean right side and also exteryty which is generally a characteristic of the right hand.

takkanam -> Aryan. *dakṣiṇa*, *dakṣa*, *daks*,
Gk. *dexios*, L. *dexter*, Goth. *taihswa*, E. *dexter* (of the right->hand side), *dexterity* (right->handedness, manual or mental adroitness, skill).

taccan, n. Carpenter.
tai (to join->*taiccu*->*taccu*->*taccan* (a joiner, a carpenter).
Gk. *tekton*.

taṭṭu, n. Beat.
E. tattoo (beat of drum recalling soldiers to quarters).

tattali, v.f. To struggle for life, as a drowning person, to be in great straits
OE. *toteren*, E. *totter*.
Allied words: *titter*, *tottle*, *toddle*.

tappaḷai, *tappaṭṭai*, n. Striking out in swimming.
E. dabble, D

tappu, v.t. To beat, as a cloth in washing.

F. tape, taper; Pror. G. tapp. taps, Ice. tapsa. toepa,
E.tap, dab.

tappu, tappai, tappattai, P. tabīr, E. tabor, OF. tabour.

talir, n. Tender shoot.

Gk. thallos.

tā, vt. To give, *tānam*, v.n. Gift.

This is one of the important verbs in Tamil, and forms one of a set of three relative terms relating to the act of giving, the other two being 'ṭ' and 'kodu', and the use of this is restricted by grammar to persons of equal rank, and also to the first and second person to some extent.

This is not only the theme of several single words, but also a component of many compound words in West Aryan.

L. doro (to give). E. donee (recipient of gift).

L. donationem, F. and E. donation.

L. donativus, E. donative.

L. donatarius, E. donatory.

L. donatorem, OF. doneur, E. donor.

E. date, "F. f. L. data term, p.p. of dare (letter)given (at such a time and place)" C.O.D.

E. dative "f. L. dativus (dare. dat->give)" -> C.O.D.

E. datum, "f. L. lent p.p. of dare give".-> C.O.D.

E. perdition->"f. OF. perdicium f. L. perditionem per dare ->dit = dare' give"->C.O.D.

E. Tradition->"f. OF. tradition f. L. traditionemL.

TRA. dare dit = dare give"-> C.O.D.

tā->->*i*, n. Stoutness, strength.

AS. dohtig, dyhtig. E. doughtly (stout, valient). Dan.

dygtig, G. tuchtig.

tāvalam, n. Lodge, rest->house.

L. taberna, F.taverne, E. tavern.

tāvu, n. Place.

Gk. topos (place). E. topo graphy.

tāl, *tāl/u*, v.t. To tolerate, bear,

Gk. tālao, L. tolero, E. tolerate.

AS. tholian, thole, Goth. thulen, O Fris. thulia, Ice. thola, OHG. doljan, dolen, dultan, G. dulden. dial. G. dolen, (to bear, to endure, to tolerate).

OE. and E. and Scot. thote (to wait).

*tiṇ*¹. adj. Thick, dense.

L. densus, F. and E. dense.

*tin*² onam. Expression of great noise, as of thunder.
AS. dyn, dyne. E. din (noise, thunder), Ice. dynr.
(diñ, dynja (to resound)).

timir, v.t. To smear, daub.
OE. smerian. E. smear, G. schmeer.

tiri, v.t. To twist.
L. tortus (to twist), E. torch, F. torche, It. torcia, f. L.L.
tortia (because the torch was made of a twisted roll
of tow and the like).

tirigai, n. Potter's wheel.
Gk. trochos (wheel).

tirugu, v. i. and t.
E. torque, L. torques (a twisted neck->chain, f. torqueo
(to twist).
E. derivatives: torse, tort, tortion, tortoise, tortuous,
torture, etc.

tirukku, n. Deceit, vile trick.
E. trick, D. trek, Pr. tric (deceit), It. treccone, F. tricker
(to cheat).

tiruppu, v.t. To turn.
Gk. trepo (to turn, E. trope, F. trope, f. L. tropus. F.
Gk. tropos (a figure of speech, lit. a turn of language).
E. trophy, f. trophe, L. trooeun, Gk. tropation, (the spoil
of an enemy put to rout, lit. a turn or turning of an
enemy.
E. tropic, F. tropique, L. tropicus, Gk. tropikos,
(a turn of the sun to the north or south).
E. strophe, f. Gk. strophe (in Greek drama, that part of
a choral ode sung in turning from the right to the left
of the orchestra).

tirum, *tirumbu*, v.i. to turn.
AS. turnian, OE. tourne, tourne, E. turn, Ice. turna, OHG.
turnjan, Ir. tour, W. twrn, OF. turner, torner, Sp. and
Port. tornar, It. tornare, L. tornare (to turn in a lathe).
L. tornus, (a turner's wheel), Gk. tornos (a turner's
chisel). Gael. turna (a spinning wheel)
E. tour, tournament, tourney, tourniquet, tournure, etc.
f. turn.

tinai, n. A kind of small millet, a very small measure of
weight.
E. tiny, teeny (very small); earlier tine, *tyne*, n. and

adj. A bit little.

tirmānam, n. Termination, determination.

L. terminus, Gk. Terma (boundary, limit, end), F. terme (an end), E. term (a limit, a bound or boundary, that which limits the extent of anything).

L. termino (to bound). E. terminate (to bound. limit, end).

tirmāni, v.t. to determine.

L. determino, E. determine.

tumi, vt. to cut.

Gk. tome (a cutting).

E. anatomy, dichotomy, epitome, etc.

tura, v.t. To drive.

OS. driben, AS. drifen, E. drive, Goth. dreiban,

D. drijren, Dan. drive, treiben.

turappa->am. n. Auger, drill.

Gk. trupanon (auger).

turiru, *turuṛu*, n. Rust, dirt, stain, spot, fault, blemish, defect.

AS. dross, drosn, E. dross, D. droes, Ice. Tros, Sc.

drush. G. drusen.

turuttu, v.i. To protrude, as the belly, to thrust forward.

OE, thriste, threste. E. thrust, Ice. thrysta. L. trudo.

E. extrude, intrude, obtrude, protrude etc.

turuvu, v.t. To go through, pervade.

turuva, inf. Through.

AS. and ME. thurh, OE. thurgh, thurch, through, thorw,

thorow, etc. E. through, O. Fris, thruch, D. door, W. trw.

Ir. tri tap, Goth. thairh, LG. dorch, G. durch, armour, tre,

L. trans. Gk. tero.

tuḷai, *toḷai*, *tolḷai*, n. Hole.

Corn. doll.

tuḷai, n. Door, entrance, opening.

OS. dur, dor. AS. dura, dure, dora, E. door. Ice. dyr.

Goth. daur, G. thur, Lith. durris, Gk. thura, Rus. dverj, W.

drws, Ir. dorus.

tun v.t. To bore, to plough.

n. Hole, cavity.

tunnam (eye of a needle).

E. tun (large cast for wine), OE. tunne, D. ton, G.

tonne, ON. tunna, OF. tonnel. (din of tonne).

tunnal, n. Hole, long or short.
E. tunnel.

*tūmbu*¹, *tūmbā*, n. A pipe.
L. tubus, F. and E. tube.

*tūmbu*² n. A wind->instrument.
L. tuba (a trumpet).

tūr. v.t. to enter.
Gk. duo.

tev, v.t. To steal.
OE. theofian, E. thief.
AS. theof, thiof, thef, E. thief, Ice. thjofr, Sw. tjof, D.
dief, G. dieb, OHG. diup, Goth. thjubs.

tel, v.i. To be clear, lucid.
Gk. dēlos (plain, clear).

teyvam, *tēvu*, n. god, deity
Gk. theos, L. deus.

tolai, *tolaivu*, n. Distance, remoteness.
Gk. telos (distance). tele (far).
E. *telegraph*, *telephone*, *telescope*, etc.

tol, v.i.&t. To dig.
AS. defan, E. delve, D. delven, MHG. telben.

tolku, n. Depression, tollal, Hole.
AS. del, E. del, dell, dale (a valley), OE. doel, Dan. and
Sw. dal, G. thal, D. dal. Goth. and Ice. dels.
Corn. doll (hole).

tōkai, Peacock.
P. tāwas, Gk. taos, L. parus, pavo, F. paon, G. pfan, AS.
pawa, Ice. pafugl, Dan. paafugl. E. pavam, pavana.

tōdu, n. Collection, multitude, bulkiness, thickness. *tōṭṭam*, a
collection of plants or trees.
E. totus (entire), toto (entirety), E. total.
Cf. *mottam*, bulk, total.

naṅgūram, n. Anchor.
P. langar, E. ancora, Gk. angkyra, F. ancre. Pr., Sp., Port.
and It. ancora, Ice. akkeri, G., D., and Dan. anker, AS.
ancor, ancer. E. anchor.

narun̄gu, v.i. to be squeezed.

Gk. nasso (to squeeze close).

nama, v.i. to become damp, moist.

Enam, numbe (to deprive of feeling or power of motion by moisture or cold).

narambu, n. Nerve.

L. nervus, E. nerve, Gk. neuron.

navai, n. Fault, error, defect.

L. nefas (wrong, sin).

nāgam, n. Snake, f. nagar (to creep).

As, snaca (f. snican, to creep), E. snake, Ice. snakr, snokr, Sw. snok, ON. snakr. Dan. snag.

nāgu, n. Youthfulness, young of certain animals.

OE. nagge, E. nag (a small riding horse or pony), Sc. naig, D. Negge (a pony).

nādu, v.t. To desire, need, seek.

AS. nēd, nead, E. need. D. nood, O. Fris. nēd, Ice. nauth, Dan. nod, Goth. nauths (need, necessity, want).

nāru, v.i. to be born, to come into being, L. natus (to be born).

E. nature, nation, etc.

nāvāy, n. Ship.

L. navis (a ship), OF. navie, E. navy, navigate etc.

nūkku, v.t. To push forward.

Norw. dialh, nugga, nyggja, E. nudge.

nīndu, v.i. To swim.

L. nato.

nīram, n. Water, wetness,

Gk. neros (wet).

ney, v.t. To weave.

L. neo->to (to knit, to join).

neru, n. Ripened and dried fruit.

E. nut (fruit consisting of hard shell enclosing edible

kernel), Dan. nod, D. noot,

G. nuss, L. nux, OHG.hnut, AS. hnut, Ice. hnot, Gael. enudh.

nerun̄gu, v.i. and t. To get near.

AS. neaera, nera, nyra, E. near, Ice. noer, noerri, Dan. noer,
G. naber, ON. naer.

nerukkam, n. Narrowness.

AS. nearu, nearo, E. narrow, OS. naro, Fris. naar.

nōkku, v.t. To look keenly.

AS. locian, ME. loken, E. look, MHG. luogen.

nōdu, v.t. To see, examine.

nōttam, examination.

L. notare (to observe).

E. note, notice, notation, notorious etc.

pakkam, n. Page.

E. and F. page. L. pagina.

pakku, n. Bag.

E. bag, ON. baggi, Ice. baggi, boggr, OF. bagne, Gael. bag.

paṭṭu (obs), v.t. To beat.

As. beatan, E. beat, Ice. beata, bjata, OHG. pozaa, OF.
batre, F. battre.

Derivatives: E. batten. batter, battery, battle, battalion
etc.

padagu, n. Boat.

E. bark, barge, LL. bargia, barga, barca, OF. barge, Sp.
port and It. barca, F. and E. barque, Gael. barc, Armor.
bark, D. bark, G. barke, Gk. baris.

padi, n. Manner, measure.

L. modus. e. mode, mood.

*padu*¹ v.i. To fall.

Slav. pad, Gk. pet. L. pet in impeto.

*padu*², padai, n. Bed.

AS. bed, bedd, E. bed, D. bed, bedde, Ice. and Dan. bed,
Goth. badi, G. bett.

*pad@u*³, v.i. and t. To suffer.

L. patior, Gk. pathein (to suffer).

E. derivatives: passion, passive etc.

paṇai, v.i. To swell, to increase.

L. panus (swelling).

pattar, n. A pitcher.

OE. pitcher, OF. picher, pichier, pechier, O It. pecchero,
OHG. pechari, behhar, G. becher.

pampu (Te.), v.t. to send.
Gk. pempo.

parattu, v.t. To spread.
AS. sproeden E. spread, L.G. spreden, D. spreiden,
(spreijēn, Dan. sprede, G. spreiten.

paranda, adj. Broad.
AS. brad, E. broad, D. breed, Ice. breithr. Dan. and Sw.
beed, Goth. braids, G. breit.

*pararu*¹, v.t. To praise.
E. praise, preyse, OF. preiser, preis. L. pratum.

*pararu*², v.t. to sweep with a brush->like broomstick.
E. brush.

pari, adj. Round, as in paridi (suñ, parisal (coracle), parisai
(round shield) etc. puri (to bend)tpari, Gk. peri (round).

pariṇu, n. Prize.
E. prize, F. prise, (allied to E. price).

palagai, n. Plank.
E. plank, Norm. planke, F. dial, planke, Pr. planca, plancha,
P. planche, L. planca,
D. plank, Sw. planka, G. and Dan. planke.

palaiya, adj. Old.

Gk. palaios (old. ancient).
E. *paleography*, *paleontology*, etc.

paliccu, onom. Expression of flashing of light.
E. flash.

pari, v.t., To burrow, as a hole.
E. burrow.

parai, v.t. To speak, tell.
F. fari (to speak), parole (a word).

pan, v.t. To say, praise, declare.
AS. ban (proclamation, F. ban, LE. banus, bannum, OHG.
ban. G. bann (a summons)

pāvai, n. A dool, girl, pupil of the eye.
L. pupa (a girl, a doll). E. pupa, pupe (a grub), L. pupilla

(dim. of pupa)->E. pupil (the apple of the eye, a little girl, a boy or girl student.)
E. pup, puppy, puppet etc.

*pāli*¹, n. Town, city.
Gk. polis (a city).
E. derivatives: police, policy, polity, politic, politics, metropolis, cosmopolitan etc.

*pālī*², n. A small tank.
AS. pol; E. pool, LG. poll, pool, pull, Ice. pollr, D. poll, G. pfuhl. W. pwl, Ir. and Gael. poll.

pānai, n. A big earthen vessel with wide mouth.
AS. panne, E. pan. D. pan. G. pfanne, LL. panna.

biguvu (Te.), n. Tightness.
Gk. sphiggo (to draw tightly).

pirin, n. Gum.
E. viscid (sticky), f. LL. viscidus, f. L. viscam (kindlime).
E. viscid (sticky substance).
Ice. and Sw. bann (proclamation, E. ban, benns.

pāgan, *pāngan*, n. A male attendant, companion, page.
E. and F. page, It. paggio.

pārī, n. Moss.
E. moss, Pror, E. mes, G. mies, L. muscus, W. mwswg.

pārppu, *pārppā*, *pāppā*, n. Young of birds, babe.
E. babe, baby, W., Ir., and Gael. baban, Gael. and Ir. bab.

pār, *pārai*, n. A metal bar, crowbar.
E. bar, F. barre, Pr., Sp., Port., and It. barra, W. and Amor. bar (a rail, a bar).

pār, obstacle.
E. derivatives: bar, barring, barrier, barricade, barrage, debar, embarrass, bar->at->law, barrister, etc.

pārai, n. A kind of fish.
E. parr, par (young salmon).

pāvu, v.t. To pave.
E. pave, F. paver, LL. pavere, paviare. L. pario (to pave).

pirai, v.t. To work with the fingers in kneading.
Z. pish, L. piso, pinso, Gk. pisso, ptisso.

pittu, adj. Small.
E. pelly, F. petet.

*piduṅgu*¹, v.i. To breach, as a tank; to burst, as a cork, to explode.

L. frango, Gk. (f)regnymi, Gael. bragh, S. brecam, E. break, D. breken, Dan. broekke, G. brechen, Goth. brikan, Ice. braka.

*piduṅgu*², v. t. To pluck.

AS. pluccian, ME. plukken, E. pluck, D. plukken, Ice. plokka, plukka, Dan. plukke, Sw. plocka, G. pflucken, It. piluccare.

pidarru, *pinārru*, v.i. To prate, as a lunatic or a delirious patient.

E. parate. LG. paraten, Dan. prate, D. praaten. Ice. prate.

piri, v.i. To separate, divide.

E. part, depart.

pirivu, n. Separation, division.

E. part. L. par, partis.

pilla (Te.). n. Child.

L. filius (a son, filia (a daughter).

pilli (Te.), n. Cat.

L. felis (a cat).

pillai, n. Young of living beings.

L. pullus (a young animal).

pila, v.t. To split.

E. split, Dan. splitte, Sw. dial. splitta, D. splitten, G. spleissen.

piliru, v.i. To roar, as an elephant, to trumpet.

ME. blaren, E. blare, D. blaren, LG. blarren, blaren, G. blarren.

pirku, n. and adv. Back.

AS. bac, OE. bakke, bak, E. back. Ice., Sw. and LG. bak, Dan. bag, OHG. bach.

piraṅgu, v.i. to be bright, to shine.

AS, beorht, E. bright, MHG. berht, Goth. bairhts, Ice. bjaetr.

pinru, adv. behind.

AS. hind, hindan, E. hind, Goth. hindana, OHG. hintar,

G.hinten.

pīccu, v.t. To milk, to squirt, to purge.

E. piss, OF. pissier.

pīṭṭai, n. Rudimentary stage in the formation of grain, embryo, foetus.

L. and E. foetus.

pīttu, v.i. To boast.

E. boast, W. bost, Gael. bosd, Corn. bostye.

pugal v.t. To praise.

O.Pr. pagiru (I praise), pagirsna (praise).

puṭṭam, n. Buttocks.

E. buttock, dim. of butt.

puṭṭi, n. A kind of vessel.

Gk. buttis, LL. butica, F. bothe OE. boue, E. butt.

puṭṭil, (dim. of pu->->i), A flask, quiver, bottle.

buticula, It. botigeio, F. bouteille, E. bottle.

pudā, *pōdā*, n. A kind of large stark.

ME. bittour, botor, E. bittern, L. butro, OF. butor.

pudai, v.t. To bary.

AS. byrigam; E. bary. Ice. byrgja (to inclose).

pura, v.t. To protect.

Teut. ber, berg, AS. beorgan, Goth. bairgan, G. bergen, Ice. bjarga.

puram, *puri*, n. A fortified town or city.

AS. burg, Ice., Sw. and Dam. borg, Goth. baurgo, G. and D. burg, E. bury, burg, borough.

purā, v.t. To roll, revolve.

E. parl (to ripple, to run into eddies, to curl).

*puri*¹, v.t. to desire.

Gk. prans, Goth. frijon, G. fream (to be glad), OE. peon (to love), E. friend.

*pur*², v.t. To do.

Gk. prasso.

purirai, n. Wall.

L. murus, E. mural, adj. f. L. muralis.

puruvam, n. Eyebrow.

AS. brū, E. brow, D. braauw, Ice. brau, G. brave, Gk. ophrys P.abru.

*purai*¹, n. Equality.

E. par f. L. par (equal), OE. peer, per, par (one of equal rank), E. peer.

*purai*², n. Superiority, nobility.

E. peer (a noble).

*purai*³, n. Hole.

E. and F. pore, L. porus, Gk. poros.

*purai*⁴, n. A small apartment in a shed.

AS., MHG. and Ice. būr (a chamber), OE. bur (a dwelling), Dam. buur (a cage).

pullam, n. Bull, ox.

AS. and E. bull, LG. bulla, D. bul, Ice. boli.

pulam, n. Field.

Pol. pole (field).

puludi, n. Fine earth.

AS. and OE. molde, E. mould (fine soft earth), O Fris. molde, Ice. mold, Dan. muld, molde, G. molt.

pulai, n. A small gate.

Gk. pule, pulai, pulon,
E. pglon.

pūral, n. A tumult.

E. fuss.

pūrai, n. Cat, *pūraiṭpūnai*.

E. pussy, dim.of puss, D. poes, L.G. pans, Gael. and Ir. pus.

peru, adj. Great, big, large.

Z. barze, barez (great).

peru, v.t. to bring forth.

L. pario (to bring forth), parens (a parent), E. parent.

perudi, n. Worth.

AS. weorth, wurth, E. worth. Goth. vairth, Ice. verth, Dan. vord, D. word, G. werd.

pēm, n. troth.

AS. foem, E. foam, G. faim, deal, G. faum, foam, L. spuma.

pēy, n. Fiend, devil. E. fay, F. fee.

paiyam paidal, n. A boy.

Gk. pais, paidos, Fris. boi, boy, E. boy, D. boef, G. buke,
Sw. bub, bnen, Lac. poir, L. puer.
E. derivatives and compounds: pedant, pedagogy,
paediatrics, encyclopaedia, etc.

paiyul, n. Pain, suffering, disease, distress.

OE. payne, E. pain, F. paine, L. poena (penalty).

pokkanam, n. Bag, pack.

ME. and E. poke (bag), Ice. poki, ME. pocke, E. pack, G.
paek, D. pak.

pokkuḷam, n. Blister, pustule.

AS. poe, E. pock, pox, D. pok, G. pocke.

poku, v.t. to bore, make hole.

E. poke, ME. and D. poken.

poccu, poccai, n. Bag, pot->belly,

E. pouch, OHG. poche, OF. poehe.

poṭṭu, poṭṭal, n. Spot.

E. spot, MD. spotte, spot, Dan. spoette, Ice. spotti.

podugu, n. Dandruff.

L. and E. porrigo.

pottu, v.t. To cover an opening; to patch; to mend, as baskets.

E. patch, Swiss. petschen, It. pezza.

pol, v.i. To be beautiful.

L. bellus, It. bel (beautiful).

L. bella, E. belle (beautiful woman).

pol, pol, v.t. To bore.

AS. borian, E. bore, Ice. bora, Sw. borra, Dan. bore, D.
boren, G. bohren, L. foro.

poṛu, v.t. To bear, carry.

AS. beran, E. bear, Goth. beiran, Ice. bera, SW. boera,
Dan. boere, L. fero, Gk. pherein.

E. port, F. porter, L. porto (to carry).

E. prop, Ir. prope. Gael. poop, D. proppen (to support).

E. brook (to tolerate).

pōdu, v.t. To put, place, drop.

pōga vidu->pōgadu->pōdu.

E. put, W. pwtio, Armor. pouta, Gael. put.

E. pose, F. poser, L. pono.

pōr, n. War, battle, fight, strife, warre.

OE. werre, E. war, OD. and OF. werre, Mod. F. guerre, OHG. werra.

magan, n. Son.

E. mac. a Gaelic word signifying son, and prefixed to many surnames, as Mac Donald. Mac Grior etc. It is synonymous with 'son' in names of Teutonic origin. It is allied to Goth. magus a son, fem. magaths (G. magd, a maid).->I.D.

Te. maga (male), L. mas (a male).

marāṅgu, v.i. To mix, to be confused, to be bewildered, to swoon.

marakku, v.t. caus. of *marāṅgu*.

AS. miscan, E. mix (put for misk), Gk. misgein, G. mischen (to mix), W. mysgu,

Gael. measg. Russ. mieshate, Lith. maiszyte, L. miscerl.

W. masu (to swoon, masawd (a swoon).

E. maze (n. complex network of paths, confusion of thought; v. to bewilder, confuse).

muyaṅgu -> mayaṅgu -> mas)āṅgu->marakku->mas)akkam (mixture, confusion, swoon).

maṛi. v.i. and t. To be masked, to be reduced to pulp; To mash, to reduce to a pulpy consistence.

maṛiyal, n. mash, pulp.

OE. masc, E. mash, mess, Dan. mask, Sw. maska, Sc. mask, G. maisch.

madaḷ, n. Petal. E. petal,

F. petale. Gk. petalon (a leaf).

madai, n. Food.

AS. mete, O Fris. mete, mēt, Ice. mata, Dan. mad. Sw. mat, Goth. mats (food),

E. meat (orig. food in general).

mattikai, n. Horse->whip.

Gk. mastizo (to whip), mastio (to lash), mastix(a whip).

madu, *matu*, *maṭṭu*, n. An intoxicating drink, honey.

mada, v.i. to be intoxicated, to become insensate or unconscious.

Gk. methu, Russ. med, G. meth, W. medd. Lith. middus, Sw. mjod, Dan. miod,

Ice. mjodr, D. mede, As. medu, ME. mede, E. mead,
L. mel (honey).

madi, v.t. To estimate, to respect.

Com.->Tent: OE. metan, E. mete, D. meten, G. messen.

mayir, n. Hair, maṛir (v.c.)

P. mai, Arm. mas (hair).

maruḷ, v.i. To wonder at.

E. marvel, f. L. mirabilis (wonderful), L. miror, mirari (to wonder at).

E. admire.

malai, v.i. to fight, make war.

L. miles militics (a soldier), milito (to fight).

E. derivatives: militate, military, militia etc.

malu, n. A large battle->hammer.

E. mall, maul; F. mail, It. malleo, L. malleus (a hammer) LL.
malleo (to beat with a hammer).

maru, adj. and adv. Another, after, again, contrarily.

Gk. meta (a prefix in words of Greek origin, signifying beyond, over, after, and frequently denoting change or transformation).

marā, v.t. To forget.

Lith. mirsz (to forget).

maṛi, n. Female of sheep, ass or horse.

AS. mere, E. mare, Ice. mere, OG. mahre (a female horse).

*man*¹ v.i. To remain, stay, dwell.

L. manere, maneo, mans (to remain, stay, dwell).

E. remain, permanent, etc.

man->*manai*, n. An abode, house.

Gk. mone (abode), Med. L. mansus, mansa, mansam (a house), E. (manse a residence), L. mansionem, E. mansion, manor.

*man*² adv. Greatly.

AS. manig, E. many, Goth. manags, d. manig, Dan. mange, OHG. manag. G. manch (many).

*man*³ n. Man. lit. a thinking animal; man badai, man kind.

AS. man, E., D., OHG., Sw., and Goth. manna, man, G. mann, Ice. man, mannr, Dan. mand, O. Fris. man.

māl, n. and adj. Black.

OE. *mal* (dark spot on human skin, E. mole, OHG. *meil*).

Gk. *melos* (black).

E. melanism, *mal bin*, *mela nesia*, etc.

mārram, n. A word. Te. *māṭṭa*.

L. *mot* (saying). F. *mot* (a word).

mārru, v.t. To change.

L. *muto*, (to change), E. mutation (change).

mikka, adj, Much; *mikku*, adv. much.

Te. *mikkili*, much.

AS. *mical*, OE. *mickle*, *muchal*, *miche*, *much*, E. much, Sc. *muckle*, Ice. *mjok* (much, very), *mikill* (great, large), Goth.

mikile, OHG. *mihil*.

mirukkan, n. A vile or worthless person.

pirukku, n. Extra quantity, generally very small, on a purchase, allowed by a merchant to his customers.

pirukkan, *pirukki*, A worthless person.

pirukkan -> *mirukkan*, A vile or worthless person.

pirukku -> *mirukkai*, trifle, worthless thing. F. *mesquin*.

mirai, v.t.. To eat; n. Food.

F. *mes*, It. *mess*, E. *mess*.

mukku, n. Corner of a street.

ME. *nok*, E. *nook*, Gael., Sc., and Ir. *niuk*, Norw. *nok*.

mukkai, n. Corner of a river->bend.

Dan. *diel*. *nogg* (a bend in a river).

mugil, n. Cloud.

Gk. *o*->*michle* (a cloud), Lith. *migla*, Slav. *mgla*, Goth. *milhna*

muttu, v.t. To butt.

E. *but*, *butt*; OF. *boter*, *buter*.

E. *abut*.

muttu, v.t. To meet.

AS. *metan*, E. *meet*, OFris. *metan*, Dan. *mode*. Sw. *mota*, Ice. *moeta*, Goth. *motion*.

AS. *motion* (to meet), *mot* (an assembly or meeting), E. *mote*, *moot*.

mottu, n. A flower->bud; *muttu*, n. A fruit->bud,

E. *bud*, D. *bot* (a bud), OF. *boter* (to bud).

mudir, v.i. To mature.

L. maturo (to ripeñ, maturus (ripe) f. F. maturer, E. mature (to ripeñ.

muyal, v.i. To make hard endeavour, to take pains.

E.moil, L. moliri (to tol), Gk. moleo (to strive), molos (toil of war), W. mael (labour).

mullai, n. Pastoral land.

AS. mor, E. moor, Ice. mor, Dan. mor, G. moor.

mulāru, v.i. To blaze up, n. Blaze.

OE. blase (torch), E. blaze.

mulugu, v.i. To dip, to dive, to be immersed, to sink.

L. mergo, E. merge.

E. submerge, emerge, immerse.

murumuru, v.i. to grumble.

L.murmur, OF. murmur, F. murmure, E. murmur, G. murren, D. morren, Ice., and Sw. murra, Dan. murre.

mun, v.t. To think.

AS. munan, ON. munn, Goth. gramunan.

AS. myne, Ice, minne, Dan. minde, Goth, gamunds (memory).

munnam, n. Mind. munnam->munam->manam.

Gk. menos, L. mens.

munagu, *munaṅgu*, v.t. To groan.

AS. moniam, OE. mone, moone, E. moan.

mūkkū¹, n. Nose,

Gk. muktēr

mūkkū², n. Mucus of the nose.

L. mucus, E. mucus, Gk. maxa.

mūkkū³, n. Bird's beak, Nose->shaped parl of a cup, etc.

OE. beck, bek, etc., ME. beke, E. beak, F. bec. It. becco, f. beccus. Celt. and Amor. bek, Ir. and Gael. bac, Bret. bek, W. pig.

mūṅgā, n. E. Mongoose

mūñji n. The projecting mouth and nose of an animal.

E. muzzle, OF. musel, dim. of muse (F.). or musus (LL.)

T. mūrū, to breathe, mūccu, breath, mūrī, (ext.), nose, mūrī-> mūñji.

mūl-→*mūy*, v.t. To close, shut.
Gk. muo (to shut).

mūlai, n. Brain, marrow.
Gk. muelose, OE. mearg, E. marrow, D. merg,
G. mark, marg, marag, Slav. mazgu, Z. mazga.

medu, n. and adj. Smoothness, smooth.
AS. smethe, OE. smote, E. smooth.

mel', adj. Soft.
E. mellow, Prov. G., moll, L. mollis, Gk. malakos.
L. molluscus, E. mollusc (a class of soft->bodied animals).
E. melacoderim (soft->skinned animal).

meġ, v.t. To masticate, lit. to mollify by mastication.
L. molere (to grind), mola (millstone), molaris (grinding tooth),
E. molar.
E. mill (building fitted with machinery for grinding corn,
LL. molinum, OE. mylen.
E. muller (stone used for grinding powders).
E. meal (any grain or pulse ground to powder)
OE. melo, D. meel, G. mehl.

maindu, n. Strength, power.
AS. miht, E. might, D., Sw., and Dan. magt, G. macht.

vaṭṭam, n. Circle, anything round.
L. verito, verum (to turn).
It is to be noted, that the Tamil verbal noun is used as
a theme or verbal base in Latin.
Cf. T. vaṭṭam->Prā. vaṭṭa->Skt. vṛutta.

vaṭṭi, n. A round basket made of palmyra fibre.
OE. faet, E. vat, D. vat, ON. fat G. fass.

vadaṅgu, v.i. To fade, to be fatigued.
L. fatigare, F. and E. fatigue.

vandu, n. Wind.
L. ventus, OE., E., D. and G. wind.

vali, n. Strength, valour.
L. valeo (to be strong), OF. valor, E. valour.
E. valient, valid, valediction etc.

vali, n. way.
L. via (a way), E. via (by way of).

valu, n. fault.

valuvu, v.i. To commit a fault.

valugu, v.i. To slip.

L. fallo (to ere, to slip), fallacia, E. fallacy, Gk. sphallow.

L. Falsus->E. false, fault.

vaḷḷam, n. A round dish or cup.

AS. bolla, OE. bolle, E. bowl, Ice. boll, MHG. bolle.

vaḷvu, *vaḷavu*, *vaḷaivu*, n. A bend or turn.

L. volvo (to roll), valoe (folding doors), E. volve.

L. voluta, F. and E. volute.

E. volt, vault, wallow, volume etc.

vaḷai, v.i.. and t. To bend.

E. ply

vaṛu, t. To fry. E. fry, F. frire, L. frigo.

vādu, v.i., To fade, wither.

OE. vade, E. fade, D. vadden.

vāy, n, Mouth, way, source.

AS. wag, OE. wey, E. way, Dan. vei, Ice. vegr, D. and

G. weg, Goth. vigs.

vār, v.t. To pour.

M. E. pourer, E. pour. W. bwrw.

vāri, n. Sea.

L. mare, AS. mere, W. mor.

vāraṇam. n. Sea

T. marinus, F. marin, E. marine, marina etc.

vikkal, n. Hiccup.

E. hiccup, hiccough, Dan. and D. hik, F. hoquet, W. ig,

Armor. hicq.

viṛukku, onom. Expression of quick motion 'viṛuviṛu' is an

onom. expression of quick spread of fire. viṛu->viṛukku.

E. *whisk*, n. Bunch of grass, hair, etc., to flap dust off, flies away, etc.,

n. To move with a quick sweeping motion; earlier *wisk*;

Dan. viske, to wipe; Sw. viska, to wipe, to wag the tail;

G. wischen, to wipe; ON. visk; OHG. wisc, wisp; LG. wisk,

quick movement. -> C.O.D.

viṭṭi, *viṭṭil*, n. Beetle.

AS. bitel, E. beetle.

vidalai, n, A bull->calf, a lad, a chieftain of dry region in

ancient Tamil country.

L. vittula, vitulus, Gk. italos (a bull->calf), It. vitallo, OE. veel, vele, OSc. veil, OF. vedel, veel, (a calf), E. veal (flesh of calf).

vili, v.i. and t. l. to open the eyes. 2. To wake from sleep. 3. To be wide awake, to be watchful or vigilant. 4. To see, to know.

n. 1. Eye. 2. Knowledge. 3. Wisdom.

L. video, vis, (to see), E. vide, supervise, E. vigil. f. OF. vigile, f. L. vigil.

E. wake, OE. wacian, D. waken,

G. wachen. E. watch, OE. woecan.

E. wit (to know), OE. witan, D. weten. G. wissen.

E. wise, OE. wis, D. wijs, G. weis.

It is natural for 'l' to change into 'd', 'k' or 'g' and 't' and for 'd', into 't'.

vilu, v.i. To fall.

AS. feelen, E. fall, G. fallen, D. vallen, Dan. falde.

vilai, vīl, v.t. To desire, to love.

Gk. philos (love), philao (to love) E. *philology*, *philanthropy*, etc.

vilaiṟu, v.t. To beat well with a cane.

Gk. plasso (to strike), E. flog, prov, E. flack, L. flagello (to whip), flagrum (a whip).

vilī, v.t. to call, address.

E. peal (to make a loud sound).

L. pellare (to address), F. appall (to call).

E. appeal, to call to help; repeal, to call back.

virai, v.i. To become stiff by cold.

AS. fryan, D. vreizen. Dan. fryse, G. frieren, OHG.

friusan, Goth. frius, E. freeze.

L. frigo (to be cold), frigidus, E. frigid, Gk. phrisso (to shiver with cold).

AS. and E. frosk (tp frozen dew).

viṅgu, v.i. To swell, to increase.

AS. weaxan, E. wax, Ice. vaxa, Dan. vexe, swivaxa, G. wachsen, D. wassen.

viṇ, n. and adj. vain, empty.

L. vanus, F. and E. vain.

veṭṭam, n. light.

Gk. photos (light), *veḷku*->*vehku*, v.t. To desire, to covet,

vehku->*bēku* (K). to desire, entreat, request.

E. beg.

vel, v.t. To conquer, win.

AS. winnan, E. win. Ice. vinna, Dan. vinde, G. gewinnen,
Goth. vinan, L. vincere (to conquer)

veru, *veruvu*, v.i. To fear.

AS. foer, E. fear, Ice. far, OHG. fara, L. verior, E. revere.

verukku, n. Fright.

As. fyrhtu, E. fright, G. furcht, D.vrucht.

verī, n. Great anger, frenzy, madness.

L. furo (to rage), furioe (violent) passion, E. fury.

L. furere (to be mad), E. furore.

veru, *verum*, adj. Mere.

E. mere, OF. mīer, L. merus (alone).

vēlai, n. and adv. Time, while.

AS. hwil (a time. a space of time), E. while, D.wijle,
Goth., kveila, G. weila (a time).

vēru, n. Different person, place or thing.

L. variare, F. varier, E. vary.

E. derivatives: various, variegated, variant, variation,
variety, variorum etc.

ii) Words bearing Morphological and Semasiological Similarity of the Second Degree

ahku, To be acute, sharp.

L. ac. Gk. oxus. E. acute.

agai, v.i. To be broken.

v.t. To cut.

n. Component parts.

akkakkāy, adv. Asunder.

akku, n. A piece, bit, trifle.

ME. hacken, WG. hakkon, G. hacken, D. hakken. E. hack.

aṛumbu, v.i. To ooze.

n. 1. ooze, exudation, 2. minute drop of water, 3. soft
mud, 4. miry place, mud hole. 5. spring.

AS. wos, wase, Ice. vas, ON. veisa, E. ooze.

adugu [(Te.))f. a] (T.) ear], v.t. to ask.

AS. ascian, OE. asci, ME. ask, isk, E. ask, Dan. aska,
D.eischon, OFris, askia, Lith. jeszkan.

aṇḍi, n. anus.

L. arns, E. anus

ambar, n. A fossil resin.

(A ambar) Sp. ambar, F. ambre. ME. aumbre, E. amber.

arakhu, n. lac.

P. lak, E. lac.

arakku, v.t. to cause trouble to, to afflict, F. harasser. E.
harass.

aḷai, t. to mix up.

E. allay, alloy (?). F. aloi.

āṇḍu, n. year.

L. anus.

igal, v.i. 1. To compete. 2. To hate.

n. 1. Contest. 2. Battle.

Gk. agon (orig. a contest->Skect), agonía, L. agonía,
F.agonie, ME. agonie, E. agony.

āli, n. 1. Circle, 2. Ring, 3. Wheel, 4. Discus weapon,

5. Circular line drawn on sand by a lady->love, to divine
whether her lover will return or not.

ālai, n. oil press or sugarcane press which turns round and
round.

āl, v.i. to dance and turn round, as a peacock.

Gk. halo, L. halo, F. halo, E. halo.

iduppu, n. Hip.

AS. hip, hipe, hypp, E. hip, Ice. huppr, Goth. hups, D.
heupe, OHG. huf, Dan. hofte.

ilakkam, n. Light. ilagu->ilakku->ilakkam.

L. lux (light), Gk. leukos(white), D. and G. licht, OE. leoht,
E. light.

ilu, v.t. to draw.

OF. haler, OHG. halon, ME. halien, halen, Ice. hala, Sw.
lala, Dan. hale, E. hale, haul, Gk. eruo.

ilagu, v.i. To melt, as a metal or heart.
Gk. elos (compassion, eleeo (to pity)).

iravu, *irappu*, n. Eaves of a house.
AS. efese, yfese, E. eave (sing.), eaves (pl.)

irappai, n, Eyelashes.
E. eaves.

uppu, v.i. To puff up.
E. whift.

uḷiyam, n. Bear.
L. ursus.

ennum, n. Any, anything.
AS. oening, OE. oeni, E. any, G. einig, G. eenig.

ēlagam, n. sheep, ram.
milā(stag) -> mēlagam->ēlegam. Pra. ēlaka (sheep, ram)
Gk, alke. L. alces, OE. elch, alke, E. elk.

okka, v.inf. To be equal.
L. equus, E. equal.

oli, v.t. To destroy.
Gk. olluo.

ōlai, n. Palm leaf.
L. folium (leaf).

karāngu, v.i. To be squeezed.
AS. cwisan, cwysan, cwesan, E. squeeze, squash, Sw.
quasā, G. quetschen.

kadi. v.t. To chide.
OE. ciden, E. chide.

kadai, n. gate.
OE. geat, E. gate.

katti, n. knife, lit. that which cuts, f. kattu, an extinct verb.
E. cut, H. kāt:

kari, v.i. To be charred. E. char.

karai, n. shore.
ME. schore, D. schoor, E. shore.

kali, v.i. To leap.
L. salio, F. sallir, E. sally, Gk. hallomai (I leap).

kavul, n. cheek.
AS. ceaf, ME. jowle, E. jowl.

kalugu, n. Eagle.
Per. kergish, Oss. karlzigā.

kālam, n. calcination, burning.

kāḷavāy, kiln.

L. calor (heat), culina (kitchen), OE. cylene, E. kiln.

L. calx, calcis (lime), G. kalk, OE. cealk, E. chalk

L. calcinere, E. calcine.

kāru, n. ploughshare.

OE.

kīlai, *kēl*, n. kinsmen.

OE. cyn, E. kin, D. kunne, Dan. and Sw. kōn.

kidukidu, v.i. To be giddy.

OE. gydig, E. giddy, L. quetere.

kīrukku, v.t. To scribble.

OHG. skribele, E. scribble.

L. scribo (to write).

kīccu, v.t. To scratch, to draw a line.

ME. cracche, E. scratch, MD. kratsen.

kīru, v.t. To scratch, to gash.

v.i. To be cracked.

AS. cearcian, E. crack, G. krachem, D. krak. Gael. cnack.

kuṭṭai, n. shortness.

W. cwt, Gael. cut, Ir. cut, Corn. cut, C. cut.

*kuppi*¹, n. vial, flash, bottle.

kum->kumbu->*kuppu*, to be confirm.

AS. cuppa, cuppe (cup), L. cupa (tub, cask, cup, drinking vessel), OF. cope, It. coppa, Sp. copa, D. and Dan. kop, Sw. kopp, E. cup, C. kufe (cask).

*kuppi*², n. tumb on the horn of an ox or tusk of an elephant (resembling an inverted cup).

LL. cappa, med. L. capa, OE. caeppe, E. cap.

kuppā, n. the bag forming part of shore->net.

ME. cope, E. coop (basket used in catching fish).

kuppāyam->*kuppāra*, n. coat.

E. cope (long cloak).

kuḷiyam->*kuliyam*, n. ball, globe.

L. globus, glomus, F. globe, Sp. and It. globo, E. globe, glome.

kūdu¹, n. cover

OE. hod, D. hoed, G. hut(hat).

E. hood (covering for head and neck).

kūdu², v.i. To gather.

OE. gaderian, L. gaderen, E. gather.

kūda, inf. To gather,

together. OE. geador, E. together.

kūru, n. share.

OE. scearu, E. share.

kelu, *kēl*, n. colour.

L. color, E. colour.

koġ, v.t. To get, to seize.

AS. gitan, M.E. getan, E. get, Ice. geta, Goth. gita, ON.
geta, G. gessen.

L. hend (to seize), Gk. khad (to hold).

rayal, n. shade, Gk. skia.

rul->rullu, n. silver.

AS. seolfor, D. zilver, Ice. silfr, Dan. sølv, Sw. silfver,

G.silber, Goth. silubr, Russ., serebro, Lith. sidabras.

ruvadu, n. taste, sweetness.

OS. swoti, AS. swete, ME. swete, E. sweet, D. zoet, Ice.

seet, Dan. sod, Sw. sot, G.susz, OHG. suozi, Goth. sutis,

suauis.

L.

ruvar, n. Wall.

Per. divār.

rūġ, n. swearing.

rori, n. itch.

E. f. L. f. Gk. psora.

rōlam, Indian corn.

AS. corn, E. corn, D. koren, G., Ice., Dan. and Sw. korn.

Goth. kaur̃n.

taġambu, v.i. to wobble, as water in a moving vessel.

L. tremere, tremulare, F. trembler, E. tremble, Lith. trin->li,

Gk. trem->eim.

tīndu, v.t. To touch.

L. tente, tango (to touch)

tūngu, v.i. To hang.

OE. hangian, E. hang, O. Fris. hangia, ON. hangjan, MD. hengen.

padi, n. Manner, mode, measure.

L. modus, F. mode, E. mode, OE. mod, E. mood, D. moed, G. mut.

*padi*¹, v.i. To be imprinted, impressed.

v.t. To imprint, *padippu*, impression.

padi->*padam*, *pādam*, foot, lit. that which imprints on the ground.

pādaccuvadu, foot print.

L. pedis, Gk. pedos, AS. fot, E. foot, Sw. fot, Goth. fatus, Ice. fotr, Dan. fod, D. voet, G. fuss.

pādam->*pādai*, path, lit. that which is formed by repeated treading of the foot.

Gk. patos, D. and AS. pad, E. path, GE. poeth, G. pfad.

*pad*², v.i. To be permanent, to remain, to dwell, n. Abode, town.

OS. bidan, OE. bidan, OHG. bitan, E. bide, Ice. bida, Goth. beiden, E. bode.

*pambu*¹, n. A variety of bamboo in which the hollow is half filled up,

K. bombu.

E. bamboo, Port. mambu, Malay. *mambū*, *samambū*.

now in Java and Sumatra, but perh. not native"->C.O.D.

“bambu”

*pambu*² v.i. To be abundant, luxuriant, *pambal*, n. luxuriance, abundance.

E. bumper, “...anything unusul. large or abundant...”->C.O.D.

pavar n. Dense creeper.

Cf. E. bower, a shelter made with boughs or twining plants.

pār, v.i. To appear.

v.t. To look, see.

L. pareo, E. appear.

pāl, n. and adj. White.

bidda (Te.). n. Child, L. pallere, OE. palie, E. pale, E. biddy (chicken).

pugai, n. Smoke.

AS. smoca, E. smoke, D. and LG. smook, Dan. smōg, G. smauch, Ir. much, W. moog.

poli, v.i. To shower, as rain.

L. pluo (to rain, pluvia (rain, E. pluvial (rainy).

porrai, n. An isolated hill.

F. butte, E. butte.

mālgū, v.i. 1. To be bewildered, 2. To be spoiled, 3. To grow lazy.

L. marceo, Gk. maraino.

virī, v.t. To fasten, bind, tie.

OE. foestnian, E. fasten, G. fastnen.

vilāli, n. Froth.

ME. frothe, E. froth, Ice. froda, fraud, Dan. fraade, Sw. fradga.

vil-→*veļ-*→*vēļ*, v.i. To desire.

L. vel, Gk. bol, E. will.

iii) Words bearing Morphological and Semasiological Similarity of the Third Degree

irai, v.i. To sound.

E. hiss.

imil, v.i. To sound.

E. hum

uļai, n. Mire.

L. elos (marsh).

ērūkādai, n. The very end.

Gk. eskhatos (last) (?), E. eschatology.

ol, ōl, v.i. To make noise.

AS. gellan, ME. yellan, E. yell, D. gillen, Ice. gella, Dan. gialde, Sw. galla, G. gellen (g=y).

olugu, v.i. 1. To go, pass, walk. 2. To behave, to conduct oneself.

E. walk, 1. To progress by advancing each foot alternately. 2. To live with a specified principle or manner, conduct oneself.

ōdam, n. 1. Wetness. 2. Wave of the sea.

OE. *woet* E. *wet*, L. *ūdas* (wet, moist). L. *unda* (a wave of the sea).

kapparai, n. Beggar's bowl made of coconut shell. *kopparai* (Dried coconut kernel)->*kapparai*.

Gk. *kafale*, L. *caput*, G. *haupt*, OE. *heafod*, E. *head*.
Cf. T. *man·d·ai*, n. 1. Beggar's bowl, 2. skull, 3. Head.
The skull resembles a beggar's bowl in shape. The Skt. *kapāla* was originally a North->Indian form.

karirānai, n. Care, concern, interest.
com. Tent. *karā*, OE. *caru*, E. *care*, OF. and L. *cura*.

kavavu, v.t. To take, to embrace, to contain, to have.
L. *capio* (to take), *habeo* (to have), AS. *habban*, *haebban*, *hafian*, Dan. *have*, Ice. *hafa*, Goth. *haban*, G. *haben*, D. *hebben*, Sw. *hefra*, E. *have* (to possess, to hold, to contain).

kulandai, n. Child.
AS. *cild*, ME. and E. *child*, D. and G. *kind*.

kuli, n. Hollow, hole, cavity.
AS. *hol*, *holg*, E. *hollow*, *hole*, D. and OHG. *hol*, Ice. *hol*, *hola*, G. *kohl*, Gk. *koilos*.

kuli¹, v.t. To dig, to excavate.

kuli², *kulivu*, n. A pit.
OE. *grafan*, D. *graven*, G. *graben* (to dig).
OE. *gref*, E. *grave*, G. *grabe*.
E. *groore*, D. *groere*.

kuli³, v.t. To inscribe, to engrave, E. *engrave*.

kodi, v.i. To boil.
OE. *seothan*, D. *zieden*, G. *sieden*.

kōṭṭai, n. Fort, an end of place names.
L. *castrum* (a fort), AS. *ceaster*.
E. *caster* or *chester*, a common suffix in names of places where formerly a fort existed, as *Doncaster*, *Manchester*.
L. *castellum*, dim. of *castrum*, E. *castle*.

rannam, n. Thinness.
OE. *thynne*, E. *thin*, d. *dun*, G. *dunn*, L. *tenuis*.

tel, *teḷi*, v.t. To strew.
L. *stella* (star), lit. that which is strewn.

naduṅgu, v.i. To shake.
E. nod.

paṇi, n. Duty.
L. munis (public duty).

palakaṇi, n. Window. It. balcone, E. balcony.

pirini, *pirināri*, n. Miser. (L and E.)

pira, v.i. To be born; *pirandai*, n. Birth.
ME. byrthe, OB. byrthr, OT. (go) burthiz.

pudar, n. Bush.
ME. busk, ON. buskr, G. busch, D. bosch. It. bosco (wood).

bēdu(K.), v.t. To wish, desire, request, entreat, beg, pray,
AS. bidden, E. bid (to pray), D. bidden, G. bitten, Goth.
bidjan.

AS. bed, ME. bede. E. bead (orig. a prayer), F. piquer (to
prick).

porukku, v.t. To pick up grain, as birds, E. pick, F. piquer (to
prick).

mulu, adj. Full.
L. plenus (full), pleo (to fill), Gk. plenes, AS. ful, E. full,
Ice. fullr, Goth. fulls, Fris. ful, G. voll, full, D. vull.

malar, v.i. To bloom, to flourish, n. Flower.
ME. and GN. blom, G. blume, OT. blo, E. blow, bloom.
L. florere, OF. florir, E. flourish, L. flos, floris, ME. and
OF. flour, E. flower.

mālan, n. Pretence.
E. malinger (to pretend) (?)

mottai, n. Lump, mass, ball.
L. massa, F. masse, E. mass.

vil, v.t. To sell.
L. venum (sale), E. vend (to sell).

veḷ (Te.), To go.
OE. wendan, D. and G. wenden, E. wend.
If the root meaning of 'wend' is to turn, the verb
should be derived from *val* (T.) to turn.

Owing to the unacquaintance of the compilers with Tamil,

the etymology of several English words given in the dictionaries is only plausible.

For instance, it would have been better, if 'dine' were derived from tin (T.), to eat, instead of from 'disjejunare', and 'derive', from tiri (T.), to derive, instead of from 'derivus'.

Many vocables, which are still in the onomatopoetic and indeclinable stage in Tamil, have become perfect words in West Aryan language. e.g.

Tamil	West Aryan
tara tara	E. tear (OHG. zerr).
paḷiccu .	E flash
ṛalakku	L. and E.saliva, Gk.sailor R.slin, Gael. and Ir.seile
kokkokkō	E. cock
raṭṭu	E. sudden
paḷār	E. blow
vir	E. whir

laḷap(T.), is an onom. sound expressive of dog's licking up with its tongue.

AS. lapian, ME. lappen, E. lap, Gk. lapto, W. llepio, Ice. leþja, Dan. labe, OHG. laffan, L. lambere.
English Auxiliary Verbs

Tamil	English
iru, to be	are, is

kava, *kavavu*, to contain, to have have
kān, to know, to be able to do. can
pū, to come into being, to exist. be

māl->*māy*, to be accomplished, may (present) to be possible

māṭṭu(*caus.* of *māl*) to be able to do. might (past)

vadi, to dwell was, were

viḷ->*veḷ*->*vēḷ*, to wish will *pū*(T.)> Skt. bhū. *vadi*(T.) > Skt. vas.

The OE. past tense of *mot* or *mote* (=may) was *moste*, whose altered form is *must*.

padi->*vadi*(T.)->*vas* (orig. a North->Indian form), to dwell.
AS.*wesan* (to be), D.*wezen*, Ice. *vera*, Dan. *woere*, Sw. *vara*, Goth. *wisan*, to be, dwell, remain.
't' or 'd' often changes into 's'.
e.g: AS.*fot* = G.*fuss*.
madi (moon->*mādam*(T.)->Skt. *māsa*.

Tamil and English Votive sounds

Tamil	English
ē, ēy	hēy
ō	ō, ōh
ōy	hoy
allō, ellā, ellō	hallo, halloo, hollo, etc

Tamil and English Nursery Sounds

lālā+āṭṭa=lālāṭṭu->tālāṭṭu, lulling a child to sleep with the repetition of the sound *lā*.

lā->*rā*. *rārā+āṭṭu=rār āṭṭu*.
rā->*rō*. *rōrō+āṭṭu=rōrāṭṭu*

tālōtālēlō, the usual refrain of a lullaby song.
lāl->*tāl*, tongue.
E. *lull*, 1. To send a child to sleep with sounds of carasses. 2. To quiet storm, anger or suspicion.
E. *lullaby*, Soothing repain or song to put child to sleep.

Tamil and West Aryan Interjections

Tamil	West Aryan
ā	E.ah, ha, hah, G. ach, L.a, ah, Gk.a,ā.
āhā	E. aha, ahoy.
aiyō	ME. ey, E.ay, F.ay, Sp.ay, Gk.oi, It.ahi.
ō	E. o, oh

Tamil and English Symbolic Sounds

Tamil	English
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e.g. <u>r</u> i, <u>r</u> , <u>r</u> ai	pshaw
pū, pūpū pooh,	pooh pooh

West Aryan Prefixes

Tamil	West Aryan
adu	L.ad, E.at.
aṇ	Gk.ana, E.on.
appāl	Gk.apo, L.ab, G. ab, Goth.af, E. of, off
ambu	L. ambi, Gk. amphi.
an(privative)	Gk.an, OS., AS.,E., G., and Goth. un, D. on, Ice. u, o
il (Locative)	E. in, L. in, Gk. en.
il (Negative)	E. in, L. in
uṇdu	Gk. onto.
umbar	E. upper, up, over; L. super, supra, E.sur, Gk. byper.
ekku	Gk. ex.
okka	L.equi
onnu	L.uni
kinda(Te.)	Gk.cata
kum, kumma	L.cum, com, con, co; Gk. sym, syn.
kuṛukkē	E. cross
<u>r</u> ama	Gk. homo
<u>r</u> arukkan	L. circa
pari	Gk.peri
pala	Gk.poly
pūr	L. per
malgu	L. multi
ma <u>r</u> ru	Gk. meta
viḷai	Gk.philo

West Aryan Suffixes

Noun->Suffixes:

Tamil	West Aryan
an	an->European ain->villain en->citizen on->archon
ar, ir	ar->beggar er->teacher eer->mountaineer ier->financier or->counsellor our->saviour eur->amateur
i	ee->payee ey->attorney y->deputy

Names of Places:

Tamil	West Aryan
āram	arium->aquarium
aṛai	ory->dormitory
agai	age->garage

Suffixes of Verbal Nouns:

Tamil	West Aryan
al	approval

Diminutive Suffixes:

Tamil	West Aryan
ahku	ock->hillock
iṭṭu	et->turret ot->chariot
kulavu	culus->vermiculus cule->animalcule cle->particle cel->parcel sel->damsel

	el->chapel
	il->codicil
	l->veal
	ule->globule
	le->circle
kunni	kin->manikin

Verbal Endings:

Finitive verb:

Tamil	West Aryan
Past Tense:	
du	ed->walked d->did t->learnt
Imperative Singular:	
udu+ī = udī->	t->art (T.irutti)
udi->di, ti	
Present Participle:	
ko->du->i->du (v.c.)	OE. ende. OHG. anti, L. ent, Gk. out, E. ing.

Degrees of Comparison

Tamil	English
Positive Suffix:	
Cf. ēr(to rise)	er
Cf. eṭṭu(to be or to become high)	est

Conjunctions

Tamil West	Aryan
um->undu	E. and G, und
Cf. tannin	OE. then, E. than

Demonstratives

Proximate Demonstratives:

Tamil	West Aryan
-------	------------

i->idu	L. hic, hīce, E. this, G. dieser
ivai	E. these.
iṅgu	L. hic, D. hier, Cr. hier.
idōḷ	AS. hider, Goth. hidre, L.citra.

Remote Demonstratives:

Tamil	West Aryan
a->adu	E. that, D. dat, G. dass, Lith.tas, ta; Russ. ta, Goth. sa, Ice. sa.
avai	AS. tha
anda	E. that, Ice, that, G. das, Goth. thata.
aṅgu	ME. thas, Ice. thar, Goth. thas, G. da, D. dan.
adōḷ	Ice. thadra, Goth. thathro
aṅru	OF. thanne, D. dan. G. dann.

Many, if not most Aryan demonstratives are not regular in demonstrating proximity or remoteness according to their base->vowels. This is only a sign of their corruption from Tamulic originals.

“Primitive underived Indo->Europeanisms discoverable in the Dravidian languages”

- “(1) The use of n, as in Greek, to prevent hiatus.
- (2) The existence of gender in the pronouns of the third person and in verbs, and in particular the existence of a neuter gender.
- (3) The use of d or t as the sign of the neuter singular of demonstrative pronouns or pronouns of the third person.
- (4) The existence of a neuter plural, as in Latin, in short a.
- (5) The formation of the remote demonstrative from a base in a, the proximate from the base in i.
- (6) The formation of most preterites, as in Persian, by the addition of d.
- (7) The formation of some preterites by the reduplication of portion of the root.
- (8) The formation of a considerable number of verbal nouns by lengthening the vowel of the verbal root.

Close affinity between Tamil and the Teutonic languages

(1) Many primitive words such as, coo, cry, roar, hallo, and lull are common to Tamil and the Teutonic languages, especially Anglo->Saxon or English, though in different forms.

(2) Where words are common to Tamil and the West Aryan languages, the forms found in the Teutonic group are closer to Tamil.

e.g.

Tamil	English	Latin
turuvu	through	trans
turuttu	thrust	trudo

(3) The Teutonic languages differ from primitive Aryan in consonant and vowel sounds.

(4) Doubling of consonants or gemination is characteristic of Teutonic in contradistinction to Aryan.

(5) The seat of accent is the first syllable in nominal forms and simple verbs in the Teutonic languages, as in Tamil.

(6) The Aryan Dual of the noun is not found in Teutonic.

(7) The preterite of the weak verbs in d (love->d) is peculiar to the Teutonic languages.

1.D.C.G.Introduction,p.73

(8) Many verbal nouns are formed by lengthening of the root-> vowel.

Change of words and grammatical forms in proportion to distance

It has been found by investigation, that when a great language had naturally, gradually and continuously spread over an extensive area ranging over thousands of miles, and during a long period of many millenias, in pre->historic times; it had lost a portion of its original stock of words at every stage of about thousand miles, at the rate of about one->third of the stock of the previous stage; owing to a number of factors, the chief among them being cultural deterioration, lack of language consciousness, change of climate and environment, absence of alphabetical writing and literature, and poets and grammarians.

When a language of a people is thus reduced in vocabulary the retained stock of words undergoes a morphological and even semasiological change, according to the physiological and psychological change brought about in the speakers by Nature, and new words are created in response to the stimulus provided by the new environment, and according to the requirements of the standard of civilization and culture of the people. This sort of linguistic change affects not only words but also grammatical forms.

Though words of a language may change in proportion to lapse of time also, it is not so natural and so intensive as in the case of distance. When time and distance jointly affect a language, it is apt to become so differentiated as to be affiliated to a family quite different from that of its parent tongue.

13. ADVENT OF THE VEDIC ARYAN

Tamil words in the Vedas

e.g. Nouns:

<i>Tamil</i>	<i>Vedic</i>	<i>Tamil</i>	<i>Vedic</i>
adar	adhvan	kumudam	kumuda
appam	apūpa		kumud
am	ap	koṭṭam	gōṣṭha
ambu	ambu	koppam	kūpa
aravam	rava (a roar)	ṛamar->ṛamara	samara
annai	nanā	ṛāmai	ṛyāma
āṇi	āni	ṛāyuṅgālam	ṛāyam
am	ap	ṛālai	ṛālā
āyiram	sahasra	ṛuvaṇam	ṛuparṇa
ilakku	laks	suḷ	kṣulla
udavi	ūtā		kṣullaka
uru->uruvu	rūpa	sur	sūra

->uruvam	ṛolavam		ṛloka
ulagam	lōka	taṇdam	daṇḍa
kadu->kadugu	kaṭuka	tayir	dadhi
->kadugam		tāyam	dāya
karumam	karmam	tidam	dṛdha
karuḷ	krus	tiru	ṛl
kalulan	garuda	tiram	sthira
kalai	kalā	(tlrvu)->tlvu	dvḷpa
kanni	kani	tumbaram	udumbara
kāl->kālam	kālā	tuvaḷ	dhvar
kudal	guda	tūṇ, tūṇam	sthūṇa
kumbam	kumbha	tūṇi	tūṇi (quiver)
kumaran	kumāra	tūṇi	drōṇa (a measure)
<i>Tamil</i>	<i>Vedic</i>	<i>Tamil</i>	<i>Vedic</i>
tūdan	dūtā	mā	mā
tōḷ	dōṛ		(measure)
nāl, nālā	nānā	māgam	nāka
nāval	nāval (shout of victory)	mādam	mās, māsa
		māyai	māyā
nāḷam	nāla	mugam	mukha
nīl, nīlam	nīla	muttu, muttam	muktā
pakkam	paksa	mēlam	mēsa
padi	prati	melagam	meṣakā
padimai	pratimā	mottiram	mūtra
padam	pada	vattam	vr̥tta

param	para	vaḷai	vala
palam	pala	viral	vr̥is
pāgam	bhāga	vidai	vīja,
pāthai	pātha		bija
`maṇḍalam	maṇḍala	vittu	vindu
madu,mattu	madhu	vindu	bindu
mandiram	mantra	piṇḍam	piṇḍa
mayir	ṛmaṛru	mattu	mantha
mayil	mayūra		

Verbs:

ahavu	hve	salasala	jhala jhala
adu, adai	aṛ	sali, sel	cel
ari	hṛ ē	say	ṛī
arundu	ad, as	sār	sri (to lean
alappu	lap		against
iy->iyal	ay	sāvi	sup
ugu	ukṣ	sidai	chid
uy	ūh	suḷ	suṣ
uru	ruh (to sprout)	seviyuṛu	ṛru
uḷ->oḷ	us	semam	kṣēma
ūr	ruh, rōh	solī	jval
kal, kan	khan	tagu	dah
kāy	kas) (to shine)	tāvu	dhāv
kuru	krudh	tundu	tud

tī, tīy	dī (to shine)	paṛa	pat
	diva,	piṛai	piṣ

	dya,	pidu	bhid
	dyat	pugu	bhuj`
tu	tu (to be strong)	puri pū	prī bhūē
tura	tūr	peru	brh
nadi	nrt	poru	bhr
naḷ	nas	magiḷ	mah
nundu	nud	mada	mad(to
nai	nas		rejoice)
pagu	bhaj	midi	mrid
maṛakku	mikṣ	madi	math
padar	pad (to go)	māy	mī
padu	pad (to fall)	vidu	vij(to tremble)
		viyal	vyac

Beginnings of Sanskrit

Though the Vedic Aryans entered India in several waves, they were a poor minority in comparison with the aboriginal peoples of North India, who were by majority, if not mostly, Dravidians. So, naturally, they had to give up their ancestral language, which was closely allied to the Hellenic and Iranian languages, in their daily intercourse with the aboriginal public, and gradually adopt their language for practical purposes, but ancestral vocabulary, as far as possible.

Even the Vedic language exhibits clear traces of Dravidian admixture, as the cerebral sounds and the loan->words do testify.

The aboriginal languages of India current during the Vedic period were classified into four or five categories called Prākṛits, lit. "the early made", out of which and their dead ancestral language, the Vedic Aryans and their descendants gradually evolved the literary, dialect called Sanskrit, lit 'the perfectly done.'

14. MIGRATION OF THE VEDIC ARYANS TO THE SOUTH

Perfection of Sanskrit

At the time of the Aryan advent, North India was mostly peopled by Dravidians, and there had been regular intercourse between North and South from the earliest times.

The Vedic Aryans seem to have acquired some knowledge of grammar from the Dravidian scholars available in North India, and written the rudimentary Vedic grammars called Pratisakhya. The first Sanskrit epic is said to be Valmiki's Ramayana, probably written about the 11th or 12th century B.C., in North India. However, the perfection of Sanskrit took place only after the Vedic Aryans came into contact with the Tamilians of the South. Thousands of Tamil words were borrowed wholesale, and the first Sanskrit comprehensive grammar, viz., Aindram was composed on the Tamil soil on the Tamil model but it dealt with only Orthography and accidence and Syntax, on its success or the *Aṣṭādhyāyī*, did. As Aindram bore clear traces of Tamilian origin, it seems to have been completely destroyed by an organized effort, after the appearance of Panini's grammar, to the first fourteen rules of which divine origin is attributed. There is reason to suppose that all the copies of Aindran were collected, and thrown into a deep pond at Thirumālkuṭṭam near Madurai. There have been three stages, at which Tamil words had entered into the Indian Aryan language. When the earliest Dravidian hordes migrated towards Europe carrying germs of proto->Aryan in them, their language contained thousands of Tamil words. That was the Tamil of the First Stage. When the Vedic Aryan entered North India and settled there, some fresh Tamil words entered into their speech from the languages spoken around them, That was the Tamil of the Second Stage. Lastly when the Vedic Aryans migrated to the South, and borrowed Tamil words direct and wholesale, that was the Tamil of the Third Stage.

Progressive Corruption of the Aryan Languages from West to East

<i>Tamil</i>	<i>Teutonic</i>	<i>Latin</i>	<i>Greek</i>	<i>Sanskrit</i>
attan	attan	tata	tatta	tata
amma->ammai	amma	mamma	->	amba
al	un	->	an	na
idōḷ	hider	citra	->	atra
iru	are	->	->	->
	is	es	es	as
irumbu	iron	oeris	->	ayas
il	in	in	en	->
		inter		antar

ilakkam	light	lux	leukos	ruch
akaī->akai	aka	ago	ago	aj
ella, ellā	hallo	->	->	arē, rē
ēr (plough)	ear	ar	->	->
kaṇu	knee	genu	gonu	jānu
kattu->katti	cut	->	->	kṛt
kāṇ	con, kna,	gno	gno	jnā
		know		
kila	->	->	geron	jarā
kundu	squat	sedo	->	ṣad
kum	->	cum	sym	sam
ko(cow)	cu	->	->	go
tuḷai	door	->	dura	dvār
turuttu	thrust	trudo	->	tūd
nāvāy	->	navis	naus	nan
nūn	du	tu	tū	tvam
pār	->	pareo	->	pas)
piṛaṅgu	bright	->	->	bhraj
poḷ	bore	for	pharos (plough)	
poṛu	ber(aṅ) bear	fer	pher	bhṛ, bhar
maga	->	magnus	megas	mah, mahā
madi	mor (death)d	mori	->	mṛu
mādar	modor	mater	meter	matru
mulugu	->	mergo	->	majj
mun (to think)	mun	->	->	man
medu	smooth	->	->	mṛdu
vali	->	valeo	->	

valam	->	valour	->	bala
vaṛu	fry	frigo	->	bbry
vidalai	vele	vitula	italos	vatsa
vel	win	->	->	van
vehku, bēku(K.)	beg	->	->	bikṣ

Need for Amendment of Grimm's Law and Verner's Law

Grimm's Law and Verner's Law have been framed on the basis of Sanskrit, which was taken by their framers for a faithful representative of the supposed proto->Aryan. Now that the theory is exploded, both the laws have to be recast in the light of recent researches in comparative philology.

For instance, the original of bear (E.), fero (L.), and pher (Gk.) is not the Skt. bhar, but the Tamil poṛu, and likewise, that of con or ken (E.), know (E.), and gno (L. and Gk.) is not that of Skt. gnā, but the Tamil kāṇ

Composition of Sanskrit.

Sanskrit, which is universally and erroneously believed to be the earliest living member of the Aryan family of languages, is really a composite semi->artificial literary dialect of which, two -> fifths are West and Mid->West Aryan, two->fifths Dravidian, and the remaining one->fifth, new creation.

The Tamil loan->words in Sanskrit have been generally distorted and disguised in many ways as follows:->

(1) Change of Letters:

- e.g. mukam->mukha (face)
- madi->mru (to die)
- mādam->māsa (month)
- kāy->kās (to shine)
- nāli->nādi (measure)

Some words derivated from the same etymon have the root->consonant altered in Sanskrit.

e.g.	etymon	Tamil	Sanskrit
	pagu	pakkam pāgam	paksa bhāga
	raṭṭu	raṭṭam(frame) radam radalam,	-> jada (body, lifeless matter)

		<i>radaram</i>	<i>raṛīram</i> (body)
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Addition of Letters and Affixes

e.g.	<i>Tamil</i>	<i>Sanskrit</i>
	kāyam	ākāśa (sky)
	tāmarai	tāmarasa (red lotus)
	pūdi	vibhūti (sacred ashes)
	mānam	anumāna, upamāna, samāna, rammāna, pramāna, parimāna etc.

Many altered Tamil words have a 'ra' or 'ru' inserted after the devocalized initial vowel->consonant.

e.g. tidam->drudha, padi->prati, pavalam->pravāla, pudavi->pruthvi, puṭṭam->pruṣṭa, medu->mṛudu,
madaṅgam->mrudanga, vidai->vrusa.

Omission of Letters->

As a rule, the final consonant of all Tamil words is dropped in Sanskrit.

e.g. maṇḍalam->maṇḍala
maṇḍagam, maṇḍapam->maṇḍapa
Some Tamil words are contracted in Sanskrit.
e.g. arundu->ad (to eat)
seviyuru->sru (to hear)
Some words have not changed in Sanskrit.
e.g. ambu->ambu (water)
āṇi->āṇi (nail)

Many demonstratives are clear indexes of the derivative natural of Sanskrit.

e.g. atra (here), adunā (now)
These words express proximity instead of remoteness.

"Dialects of the same family of languages were spoken hroughout India, except in the Vindhyan regions, in the family. The distinction between the spoken dialects of North India, to which have been held to be degenerations of Sanskrit or of Prakrit, and those of Southern India, to which the name Dravidian has been given, is, I hold, a distinction without a difference, except that the North Indian dialects have been very much more profoundly affected by Sanskrit than those of South India. The neolithians of North India spoke languages of their own which, I hold, were structurally allied to the so->called Dravidian family of languages and not to Sanskrit or to Prakrit. It is well known that the several Prakrits, of which we have specimens in dramatic and other literature, were artificial literary dialects used only in literature and restricted therein to the lower classes. They are allied to Sanskrit and totally different in structure from the actual spoken dialects of North India, such as are found in the inscriptions of Asoka. These dialects, as well as the so->called Gaudian dialects now spoken in North India, from Panjabi down to Orisa, agree in grammatical structure with the so->called Dravidian dialects of South India. The

family relationships of languages can best be ascertained not so much by similarities of their vocables but by an examination of the essential structure of the languages, by their schemes of accidence, of gender, number and cases of nouns and adjectives, of voice, mood, number, gender, tenses and of other inflections of verbs, and of their essential syntactical structure->such

as the order of words in sentences and the methods of formation of idioms. A comparative study of modern North Indian and South Indian dialects reveals the fact that their fundamental grammatical structure is so very much the same that it is possible to translate from one of these languages into any other by the simple process of the substitution of one word for another -> a procedure absolutely impossible when translating from Sanskrit or English into any of the spoken dialects of ancient or modern India. English and Persian are dialects of the Indo->Germanic family of languages in the analytic stage, but are essentially similar to the South Indian languages in their grammatical frame->work. It is a well known conclusion of comparative philology that it is possible for a language to borrow almost all its vocabulary from another language, but its grammatical frame->work, dependent on the particular bent of mind of its speakers cannot be altered by the influence of a foreign language; and the grammatical frame->work of all the spoken languages of India from Asokan days to our own has been the same. I hold therefore that all the spoken languages of India (perhaps including the Nishada dialects, too) are dialects of one family of languages->not the Indo->Germanic family->which may be called Pan->Indian and that they are desi in essential structure and therefore evolved in India in neolithic times, if not earlier."

Though there are thousands of Tamil words in Sanskrit they are never admitted by the Sanskritists to be such Tendentious etymology and obstinate denial are the two expedients resorted to by the Sanskritists, in order to show that all words contained in Sanskrit are its own property.

e.g.

<i>Tamil</i>	<i>Sanskrit</i>
<i>siva</i> (Red one)	<i>siva</i> (Auspicious one)
<i>nāgam</i> (f.nagam, to creep)	<i>nāga</i> (snake,f.naga ,a mountain

The composition of Sanskrit has been elaborately dealt with in my 'Evolution of Sanskrit'.

Development of Sanskrit Literature

The Vedic mantras, the first literary composition of the Indian Aryans, remained unwritten for long (and hence called *eludākkilavi*, 'the unwritten word'in Tamil), owing to lack of script and the desire of the Aryans to keep them secret in order to give them an air of sanctity, and prevent their comparatively inferior contents being exposed, and also to facilitate addition and alteration whenever necessary.

The Brāhmanas, Aranyakās and Upanis·ads were then written in succession in imitation of the original philosophy of the Tamulic gymnosophists and hermits, whom the Aryans aped successfully. There is an unbridgeable gulf between the simple Vedic pantheism and the mature philosophy of the Upanisad. Some of the basic terms of philosophy are still corruptions of Tamil

words, for instance, māyā (T.māyai) and sus)munā (*rulimunai*). Even the Aryan mystic mahāvākyā, lit. the great sentence, viz., 'tattvamasi' is a corruption of the three Tamil words tām (adu), nūn and *irutti*. Logic was then translated from Tamil and developed into various systems. The Tamil system corresponded to the Sanskrit *Vaiśeṣika*.

Next came into existence eighteen principal and eighteen auxiliary legendary works called Purāṇās, all of them having a nucleus of Tamilian origin.

The Sanskrit Alphabet

The Sanskrit alphabet was first formed in Tamil Nadu, in the Granta characters modified from the Tamil symbols and arranged on the Tamil model, by the original Aryan colonists, with the necessary additions as required by the Aryan phonology.

The elaborate and complicated system of the Sanskrit alphabet, containing some syllabic consonants and having all the voiced and voiceless stops regularly aspirated, betrays its derivative and posterior nature.

Enrichment of Sanskrit Literature

The Vedic Aryans who migrated to the South studied Tamil literature diligently and avidly, and translated all Tamil works on arts and sciences into Sanskrit at the cost of public exchequer, and at the same time wrote some secondary or imitative works in Tamil, in order to show that they were Tamil->lovers and thereby avoid any suspicion, and to subtly introduce Aryan ideas into Tamil literature. As they were implicitly and explicitly believed to be earthly gods, there was none to question and check them and on the other hand, they were highly encouraged and venerated by the State.

Agastiyar is said to have translated medical science, and Naradar, the science of music, into Sanskrit. The Sanskrit work on Dancing and Dramaturgy written by one Bharata, is only a translation of an earlier Tamil work, written by another of the same name.

All unrecorded arts and sciences including topographical accounts were reduced to writing in Sanskrit.

When a scientific Tamil work was translated into Sanskrit the usual procedure adopted was to reclassify the aspects of the subject and give them new nomenclature, in order to make the Sanskrit work appear original. Nowhere else do we find clearly the adoption of this process than in the sphere of music. The Lemurian Tamil musicians, who seem to have been endowed with extraordinary intellect and fine sense of melody, had formulated thousands of melody->types through four excellent technical systems, viz., *āyappālai*, *Vaṭṭapālai*, *Sadarappālai* and *Mukkōṇappālai*. The Aryan musicologists in their eagerness to Aryanize the science, have virtually played vandalism by obscuring the four ancient Tamil systems.

The South Indian Music, usually called Karnatic Music, is nothing but the old Tamil music with Sanskrit terminology. The beautiful and significant Tamil names of melody->types have been replaced by arbitrary Sanskrit names. Even now, some basic technical terms are translations of Tamil.

e.g. kēlvi(T.) -> sruti (Skt.), nilai(T.)->stāy (Skt.)

15. AGE OF TOLKAPPIYAM

The mention of the palmyra ensign pertaining to Balarama elder brother of Krishna in the 285th rule of Tol->kappiyam, and the epithet *nānmarai murriya*, well versed in the four Vedas, given in the Introductory poem to Tolkappiyam, to *Adaṅgōṭṭārān*, who presided over the assembly of poets and grammarians before whom Tolkappiyam was brought for approval, fix the upper limit, and the epithet Aindiram niṛainda, 'fully conversant with Aindram' given to Tolkappiyar, the author of Tolkappiyam, in the same poem, the lower limit, at 1000 and 500 B.C. respectively, for the age of Tolkappiyam the generally admitted dates of Mahabharata and *Aṣṭādhyāyī* the predecessor of Aindram being 10th century and 5th century B.C. respectively.

According to Prof. Ramachandra Dikshitar, an accredited and reliable authority on South Indian History, the Third Academy was formed in the 5th century B.C.

Tolkappiyar's grammar was not brought before the Third Academy, and he lived much earlier.

Tolkappiyar describes the Tamil country of his time, as comprising only the three peaceful and prosperous sovereign states of the Pandiya, Chola and Chera dynasties, by the phrase "va->pugal mūvar ta->polil varaippu". As the literature of the Third Academy bristles with accounts of bloody wars fought by the three hereditary Tamil kings, among themselves and with their ecalcitrant vassel chieftains, Tolkappiyar ought to have lived during an earlier period, when the three Tamil kings alone had the right to wear a crown.

The use of rational honorific plural in the poetic dialect strictly forbidden by Tolkappiyar, became prevalent in the poems of the Third Academy including Tirukkuraḷ and there must have been a lapse of long time to allow such a deviation from a recognized grammatical usage.

The purity and elegance of the style of Tolkappiyam points to a time much anterior to that of the Third Academy.

The four boundaries of the Tamil land of Tolkappiyar's days laconically stated by the phrase 'nār peyar ellai' in the 1336th rule points to a time when the coastal strip of land to the west of the Western Ghats was too narrow to be inhabited by a big population.

The Tamil land of Tolkappiyar's time was bounded by the Vadugu country on the North, the Kumari river on the South, the eastern sea or Bay of Bengal on the East, and the Western Ghats on the West, and hence the phrase "nārpeyar ellai", the four boundaries bearing different names.

Owing to some geological activity, the western coastal strip became broader after the sea receded to some extent. It was this dereliction that gave rise to the legend that Parasurama shot an arrow into the sea, and made it shrink back exposing new land or pitching his hermitage.

The Koṅgu country originally constituted the Chera Nadu, with Karur of the Trichirappalli district as its capital. After the expansion of the western coastal region, people moved thither, multiplied and replenished the land. As the Koṅgu country became the cockpit of Tamil Nadu, the Chera king shifted his capital to the seaport town of Vanji, and added the name Karur to it. It is because of the eastern origin of the Kerala people, the words kilakku (east) and mēṛku (west) are retained in their speech, though the physical features of their land make the terms ironical.

Tolkappiyam doesn't contain any foreign word other than Sanskrit. The word 'ōrai' occurring in the 1081st rule of Tolkappiyam, is a pure Tamil word signifying a sign of the zodiac, and has nothing to do with the Greek 'hora' meaning 'hour'.

For the reasons given above, we have to come to the conclusion, that Tolkappiar lived during the 7th century B.C.

16. ERRORS IN TOLKAPPIYAM

As Tolkappiyar was a Sanskritist, he has committed the following solecisms in his work :

(1) The syllabic consonant 'sa' is not an initial letter (62). Many scholars do not know that all ancient Tamil grammars were written only for the poetic dialect, and that many colloquial words and forms did not find a place in that dialect. So, they take Tolkappiyam for a lexicon, and if they don't find a particular word in that work, jump to the conclusion that that word never existed in Tamil during and before the days of Tolkappiyar.

The following pure colloquial Tamil words beginning with 'sa' existed in Tamil even before the First Academy.

sakkai, sagadi, saccaravu, saṭṭam, saṭṭi, saṭṭai, sadaṅgu, sadukudu, sadal, sadaivu, saṇdi, saṇdu, saṇdai, saṇṇu, sadaram, saduppu, sadai, sandanam, sandu, sandai, sappattai, sāpparam, sappāṇi, sappu (n.), sappu (v.), sappai, sambu, sambā, sāmattu, sammatti, sambaḷam, sammaṇam, samam, samai, samarttu, samaiyam, sarakku, saradu, saraḷ, sari, sarugu, salladai, salli, salaṅgai, salavan, salavai, sali, salugai, savvu, savaḷ, savaḷam, savaḷi, sanar, savalai, savai, saḷ, saḷḷai, saḷi, sarṛu, sarukku, sannam, savam.

Onomatopoeics:

sakku, saga saga, sattu, sadakku, sadasada, sadār, sadakku, sara sara, sarattu, sarēl, salsal, salasala, savakku, saḷasaḷa, saḷappu, saḷār etc.

The original form of settān (he died) was sattān. Those who have not studied comparative philology cannot understand Tolkappiyam properly.

(2) To vowel in the first syllable of 'nundai' is a short 'u' (67). The short 'u' is always final.

(3) The consonant 'v' is the final letter of four words (81).

There are five words ending in the consonant 'v'.

The components of the compound numeral 'tonṇūru' are 'onbadu' and 'pattu'. (445)

tonḍu+nūru=tonṇūru, orig. 900.

Originally, *tonḍu* was the Tamil word for nine. Owing to some unknown circumstances, it became obsolete and *tonbadu* ninety, was used instead, and likewise, *tonṇūru*, nine hundred, was brought down, to do duty for *tonbadu* and *tolḷāyiram*, nine thousand, for *tonṇūru*, *tonbadu*, has altered into *onbadu*, and the number 'nine thousand' is expressed by the redundant phrase 'onbadināyiram'. Tolkāppiyar, himself using the word *tonḍu* in a different context, has mis->split *tonṇūru* and *tolḷāyiram*.

(5) The components of the compound numeral 'tolḷāyiram' are 'onbadu' and 'nūru'

tonḍu + āyiram= tolḷāyiram orig. 9000 (463)

(6) 'num' (your) is nominative from which 'nīyir' (you) is derived. (326)

nūm->num, nī+ir=nīyir.

(7) The components of 'vēṇavā' are 'vṛka' and 'avā'.

vēṇ+avā = vēṇavā

(8) 'seyyum', as a relative participle, is both present and future.

seykinra or seykira is the present relative participle.

17. INTRODUCTION OF ARYAN IDEAS INTO TOLKAPPIYAM

(1) In the first nūrpā of the last chapter of the second section of Tolkappiyam, Sanskrit words which are unnecessary for Tamil, have been said to form part of Tamil poetic diction.

(2) In the nineteenth nūrpā of the second chapter of the third section of Tolkappiyam, the six fold duties of the Brahmins are unnecessarily referred to.

(3) The seventy->first nūrpā of the last chapter of the third section of Tolkappiyam, not only appropriates the name Anda->ar, which denotes the gracious ascetics, to Brahmins, but also defines Anda->ar as wearing sacred thread and each carrying an ewer, a trident, and a sitting plank with him.

(4) There are also some Sanskrit words used in the text of Tolkappiyam, for instance, sutra, vaisya and āpaka, as if to justify the rule indirectly prescribing the use of Sanskrit words in Tamil works.

References to Aryan and Sanskrit works in Tolkappiyam

(1) In the 102nd nūrpā of Tolkappiyam, the last of the chapter on 'Generation of Letters', there is unmistakable reference not only to the Vedic mantras, but also to the author's conversance with them, which would have been impossible for a non->Brahmin Tamilian at such an early time.

(2) In the second nūrpā of the third chapter of the third section of Tolkappiyam, a far->fetched comparison between the Tamilian and Aryan systems of clandestine love has been made.

The Augustan Age of Tamil (C.10,000 5000B.C.)

The Augustan or Golden Age of Tamil was undoubtedly that of the First Academy, when there was no foreign influence of any sort, when even the racial name 'Aryan' was not derived or coined, when the literary production was in full bloom, when the people were at the zenith of prosperity under a benign government, when the social division was based on occupation, and when the whole Tamilagam was virtually an El Dorado.

18. ARYANIZATION OF TAMIL

As the Vedic Aryans were believed to be innocent and divine, the ancient Tamil kings allowed them a free hand, first in the religious sphere, and then progressively in all departments of secular life.

The first thing done by the Vedic Aryans was to replace Tamil by Sanskrit as the sole medium of temple worship and public ceremonies. That was the beginning of the steady deterioration of Tamil upto the present day.

Tamil was wantonly adulterated with unnecessary Sanskrit words, and the Tamils were made to despise their mother->tongue and use Sanskrit words instead closely imitating the Sanskritists' cant with pride.

Aryan ideas were introduced into Tamil commentaries and original texts along with Sanskrit words, and as a result of this many Tamil words became obsolete and extinct. For instance, eginam, ōdimam and kurugu, all denoting gander, became literary and archaic after the introduction of the Sanskrit annam.

Some words have even lost their signification, for instance, uyirmey the equivalent of the Sanskrit prāṇ-i.

Caste system was introduced even into literature, and the four species of poetic metre, viz., Ve->pā, āṛiyappā, Kalippā and Vanjippā, were appropriated to the four main castes respectively, in the descending order. The number of stanzas or verses too, is fixed for certain species of poems, according to the caste, community or status of the hero. For instance, it is prescribed for the Kalambagham species of poem, that it should be composed of 100, 95, 90, 70, 50 and 30 stanzas if the hero be a deity, a Brahmin, a king, a minister, a merchant or a Vellāla (landlord belonging to the agricultural community).

The Tamil poems, instead of being classified into eight kinds of Vanappu, viz., ammai, ālagu, tonmai, tōl, virundu, iyaibu, pulan and ilaibu, according to the traditional mode as mentioned in Tolkappiyam, became divided into Peruṅgāppiyam (major epic) and ṛirukāppiyam (minor epic) on the Sanskrit pattern.

A host of topographical legends (Puranas) distorting the form and meaning of old place-names, stigmatizing all the ancient Tamil emperors and conquerors as asuras (demons and monsters), exalting Sanskrit and the Sanskritists as divine language and earthly gods respectively, gradually came into existence, to irrationalize the Tamil masses.

The other ways of Aryanization of Tamil were, Sanskritisation of proper names of persons (particularly of kings) and places, Sanskritisation of terminology in arts, sciences and grammar, composition of Tamil works in imitation of Sanskrit Puranas, bilingual recording of royal edicts and public grants and introduction of Sanskrit characters into Tamil.

Suppression of Tamil

- (1) Arrest of Tamil development.
- (2) Abolition of the Third Tamil Academy.
- (3) Non-recognition of Tirukkuraḷ.
- (4) Estrangement of Tamil from its allied (Dravidian) languages.
- (5) Plagiarism of Sanskrit authors.
- (6) Antedating of Sanskrit works and postdating of Tamil works.
- (7) Distortion of history.
- (8) Attribution of Aryan origin to Tamil language and literature.
- (9) Attribution of Aryan origin to Tamilian cults and religions.
- (10) Tampering with Tamil texts.
- (11) Exclusion of orthodox Tamil scholars from literary committees.
- (12) Unemployment of orthodox Tamil scholars.

Deterioration of Tamil

- (1) Disintegration of Triple Tamil.
- (2) Steady decline in number of poets.
- (3) Reduction of Tamil grammar.
- (4) Disuse of standard poetic metres.
- (5) Neglect of Tamil studies.
- (6) Gradual diminution of Tamil area.
- (7) Extinction of ancient Tamil works.
- (8) Emaciation of Tamil vocabulary.
- (9) Obsolescence and obsolescence of Tamil words.
- (10) Motleyness of Tamil vocabulary.
- (11) Erroneousness of public notices and records in Tamil.
- (12) Erroneousness of written characters in Tamil.
- (13) Mysteriousness of origin of some Tamil words.
- (14) Study of Tamil on the basis of Sanskrit.
- (15) Contamination of Tamil phonology.

Misrepresentation of Tamil

Prof. K.A. Nilakanta Sastri, M.A., on page 125 of his 'A History of South India' writes, "The Tolkappiyam states definitely that marriage as a sacrament attended with ritual was established in the Tamil country by the Aryans."

This misinterpretation of the 1091st nūrpā (sutra) of Tolkappiyam is based on the tendentious etymology of the word aiyar, occurring in the same.

Dr. P. B. Subramanya Sastri, on page 53 of his 'An Enquiry into the Relationship of Sanskrit and Tamil' says "Poruḷ->atikaram is the science of poetics."

He has not properly studied or comprehended Tolkappiyam, particularly its third section dealing with subject->matter of literary works in general.

Poruḷadikāram is the science of literary themes, the consummation and culmination of Tamil grammar, redounding to the unique greatness of Tamil and glory of the Tamilians for ever and ever.

19. EVIDENCES OF THE PRIMARY CLASSICALITY OF TAMIL

- (1) Lemurian origin of Tamil.
- (2) Phonological simplicity of Tamil.
- (3) Catholicity of Tamil.
- (4) Tamulic substratum of the Aryan family of languages.
- (5) Morphological purity and primitiveness of Tamil.
- (6) The presence of the words 'amma' and 'appa' in almost all great languages in some form or other.
- (7) Absence of Nominative case->termination in Tamil.
- (8) Separability and significance of all affixes in Tamil.
- (9) Absence of morphological gender in Tamil
- (10) Absence of arbitrary words in Tamil.
- (11) Traceability of Tamil to its very origin.
- (12) Logical and natural order of words in Tamil.
- (13) Absence of dual number in Tamil.
- (14) Originality and natural development of Tamil.
- (15) Highest order of the classicality of Tamil.

20. TAMIL MORE DIVINE THAN SANSKRIT

Tamil	Sanskrit
(1) Primitive and original.	Derivative.
(2) Spoken and living language	Semi->artificial literary dialect.
(3) Of Lemurian origin.	Of Indian Origin.
(4) Scriptural studies exoteric.	Scriptural studies esoteric.
(5) Inculcation of cosmopoli->tanism.	Division of society into numerous castes on the basis of birth and parentage.
(6) Admission of all to asceticism.	Restriction of asceticism to Brahmins.
(7) Holding higher education common to all.	Restriction of higher education to Sanskritists.
(8) Encouragement of giftsto all the poor and needy.	Enjoinment on the donorsto give only to the Sans->kritists.
(9) Love of truth.	Love of imposture and plagiarism.

(10) Laying of emphasis on love, as means of attaining eternal bliss.	Laying of emphasis on knowledge, as means of attaining union with the universal soul.
(11) Having monotheistic Sai->vism and Vaisnavism as religions.	Having a system of sacrifice to minor deities as religion.
(12) Literary description natural.	Literary description imaginary.

21. CONCLUSION

I have shown in the foregoing pages, that Old Tamil was the parent of Dravidian languages and the progenitor of the Indo-> European Form of Speech. It will be also seen, that the Teutonic group is the earliest branch of the Aryan family of languages and hence closer to Tamil than Vedic language or Sanskrit.

The Tamilians of the present day are in direct antithesis to their Lemurian ancestors, in mental and intellectual faculties. As a result of the age->long Aryan congenital caste system, they have become more or less degenerate and devoid of self-> respect.

The anti->Tamil forces are multiplying after the withdrawal of the British. Even the very few Tamil scholars who have a real love for Tamil, dare not speak a word in defence of Tamil in public, for fear of loss of employment.

Unless Tamil is restored to its pristine glory, and Linguistic and Cultural Autonomy attained by the Tamilians, there is no future for Tamil language and literature.

The suppression of Tamil doesn't end with itself, but seriously affect the scientific development of three branches of knowledge of wide human interest, viz., World->History, Comparative Philology and Social and Cultural Anthropology.

Therefore, I make an earnest appeal to the Literati at large, particularly to the Western Scholars, to turn their attention to Tamil forthwith, and dive deep therein to bring out prodigious truths more precious than the valamburi pearls obtainable from the Pāṇḍiyan Seas.

“காய்தல் உவத்தல் அகற்றி யொருபொருட்கண்
ஆய்தல் அறிவுடையார் கண்ணதே -> காய்வதன்கண்
உற்ற குணந்தோன்றா தாகும் உவப்பதன்கண்
குற்றமுந் தோன்றாக் கெடும்.” (நீதிநெறி)

Paraphrase: It is only characteristic of the wise, to investigate a matter without prejudice against and predilection for the same; for, its merit will be concealed by prejudice and defect by predilection.

APPENDIX

The Tamil Renaissance began in the year 1916, when the late Maṛaimalai Adigaḷ of Pallavapuram (Pallāvaram), the greatest authority on the Tamil language during his lifetime, started the revival of pure Tamil which was flourishing during the pre->Aryan period in all departments of public life, and established beyond a shadow of doubt the possibility of Tamil being employed as a medium of expression of every modern thought, through his literary works on richly varied subjects.

The movement gathered momentum during the British days, and the Government did not stand in its way, though it didn't give any active support to it.

It is an irony of facts that circumstances are becoming more and more unfavourable to Tamil, after the attainment of Political Independence, and the heretic school of Tamil scholars is gaining ascendancy over the orthodox school, and this is amply proved by the Kuala Lumpur World Tamil Conference, whose organizers have studiously avoided the participation of the followers of Maṛaimalai Adigaḷ in it.

Adiyārkunallār,	14,	Idaiyar,	24.
Adiyārkunallār,	36,	Ilaibu,	14.
Adiyārkunallār,	37	Ilaṅgōvadigaḷ,	36.
Agam,	23.	Iraianār Agapporul, .	36
Aiyappan A, Dr.,	49,	Iṟavular,	24.
Aiyappan A, Dr.,	51.	Iyaibu,	14.
Aiyar,	105.	Iyaṛcol,	71.
Alagu,	14.	Kādir,	35.

Ammāi,	14.	Kalamār,	26.
Anda->ar,	105.	Kāli,	25
Andhra->Drāvida Bhāshā,	3.	Kalippā,	14.
Arasar,	104.	Kalittokai,	37.
Aru->agirināthar,	14.	Kallar,	25.
Aririyappā,	14.	Kānavar,	24.
Ayar,	19,	Kārālar,	26.
Ayar,	24.	Karnā->aka,	12.
Burrow, Prof.,	84,	Kodundamil,	71.
Burrow, Prof.,	98,	Kudikkādu,	25.
Burrow, Prof.,	100	Kumari (mountain),	36,
Caldwell,	4,	Kumari (mountain),	38.
Caldwell,	6.	Kumari (river),	27,
Caldwell,	94.	Kumari (river),	37.
Cases, eight,	70.	Kumarila Bhatta,	3.
Cauvery,	16.	Kuṇṇavar,	24.
Chandler J.S., hev.,	96.	kuppam,	25.
Charles Darwin,	116.	Kuṇṇavar,	24.
Couvade,	38.	Kuṛicci,	24.
Crawford,	40.	Kuṛinji,	14,
Dandakāra->yam,	118.	Kuṛinji,	19,
Descriptive Linguistics,	75.	Kuṛinji,	24.
Deva nagari,	66.	Kuruṣṣētra,	58.
Dyaks,	40.	Linguistic Survey of India,	5.
Edgar Thurston,	50.	Maha Bharata,	58,
Emeneau, Prof.,	84.	Maha Bharata,	114.
Eugene Dubois, Dr.,	116.	Mahavansō,	4.

Eyinar,	25.	Malaimagal,	38.
First Academy,	11.	Mala Vedaus,	40.
Ghana,	55.	Maṛavar,	25.
Glottochronology,	76.	Marudam,	14,
Gondwana land,	5,	Marudam,	22.
Gondwana land,	38.	Max Muller,	77.
Grantha,	66.	Moli peyar dēyam,	5.
Grierson,	5.	Monier, Williams,	67,
Haeckel,	112.	Monier, Williams,	79,
Hiwen Thsang,	4.	Monier, Williams,	83.
Huxley,	41.		
Maḷyōn,	24.	Sesha Iyengar, T.R.,	61.
Mullai,	14,	sēyōn,	24.
Mullai,,	22.	silappadikāram,	36,
Muduvar,	50.	silappadikāram,	37.
Muranjiyūr Mudināgarāyar,	58.	siṟugudi,	24.
Muttamil,	14.	Sisna devas,	102.
Nakkīrar,	36.	Srinivasa Iyengar P.T.	2.
Nannūl,	20,	Stone Age,	23
Nannūl,	22.	Subrahmanya Sastri,	100,
Nattam,	25.	Subrahmanya Sastri,	317
Neydal,	14,	Swaminatha Iyer, Dr.,	37.
Neydal,	19.	Tāyumānavar,	3.
Nulaiyar,	26.	Teli->gānā,	12.
Oldham,	112.	Tenmoli,	3,
Ottakkalmandu,	53.	Tenmoli,	38.
Pādi,	24.	Tenpular,	38.

Pahruli,	3,	Tenpulattār,	38.
Pahruli,	27.	Tenpulattārvēlvi,	38.
Pahruli,	36,	Tenpulavālnar,	38.
Pahruli,	37.	Tenmadurai,	3.
Pākkam,	25.	Third Tamil Academy,	316.
Pālai,	14,	Timilar,	26.
Pālai,,	19,	Tiriṟol.	71.
Pālai,	22.	Tirukkuṟal,	29.
Palli,	24,	Tisaiccol,	71.
Palli,	75.	Tōdas,	40.
Paradavar,	26,	Tōl.	14.
Paradavar,,	33	Tolkāppiyam,	48,
Paṟandalai,	25.	Tolkāppiyam	64.
Paravar,	26.	Tolkāppiyar,	71,
Pārppār,	132.	Tolkāppiyar,	77.
Peutinger tables,	3.	Tonmai,	14.
Pillai lōka cāriyar,	3.	Trāvida sangam,	3.
Pithecanthropus Erectus,	116.	Tumans,	44.
Poduvar,	24.	Ulavar,	26.
Prākritā,	80.	Ur,	26.
Pro->Dravidian,	19.	Vadamoli,	38,
Proto->Dravidian,	19.	Vadamoli,	71.
Pulan,	14.	Vadasol,	71.
Pulaneṟivalakkam,	22.	Vaigai,	66.
Puṟam,	23.	Vaṇigar,	104.
Puṟanānūru,	36,	Vaṇjippā,	14.
Puṟanānūru,	219.	Vāraṇan,	26.
Puṟappoṟul veṇbā mālai,	29.	Vēḷalar,	104.

Raghava Iyengar, R.	37.	Veḷḷālar,	19.
Richard Morris,	98.	Vincent,	46.
Ramachandra Dikshitar V.R.	111	Vēṭṭuvar,	25.
Sanskrita,	80.	Vēndān,	25.
Satapata Brahman,	115	Veṇbā, .	14
Satyavarata,	115.	Virundu,	14.
Second Academy,	26.	William Turner Sir,	42.
sendamil,	71.	Winslow's Dictionary,	95.
Sesha Ayyar K.G.,	58.		

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