

Approved for use in ALL Schools

(Both under Private and Public Management)

PART I—22nd Edition for Form I. Price As. 12.**A TEXT-BOOK OF ARITHMETIC**

for Lower Secondary or Middle Schools

BY

S. RADHAKRISHNA AIYAR, B.A.

AND

K. VAIDYANATHASWAMI AIYAR, B.A.

This book which had long been recognised for use in Schools under private management and has passed through 20 big editions in about 24 years, is now recognised for use in Schools under public management also.

2. It has now been thoroughly revised and brought into line with the *Syllabus in Elementary Mathematics* recommended by the Director of Public Instruction, Madras, for Forms I, II and III of Secondary Schools, and will be found to be a most suitable and satisfactory Text-Book of **Elementary Mathematics** for Forms I, II and III of all Secondary Schools both in the Madras Presidency and in the Native States of Mysore, Travancore, Cochin, Hyderabad and Pudukota.

3. It will be issued in the present 21st edition and in all succeeding editions in two complete and independent parts written on the *Concentric System*, Part I being intended for Form I, and Part II for Forms II and III.

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Chapter I. Numeration and Notation. II. Arithmetical Tables. III. Lines: Right Angles Rectangles: Squares. IV. Graphic Representation of Numbers. V. The Fractions $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ and tenths. VI. Simple Addition. VII. Simple Subtraction. VIII. Measuring with the Tape. IX. Simple Multiplication. X. Simple Division. XI. Use of Brackets. XII. Expressions and Terms. XIII. Use of the Scale and Dividers. XIV. Averages. XV. Shortened Methods of Multiplication and Division. XVI. Problems on the Simple Rules. XVII. Use of the Set Square. XVIII. Areas of Rectangles and Squares. XIX. Cuboid and Cube. XX. Volumes of Rectangular Solids. XXI. Reduction. XXII. Compound Addition. XXIII. Compound Subtraction. XXIV. Compound Multiplication. XXV. Compound Division. XXVI. Problems on the Compound Rules. XXVII. Practice and Bazaar Transactions. XXVIII. Card-Board Modelling. XXIX. Odd, Even and Consecutive Numbers. XXX. Common Factors. XXXI. Division by Cancellation. XXXII. Use of Letters for Numbers. XXXIII. Unitary Method. XXXIV. Use of the Compasses. XXXV. Index Notation. XXXVI. Decimal Fractions. XXXVII. Straight Lines and Angles. XXXVIII. Metric Measures of Length. XXXIX. Use of the Protractor. XL. Resolution into Prime Factors. XLI. Measures and Multiples. XLII. Some Related Angles—(1) *Adjacent Angles*, (2) *Angles at a point*, (3) *Supplementary and Complementary Angles*. XLIII. Greatest Common Measure. XLIV. Least Common Multiple. XLV. Solids: Surfaces: Lines: Points. XLVI. Vulgar Fractions. XLVII. Drawing to Scale. XLVIII. Multiplication and Division of Compound Quantities by Fractions. XLIX. Reduction of Concrete Vulgar Fractions. L. Bisecting of Lines and Angles. LI. Problems. LII. The Mariner's Compass. **REVISION EXAMPLES**

SRINIVASA VARADACHARI & CO., 4, MOUNT ROAD, MADRAS.

XXXVI—a

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Retired Headmaster, Board (now Govt.) High School, Tiruvalur.

Prepared on the lines indicated by the syllabus in **Elementary Mathematics** recently prescribed by the Director of Public Instruction, Madras, for Form I.

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ஆரம்ப கணிதம்

(சென்னை வித்தியாசிகா அக்காமிக்களால் தொகுக்கப்பட்ட வல்லுங்கணங்கத் தயாரிக்கப்பட்டது.)

இஃது கும்பகோணம் கவர்ன்மெண்டு காலேஜ் பிரதம ஆசிரியராயிருந்த ராவ்பகதூர் P.V. சேஷ-
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அவர்களுடைய முனையுரைபுடன் கூடியது.

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(முதல் பாகம்)

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I. எண் மானமுள் எண் குறிப்பும் :—எண்கள் ; இலக்கங்களால் எண்களைக் குறித்தல் ; எண்களின்
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பெஸ்கள் ; கோடுகள் ; புள்ளிகள் ; கோடுகளின் வகைகளும் கோடுகளுக்கிடையே பரீட்சிக்கும் விதமும் ; புள்ளிகள்
குறித்தலும் கோடுகள் இழுத்தலும் ; நீள அளவு ; முனைகளின் உபயோகம் ; எண்களை நீளத்தால் குறித்தல்.
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காட்டுதல் ; பலவகை கழித்தல் வழிகள் ; கட்டல் கழித்தலைப்பற்றிய சில விதங்கள் ; கலப்புக் கட்டலும் கழித்
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வைகளால் வகுத்தல் ; நீள வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள் ;
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வாய்ப்பாடுகள் : எளைய அளவுகள் ; கீழை அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; காலத்
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பெருக்கல் ; பலவின் வெண் வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—நிசை, நிசைமாற்றம் ;
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புள்ளியிடத்தில் உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறிய்
பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல்
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முதலியவைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்
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IX. உயர்ந்த பொது அளவும் நூழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும் ;
உயர்ந்த பொது அளவும் நூழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட
எண்களின் உ. பொ. அ. ம. தா. பொ. ம. உம கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும்
பொது வழியைப் படத்தால் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின்
அளவுகளின் பின்னங்கள் ; ஒரு கன்கீட் அளவை இன்னொரு கன்கீட் அளவின் பின்னமாகச் செலுத்தல் ;
சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தால் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; நூழ்ந்த

உறப்புடன் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை
ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால்
ஒரு பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஜிதின்
பா உண்பபடி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை :—பலமாதிர்க் கணக்குகள்.
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(இரண்டாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல்
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வகுத்தல் ; சமாராய்ச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண
பின்னங்களாக மாற்றல். II. சமாதானம், மொத்தம் முதலானவை : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ;
ரேஷியோவின் உபயோகங்கள் ; பரீட்சைத்தன் ; ஸ்பந்தம், வருமான வரி ; கடன் பிசுத்தல். III. பாய்
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பாடுகள் ; பிளான் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரைபின் பரப்பளவும் நாற்காலிகளின் பரப்
பளவும் ; கட்டக் காஜித்தலின் உபயோகம். IV. பொது எண் கணக்கு கருவிகள் : அங்க கணிதமும்
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V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் ; முக்கோண விரிப்பு ; முக்கோணங்களின்
V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் ; முக்கோண விரிப்பு ; முக்கோணங்களின்
கோணங்களை பக்கங்களுக்குள்ள சமபந்தங்கள் ; ஒரு புள்ளியிலிருந்து சபந்தங்களைக் கணக்கிட்டு மற்ருரு புள்ளி குறித்
தல் ; இரண்டு புள்ளிகளிலிருந்து சபந்தங்களைக் கணக்கிட்டு மற்ருரு புள்ளி குறித்தல் ; மொத்தப்பட்ட அளவு
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புள்ளியிலிருந்து ஓர் கோட்டிற்கு மொத்தப்படுத்தல். VI. கோடுகளையும் கோணங்களையும் குறுக்கப்பாடுங்
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(மூன்றாம் பாகம்)

பொருளடக்கம்.

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WORD-PARALLELS BETWEEN
DRAVIDIAN AND OTHER
LANGUAGE-FAMILIES.

By

Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.

Maharaja's College, Ernakulam.

THE numerous attempts that have been made in the past to affiliate the Dravidian family to other systems of languages, have all failed to carry conviction mainly for two reasons:—(a) Neither the history of Dravidian nor the histories of some of the language-systems with which Dravidian has been compared have been fully worked out with reference to all the dialects; (b) most of the scholars who have concerned themselves with this question, have relied upon word-parallels which at best, even when they are conclusively proved, would only indicate mutual contact between language-families.¹

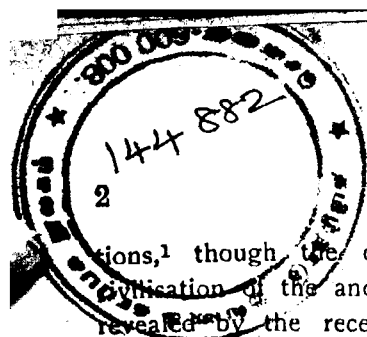
¹ Word-parallels have been accepted by some scholars as the basis of not only theories of XXXVI—1

Caldwell discussed the affinities of Dravidian to what he called the "Scythian" group of languages. Bleek, and recently the Italian philologist Trombetti,² have dogmatised on the relationship of Dravidian to Australian. The latter-mentioned scholar has also sought to connect Dravidian with *Burushaski*, an isolated language to the North-West of India (where IA, Eranian and Tibeto-Chinese meet together), which speech has all along been a puzzle to linguists. Certain scholars have tried to postulate a relationship between Dravidian and Sumerian³ also. The recent discoveries at Harappa and Mohendja Daro have given a great impetus to these specula-

affinities but of the theory of the fundamental unity of all human languages,—a view considered in certain circles to be so full of doubts and so susceptible of fanciful and fantastic treatment, that its very discussion is banned altogether.

² *Elementi di Glottologia* (1926).

³ See Asiatic Society Memoirs (Vol. VII—J. Hornell's *Boat-Designs, etc.*



tions,¹ though the question whether the civilisation of the ancient Indus valley as revealed by the recent archaeological discoveries is Sumerian or not, is still a matter of doubt. The protagonists of Sumero-Dravidian affinities have so far restricted themselves to the discussion of ethnological, sociological and cultural resemblances, the question of linguistic connections being treated only perfunctorily, if at all. Among those scholars who propound Sumero-Dravidian connections there are those who hold the view that Dravidian was autochthonous in India and that Dravidian colonists from India settled down in Mesopotamia, etc., and mingled with the older inhabitants of those parts; while others suggest that the Dravidians were originally the inhabitants of Central Asia, Mesopotamia, etc., (closely related to the Sumerians) and that they sent out colonies to India by way of Southern Persia, Baluchistan and Afghanistan.

Now, most of these views so far as the purely linguistic evidence is concerned, have not gone beyond the region of speculation; and even those which adduce some little evidence of a sociological and ethnological character, are yet much too inconclusive to compel conviction. The attempts to trace the *linguistic affinities* of Dravidian with other stocks have foundered for want of sufficient data,—a serious defect common to all. So far as the little linguistic evidence adduced in some instances is concerned, unfortunately *word-parallels* alone have been discussed, and even these appear to be doubtful in many instances. Mere word-parallels, even if they are conclusively demonstrated to

¹ S. K. Chatterjee in the *Modern Review* (Vol. 36, Pages 665—679).

be other than fortuitous, could only suggest *contact* between languages. Linguistic affinities,² if they should be definitively proved, should be based on a comparison of the essential grammatical features such as Inflectional Endings, Pronominal forms, Numerals, Tense affixes, and word-formation in general.

The question of *affinities* remains therefore unsettled yet. Much more evidence than has yet been adduced, and a more scientific methodology that would strictly limit the scope of the inferences to what the facts warrant, will alone be helpful to us.

WORD-PARALLELS AND LINGUISTIC CONTACT.

If, leaving aside the question of affinities, we confine ourselves to the question of mere *contact* and the *impress* which this contact may have left behind in the sociology and languages of a people, possibly we may be treading on surer ground.

How far can *contact* be postulated on the strength of word-correspondences? Supposing that the *word-parallels* between two languages are sufficiently numerous and sufficiently striking, and supposing that what we know of the history of the peoples speaking these languages does give (so far as we know) some support to the view of possible contact

² Word-parallels amongst various languages of the world have led certain scholars not only to postulate *affinities* among these languages, but to stretch the frontiers of their theory so far as to lay down the postulate of the ancient unity of all human speeches. So entirely speculative have been these attempts that they have not found acceptance among serious scholars who hold the question as an open one in view of the *entire absence of data* on which the theory of the unity of the human speeches may be raised.

between the peoples, then we might not be justified in dismissing the word-correspondences as of no significance whatsoever. The study of word-parallels, therefore, could not be said to be a futile task, so long as we restrict the scope of our inferences to the mere question of *linguistic contact*. In this view, we should think that Prof. F. Otto Schrader's paper on *Dravidic and Uralic*¹ was one of the most suggestive and helpful contributions we have had in this direction of late. The word-correspondences he has adduced are so numerous and so striking that the question of the *linguistic contact* of Dravidic and Uralic does assume, I think, a new significance indeed. Equally remarkable are the two recent papers of Prof. P. Rivet on Oceanian and Oceano-Sumerian in which striking word-parallels are adduced.

That historical considerations need not stand in the way of our discussing word-parallels between Dravidian and a few other families is demonstrated by many recent researches which postulate large language-movements in Asia in a pre-historic past. A. Drexel has shown² how some of the African languages are connected with Sumerian and others with Malayo-Polynesian, and how these may be reasonably ascribed to ancient language-movements. The Malagasy language (of Madagascar), closely related as it is to the Austronesian group lying so far away from this African island similarly points to ancient language-movements. The contact of Austro-

¹ *Zeitschrift für Indologie und Iranistik* (Vol. III); cf. Fr. Von den Welden's view that "die Kaukasus-sprachen sowie die Uralischen haben eine ausgedehnte Gemeinschaft mit den anarischen Sprachen Indiens."

² *Gliederung der Afrikanischen Sprachen.*

Asiatic and Tibeto-Chinese³ on the one hand, and of "Austrian" and Sumerian⁴ on the other, has also been suggested recently, and the grounds on which the suggestions have been made are not altogether negligible.

The Japanese scholar, Matsumoto, has discovered⁵ numerous word-correspondences between Austrian and Japanese. Prof. Przyluski has shown⁶ that the Dravidians and the Austrian races should have remained in close contact on the mainland of India in a pre-historic past. That there may have been some contact between Dravidian and Australian (*via* the Papuan dialect) has been suggested by Pater Schmidt.⁷ Finally, Polynesian words have been discovered⁸ in some of the American languages recently.

All these views would seem to point to certain *language-movements* of a vast and comprehensive character in a pre-historic past in regions of which the South of Asia should have been the centre. Wrong as it would be to theorise that the *races* at present speaking these languages may have in *all* instances moved as colonists from one part of the world to another, it might not be unreasonable to think that the intercourse among the various peoples concerned may have led to the exchange of mutual word-loans as a natural consequence of *linguistic contact*.

³ A. Conrady: *Neue Austrisch-Indoehinische Parallelen.*

⁴ P. Rivet in *Le group Oceanien* B.S.L., XXVI, and J. Przyluski in *La géographie de Ptolémée* (B. S. L., 23).

⁵ *Le Japonais et les langues Austroasiatiques.*

⁶ *Un Peuple du Penjaub* (J. A., 1926).

⁷ *Die Sprachfamilien und Sprachenkreise der Erde.*

⁸ Stucken: *Polynesisches Sprachgut in Amerika und in Sumer.*

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Dravidian in India occupies a middle position in the orbit of the language-movements indicated above,—between the African languages on the West and the Austric languages on the East, between the Sumerian and Uralian¹ languages on the North-West and the Australian and Papuan on the South-East; it might therefore not be a futile study to examine the word-parallels between Dravidian on the one hand, and Austric, African, Australian, Sumerian and Uralic on the other.

I may at once state here that the parallels given below are purely tentative; the study of the etymologies of words belonging to the non-Dravidian groups of languages referred to below, has not made much progress yet, the specialists in the various fields having so far concerned themselves, as is only proper and necessary in the initial stages, with the collection and arrangement of accurate linguistic material. It is possible, therefore, that further investigations in the various special spheres might lead to the elimination of some of the parallels given below², i.e., if it could be

¹ According to Prof. Chatterjee (*Modern Review*, Vol. 36, 1924), the Pre-Indo-European Mediterranean colonists (Lycians, Lydians and Mycians) may have been related to Dravidians. As it has been postulated that these peoples originally belonged to the same stock to which the Caucasians belonged, the orbit of these ancient linguistic movements becomes very wide indeed.

² I have not introduced into my lists the correspondences between Dravidian and the Indo-Germanic languages, most of which have been pointed out by Caldwell, Gundert and Kittel. These parallels have been made so often the basis of very weak theories of "affinities" that

shown that the etymologies of words in the non-Dravidian groups are traceable to bases having no connection with the Dravidian forms.

DRAVIDIAN AND "AUSTRIC."

If we restrict ourselves to the question of possible borrowings as a result of linguistic contact—and our present knowledge of the structure and grammar of "Austric" languages does *not* warrant anything more—I think that three stages of linguistic contact may be postulated:—

(a) A very early past, before the arrival of the Aryans, when the Dravidian-speaking peoples and the Austric races lived together in India.

(b) The period of Hindu colonisation³ of Malaya and Java, when the civilisation of the the usefulness of the parallels for illustrating linguistic contact has been unjustly brought into disrepute.

The postulate of linguistic contact between Dravidian and Indo-Germanic in a pre-Indian period has frightened certain scholars (of IGC) into taking up a hostile attitude. When we consider that our knowledge of IGC covers only a comparatively small period in the history of its development (in view of the highly evolved grammatical system of the oldest known dialects), there is nothing improbable in the view that the two systems (Dr. and IGC) may have come into contact in an ancient past. For word-correspondences between IGC and other language-systems, see Fr. von den Helden's brochure. A recent attempt to trace the origin of European place-names to Dravidian (A. C. Schoener's *Armalurisches*) merits attention, though many of the parallels given here may have to be considerably modified.

³ See the following papers of Ph. van Ronkel: *Tamil-Woorden in Maleisch gewaad; Het Tamil-element in het Maleisch*. Van Ronkel

Hindus was carried over to these places mainly by South Indians who were presumably Aryanised Dravidians.

(c) The more modern mingling of the peoples speaking the Dravidian dialects: Kurukh, Malto and Gōṇḍi, on the one hand, with those speaking the Indian "Austric" dialects: Santāli, Muṇḍāri, Kurku, Ho, Birhor, Bhumij, etc., on the other.

It is not possible, in the present state of our knowledge, to suggest in all cases the *period* of borrowing; much less can we say definitively which family is the lender and which the borrower. Among the Austric forms given below, I have included both the full forms (with prefixes and infixes) and the bare radicals stripped of these characteristic affixes. It might be objected that the comparison of the "full" forms of Austric with Dravidian bases may be misleading. I would however answer that, as we do not yet know which side may have been the borrower, and when and in what circumstances the borrowing may have taken place, we are not justified in omitting these "Austric" full forms. The possibilities are the following:—

(i) If a Dravidian base and an "Austric" full form resemble each other structurally and semantically,

distinguishes two stages of borrowing of Dravidian words by the dialects of Malaya and Sumatra: (1) "Immers de betrekkingen van mercantielen aard tusschen het Tamil-Volk (i.e., Dravidian) en het Maleische schiereiland, zijn van oude tijden af zeer levendig." (2) "Buitendien was het nog niet lang geleden in Malacca de gewoonte dat alle kinderen van eenigzins welgestelde lieden Tamil leerden om er zich in den handel en den omgang van te bedienen."

either, Dravidian may have borrowed the word from Austric along with the affixes;

or (which ordinarily may be less probable) "Austric" may have taken up the Dravidian word, mistaken some of the sounds (initial or medial as the case may be) of the Dravidian word for its own affixes, and proceeded to construct a new base and add new affixes.¹

(ii) If there is correspondence between a Dravidian base and an "Austric" base, the loan may have been in either direction; the mere existence of derivatives from the base in numerous dialects on either side, cannot raise any *presumption* about its original character in that family, as our knowledge of the history or chronological development of the forms on the one side and on the other is very imperfect indeed.

We shall first take up below the correspondences between Dravidian and Indian Austric. How far these correspondences are of comparatively *recent* origin, we cannot definitely say; but an attempt will be made below to mark off the forms of Kurukh-Malto (the Dravidian speech that lies in closest proximity to Indian Austric) from those of the South Dravidian

¹ Compare, for instance, what Przyluski says on page 102 of Vol. 26, B.S.L.:—"Murāla, the name of a fish is the name of a people (*Kathāsuritsāgara*, 19, 96) which has been related to Kerala (Dict. of Saint-Petersburg, see *murāla*); besides, *Murāla* or *Murandala* is the name of a river in the country of Kerala. (Not so far identified. L.V.R.) We have here a play of prefixes and infixes, which points to an Austric origin. From *Kērala* we pass to *murālā* by the substitution of the prefix *mu* for the prefix *ke*, and *murandala* is derived from *murāla* by the infixation of *nd*, the double infix frequent in Austric languages."

dialects on the Dravidian side, and to give the non-Indian Austric (Austro-Asiatic and Austronesian) forms on the Austric side. This may roughly show whether and how far the loans *may* have been *local* in character; for, if the resemblance is only between Kurukh on the one side and Austric on the other, the borrowing was probably recent; and if, on the other hand, an Indian Austric form has no cognates in other Austric dialects but is found to resemble closely the Dravidian forms, the borrowing may have been by Indian Austric only and therefore comparatively recent. These are merely *possibilities*, and the strongest reservations should be made before conclusions are formulated.

Ferd Hahn in his Grammar of Kurukh

published several years ago, after pointing out a number of resemblances between Kurukh and the Indian Austric dialect Santāli, expressed the opinion that Santāli was a Dravidian speech. It was apparently the large number of word-correspondences that misled Hahn to express what was subsequently shown by Prof. Sten Konow¹ to be a totally erroneous conclusion. None of the correspondences pointed out by Hahn are other than what we should expect from linguistic contact. Though Hahn over-shot the mark in his conclusion, he appears to have recognised clearly what we now know to be a fact full of significance—the existence of a wealth of word-correspondences between Dravidian and Kolarian.²

DRAVIDIAN.		AUSTRIC.	
Non-Kurukh.	Kurukh.	Santāli.	Non-Santāli (Austro-asiatic and Austronesian).
<i>taṅg</i> (to stick, to wait for) ...	...	...	...
<i>aḍaṅg</i> (to be contained). cf. <i>aḍ</i> , <i>aḍḍa</i>	...	...	...
<i>āhu</i> (to guess) ...	...	...	...
<i>poi</i> (untruth) ...	...	...	...
<i>muṅgu</i> (to be dipped)...	<i>mulukh</i> ...	...	...
<i>i</i> (to give) ...	<i>ed</i> , <i>ic</i> , etc. ...	...	...
<i>ur-ai</i> (to utter, etc.) ...	<i>eṛ</i> (to call) ...	...	...
<i>toḍ-ukk</i> (to tie) ...	<i>ṭṭṛ</i> (to hook) ...	...	...
<i>muhi</i> (to be finished) ...	<i>mūjh</i> (to end) ...	...	...
<i>-iṛaṅgu</i> (to descend) ...	<i>ett</i> (to get down) ...	...	...
...	...	...	...

¹ "Mundās and Dravids" in Indian Antiquary, 1904.

² Numerous are the *admittedly* Dravidian words which Santāli has borrowed. Grignard's Dictionary of Oraon shows that most of these are substantives. In the list I have given here, I have excluded these words which, it is likely, were lent immediately by Kurukh-Malto to the Indian Austric dialects. What a student of Dravido-Austric borrowings may find as more significant is the large number of forms common to Dravidian and Indian Austric, which in the present state of our knowledge cannot be *determined* as being *original* in the one system or the other.

³ *cot* or *cat* is described by Schmidt as being the base-form in Austric; cf. this form with *sā*, *kā*, *khe* (to die) of Dravidian.

DRAVIDIAN.		AUSTRIC.	
<i>kuṭṭi</i> (boy, child) ...	<i>kakkos</i> (boy) ...	<i>korā</i> ¹ (boy) ...	<i>kon</i> .
<i>kāl</i> (if) ...	...	<i>khāne</i> (particle of time). <i>khan</i> (if) ...	...
<i>kāl</i> (stone) ...	...	<i>khal</i> (field) ...	<i>khet</i> (rice-field) ...
<i>āvā</i> (not) ...	...	...	<i>bā, ban</i> (not) ...
<i>uṇ</i> (to eat, to drink) ...	<i>uṇ</i> (to drink) ...	...	<i>ṇu</i> (to drink) ...
<i>eḷudu</i> (to write) ...	...	...	<i>ol</i> (to write) ...
<i>kiḍ</i> (to be down) ...	<i>kiḍ</i> (to lay down) ...	...	<i>giṭic</i> (to lie down) ...
...	...	...	<i>ṭek</i> (to lie down) sleep, etc.
<i>mannu</i> (to remain) ...	<i>mēn</i> (to be) ...	<i>mēn</i> (to be) ...	<i>men</i> . ²
<i>ūr</i> (country, village) ...	<i>urū</i> (house) ...	<i>orak</i> (house) ...	<i>kur</i> , etc.
<i>ṭā</i> (to take) ...	<i>etta</i> (to take off) ...	<i>idi</i> (to take away) ...	...
<i>ara-kkavāḷ</i> (saw) ...	<i>ara</i> (saw) ...	...	<i>ēr</i> (saw) ...
<i>uri</i> (to flay) ...	<i>ur</i> (to feel off) ...	...	<i>ur</i> (to flay) ...
<i>ari</i> (paddy, rice) ...	<i>roa</i> ...	...	<i>horo</i> (paddy) ...
<i>āṇ</i> (male) ...	<i>aṇḍ</i> (male) ...	...	<i>aṇḍia</i> (male) ...
<i>viḍu</i> (to leave) ...	...	...	<i>biḍa</i> (to sand) ...
<i>leka, pōle</i> (like) ...	<i>leke</i> (according to) ...	<i>leka</i> (like) ...	...
<i>iṅka, indrum</i> (still) ...	<i>anna</i> (still) ...	<i>arhō</i> (still) ...	...
<i>sel</i> (to go) ...	<i>sel</i> (to make, go to throw). ...	<i>sen</i> (to go) ...	<i>sen</i> .
<i>taṅgu</i> (to be suspended, to remain) ...	<i>ṭaṅg</i> (to be suspended) ...	<i>tahē</i> (to remain) ...	<i>tu</i> (to be).
<i>al, il</i> (not) ...	...	<i>n.ala</i> (not) ...	<i>alo</i> (no) ...

We shall next take up the word-correspondences between Dravidian and Austric in general.

Borrowings by certain dialects of Austric (in Malaya and in Sumatra) from Dravidian during the period of the Hindu colonisation of these parts of the world appear to be more or less indistinguishable from those words which have been imported into Insulindia by South Indian traders. Prof. Ph. van Ronkel (of the Leiden University) has in a series of very interesting papers discussed Malayan borrowings from Dravidian, of which the following may be mentioned: *appam* (cake), *benan* (washerman—cf. *vanṇān*), *taer* (curds-

tayir), *jeṭi* (setti), *jarpoe* (footwear—cf. *ṣruppu*), *satai* (flesh), *surutu* (roll), *pavāḍai* (dress), *pudi* (powder), *katil* (bed—cf. *kaṭṭil*), *kōvil* (temple), etc., etc.

A few of these Malay words, however, appear to be capable of being marked off as more recent loans made by Dravidian traders to the word-stock of Malay.

While borrowings of words of this nature by Malay during the period of Hindu colonisation may more or less be detached as such, the question of probable exchange of linguistic forms in a more ancient past when the Dravidians and the Austrics lived (and pro-

¹ cf. Gk. *κόπος* (young man) which, however, has been sought to be given a native IGC derivation from *keipō* (to shave).

² cf. IGC *men* from which Lat. *manes* (to remain) and IA *man-* appear to have been derived. Trombetti adduces similar forms from other language-systems also.

bably mingled¹) together on the mainland of India is, and probably will remain, veiled in obscurity. Though the fact of the contact of the two races on the mainland of India appears to be beyond all doubt, the character and condition of development of both these languages in that ancient period will have to be defined before we can be sure of the following correspondences.

DRavidIAN.	AuSTRIC.
<i>nāndru</i> ³ (time) ...	<i>urau, andan, andru</i> (the sun).
<i>nāir</i> (the sun) ...	<i>ari, wari, ai</i> (the sun).
<i>veḷḷi</i> (silver), <i>vilāngu</i> (to shine) ...	<i>wellu</i> (to shine, the moon, silver).
<i>taṅg-am</i> (gold) ...	<i>tankeyo</i> (gold).
cf. <i>kīḷ, kiḷ</i> (down, below, etc.) ...	<i>kelbun</i> (valley, pit, etc.)
cf. <i>ṣūḷ, tū</i> , etc. ...	<i>sono, seno</i> (lire).
<i>alai</i> (wave) ...	<i>alon, alun</i> (wave).
cf. <i>po-ṅgu</i> (to rise) ...	<i>boba</i> (wave).
<i>pū</i> (flower) ...	<i>puri, buna</i> (flower).
<i>vir-ai</i> , (seed) [cf. Skt. <i>bija</i>] ...	<i>binji, winji</i> (seed).
<i>muḷ-ai</i> (bamboo) ...	<i>bulu</i> (bamboo).
<i>ari, vari</i> (rice, paddy) ...	<i>pari, vari,⁴ padi</i> , (rice, paddy).
<i>pūn-ai pūcc-ai</i> (cat) ...	<i>pusa, kusa</i> (cat).
<i>kadavu</i> (door) ...	<i>gatava</i> (door).
<i>vāval, vavvāl, vādil</i> (bat) ...	<i>ka-wa, wit</i> .
Tulu <i>davaḍe</i> (cheek) ...	Nicob. <i>tapoa</i> .

¹ J. Hornell says that the Dravidians should have absorbed linguistically and culturally the original Proto-Polynesian inhabitants of the South of India, at the time when they (the Dravidians) settled down here as a wave of immigrants originally starting from the Mediterranean shore and ultimately reaching the South of India, via Mesopotamia, Persia, Baluchistan and North India.

² I.H.Q., Dec. 1929; and Q.J.M.S., Jan. 1930.

³ Many of these Dravidian forms like *nāndru, nāyir, veḷḷi*, etc., could be traced, on the basis of purely Dravidian laws of change, to certain common Dravidian bases, some of which will still show resemblance to the corresponding Austric forms indicated here. The question of borrowings, however, would still remain open; for, we know too little of the circumstances under which the borrowings may have been made.

⁴ There are alternative forms with and without initial *v*-, exactly as in Dravidian. Brandstetter cites other instances.

cf. also the forms *aṅga, vaṅga* which are probably related, according to Przyluski. The origin of the initial *v*- in both Dravidian and Austric may be identical; I am inclined to think that *p*- of the other Austric forms may have developed from *v*-.

I have pointed out elsewhere³ a number of these correspondences. I shall here add a few others which have struck me recently. These are taken from Prof. Brandstetter's monographs and from word-lists supplied by Schmidt, Maspero, Mrs. Milne, Roberts and L. S.

DRavidIAN.	AuSTRIC.
<i>Kavuḷ, kebi, ceppi</i> , (cheek) ...	<i>Kapo, kapan</i> .
<i>ir</i> (to remain) ...	<i>run</i> ¹ (to live, to remain).
Tam. <i>Kol-ai</i> (bunch of fruit) ...	<i>Kolai</i> (fruit).
<i>tey</i> (to weave) ...	<i>tenun</i> (to weave).
<i>tennu, tennai</i> (cocoanut-tree); <i>tāngai</i> (cocoanut).	<i>tingku, tingul</i> .
<i>miḷi</i> (to see), etc. ...	<i>mata</i> (eye).
Tam.—Mal. <i>Kaḷuttu</i> (neck) ...	<i>gloh</i> (neck).
<i>Kuṛ-ai</i> (to be wanting in) ...	<i>Kuran</i> (to lack).
<i>miṣai</i> (moustache) ...	<i>misa</i> .
<i>pār-ai</i> (rock) ...	<i>pari</i> (rock).
<i>paṛ-a</i> (to fly) ...	<i>pak</i> (wing, to fly).
Tam.—Mal. <i>mādaḷam</i> (pomegranate) ...	<i>bah-duloh</i> (pomegranate).
<i>kai</i> (hand) ...	<i>kam</i> (hand).
<i>kevi, cevi</i> (ear) ...	<i>Kupin, tjuvin, supin</i> (ear).
<i>mari + āḍ</i> ...	Khassi <i>mraḍ</i> (animal).
<i>miḷagu, milaṣu</i> (pepper) ...	Kh. <i>mrit</i> (pepper).
<i>er-i</i> (to burn) ...	Kh. <i>ur</i> (warm).
<i>ir</i> (to be, to exist) ...	<i>re</i> (to be, to exist).
<i>tu</i> (heat) ...	<i>to</i> (hot).
<i>er-ai, karai</i> , etc. (to produce noise, to cry, etc.) ...	<i>ra-, kra, bra</i> , etc. (to cry).
<i>gāli, kāttru</i> , etc. (wind) ...	<i>Khial, c'al, kjā</i> (wind).
<i>kūḷ</i> (to join) ...	<i>Kō</i> (together), <i>kom</i> (to bind).
<i>Ṣā-ppāḍu</i> (meal) ...	<i>sa-, ca, sa</i> (to eat).
<i>sār</i> (to come near, to join) ...	<i>san</i> (to approach).
(y) <i>āl</i> (to rise) ...	Kh. <i>yen</i> (to rise).
<i>vāy, bāy</i> , etc. (mouth) ...	<i>bā</i> (to carry to the mouth, to eat).
<i>Kuḷḷa-nari</i> (tiger) ...	<i>Kla</i> (tiger).
<i>ba, bar</i> (to come) ...	<i>wan</i> (to come).
<i>tumb</i> —(to be full, etc.) ...	<i>thep</i> (to fill).
<i>in, an</i> (to speak) ...	<i>añ, oñ</i> (to speak).
<i>pal</i> —(tooth) ...	<i>ble, ple</i> (tooth).
<i>vil</i> (to sell) ...	<i>beli, veli</i> , etc. (to sell).
<i>paḷ-am, paḷa</i> , etc. (fruit) ...	<i>pleh</i> (to gather fruits), etc.
<i>veḷ</i> —(light), etc. ...	<i>blit</i> (lightning), <i>plo</i> (spark), etc.
<i>paṛ-a</i> (to fly) ...	<i>par, pav</i> (to spread, to spread wings and fly).
<i>pan-ai</i> (Borassus tree) ...	<i>panah</i> (bow)
<i>kīr</i> (to tear) ...	<i>kikir</i> (to polish), etc.
<i>vāttru</i> (to become dry) ...	<i>ha-wet</i> (dry), <i>swit, suit</i> , etc.
<i>iṛ-ai</i> (to scatter) ...	<i>arec</i> (to scatter water), etc.
<i>vid-ai</i> (to sow seeds) ...	<i>bit</i> (to plant).
<i>vaḷ</i> —(to turn) ...	<i>wal, muol</i> (to turn).
<i>kala</i> (to mix) ...	<i>ka-lāa, p-lāi, lāj</i> (to mix).
<i>kuḷi</i> (to have a wash) ...	<i>ko-lac</i> (to bathe)

¹ *re-* is used as the verb substantive in Khassi; cf. the similar use of *Dr. ir* in the Southern dialects.

DRAVIDIAN.			AUSTRIC.
<i>kavv-</i> (to bite off) ...	...	...	<i>kap</i> ¹ .
<i>kāy</i> (to be hot, angry) ...	...	...	<i>kheng</i> (to be angry).
<i>Śir-</i> , <i>cir</i> (small) ...	...	...	<i>ba-cit</i> , <i>ma-cut</i> , <i>cut</i> (small).
Central Dr. <i>potta</i> (belly) ...	...	...	<i>pot</i> (belly).
<i>mari</i> in <i>mari-ādu</i> (goat) ...	...	...	<i>merom</i> (goat).

Let me once more observe here that, though in many of the above instances it is possible for us to trace the etymologies of the corresponding forms on the one side or the other to older bases, this does not by itself militate against the possibility of borrowing which can be definitely negated only when we can conclusively prove that the source-bases on both sides are entirely unlike each other; unfortunately in the present state of our knowledge, such conclusive proofs are out of the question, so far as the above instances are concerned.

DRAVIDIAN.			CENTRAL ASIAN.
<i>kai</i> (hand) ...	...	...	<i>gar</i> ³ , <i>gai</i> , <i>galu</i> , <i>kuer</i> (hand).
<i>pala</i> (many) ...	...	...	<i>falyo</i> ⁴ (many).
<i>kar-</i> , <i>kar</i> (dark) ...	...	...	Turkish Tartar, Mong. <i>Kara</i> ⁵ (dark).
<i>viṭi</i> (eye), <i>mat</i> (eye) ...	...	...	Lesgh. <i>ul</i> , <i>vule</i> (eye).
<i>vār</i> (to pour) ...	...	...	<i>birki</i> (to pour).
<i>mari</i> , <i>māḍ</i> , <i>āḍ</i> , etc. (sheep) ...	...	...	North Caucasian <i>māl</i> (sheep).
Mal. <i>kāḷai</i> (bull), Br. <i>khārās</i> (bull) ...	...	...	<i>khārri</i> (bull).
<i>kaḷ-</i> (to steal) ...	...	...	<i>kil</i> , <i>kel</i> , <i>quol</i> , etc. (thief).
<i>par-attu</i> (to spread) ...	...	...	<i>partho</i> ⁶ (to spread).
<i>celli</i> (sister, etc.) ...	...	...	<i>djall</i> ⁶ (child).
<i>kor-e</i> , <i>kur-</i> (sheep, etc.) ...	...	...	<i>kor</i> (sheep).
<i>kal</i> (stone) ...	...	...	<i>kera</i> (stone), etc.
<i>kāl</i> ((foot) ...	...	...	<i>kat</i> , <i>kal</i> (foot).

¹ cf. Lat. *capio* (to seize).

² In this connection it may be noted that the relationship of Sumerian to certain Caucasian languages has been postulated by F. Bork.

³ cf. *Χειρ* (hand), Skt. *Kara*.

⁴ cf. Greek *πολύς*.

⁵ cf. Greek *κόρος* (black) < *kar*, *kal*.

⁶ cf. Gk. *πλάτυσ* (broad).

DRAVIDIAN.			CENTRAL ASIAN.
<i>togalu</i> , <i>tāl</i> (leather) ...	...	...	<i>tol</i> , <i>tolks</i> .
<i>ur-ai</i> (to utter), <i>er-ai</i> (to make noise) ...	...	...	<i>rjei</i> ¹ (word).
Br. <i>kun-ing</i> (to eat) ...	...	...	<i>kun</i> , <i>kuen</i> (to eat).
Tam. <i>summā</i> (silently) ...	...	...	<i>sup</i> ² (silent).
<i>kāḷ</i> (to hear) ...	...	...	<i>kulen</i> , <i>gur</i> (to hear).
<i>kol</i> (to kill) ...	...	...	<i>kol</i> (to kill).

DRAVIDIAN AND INDO-CHINESE.

Prof. Conrady has recently postulated connection between Austric vocabulary and Indo-Chinese forms. There is nothing impossible in this view when we consider that these two groups have been lying in close contiguity possibly for centuries. As for Dravidian and Indo-Chinese, there may or may not have been direct contact. The Indo-Chinese dialects extend to the North-Eastern districts of India which, we are told by Prof. S. K. Chatterjee,³ probably came in the century under the influence of the ancient Dravidian ruling races of Bengal.

The correspondences given below may therefore have been due to the direct contact of the Dravidians and the Indo-Chinese or to the indirect transmission of forms through the Austrics who have undoubtedly remained for long in contact with the Indo-Chinese. The forms on the Indo-Chinese side given below are taken from Grierson's lists in LS and from an Ahom vocabulary published by him in JRAS (1904).

DRAVIDIAN.			INDO-CHINESE (Mainly Ahom).
<i>bā</i> (mouth), <i>bār</i> (to be called), <i>bargi</i> (command) ...	...	...	<i>bā</i> ⁴ (to say)
<i>pas</i> (to speak) ...	...	...	
<i>bai</i> (to place) ...	...	...	<i>bai</i> (place).
<i>vayyu</i> , <i>bayyu</i> (to rebuke) ...	...	...	<i>be</i> (to rebuke).
<i>viḷ</i> , <i>biḷ</i> (to fall) ...	...	...	<i>bīn</i> (to fall).
<i>pū</i> (flower) ...	...	...	<i>bu</i> (flower; water-lily).
<i>vāṇ</i> (to request) ...	...	...	<i>van</i> , <i>ban</i> (to beg).

¹ cf. Gk. *ρῆω*, to speak; also cf. Austric *ru*, *b-ru*, etc.

² The Tamil form is probably from Skt *Sukham* + Dr. *āga*; but the Central Asian *sup*, Modern Indo-Aryan *cūp*, Gk. *σιωπᾶω* (to be silent) are interesting resemblances. Probably the Tamil form is not related to these at all.

³ Page 69 of *The Origin and Development of the Bengali Language*.

⁴ Prof. A. Conrady refers, in the Introduction (p. xvii) to his *Eine Indo-Chinesische Causativ-Denominativ-Bildung*, with disapproval, to the view of Bernard Houghton ("einer der eifrigsten neuern Indosinisten") that the Dravidians are related to the Indo-Chinese. I have not seen Bernard Houghton's article on the subject, but it appears to me, from a study of grammatical features and word-correspondences, that there cannot be any relationship between Dravidian and Indo-Chinese linguistically. The word-correspondences of which there are a fairly large number would at best only point to some contact between the two peoples, either directly or indirectly through Austric.

DRAVIDIAN.			INDO-CHINESE (Mainly Abom).		
cf. <i>tī</i> (fire)	...	...	...	<i>cī</i> ¹ (to burn), <i>cīp</i> (to pain; to get fever).	
Br. <i>ca</i> (to understand)	...	...	...	<i>cun</i> (to understand).	
<i>tū</i> (to see)	...	...	...	<i>tū</i> ¹ , <i>dū</i> (to see).	
<i>paṇ</i> (to make) (?)	...	...	...	<i>han</i> ¹ (to make).	
<i>kaḷ</i> (to go)	...	...	...	<i>kaḷ</i> (to go).	
<i>kaṇṇu</i> (to bite)	...	...	...	<i>kaṇ</i> ¹ (to bite).	
<i>kūḷu</i> (to gather)	...	...	...	<i>kūṃ</i> ¹ (to assemble).	
Br. <i>malang</i> (to open)	...	...	...	<i>mūn</i> (to open eyes).	
<i>ṇek</i> (to put pressure)	...	...	...	<i>ṇak</i> (to put pressure on).	
<i>bāy, vāy</i> (mouth)	...	...	...	<i>paḷ</i> ¹ (mouth).	
<i>niḷ</i> (to stand)	...	...	...	<i>ning</i> (stand).	
<i>er-ai</i> (to produce sound), <i>aḷu</i> (to weep), Kui <i>ru,</i>				<i>rūn</i> ¹ (to cry, to weep).	
<i>lu</i> (to keep)	...	...	...		
<i>ūr</i> (country, etc.), <i>ura</i> (house)	...	...	...	<i>rūn</i> ¹ (house).	
Centr. Dr. <i>pēnu</i> (god)	...	...	...	<i>phri</i> (god, spirit).	
cf. <i>k</i> -of Br. <i>kān</i> - (oblique base of 1st Pers. Sing.).				<i>kan</i> , 1st Pers. Sing.	
<i>khem, kem</i> (red)	...	...	...	<i>kham</i> (gold).	
<i>bei, vei, bi</i> (heat)	...	...	...	<i>han</i> ¹ (sun).	
Br. <i>kun</i> —(to eat)	...	...	...	<i>kin</i> (to eat, to drink).	
cf. <i>ā-vā</i> (cannot be)	...	...	...	<i>bāv</i> , ¹ negative particle	
<i>śen</i> (fair, right, beautiful)	...	...	...	<i>ceṅg</i> (handsome).	
<i>śāyam</i> (evening— <i>ṣkā</i> , to go)	...	...	...	<i>khām</i> (evening).	
<i>kiri, ciri, śiri</i> (to laugh)	...	...	...	<i>kro</i> (to laugh).	
<i>kaś, kay-</i> (to be bitter)	...	...	...	<i>khun</i> ¹ (bitter).	
<i>paṭṭ</i> —(to tie)	...	...	...	<i>khat</i> ¹ (to tie knot).	
<i>p-lāṇ</i> (jack-fruit tree)	...	...	...	<i>lāṅ</i> (jack-fruit tree).	
<i>mara-m</i> (tree)	...	...	...	<i>mai</i> (tree).	
<i>pū</i> (to go)	...	...	...	<i>pai</i> (to go).	
<i>paṅgu</i> (to divide)	...	...	...	<i>pan</i> (to divide).	
<i>pin</i> (back)	...	...	...	<i>pak</i> (to return).	

DRAVIDIAN AND SUMERIAN.

The recent archaeological discoveries at Harappa and Mohenjo-daro have invested the question of Dravidian-Sumerian relationship with altogether a new significance. The main theories and views which have been provoked by the discovery of the ancient civilisation of the Panjab have been admirably

dealt with by Prof. S. K. Chatterjee.²

I give below a summary of these views, so far as relevant for the consideration of Sumerian-Dravidian relationship.

(1) The finds in the oldest strata of the Harappa and Mohenjo-daro excavations indicate a sub-neolithic culture, more or less resembling the stage of cultural development

¹ Similar forms are, it may be noted, met with in the Austric languages also; it is possible, therefore, that if there was borrowing, these latter may have been the channel.

² In the *Modern Review* (Vol. 36).

shown by the famous Aditanallur terra-cotta burial with its characteristic features.

As the Aditanallur skull represents, according to anthropologists the typical Tamil (= Dravidian) skull, a connection between the Dravidians and the ancientmost people of the Indus valley suggests itself to us.

(2) The Indus culture has been described by Assyriologists (Gadd and Smith) as bearing a remarkable resemblance to Sumerian.

(3) Prof. R. D. Bannerjee is inclined to connect the Indian culture (represented by Aditanallur and the Indus Valley) with the pre-Aryan Mediterranean cultures of Crete and the Aegean region, with ancient Sumeria as merely a connecting link in this Indo-Cretan cultural homogeneity at about 3000 B.C.

Mr. J. Hornell, in the course of a discussion of boat-origins¹ in South India, says that the Dravidians were of a Mediterranean stock who migrated to Mesopotamia and thence to India where they ultimately absorbed politically and linguistically the original Negroid and Proto-Polynesian inhabitants of South India.

Further evidence in the direction of connecting the Mediterranean Pre-Aryans and

Dravidians has been suggested by Prof. S. K. Chatterjee himself. *Dramida* used in the Aitareya Brahmana of the 8th century B. C. probably represents Primitive Dravidian *dramiḷa* (from which the modern *Tamiḷ* may have been derived); this proto-form *dramiḷa* may, in Prof. Chatterjee's opinion,² correspond to *termilai* or *trmmilē* (as deciphered from Cretan inscriptions) by which name the ancient Lycians appear to have called themselves.

Prof. Chatterjee by way of conclusion sums up these views thus: "With our present evidences, the Dravidians look like being a Mediterranean people, coming out of Crete and passing through Asia Minor and Mesopotamia where they were in close touch with the Sumerians and the Elamites who probably were related. Then they came by the southern part of the Iranian plateau into Sindh whence they spread into the interior of India long before 3000 B. C. Further discoveries might even demonstrate that the Sumerians were but Dravidians from India where civilisation first arose among Dravidians and was taken to Mesopotamia to become the source of the Babylonian and other ancient cultures which form the basis of modern civilisation."

¹ Asiatic Society of Bengal Memoir, Vol. VII.

² Prof. Chatterjee's suggestion is admittedly tentative. There are difficulties in accepting it unreservedly:—(a) the existence of consonant groups initially in ancient Dravidian, postulated by Prof. Jules Bloch and approved by Prof. Chatterjee and others, is questionable. The single instance of *dramida* of Aitareya Brāhmaṇa cannot be held to be conclusive on this point. When we consider that the expression *Tamiḷ* as semantically reducible to *tam* (< base *ta-g*: fit, suitable, same, etc.), and the affix *iḷ* (< *il* or *iḷ*) and that the base *ta-g* has given rise to an extraordinarily numerous wealth of derivative forms in all the dialects of Dravidian, the postulate of the initial consonant group in the Proto-Dravidian form becomes doubtful. Indeed, one may argue that the consonant groups may have all broken up in an earlier (or a Pre-Indian) stage of Dravidian, but of this stage we have no knowledge at all. As for *dr* in *dramida*, it is quite possible that *r* was used as an excrescent sound in certain dialects and need not have been original in Dravidian.

DRAVIDIAN.			SUMERIAN.
<i>mīg</i> (great)	...	...	<i>mākka</i> (great).
<i>il-</i> (house) ...	...	...	<i>es</i> (house).
<i>key, gey</i> (to do)	...	...	<i>gim</i> (to do).
<i>el-</i> (day-time)	...	...	<i>el</i> (bright).
<i>toingu</i> (to hang), <i>šokka</i> (coat), <i>tukku</i>	...	...	<i>tūg</i> (to put on dress).
<i>ari</i> (rice) ...	...	...	<i>ari</i> ¹ (seed).
<i>il-</i> (not) ...	...	...	<i>yil</i> (to destroy).
<i>tikk-</i> (to crowd)	...	...	<i>dig</i> (to crowd).
<i>āg</i> (to move forward)	...	...	<i>ed</i> (to go).
<i>ūr</i> (country, village)	...	...	<i>ūru</i> (town).
<i>pāy</i> (to speak)	...	...	<i>me</i> (to call).
<i>ti</i> (light) ...	...	...	<i>sir</i> .
<i>elumbu</i> (bone)	...	...	<i>esimtu</i> (bone).
<i>paḷ-am, bāru</i> (fruit)	...	...	<i>boru</i> .
<i>kinna, cinna</i> (small)	...	...	<i>gen</i> .
<i>kōd kaḷ-</i> (to bind)	...	...	<i>gaḷ</i> .
<i>šor-i</i> (to pour)	...	...	<i>sur</i> .
<i>āvū</i> (cow)	...	...	<i>āb</i> (wild cow).
<i>āg, āv</i> (to become)	...	...	<i>ag</i> (to make).
Tam. <i>agalam</i> (woman's breasts, cf. <i>agalam</i>)	...	...	<i>agan</i> (woman's breast)
<i>aḷ-aḷ</i> (to shine)	...	...	<i>azag</i> (shining).
<i>ey-yu</i> (to shoot)	...	...	<i>es</i> (to throw).
<i>kāy</i> (fruit)	...	...	<i>ka</i> (fruit).
Brāhūi <i>kuning</i> (to eat)	...	...	<i>ku</i> (to eat).
<i>kundru, koṇḍa</i> (hill)	...	...	<i>kur</i> (mountain).
<i>kudir-ai</i> , etc. (horse)	...	...	<i>kūr</i> (horse).
<i>ta-m</i> (own), <i>tān, ṽta</i>	...	...	<i>dam</i> (standing by side, conjoined).
<i>tāngu</i> (to support, to help)	...	...	<i>dīg</i> (to help).
<i>taḷ-, taṇ</i> (cold)	...	...	<i>ten</i> .
<i>kuttu</i> (to pierce)	...	...	<i>gud</i> (to cut).
<i>šūḷu</i> (heat)	...	...	<i>šuhuz</i> .
<i>mūḷi</i> (face)	...	...	<i>muš</i> .

We may also mention here that the three groups of Dravidian bases expressing the ideas of "heat," "light," "fire," and connected verbal actions [(1) *tu-*, *ti*-group; (2) *ve-*, *və*-group; and (3) *ka-*, *kw-*, *ki*-group] possess corresponding forms in *Sumerian* and *Oceanic* given in Prof. Rivet's lists of Sumerian and Oceanic words in his recent monograph on *Sumerien et Oceanien* (Paris, 1929).

¹ If the Sumerian word *ari* is derived from *ri* (to produce) as it has been suggested to be, the correspondence with Dravidian *ari* appears impossible, as the latter can be traced to the Dravidian verb-base *ar*, *aṛ* (to cut).

DRAVIDIAN AND AUSTRALIAN.

How far the Austric languages are related to the Australian languages, still forms a subject of inquiry. Prof. P. Rivet appears to have postulated a relationship, while Pater Schmidt is distinctly sceptical. As for Dravidian and Australian, the theory of affinities may be rejected, while the question of linguistic contact remains an open one. Pater Schmidt

says that if there was linguistic contact between Dravidian and Australian such as might in any way support the postulates of Trombetti and others, it should have made itself felt *via* the Papuan dialects which unfortunately have not yet been sufficiently well investigated.

The following few correspondences may, however, be noted for what they are worth.

DRAVIDIAN.			AUSTRALIAN.
<i>meh, miḷ</i> , etc. (to see) ...	...	...	<i>mir, mial, meal</i> (eye).
<i>pīra</i> (moon) ...	...	...	<i>pīra</i> (moon).
cf. <i>ti</i> (fire) ...	...	...	<i>tindu</i> (sun).
<i>vay, bey</i> (beat) ...	...	...	<i>vi</i> (fire).
<i>vəl, vēn</i> (to desire) ...	...	...	<i>walda, warida</i> (passion).
<i>mūḍu</i> (three) ...	...	...	<i>burgo, mardin</i> (three).
<i>kaṇṇu</i> (eye) ...	...	...	<i>kallu</i> (eye).
<i>vayir, banji, pīr</i> (belly)	...	...	<i>wari</i> (belly).
<i>nāyir</i> (the sun) ...	...	...	<i>nanga</i> (the sun).
<i>kāy</i> (to burn) ...	...	...	<i>kala</i> (the sun).
<i>tal-ai</i> (head) ...	...	...	<i>tartu</i> (head).
<i>vell-am</i> (water) ...	...	...	<i>walla</i> (water) [Bangerang dialect].
<i>vāy</i> (mouth) ...	...	...	<i>worun, warun</i> (mouth).
<i>nān</i> (I) ...	...	...	S. Austral. <i>yai</i> (I).
<i>nī</i> (thou) ...	...	...	Do. <i>nin</i> (thou).
<i>ār, yār, bor</i> (who) ...	...	...	South Austr. <i>war</i> (who).
<i>anna, ān</i> (what) ...	...	...	Do. <i>min</i> (what).
1st Person Pl. Inclusive <i>nām</i> (we) and Exclusive <i>ām</i> (we) ...	...	...	Aranda dialect Excl. <i>yanuna</i> (we) and Incl. <i>anuna</i> .

It is noteworthy that here again, the Dr. bases meaning "heat," "fire," etc., have many correspondences among Australian forms.

It is indeed most striking that this class of bases (meaning "heat," "fire," etc.) should show remarkable resemblances to Sumerian

and Oceanic (= Austric + Australian, according to Prof. Rivet) at the same time.

DRAVIDIAN AND BURUSHASKI.

In grammatical structure and in word-formation, there appears to be little resemblance between Dravidian and Burushaski.¹

¹ The structure of Burushaski, judged from the account given in the Linguistic survey and in a text given by Col. D. R. Lorrimer in BSOS (Vol. IV, Part III) is entirely unlike that of Dravidian, especially in respect of the characteristic pronominal prefixes employed with nouns. Prof. Trombetti's theory appears to have very little evidence indeed to support it.

The theory of affinities propounded by Trombetti has therefore no value, so far as we can see. As for the vocabulary of Burushaski, there are a number of forms which appear to resemble Dravidian forms. It is possible that these correspondences are all

accidental; we can only hope that the labours of Prof. Georg Morgenstierne who is now on a mission of linguistic inquiry in the North-Western frontiers may shed light on the relationship, if any, of Burushaski vocabulary to Dravidian.

DRAVIDIAN.			BURUSHASKI.		
Tam. <i>ondru</i> , Tel. <i>oka</i> (one)	...	...	<i>hin</i> (one, used for human beings) and <i>hik</i> (for non-humans).	...	...
<i>il</i> , <i>ul</i> , the locative suffixes, from <i>il</i> , <i>ul</i> (inside, place, etc.)	...	...	Loc. suffix <i>ulo</i> in examples like <i>guntsunulo</i> (on a day). <i>ulo</i> is also used as an independent adverb with the meanings: <i>in</i> , <i>into</i> , <i>inside</i> .	...	...
Tam. <i>änge</i> (in that direction), Tel. <i>akka-ṭa</i> , etc..	...	...	<i>yakal</i> (in the direction of).	...	...
<i>kūr</i> , <i>kul</i> (to sit)	...	...	<i>hurus</i> (to sit down).	...	...
Br. <i>mann</i> , Kur. <i>men</i> , Central Dr. <i>man</i> (to be)	...	...	<i>manas</i> (to be, to become).	...	...
Sa. Dr. <i>mannu</i> (to remain)	...	...	...	...	...
Tam. <i>nagiḷ</i> , Kann. <i>agiḷ</i> (to smile)	...	...	<i>agusas</i> (to laugh).	...	...
Sa. Dr. <i>vīḷ</i> , <i>bīḷ</i> (to fall)	...	...	<i>walus</i> (to fall).	...	...

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HISTORY OF THE TAMILS FROM THE EARLIEST TIMES TO 600 A. D.*

A REVIEW By

Mr. S. VAIYAPURI PILLAI,

Editor, *The Tamil Lexicon*, University of Madras.

THE book before us is the result of Mr. Iyengar's research in Indian History, during the academic year 1928-29. It is a goodly-sized volume of about 650 pages and is the product of a gifted mind rich alike in its learning and in experience of historical investigation. The late Mr. V. A. Smith wrote in his 'Early History of India' (p. 7): 'An exact chronological narrative of the purely political history of the Tamil kingdoms of Southern India previous to A. D. 800 cannot be written at present, and it is possible that such a history cannot be written at any time. If we can be content to dispense with precise chronology, materials exist for the reconstruction, in no small measure, of the history of Dravidian institutions and a history of that kind when worked out by scholars adequately skilled in the languages, literatures and customs of the Dravidian peoples, will be of essential service to the historian of India as a whole and will enable the student of the development of Indian civilization to see his subject in true perspective....It is time that due regard should be paid to the non-Aryan element.' On this new line suggested by this eminent historian Mr. Iyengar has worked and given us a volume of considerable interest. The late Professor Sundaram Pillai in the course of an illuminating paper wrote: 'The scientific historian of India, then, ought to begin his study with the basin of the

* By P. T. Srinivasa Ayyangar, M.A., Reader in Indian History, Madras University. C. C. N. & Sons, Madras. Price Rs. 5.

XXXVI—3

Krishna, of the Cauvery, of the Vaigai, rather than with the Gangetic plain, as it has been now long, too long, the fashion.' There is no doubt the pre-Aryan institutions and customs can best be studied only in South India and everyone must feel the justness of the professor's remark. But, should this orientation lead to any definite and satisfactory result, there is one condition which must be pre-eminently satisfied. The Tamil language which can boast of a literature far more ancient than any other of the Dravidian languages, must be systematically quarried and made to yield all the materials available for the construction of a historical edifice. This necessary pre-requisite has long been neglected and the cause of history has suffered not a little owing to this fatal neglect. Mr. Iyengar's book takes full note of this fact and the mass of literary evidence is a special feature of the work. From the Tamil classics alone, about 600 quotations occur with translations. We are glad to find that our author does not rely upon second-hand authorities. He says: "It is about the actual life of the people age by age that the early literature is extremely rich in information. In fact the *embarass de riches* is very great and I fear I have not worked up even one-fourth of the matter that could be mined from the early literature alone. As the information I have culled is mostly absolutely new, I have done what previous writers have not done and what may almost vex those of my readers who do not know Tamil, i.e., covered nearly one-third of every chapter based on Tamil literature with original texts in support of every one of my statements."

The book deals with the history of the Tamils from the earliest times to 600 A.D. The beginning of the 7th century A.D. marks

an important mile-stone in the history of the Tamils. It is only about this period that we first come in contact with inscriptional evidences which help us to get a few reliable dates. The fusion of the Aryan and the Dravidian cultures became completed about this period and the great religious movements which are still holding sway over millions in South India, set in about this time. A continuous study of South India dealing with political fortunes as they occurred, can be very successfully written from this century onwards. But in the centuries previous to this period no such history is possible—history as ordinarily understood. Even in this pre-historic period, the unalterable law of social evolution must hold good and a fruitful source of study lies in that direction. It is such a history that our author has reconstructed. There are plenty of materials as can be gathered from the introductory chapter and these materials have been carefully and exhaustively utilised in this book.

The general scheme of the work hinges on a few points of prime importance. The primitive Tamil society and the effect of its natural environment on its life and culture is the topic with which the book opens. The five-fold classification of regions or *Desam* is, in the author's opinion, nothing but the five great regions where five different kinds of culture have developed. Hitherto, this classification was considered merely as a poetic convention and no explanation, satisfactory or otherwise, was ever attempted. But any investigation of the origin of conventions must naturally compel us to relate them to the past experiences of the societies amidst which they arose. Looked at from this point of view, the author's theory seems reasonable. In this connection, anthropology has

been pressed into service by the author, and though students of that science alone can finally pronounce on the merits of the theory, it is well worth the consideration of all serious students of the history of the Tamils.

The second point round which clusters a number of chapters is the cultural and commercial intercourse with North India. The student of history will naturally look to a very full treatment of the subject and our author has devoted no less than eleven chapters to this. The theory of complete isolation of the South has long maintained the ground and the author with characteristic zeal and erudition makes a vigorous attack on this the corner-stone of current history. Maybe the protagonists of this theory have insisted on an absolute claim which the circumstances of the case do not warrant. But that there is some truth in their position can hardly be denied. The trenchant arguments put forward by our author must certainly weigh with the historian and incline him to look with less favour on the isolation-theory. Following this, there is a series of brilliant and suggestive chapters on the development and progress of the cultural and commercial intercourse with the Aryan-India. We cannot enter into the details of these chapters; but one or two points deserve special mention. The Agamic cult must have been a special contribution of the Dravidian India. This subject is elaborately dealt with and the conviction is borne in upon us of the truth and justness of the claim made by the author. The suggestion is made by him that the Agamic cult is a natural development from the pre-Aryan Dasya fireless cult. The theory held by some that the civilization and the culture of the pre-Aryan Dasys have been com-

pletely wiped out by the Aryan cult without in any way contributing to the composite culture we have inherited, is hardly conceivable. History can never lend its support to any such theory and the law of evolution must totally discountenance it. The author has taken a right, scientific outlook on this question and it is a matter of congratulation that the claims of the Dravidian India are never lost sight of in the whole course of the book. Towards the close of this series of chapters, a very interesting account of the history of Kanchi is given. In our opinion, the history of this important city deserves a more careful and critical study than what the historians have been bestowing till now. This city was the earliest of the Aryan out-posts in Southern India and holds the key to a right understanding of the history of the Aryan culture in the South. Viewed thus, its importance can hardly be exaggerated. Our author has rightly drawn the attention of the historian to the supreme importance of this great city and indicated in unmistakable terms the direction in which historical investigation should tend, if the history and significance of the fusion of the Aryan and Dravidian culture has to be rightly understood.

The third point taken up for study in a series of chapters is the culture of the Tamils through the ages. From the dim pre-historic period about the third and second millennium B.C. to the 6th century A.D. the period of the welding of the Dravidian and the Aryan cultures is indeed a vast canvas to be covered by the historian, trying his resourcefulness and ingenuity to the utmost. The lack of materials for the earliest period cannot but make us despair. Ancient Tamil literary conventions are justly regarded as petrifications

of old customs developed by the action of environment on human life. Our author says:— 'Literary convention especially of the early unsophisticated stages of literature which existed long before the rise of the much later artificial poetry of Sanskrit and Tamil, must have been based on the actual customs and manners of the people. From these conventions, we can go back in imagination to the ages when the poems sung by bards faithfully reflected the life which the people actually led. From this age we can go further back to the age before the rise of poetry and get a glimpse of the life of the Indians in the very remote past. Peeping thus into the far past, we can visualize the life of the South Indians about 2,000 B.C. or earlier.' One might question the validity of this procedure; but the author adverts to a certain safeguard in this method. 'Progress in remote antiquity was much slower than in the present days of wireless telegraphy and aeroplane. The breathlessly hasty changes of our present-day life and the slow movement, imperceptible as that of a glacier, of life and thought in ancient days are poles apart. Hence what would be true of 2,000 B.C. would be equally true of much earlier times.' Adopting the procedure indicated above, the author gives us, as in a cinema, pictures of South Indian culture progressing through successive ages, drawing their colour and vividness from the imagination of the poets who adorned the early centuries of the Christian era. The slow, imperceptible infiltration of the Aryan cultural forces is observed and exhibited in all its details. The final fruition of this age-long process is towards the very end of this book thus summed up:— 'When the highly complicated Aryan culture fertilized the Tamil genius which till then concerned itself only with realistic literature and the arts of

religious singing and dancing, there arose a sudden upheaval of spirit in the artistic and religious aspect of its life, what one might call a conflagration of artistic and religious fire with two brilliant flame-tongues—that called Bhakti and that called Gnana—the lights of which have been directing the footsteps of all Hindus in the search for spirituality. Hence, South India has been the source of most things characteristically Hindu, in the present as in the remote past and the orientation of Indian History will be correct only if the important part played in its unbroken development by the Tamils is correctly understood.'

Commercial intercourse with foreign countries forms the subject matter of another series of chapters. All the available sources of information bearing on this have been exhaustively studied and utilised and we are presented with a series of interesting details. The narration ends with a description of the state of foreign trade about the time of the dissolution of the Roman Empire and however great may be the temptation to dwell at length on this portion of this subject, space compels us to refer the curious reader to the very attractive presentation of it given by the author.

Such advanced culture and international intercourse as indicated above are certainly impossible without a settled form of government and this is the subject-matter of a series of chapters, about six in number. The ancient kings of the Tamil land were men of heroic mould and their glorious achievements have been embalmed and preserved for our grateful homage in the beautiful realistic poems of the bards of antiquity. Our author has, with his usual thoroughness, industry and skill, studied these poems at first hand and given us pictures

at once real and vivid of the ancient kings who may rightly be called the makers of the ancient Tamilakam. The Chola, Pandya and Chera dynasties are studied in order. Of the Cholas, the first to greet us is the great Karikala of the Himalayan fame. The myths that have gathered round this hero of ancient days make the central historical figure rather obscure and vague in outline. But our author has succeeded by a rigorous critical examination in clearing these myths and in presenting to us a historic personage of supreme interest. The age in which he lived is discussed in detail and the conclusion is forced upon us that he must have flourished about the 5th cent. A.D. This conclusion, we must admit, comes as a shock to students of the History of the Ancient Tamils but the arguments advanced need careful study and investigation before any satisfactory view is formed on the subject. The question must be gone into with strict scientific impartiality and without any sort of bias. A caution is necessary here. The materials available for reconstructing the history of the Tamils are mostly literary and they must needs be utilised very carefully. What is mythical and romantic must be clearly distinguished from what is historically trustworthy. What is contemporaneous must be given the attention and weight which is its due and what is not contemporaneous must be relegated to its proper place. The scrappy nature of the evidence also must be fully realised and the historian owes it to himself that he makes a judicious use of the same. Scientific outlook and method of investigation are of as much importance as the actual conclusions reached, and any theory or conclusion, if reached by a vitiated method, is worse than useless. We fear the cause of South Indian History has

suffered much in the past owing to an utter disregard of the above principles. The book before us is comparatively free from these defects and it is a matter for congratulation that we are steadily advancing to a period when scientific history lies within our reach.

Hurrying through the early Pandya and Chera dynasties, we note that the author has dealt with this subject with his usual ability and historic insight. There is one thing which cannot be omitted even in this necessarily cursory review. The Velvikudi grant is an important find which no student of Pandya history can afford to ignore. It was published in full by Mr. K. G. Sankara, B.A., B.L., of the Imperial Library, Calcutta, and ever since its publication, it has been engrossing the attention of scholars and historians alike. Of the many interesting problems connected with this grant, the most notable is the one relating to the 'Kalabhras.' Various theories have been propounded and the very unsatisfactory nature of these theories cannot be better attested to than by the despair expressed in certain quarters of ever arriving at a correct and true solution of the problem. The author of the book under review, owing to the sudden accession of light thrown on the question by certain stray stanzas, has been able to review the problem more fully and comprehensively than any previous writer in the field. About the period indicated by the 'Kalabhra Interrugnum' of the Velvikudi grant, there was in the Tamil country a great ruler of the name of Achyuta Kalappalan. Buddhadatta, a Buddhist writer, who lived in the last quarter of the 5th cent. A.D., mentions this king in two of his works. References to this king are not wanting in the Tamil literature also. Our author quotes from Tamil Navalai

Caritam two stanzas which refer to him. The objection may be justly raised that this Tamil work is a very late compilation hardly older than 2 or 3 centuries. But there are references to this king in an early work of importance. The commentary on Yapparungalakkarikai which may be assigned to the 10th or 11th century A.D. quotes two stanzas which refer to Achyuta and which must necessarily be of still older date (*vide* pp. 99 and 155 of the Karikai published by the Dravidian Book Depot in 1908.) These stanzas clinch the problem and leave little room for doubting the correctness of the theory put forward by our author.

The chief glory of the ancient Tamil kings, lay in the fact that they were patrons of Tamil learning and culture and that they created an atmosphere where Tamil genius could ripen and produce the magnificent poetic literature of which we are the proud inheritors. This literature forms the subject matter of the last series of chapters we shall notice in this review. The first question which our author investigates elaborately in this series relates to the 'Sangam legend'. The late Prof. Seshagiri Sastriar was the first to prick the Tamilian pride by calling in question the authenticity and reliability of the Sangam tradition in the early nineties of the last century and since then a rank growth of polemic literature has arisen, discussing the question from various stand-points. Our author makes a fresh approach to the subject and, never allowing himself to be swayed by considerations other than strictly scientific, reaches a conclusion which cannot but be acceptable to scholars. No doubt the faith in these legendary stories is slowly dying out; but a rigorous critical examination of the whole question certainly serves an important purpose. One must be

glad that the Sangam-myth has been exploded once for all. Our historical enquiries have all been considerably vitiated by our *penchant* to give face-value to such unreliable traditions and our author has justly realised this danger, considered the question as a purely historical problem and rejected what could not be valid according to the standard of normal human reasoning. The suggestion that the Sangam myths must have taken their origin from Vajranandi's Dravidian Sangam of the 5th century A. D. is reasonable and probably the very term Sangam points to some such Jain origin. The full effect of this suggestion can best be appreciated only in its context in the work before us and we would ask the reader to study it in full and judge for himself.

Another important contribution to the historical and literary criticism is made by the author in this group of chapters. The so-called Sangam works have all been usually clubbed together under one appellation and crowded into a single period. Nobody has attempted to reduce this chaotic condition to any sort of acceptable order. Our author is the first to do so and his attempt, we may say, is fairly successful. The principles upon which he distinguishes the various stages of development of Tamil literature are formulated *seriatim* and are rigorously followed, with the result that a scientific classification of the ancient literature of the Tamils is obtained. This leads to a conclusion of much historical significance. Silappadikaram and Manimekalai are clearly shown to be of a later date than Purananuru. That they cannot be legitimately utilised in fixing the date of the latter is a conclusion the importance of which can hardly be overrated. Messrs. Swamikannu Pillai and K. V. Subramania

Ayyar have adduced excellent reasons for discrediting the historical authenticity of the Epic of the Anklet. But orthodox opinion has not appreciably veered round. To emancipate history from its iron grip is no easy task. That, however, has been done by our author and Silappadikaram and Manimekalai have been given their right place in a chronological scheme based on the successive development of Tamil literature.

Such in brief is the general scheme of the work. But the book deals with a variety of important problems connected with the History of the Tamils that it is hardly possible, in a review like this, to give any adequate idea of its contents. Each individual problem must be taken up for separate investigation by specialists and worked out in detail. The cause of South Indian History cannot be furthered in any other way. Our author's book, in spite of some defects which a fastidious critic might be able to point out here and there, is a substantial contribution to South Indian History. Mr. Kanakasabai's classic on the subject has been long out of print and doubtless may have faults incidental to a pioneer work. The present book is, in our opinion, a distinct advance on that classic and will be welcomed by every true lover of the Tamil Land.

KALIDASA

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Mr. A. TIRUVENKATATTAYANGAR, B.A., L.T., *Headmaster, C. R. O. High School, Pussawakam Madras*, writes:—"Mr. V. Raghunatha Aiyar, B.A., L.T., has laid the student population under obligation by his Preparatory Algebra. The plan of the book is commendable. The chapter on Directed Numbers is in its proper place and is well written. What a student will find of greatest value in the book is the large collection of exercises following theorems. There are a few typographical errors, which, it is hoped, will be removed in a subsequent edition. The book is a useful addition to the books on High School Algebra and will supply a real want."

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THE ALL-INDIA TEACHERS' FEDERATION

THE MADRAS SESSION

By AN EDUCATIONIST.

THE fifth session of the All-India Federation of Teachers' Associations came off at Madras on the 27th December 1929. On the preceding day an Educational Exhibition was also opened. Both the Exhibition and the Conference kept the teachers engaged for four or five days together. They proved of great interest and may be regarded a success. But this is not a full verdict. Criticism should direct its searching rays of light on the actual details and voice its thoughts.

As a mere organisation, an All-India Federation of Teachers is a thing to be commended. But sufficient publicity does not seem to have been given to the story of its establishment and growth during these five years, in this presidency. Madras readers did not seem to know of the composition of the Federation till the reports of the Conference were published.

The person chosen to preside over the Conference was Sir P. S. Sivaswami Aiyar. Without meaning any the least disrespect to Sir P. S. Sivaswami Aiyar, we must remark that this was an unfortunate choice. Wonderful as an All-India Teachers' Conference seems to be, the wonder vanishes when we note the confession made by the organisers that a teacher could not be found to fill the place of the President, and that a non-teacher had to be chosen in Sir P. S. Sivaswami Aiyar. It is of little consolation that the Right Hon'ble Mr. V. S. Srinivasa Sastri was the first choice and that Sir P. S. Sivaswami Aiyar was a later thought. The Right Hon'ble Mr. Sastri left the teaching profes-

sion 22 years ago, and he has since won his laurels in life as a politician. If teachers had meant to demonstrate to the world the strength and importance of their profession they would have chosen a President from its active ranks. If it should be answered that a person of a sufficiently great eminence could not be found among the teachers, then the All-India Federation may be said to have no justification to exist. If teachers could not find one among themselves whom they would consider worthy of being honoured as their President, their zeal to better their professional status can achieve but little. Self-respect is the first requisite in personal or professional progress. You should believe in the worth of your own qualities before you can effectively endeavour to enlarge and perfect them.

It was equally unfortunate that the Chairman of the Reception Committee was a non-teacher. No one can deny that the Rajah of Chettinad has been the most munificent of donors in the cause of education in South India—as evidenced in the founding of the Annamalai University. But it was not his rightful part to act as the Chairman of the Reception Committee to a Conference of the All-India Federation of Teachers' Associations, and yet that office was attributed to him. Being a non-teacher, Sir P. S. Sivaswami Aiyar proved indeed an ornamental President, for he stayed little, after his Presidential Address, to guide the deliberations of the assemblage, and that part was fulfilled ably by a teacher, Principal P. Seshadri of Cawnpore. But the Chairmanship of the Reception Committee was much more unreal than the Presidentship of the Conference, for Sir Annamalai was somewhere in Java or Sumatra, when the Conference was holding in Madras! The

humour of the situation does not end here. The Vice-Chairman composed the Address on behalf of the Reception Committee, and in printing it, a portrait of the Rajah was introduced as the frontispiece, and the first part of the Address was a eulogy of the Rajah's descent and philanthropic qualities. The Rajah himself would not have liked to see these features of the Welcome Address and would have taken them as doing violent injury to his sense of modesty.

THE RECEPTION ADDRESS.

What should be the theme of this Welcome Address? Grace and modesty should form the first elements. The welcome should be couched in unambiguously cordial terms. For a host in Madras, a *resume* of educational development in the province or in the city should have been appropriate. If the Madras presidency has at present a reputation of being more advanced than the rest of India in educational matters, it would behove one playing the host to an All-India Conference meeting at Madras, to justify convincingly that reputation in a brief statement. Mr. S. K. Yegnanarayana Ayyar attempted no such task. He meant to speak of the *guild* aspect of teachers' associations and did it in a very imperfect manner, without avoiding even needless offence to others. The circumstances which complicate the conditions in which the teaching profession is practised could have been stated without indulging in a gratuitous accusation against the teachers themselves, and referring to the "absolute absence of professional morality" among them. There are dark spots among the lawyers and doctors which are not less dark than those of teachers, and Mr. Ayyar's censure was puerile.

With a similar unwisdom the solution for the teachers' troubles was sought in a sugges-

tion to constitute all teachers into servants of the State. Again, an unwarranted attack was indulged on a Minister of Education on the alleged sense of inequality with which he regarded the teachers serving in government institutions, under local boards, and in private institutions. Mr. Yegnanarayana Aiyar did not apparently catch the humour of the Minister who spoke of "our children, our step-children, and those worse than step-children." He also abused the liberality of the Madras Government who have permitted Government servants to take part in the Conference by making cheap attacks on the Ministers of the modern dyarchical government.

Then the Lecturer stated his own ideal of professional solidarity among teachers of all grades, calling to aid a pointless and illogical metaphor, referring to a house consisting of many floors, in which the lower portions are yet to be constructed! It is good to exhort teachers to band themselves in suitable associations but to indulge in cheap satire against those who are imagined to keep out of such associations but who are still full of self-advertisement was out of taste in a Welcome Address. The last word cannot be regarded as having been said about the usefulness and efficacy of teachers' associations as they are at present. There is certainly room to remark that such organisations are the handiwork of some "busybodies." While that is so, it was a gratuitous discourtesy in Mr. Yegnanarayana Ayyar to satirise the teachers who keep out of teachers' associations as "half-learned." The Vice-Chairman of the Reception Committee was guilty of overstatement and intolerance, faults which will act against his views carrying conviction with the audience.

Still another instance of the lack of a general and broad outlook was to be found in his reading the hopefulness of the times in the growing support got for the magazine which the S. I. T. U. is publishing! Journals of far longer standing and greater repute have been published in South India and yet such unblushing puff is indulged in at the Conference of the All-India Federation of Teachers' Associations.

We may be pardoned for indulging in an unsparring criticism of the Welcome Address. We are anxious that teachers should set the example, if possible, to other professions, of uttering well-considered and faultless statements in public. Mr. Ayyar indulged in an unfortunate joke when he said: "It is true I have read a lot of poetry and fiction, more than perhaps what is good for me..." If the insinuation was against the study of English literature in this country, such words were inappropriate as coming from a 'Professor of English.'

THE PRESIDENTIAL ADDRESS.

True to his well-established reputation Sir P. S. Sivaswami Aiyar delivered an address in which the serious thought of a wise statesman was expressed in a carefully prepared logical composition. He premised by stating the right of laymen to judge on educational problems. He took up for consideration the report of the Hartog Committee and said that it had not revealed anything calculated to prejudice adversely the political interests of this country. He had caution enough to point out that the Ministers of the dyarchy of recent years should not be hastily blamed.

In elementary education a great waste and stagnation had been noticed but this

was not peculiar to India. It was better to direct our expenditure to improving the *quality* of our elementary education rather than merely to expand it. Among other reforms, the improvement of the Inspectorate was essential. The only remedy for this lay in an organisation in which only those who are competent teachers can become inspectors. Though a layman, Sir P. S. S. Aiyar exhibited his well-cultivated mind when he said that in addition to literacy the aim of the village school should be to improve the standard of village life in all its aspects. Another important topic which he mentioned was the place of English in the elementary school. He did not elaborate this probably because in these days of militant enthusiasm for the vernaculars, he did not trust in the temper of his audience agreeing with his own, but he made it clear that it was wrong to exclude English entirely from the course of elementary education.

The defects of the school course were pointed out next. The modern democratic temper has also brought down the standard of examinations. But the President went too far when he remarked that the modern boy has less curiosity than his brother of fifty decades ago. At that time, the novelty of western knowledge may have stimulated something like the dawn of a renaissance, but life is settled in modern days and so varied in its activities that the young man now has his occupations made ready, without having to fuss about the ideals to be pursued by him. In making comparisons again between modern and older graduates to the prejudice of the moderns, Sir P. S. Sivaswami Aiyar may not have escaped the common fallacy of comparing a modern graduate fresh from the

college with an old graduate who has lived and learned for several years since leaving college.

He considered next the question of correlating education to employment. Then he had a special plea for the teaching of Nature Study and Science in schools. The Knight aimed incidentally a shot at the inadequacy of the training given in our Teachers' College. He complained of students being distracted from their legitimate work by social and political activities. The Address concluded by mentioning it as a consoling fact that the rewards of the teaching profession were poor all the world over and asking its members to avoid a spirit of commercialism and trade unionism. Some words of praise for the teaching profession as the noblest in the world and a wish that teachers should do nothing derogatory to its ideals formed the end of the Address.

Sir P. S. Sivaswami as a layman stumbled on several points of the right educational criticism. But a man of the profession should have been in a position to treat them more confidently and more thoroughly. As Principal P. Seshadri put it in his concluding speech, there is no great profession in the world which may be considered less noble in its character than that of the teaching profession. It will be foolish for teachers to swallow the customary flattery from even men like Sir P. S. Sivaswami Aiyar about teaching being the noblest profession of the world.

GENERAL.

Of the papers read, few reached a very high level, but the discussion in which many members took part, was very intelligently carried, and one marked feature was the number of women who spoke well,

It is a pity that the Federation mixes up two distinct spheres of work in its programme. There are things pertaining to the teaching profession which are sufficiently vast in themselves and the purely educational problems are a second world of interest. A Teachers' federation may tackle the first set of questions while an educational federation should take up the second set of problems.

We may conclude with mentioning the party given in honour of the Conference by the Kumara Rajah of Chettinad which was magnificent.

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THE WILL.

By Mr. T. KRISHNAMURTI, B.A., B.Ed.

Teacher, Board High School, Chodavaram.

THE pre-eminently active aspect of our life is Will. Cognation marks off the more active phase of our mental experience, the striving of which in its more developed form becomes the pursuit of an end. To strive is to do something in order to attain or realise the object of our desire. This active phase begins in such low forms as movement, and ends in what we call the decision of character.

The term Will includes all active operations of the mind. By active operations are meant not only external actions or movements, but also internal acts of mental concentration together with certain preliminary stages of action as desiring a thing, reflecting over an action, and resolving to do a thing.

By Will we mean the individual self asserting itself in action. In the exercise of Will, the individual is governed by ideas, and a knowledge of the end to be gained is involved therein.

Although the two terms Will and Conscience may suggest two separate powers, they are really expressive of two aspects of the same self. In its judicial aspect, it is known as Conscience. In its executive aspect, it is called Will. When a person is tempted to utter a lie, something tells him that it is wrong. This is Conscience. He therefore controls himself, and refrains from the act. It is his Will that refrained him. So all the steps taken to cultivate the Will will also be effective in training the moral intelligence.

Children are by nature under the sway of the impulses, and they are absolutely unable to govern themselves. The task of the

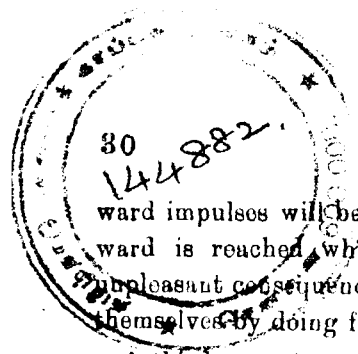
teacher is to help to have his pupils' Will strengthened so that their actions may conform, more and more, to a lofty standard of morality until they can reach a stage when they will be able to govern themselves completely.

By strength of Will is meant the power to put resolutions to actions coupled with a readiness to forego pleasure and undergo pain. It should not be confounded with a strong emotion which is only a weakness leading us away in spite of ourselves. It implies control, and should not be mistaken for obstinacy which is only a use of mental energy in a wrong direction.

The training of the Will should follow the order of growth and development, and should proceed from the simple to the complex. For this purpose, the teacher will need to choose and grade the means he proposes to employ. These means will embrace instruction, exercise, commands, habits, disposition, companionship, and discipline. His task will include a new and suitable supply of motives, and these will be limited and defined by the stage of development reached.

The human Will is the greatest on earth, and it shapes man's destiny, for men are very largely what they will to be. The task is not easy, for it is only in the early stages that the Will is pliable. If faults of Will are allowed to develop, the whole course of education is severely handicapped. Hence the necessity for skill, attention, and patience in the first efforts.

Children are under the sway of impulses. The foundation of a strong Will should be laid by the parents at home. If the parents condemn the wrong actions of the children, the natural love of the parents will lead them to obey their commands, and thus their way-



ward impulses will be checked. A step forward is reached when children realise the unpleasant consequences that they bring on themselves by doing forbidden actions.

A third stage is reached when children find the wishes of the parents respected and obeyed by the other members of the family, and come to learn that the only way by which the parents' favour can be enlisted is to check and control their own impulses.

In regulating the actions of children, the one important thing needed is to make their purposes wider. It is the great defect with children that they take account of only the immediate present. It would be useless therefore to talk to them of any remote ends, or place before them lofty ideals of conduct. They should be made to see just a little ahead. Place a higher ideal within their power to gain. A boy may be asked to attend to his lessons to get to the top of his class the next day. Later on, the prospect of getting the class prize may be placed before him. Thus, from step to step, if the purpose should be made wider and wider, there will be a greater control of the impulse, and the quality of the actions will improve.

One of the practical means by which the purposes of children's actions may be widened is to make them see all the circumstances accompanying their actions of which they are not aware at the time of acting. Take the case of a boy, who in mere thoughtlessness keeps throwing stones at a tree. He had to be reminded of the possible injurious consequences to passers-by. Then the passing impulse of the movement will have a slight check, i.e., a consideration of the whole circumstances of a case leads to a wider view of things, and consequently the action is more acceptable.

Another step by which the teacher can improve the quality of the pupils' actions is to clear up their notions of right and wrong which are generally hazy. Incidents in History and those that actually arise at school should be availed of in order to render the pupils' notion of right and wrong more precise. We remarked that the foundations for the training of the Will should be laid in the home. The teacher's authority at school should be based on sympathy. The pupils should be encouraged to seek the teacher's advice in matters of conduct. A certain amount of formality also is needed for the advice to be effective on the pupil as well as his class-mates.

The teacher should appeal to the higher motives subordinating the lower ones. For example, he may firstly appeal to the pleasure arising from doing active work. Then he must appeal to the pleasure arising from its being appreciated. Next he may appeal to the pleasure consequent in winning the approbation, the good opinion of the school community.

The highest stage is reached when the teacher is able to appeal to the loftiest of all motives, i.e., a sense of the worthiness of the action. When this point is arrived at, the individual may be said to be in a position to govern himself. The above steps mark the stages through which children have to pass until they can be left to govern themselves.

In the earlier stages, there should be external government by commands, threats, and punishments. Enforcement of rules is necessary when the individual is incapable of reflection. Thus an amount of educative influence is brought to bear on the individual so that his dispositions are rendered more and more worthy and the highest stage is reached when the sense of duty inspires.

"PLAY WAY IN EDUCATION"

By

Mr. E. A. RAJAGOPALACHARLU, B.A., L.T.,
Headmaster, State Middle School, Gadwal,
Raichur Dt.

THROUGHOUT the world of education, every man knows that a new era has dawned. The old school was a painful resort to pupils. The old teacher was a severe type of dictator. The old methods of teaching were cumbersome and aimless. But a complete change has set in in the recent years. New methods of teaching have revolutionised the whole world of education. These new methods give much scope for the development of freedom and individuality in the child. Accordingly the school and the teacher are gradually asserting their legitimate place in the new world. One of the chief methods of imparting instruction to the young is the play way.

The play way is the means by which the child conducts his own life under his own direction. It is best for teachers who are in charge of children to carry any instruction through the medium of play way or at the very least connected with play as closely as possible. A child follows his natural bent while at play. His whole power is concentrated in play. All beautiful systems, all graded courses of schemes, however well they may be planned, will be of no value if they do not follow an orderly development of the child's mind. A teacher's schemes of outline, his vast erudition, his disciplinary methods are no doubt good, but he must leave the details to the hour. Without interest there is no learning and since the child's interest is in play, it is most befitting to employ the method of play way in teaching the child.

Whatever you want a child to do heartily must be conducted as play. For a child play means everything. It is the only work worth doing. Play means doing a thing with one's heart in it. The play way is the means and the end is more play. In the play, the child not only does something with interest, but gets at the heart of the matter and lies there actively.

The real experience can be gathered not through books but through one's own doing and thinking. But the people who defend book learning argue in this connection that "the individual child cannot try over again for himself all the experiences of ages and therefore he must study records of the past. Modern educationists can easily respond to this that the book study, to have any value at all, must persuade the child to live again briefly in his imagination the ages gone by. It means to say that the child has to be allowed to express his imaginings in the way that most appeals to him and in the way that is most natural. The play way enables a child to achieve what we call right conduct and this in a characteristic way. All human powers function in play of the child.

We often hear teachers advising children to think first and then to act. If such is true from a teacher's point of view why is it not equally true from a child's point that we must not think without acting? In the play the child's finest conceptions do not suffer any deterioration, but on the other hand they are extended by being put to use and brought into play. Such a kind of play is no diversion but an active expression of what one feels, and might as well be called an observance of some spiritual rule.

Further the use of certain forms of expression, certain forms of play and traditional ob-

servances can themselves help us to appreciate the spirit which made them. Only through the practice of anything can come a full acknowledgment of its worth.

According to the play method all school studies should be brought more into relation with the activities of daily life. Some of us are prone to think that the method of play is essential in acting and making of plays and in no way essential in the case of such formal subjects as Mathematics, Science or Language study. It is often thought that the play method is a means of diversion in such formal subjects for lightening the burden of abstract study.

Play has a two-fold aspect: (1) the sheer enjoyable activity of the game, (2) that active side—that bringing into expression of what one knows. The general method of play way is in accordance with the nature of boys. In the class room direct instruction ought to be a small part. A teacher's duty with the boys should not be merely a succession of daily lessons of lecture and obstinate questionings but rather an influence continuously operative though not constantly asserted. We may note in this connection a few of the educational advantages of self-teaching: (1) If the boys are left to work in their own way, they will have greater interest in the subject than in the state of subjection under the instruction of a teacher. (2) If the boy is left to himself his attention to the subject is greater because of the teacher's trust in him and for the use of the contents of instruction. (3) If the boy is left to himself he can understand the relation between teaching and doing, between study and practice.

Therefore if boys are to be taught by means of play, the master must have genuine

interest in the play in the first instance. He has further to create opportunities for boys of every type of character to express all abilities. He must have his method so arranged that the boys under him may act as a corporate body, allowing due scope for the development of personality. In the play ground, there is the manifestation of combined effort and corporate discipline. In the play field it is the business in action that is operative. To be a teacher of children, one must have combined within oneself, the qualities of both player and master. The qualifications of a play master may be briefly viewed in this connection.

(1) He must have tact. He must not be too hard or too tender with boys. He must be a pilot to steer each individuality on its voyage.

(2) He must be easily accessible to all children. He must touch the child's springs of interest.

(3) He must give the pupils all space and freedom which they want.

(4) He must be exacting of precision. A play method in education makes leisure valuable and labour light.

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MR. K. A. NILAKANTA SASTRI.

A SKETCH

By

MR. L. N. GUBIL SUNDARESAN,
Teppakulam, Trichinopoly.

In view of the recent appointment of Mr. K. A. Nilakanta Sastri as University Professor of Indian History, a brief sketch of his career will interest numerous readers of this journal.

Born in 1892 at Kallidakurichi in the Tinnevely district, he was educated at the Thirthapathi High School, Ambasamudram, where in 1906 he passed his Matriculation with distinction. He passed the F. A. in 1908 from the Hindu College, Tinnevely. He joined the Christian College, Madras, and passed his B. A. Degree Examination in 1911 securing First Class Honours and the second rank in the Presidency in History and Sanskrit. He secured the Thurso Studentship for his M.A. course and at the close of that brilliant career he took a first class and was first in the Presidency winning the Norton Prize in Economics.

Shortly after taking his M.A. Degree he accepted the History Lecturership in the Hindu College, Tinnevely, with the idea of working on the lines of the Ferguson College, Poona, and in that capacity he continued till 1918. But for personal reasons he left that College in 1918 and between 1918 and 1920 he was professor of History in the Hindu University, Banares, and also the head of the History Department after Professor Jadunath Sarkar left it. In 1920 when Raja Sir Annamalai Chettiar opened the Sree Meenakshi College at Chidambaram he appointed Mr. Nilakanta Sastri as the Principal. Under

Mr. Sastri, the institution prospered well and at the time of his resignation in 1928 it had grown into a full fledged Honours College with more than 600 students on its roll.

Mr. Sastri's activities in the responsible administrative bodies of the Madras University are equally noteworthy. He has been a useful member of the Senate, the Syndicate, the Academic Council, the Council of Affiliated Colleges and the Boards of Studies in History and Dravidian languages. He was in charge of the History and literary departments as a member of the University Inspection Commission of 1928.

Mr. Sastri has also distinguished himself as an author. His learned treatise on the Pandyan Kingdom is considered by competent authorities, not the least of whom is Dr. S. Krishnaswami Iyengar, as a very important contribution to our knowledge of South Indian History.

That a young and learned professor of Mr. Sastri's quality should have been selected to succeed the veteran Dr. S. Krishnaswami Iyengar is a matter for great congratulation. We wish Mr. Sastri a long, bright and prosperous career in his new sphere of work.

A PROPOSAL RE THE PRELIMINARY CERTIFICATE EXAMINATION.

OBJECTS AND REASONS.

By VIDYA VINODHA

KULAPATHY MR. V. V. PARAMESWARA AYYAR,
*Headmaster and Manager, Native High School,
Palghat.*

1. Before the eighties of the last century there were comparative Examinations at the end of the Upper Fourth Class and Fifth Class corresponding to the Fourth and Fifth Forms of the present day. They were conducted by the Department in the whole Presidency and promotions were made on the results of the said Examinations. I myself was a candidate for those examinations in the years 1878 and 1879 in the Upper Fourth class and Fifth class respectively and during those years the results in the Matriculation Examination were, I believe, far better than they are at present in the S. S. L. C. Public Examination.

2. Probably in the year 1880 or so the Middle School Examination took the place of those comparative examinations and continued for some years. The Middle School examination as its name implies marked the middle stage of Secondary Education and was held for pupils of the Third Form. This was abolished and was succeeded by the Lower Secondary Examination which was also afterwards done away with.

3. There was also another examination called "The Upper Primary Examination" for pupils of the fifth standard, *i.e.*, at the end of the Primary school course. This examination was conducted for each District separately and was abolished after a few years.

4. Thus at one time there were three Public examinations to pass through before entrance to the University course including the Matriculation examination. Now on the other hand there is only one Public examination, *i.e.*, the S. S. L. C. Public examination at the end of eleven years from the beginning of school study. During these eleven years pupils, good, bad and indifferent, are somehow promoted from class to class and from form to form until at last a very large number appear for the S. S. L. C. Public examination every year and only about 20% or 30% get through as 'Eligibles.'

5. It has therefore become very imperative that a Public examination should be instituted at a convenient stage before the S. S. L. C. Public examination. If that Public examination were instituted at the end of the Third Form, it would suit the pupils of VIII standard of Higher Elementary Schools who are now almost freely admitted to the Fourth Form of Secondary schools. But if it is made applicable to the pupils of the VIII standard of Higher Elementary Schools also, the nature of instruction in the latter schools should be entirely changed in which case the object of Higher Elementary Schools will be altogether frustrated. I would therefore suggest that the Preliminary Certificate Examination should be introduced at the end of the Fourth Form. Then such of the pupils of the VIII standard of Higher Elementary Schools as seek admission to the Fourth Form of Secondary Schools will also be tested regarding their fitness for the S. S. L. C. course.

6. Now, a large number of students who do not become 'Eligibles' in the S. S. L. C. Public Examination and who form about 70% or 80% even though they have spent two or more years in the Fifth and Sixth Forms

together are no better than Fourth Form pupils as they are quite unfit to receive instruction in the said Forms. Those students cannot be considered fit for admission for Higher Elementary Training in spite of their having completed their S. S. L. C.

7. Now-a-days students who have completed the course of instruction in the Third Form are admitted for Higher Elementary Training and the period of Training course has been extended for two years. If only the students of the Fourth Form who pass the Preliminary Certificate Examination are admitted for Higher Elementary Training, the period of the Training course may with no loss of efficiency be reduced to one year and the large amount of money given as stipend to students for one year may be utilised in a better way.

8. If promotions are made on the results of this Examination, I am sure, the students of the Fifth and Sixth Forms will be far better and there will be a far greater percentage of 'Eligibles' in the S. S. L. C. Public Examination in spite of minimum number of marks for admission to the University course having been raised from 35% to 40% in English and in A Vernacular in the S. S. L. C. Public Examination.

9. The pupils who fail in the Preliminary Certificate Examination can save their expenditure for a course of study in the V and VI Forms which may amount to at least Rs. 600 for each student. They may try to pick up some technical or industrial knowledge or enter any occupation earlier and begin to earn.

10. Again the Fourth Form has been found to be a greater barrier for students to cross on account of financial difficulties. If

the incomplete S. S. L. C. Books returned to the Office of the Director of Public Instruction by High Schools are examined, it will be found that about 80% or even 90% of those books will be those of boys who have discontinued their study on account of poverty after reading in the Fourth Form for a few months or even for a year. A certificate of having passed the examination will be a great benefit to them.

11. If the pupils of the Fourth Form are filtered by this Preliminary Certificate Examination, the number of pupils in the Fifth and Sixth Forms will become very small but those few will be of very excellent type. It will not then be difficult to expect about 70% or 80% of 'Eligibles' in the S. S. L. C. Public Examination as also in the University Examinations.

12. True, the strength in the High School classes, *i.e.*, in the V and VI Forms, will go down considerably but it may be made up to a large extent with an increasing strength of boys in the Fourth Form who would repeatedly attack the Preliminary Certificate Examination.

13. But if the numbers in the V and VI Forms go down so very considerably as not to exceed even twenty pupils in each of those Forms, it will be better to abolish those two Forms and make the schools Secondary Schools with IV Form as the highest and this would save the finances of very many Local bodies which are spending large sums of money in maintaining high schools which are not self-supporting.

14. This proposal if approved and brought into operation is certain to benefit not only a large number of boys who are unfit to receive Secondary Education but also the domestic finances of many a poor or middle

class family of this Province and the public finances of many a Board and Municipality which have not funds enough even for Compulsory Elementary Education.

15. In this connection it will not be out of place if I state on the authority of the distinguished educationist, Rao Bahadur P. V. Seshu Ayyar, B. A., L. T., Retired Principal of the Kumbakonam College, that the very same idea herein expressed was engaging the serious attention of Sir J. H. Stone, the late Director of Public Instruction, Madras, during the last days of his regime.

16. The Government will issue orders to the District Secondary Education Boards to conduct this examination under their supervision.

17. The Government will appoint a Board to prescribe the syllabus in each subject for this examination for the whole Presidency.

18. This examination may be brought into force in the year 1930-'31 and the first examination may be held in March 1931.

Rules and Regulations for the Preliminary Certificate Examination are as follows :—

(a) A Public Examination under the above name shall be held once a year in the month of March throughout the Presidency, each High School being a centre of examination.

(b) Candidates for the examination shall be pupils of the Fourth Form who have put in attendance of 60% of the number of working days in each term and a total attendance of 120 days in the year or 150 days in the whole year, provided attendance for a term shall not be counted in more than one school.

(c) No candidate shall be admitted for the examination unless presented by a recognised Secondary School, not only for the first time

but also for each subsequent time provided candidates of over 20 years of age may appear as private candidates.

(d) In the case of private candidates certificate of age shall be produced from the Headmaster of a recognised High School or from an Inspecting officer in the Government Service.

(e) Each candidate shall remit a fee of Rs. 5 for each examination.

(f) Candidates shall be examined in the following subjects :—

	Time	Max.
i. English—General Paper	2 hours	marks 100.
ii. Vernacular or Sanskrit Composition & Translation	do.	do. 100
iii. Elementary Mathematics	do.	do. 100
iv. Elementary Science	do.	do. 100
v. History of India & England	do.	do. 100
vi. Geography	do.	do. 100

(g) A candidate shall be considered to have passed the examination if he gets 30% in English and 25% in each of the other subjects with 33½% on the total.

(h) Successful candidates shall be placed in the I, II or III class according as they get a minimum of 60% 50% or 33½% respectively on the total.

(i) Every successful candidate shall be given a printed certificate to the effect that he has passed the examination and that he is placed in the I, II or III class as the case may be, signed by the Secretary to the Commissioner for Government Examinations.

(j) Papers in non-language subjects may be answered either in English or in the candidates' vernacular according to their option.

(k) Each school shall be furnished with a copy of the list of marks of the candidates sent up by the school before the first week of June following the examination.

Mr. T. V. APPARASUNDRAM, M.A., M.Ed. (Leeds), Lecturer in Education, Teachers' College, Saidapet, writes :—

ADULT EDUCATION CLASS, TEACHERS' COLLEGE, SAIDAPET.

One of the special features of the College is the establishment of an adult school for the men of Saidapet which is run by voluntary workers. The School is organized by one of the College lecturers and one member of the Kindergarten section assisted by the students under training.

An indispensable adjunct to adult education is the Library. Adult Education will not be complete unless facilities are provided for adults for making use of what they have read. If the habit of reading is implanted in adults by the establishment of libraries, we may say that the scheme of adult education has met with success.

In pursuance of this idea a library of 800 books, chiefly books from publishers and sympathisers, has been formed which is well used. We know that in rural libraries there are a large number of dead books, books for which there is no demand. If the library is to be a national asset, we should exercise a sense of discrimination in the choice of books. We should find out, by actual investigation, what books should and what books should not find a place in the shelves of libraries. With the object in view, a record is kept of books issued to the adults. This list which is published for the benefit of schools and other agencies that maintain libraries, is the outcome of an experiment that we have made in the Teachers' College Adult School Library to determine the kind of books calculated to interest adult day labourers.

This list of books will be supplied free to all people who ask for it and who send two annas stamp along with their application.

Messrs. K. & J. Cooper have pleasure to announce the publication of Wren and Martin's "High School English Composition"—a comprehensive textbook of "General English," adapted to the requirements of High School students.

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MADRAS LIBRARY ASSOCIATION.

SUMMER SCHOOL IN LIBRARIANSHIP.

The Madras Library Association will run a Summer course in Library Science this year also. The course will begin on or about the 4th of April. Mr. S. R. Ranganathan, M.A., Librarian of the University of Madras and a Secretary of the Association, will be the Hon. Director of this School. Lectures will be delivered on the theory of the different branches of the subject, during the first month, after which, a course of practical training will be given in the Madras University Library, for about six weeks. At the end of the course, there will be an examination and diplomas will be awarded to those that complete the course satisfactorily. No fee will be charged. But the candidates should provide themselves with necessary books and stationery. Only 12 can-

didates will be admitted and preference will be given to those who are sent by our Institution members, or are already employed as Librarians or are teachers in schools or colleges. The minimum academic qualification required is the possession of an eligible S.S.L. Certificate, but preference will be given to graduates. The candidates should state their general educational qualifications and furnish testimonials as to character, and they should also enrol themselves as members of the Association if they have not already done so. The annual subscription for membership is Re. 1. Applications should reach the Secretary, Madras Library Association, University Library, Madras, on or before the 15th February 1930.

S. R. RANGANATHAN,
Secretary.

STORY POEMS

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OPINION.

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SEX EDUCATION.

By Mrs. BERTRAND RUSSELL.

It is common to find modern parents and others who are not very familiar with young people, saying that the new psychology attaches perhaps too much importance to sex problems, and in particular sex education. In eight years' experience as a parent and more than two years experience as a school-mistress with young children, I have come to the conclusion that this is a subject which cannot be too much emphasised in the propaganda of those who desire a better educational system and happier family relationships. When I add to what I have learnt from children my experience of five years of birth control advocacy my conviction that the sex question is vitally important becomes even stronger than ever. It is extraordinarily difficult to do what seems to the enlightened persons so easy, namely to get a right attitude towards sex matters, not only in children, but more so in those to whom their education is entrusted. For nearly every adult now living in England a straightforward approach to sex has been rendered almost impossible, apart from the fact that a large majority do not desire that such an approach should be made. At every stage the educator finds the serpent creeping into the Eden that he wishes to create; he feels at times that he is assailed by a peculiarly slimy form of Hydra, whose many disgusting heads re-appear with a terrifying rapidity. Yet because I have seen success in some cases I know that the result I so ardently desire can be achieved.

The first principle is that sex education must begin with frankness and intelligent education about all bodily functions. The

foundation of obscenity is laid from the first moment that a mother or nurse expresses horror of a child's excretions. A great many people who think they are modern in their educational outlook will tell their children the facts of birth and even of conception, and yet in any good that this may do by inculcating horror of the digestive process. A child cannot help associating two functions whose organs are so closely connected, and if he learns disgust of the one he will transmit it to the other. From the standpoint of sound sex education, therefore, nearly all children have been warped already by the age of one year. Many babies of two or three months, it must be remembered, are frequently beaten for uncleanliness. For every fresh year that a child lives in a conventional environment, there is added one fresh impression after another which will have to be undone to disentangle the child's emotional life. Most of it can never be undone; the utmost to be hoped, if you begin with a child at the age of six or seven, is a slight modification of obscenity.

In dealing with the children at our school we have found that success in obtaining frankness is in inverse ratio to the age of the child—the older the child the deeper the sense of shame, and the greater his reaction of obscene release in a freer atmosphere. All the younger children accept quite naturally the communal sun bath and bathroom. But the children of seven or eight will put questions again and again on the subject of sex and digestion, giggling and blushing as they do so and obviously asking, not for mere information, but for the pleasure of discussing something to which they have somehow attached the delight of forbidden fruit. It is essential that the adult who deals with this type of thing should be capable of avoiding the

slightest suggestion of shock or annoyance to himself—no easy task when the object of the child is to annoy—nor should he be someone who himself takes pleasure in the release of sexual conversation. In my experience the educator gets two types of question on sex matters, the one which comes straightforwardly from the very young child, the other from the child who has been taught to feel shame and asks for the reasons above given, as well, it must be remembered, because he is really seeking information. To the young child, especially if you are certain that he will not have other sources of knowledge, it is advisable to give information point by point, what he asks for and no more. He will begin to ask questions at about the age of three or four; when, as at earlier stages, he should be allowed to see the whole adult body nude as well as other children. This should happen naturally, and not be deliberately thrust upon his notice, as anything unfamiliar is liable to produce a revulsion in a very young child. If these stages of learning were very carefully followed through there would be no subsequent difficulty, especially if masturbation were not forbidden, and good bathroom habits taught gently and without horror, as one would teach a child not to spill all his food, or bring in too much mud on his boots.

To the older child, with his second type of question, it is essential to answer very fully. Here you are not giving first impressions, but correcting earlier and harmful ones already formed. One long full talk will not be enough. The subject will recur and recur, and with it will also recur the emotional reaction, "This is something nasty." Our procedure has been to gather such children round and take out an anatomy book, showing actual pictures of the internal organs, the growth of the baby, as-

sociating sex with the whole study of the human organism. The smirking child on these occasions would become intelligent and serious, and run away afterwards exclaiming that he or she had actually seen how the baby could grow, and learn how difficult it was to get born and so on. I felt that it was legitimate, when for instance a part of the body like the female breast was merely the object of jokes, to give to the older children a more serious emotional association with it, by explaining how vital to delicate babies a mother's milk might be. But we have always been careful to steer clear of reverential treatment, as this is in traditional morality the cloak for so much humbug.

It is impossible in so short a space as this to deal with all the problems that may arise in the course of the day at a free co-educational boarding school. But the teacher with a keen desire not to withhold knowledge and not to warp young temperaments finds himself or herself month by month achieving heart-satisfying results. Girls begin to grow without inferiority sense and therefore proud to be girls, lonely children with mother and father fixations become steadied and their emotions flow out in love to little boys or girls of their own age. The children's interest in their bodies becomes sharpened to scientific curiosity; they wish to learn why certain exercises improve their physique, they even demand to know whether medicines given to them are acid or alkaline. Their attitude is not morbid or hypochondriac, it is as fresh as their interest in the steam engine.

In conclusion let me briefly state for those who remain unconvinced, why I feel that an unthwarted approach to sex is of such vital importance. First, there is no possibility of racial improvement unless we are willing to be

aware of biological processes and the instincts and emotions which they produce; sex is the source of life and to poison our attitude to it is to poison life itself. Second, to thwart the desire to know in so important a field will, in the young child, choke off the desire to learn anything at all. Third, our whole social morality ultimately depends upon the degree to which individuals are capable of spontaneous love, generosity and physical sympathy. If therefore we teach that the body and bodily love are evil, we rob ourselves of the chief source of altruism and society must keep itself together by driving people into duties we have prevented them from feeling. Finally, earlier mishandling on sex is the cause of all kinds of nervous disorders and unhappiness in marriage. To be at ease in one's sexual life is to feel oneself king and lord or queen of creation. To be thwarted, starved, anxious, ignorant, terrified about sex and parenthood, is to feel oneself despairing and useless before the world. No greater boon could be conferred upon men and women than to emancipate them from the terrors that they impose upon themselves by cruel traditions, silly lives, jealousies and superstitions.—*The Educational Worker*.

We are asked to publish the following:—

DEAR SIR,

May I invite your attention, and that of your readers, to the Indian Association for Mental Hygiene. This Association was formed in 1928 with the object of combating the prevailing ignorance regarding Mental disorders, improving the psychological environment of children and adults, and of encouraging the establishment of psychological clinics for the treatment of abnormal and delinquent children. The Association now has a membership of 240, and has published five interesting Bulletins. It has organised over 60 lectures and has made 200 loans of books. Individual Members subscribe two rupees each per annum, while Institutions, such as Colleges, Hospitals, etc., subscribe ten rupees. Funds are badly needed just now to enable this valuable work of education and propaganda to be carried on, and it is thought that the membership of the Association should extend at least to one per million of the inhabitants of the country. Will any of your readers who would like to assist in this work, and so help on the cause of Happy Childhood, send a Money Order for two rupees (or more) to

Yours faithfully,

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XXXVI—6

Reviews and Notices.

THE PANDYAN KINGDOM. FROM THE EARLIEST TIMES TO THE 16TH CENTURY. BY K. A. NILAKANTA SASTRI. (LUZAC & CO., LONDON.) Price Rs. 6.

Prof. K. A. Nilakanta Sastri, M.A., deserves the thanks of all scholars interested in South Indian History for having brought out this remarkably able and profoundly interesting book on the Pandyas. When about fifteen years ago the University of Madras established a chair for Indian History it was hoped that a new school of South Indian History and Culture would spring up under its aegis. Although the University did not do much by way of organising research and co-ordinating the work of scholars labouring in the same field, the enthusiasm brought to bear on his work by the retired University Professor of Indian History had been infectious and scholars throughout South India have been publishing interesting monographs on many subjects connected with South Indian History and Culture, unaided by the Madras University and even unrecognised by it. Of the many such monographs, Mr. Sastri's Pandyas stands unrivalled both in regard to the material and the method of presentation.

The book under review is an amplification of a series of lectures delivered by the learned author under the auspices of the Madras University in 1926. It is divided into 16 chapters and every chapter teems with information not hitherto fully brought out by any author. The introductory chapter discusses the sources available for the reconstruction of Pandyan history. The *Tiruvilaiyadal Puranam* of Perumbarrappuliyur Nambi and another work of the same name by Paranjothimuniyar with their counterpart the *Halasyamahatmya*, *Periyapuranam*, *Tevaram*, *Tiruvaymoli* and the *Sangam* works contain hints of great importance to the historian. The writings of foreigners like Megasthenes, Pliny, Ptolemy and Marco Polo may be pressed into service and made to yield valuable information about the early history of the Pandyas. It is to epigraphy, however, that the student of Pandyan history mainly turns. "The number of Pandyan records registered in the Epigraphical Reports of Madras and Travancore are now a few thousands; but not many of these can be referred to dates prior to A.D. 1000. There are no doubt many more still awaiting discovery and registration" (p. 6). Particularly interesting are the dated stone inscriptions from Anamalai and Aivarmalai, the Trichinopoly and Ambasamudram inscriptions of Varaguna and the copper plate records known as the Sinnamanur plates and the

Velvikkudi grant. These throw considerable light on the history of the Pandyas from the 6th to the 10th centuries—the period of the First Empire as the author calls it. It is necessary to add that these records are only recently discovered and many of them have not yet been fully published by the Epigraphical Department.

Chapter II examines all early references to Madura and its kings in what is known as the Sangam literature. No writer of South Indian History can proceed with his task without an examination of the age of the Sangam. This vexed question of Sangam chronology has sat upon scholars like a veritable incubus since the days when it became the fashion to equate research with a knowledge of chronological puzzles. On account of this, scholars gifted with power to write have ignored the nobler and more magnificent aspect of ancient South Indian culture and have been pursuing the phantom of Sangam chronology. As a learned Professor put it "we have been pounding all these years husk in the vain hope of finding a grain". Be that as it may, Prof. Nilakanta Sastri has wisely refrained from swelling the contents of his book by re-examining old and time-worn arguments regarding the date of this Sangam and that Sangam. His own position is clear. After subjecting the Velvikkudi grant to some examination and asserting that a long interval of time elapsed between Mudukudumi and the Kalabhra interregnum, he concludes: "We are therefore bound to assume, until much stronger proof to the contrary is forthcoming than has been put forward so far, that the Sangam age lies in the early centuries of the Christian era". Referring to the origin and the significance of the name Pandya, Mr. Sastri dismisses the legendary version that Korkai, Maalalur or Kalyansapara has ever been the capital of the Pandyan kingdom before the Pandyas made Madura their capital nor does he think that the conquering expeditions of the Mauryan Emperors in the South reached the Pandya country as has been maintained by Dr. S. K. Ayyangar.

Chapter III contains an account of the Pandyan kingdom in the Sangam Age, as could be gleaned from the Sangam literature. As the author himself recognises it, "it is necessarily sketchy and meagre. Anything like a continuous political history for this period is impossible." Nediyan or Vadimbalaiba Ninrajan is an almost mythical figure. The next of whom anything is known is Mudukudumi Peruvalludi who is praised by three Sangam poets. There was next a Nedunjeliyan, the ruler of Madura at the time of the *Silappadi-*

karam. His son and successor was Verri-Verceliyan who sacrificed a thousand goldsmiths to appease the great goddess who had been Kannaki. Later than the rulers mentioned in the *Silappadikaram* was the Pandyan of Talaiyalanganam fame. Mr. Sastri gives a fuller account of this hero than is to be met with in the writings of other scholars (pp. 28 and 29). The other Pandyas of this period are mere names. Mention may be made, however, of Arivudai Nambi, the author of several wise little poems and the object of a beautiful address by the poet Pisirandaiyar on the economy of moderation in taxation, and the poet-king Ugrapperuvalludi, contemporary of the author of *Tirukkural*. At the end of the chapter we have an illuminating account of social life in the age of the Sangam.

Chapter IV is entitled "The Transition to the

First Empire. The Kalabhras." In this Mr. Sastri examines the chief records which furnish data on the genealogy and chronology of the Pandyas of the First Empire—an age comprising roughly three centuries (7th to 10th). These are (1) the Velvikkudi grant, (2) the smaller Sinnamanur plates, (3) the larger Sinnamanur plates, (4) the Madras Museum plates of Jatilavarman, (5) the two related Anamalai stone inscriptions of Maranjadayan and Parantaka and (6) the definitely dated Aivarmalai inscription of Varaguna. In regard to the Madras Museum plates of Jatilavarman Mr. Sastri is positive that it belongs to the reign of the same king as the Velvikkudi grant. The chronological scheme adopted by the learned author after a highly critical examination of the records may thus be exhibited:—

Madras Museum Plates.	Velvikkudi Grant.	Smaller Sinnamanur Plates.	Larger Sinnamanur Plates.
	(1) Kadungon A.D. 590-620 		
	(2) Maravarman Avanisulamani A.D. C 620-645 		
	(3) Sendan A.D. C 645-670 	(1) Jayantavarman 	
	(4) Arikasari Maravarman A.D. C 670-710 	(2) Arikasari Maravarman	(1) Arikasari Parankun
	(5) Koccadayan A.D. 710-740 		(2) Jatila
(1) Maravarman Pallavabhanjane 	(6) Maravarman Rajasimha I A.D. C 740-765. 		(3) Raja simha
(2) Jatilavarman Nedunjadayan	(7) Jatila Parantaka Nedunjadayan A.D. C 765-815 		(4) Varaguna Maharajah
			(8) (5) Sri Mara Sri Valabha A.D. C 815-82
		(9) (6) Varaguna Varman A.D. C 862-880	(10) (7) Parantaka Viranarayana A.D. C 880-900
			(11) (8) Maravarman Raja Simha II A.D. C 900-920.

It is a matter of common knowledge that in the 6th century A.D. the Pandyan throne was usurped by the Kalabhras. They were subsequently driven back and according to the Velvikkudi grant one Kadungon succeeded in establishing himself as the Pandyan king. Who were these Kalabhras and how long did they occupy Madura? These questions have not been satisfactorily answered. Mr. Nilakanta Sastri in a long foot-note (pp. 48 and 49) criticises the views of Venkayya on this subject but does not state what his own opinions are. He is perhaps inclined to support the view of Pandit M. Baghava Aiyangar who thinks that the Kalabhras of the Tamil literature were a people akin to the Vellalas and that the Kalabhra king who displaced the ancient Tamil rulers was one Achyuta referred to by Buddhadatta.

Chapters V, VI and VII give a detailed account of the First Empire. 'The period begins with a restoration and witnesses a rather wide extension of Pandyan power at the expense of the Pallavas' and 'ends with the revival of Chola power under Vijayalaya and his successors'. The story of this age has been told in a lucid manner and in using the materials Mr. Sastri has exercised the utmost skill in the interpretation of the relevant lithic records.

More interesting, from the view point of the lay reader, than the learned chronological discussion, is the short account which Mr. Sastri gives of the social and religious life of the people in the age of the First Empire. In the field of administration no rigid distinction was maintained between the civil and military services under the government. Pandyan kings bestowed great affection on their fallen heroes and often signalled their services by erecting permanent memorials (p. 86). They were also generous patrons of learning and the arts. Brahmins were highly respected from whatever quarter they came. Thus according to the Madras Museum plates there was a colony of Brahmins from Magadha, a fact that indicates 'that the South of India was in

those days not isolated from the north as is sometimes thought'. Mr. Sastri devotes much space to indicate the forms observed on the occasions when kings made gifts of whole villages. 'The boundary of the village to be given away was generally fixed by following the beat of a female elephant that was let loose for the purpose'. From the Manur record we gather a good deal of information regarding the type of the constitutions of village assemblies in the period.

In regard to the conditions of religion in this age of the First Empire (6th to 10th century A.D.) we note that the exponents of Brahminism vigorously persecuted Buddhism and Jainism. The former was stamped out of the country while the latter continued to linger and even obtained small favours at the hands of the rulers (p. 95). The contest against the heretical sects was carried on both by the Saiva Nayanars and Vaishnava Alvars. Mr. Sastri thinks that Manikkavasagar, the great antagonist of Buddhism, was among the earliest of the great saints of the age (p. 96) 'It is likely that the period of his ministry was some time before the restoration of the Pandya rule under Kadungon. It is well-known that Sambandar flourished in the time of Arikesari Parankusa (second half of the seventh century). There are several scholars who may not subscribe to the views of Mr. Sastri when he says "At any rate the saint Sambanda does not seem to be connected with the employment of violent measures and what troubles the Jains experienced seem to have been at the hands of the secular power." It would have been better if the learned author had cited authority for the statement "these Jains of Madura refused to embrace the faith of their victorious opponent when Sambanda invited them to do so."

Chapter VIII deals with the Chola conquest of the Pandyan kingdom. About 920 A.D. Parantaka I invaded Madura and conquered it. The Pandyas never reconciled themselves to the rule of the Cholas and kept the country in a state of perpetual turmoil. For a time members of the Chola

royal family were sent as Viceroys in the Pandyan country. These Chola-Pandya Viceroys have left some records and from these Mr. Sastri has constructed an account of the Pandyan country. In general the fortunes of the Pandyan country followed the vicissitudes of the Chola empire. Although hundreds of inscriptions are available dealing with the Chola kings, yet "the history of the dynasty between the death of Parantaka I (951 A.D.) and the accession of Raja Raja I (985 A.D.) is not altogether free from doubt". In a foot-note on p. 101 Mr. Sastri gives the arrangement he follows regarding the Chola kings of this period. Owing to the turbulent nature of the country, Chola-rule in Madura could not be permanently established till the time of Raja Raja (985 A.D.) From this time to the date of accession of Kulottunga Chola, the Cholas were feared and respected not only in the Pandyan country but also in the Chera-nad. Even the Ceylonese kings with whom the dispossessed Pandyas had entered into a political alliance would appear to have been kept in subjection. This vigour of administration maintained by the rulers of the Vijayalaya line suffered seriously when Kulottunga ascended the Chola throne about 1070. Not being of the direct Chola imperial line the Eastern Chalukya Prince Kulottunga had to contend against odds in the empire and "the Pandyan kingdom, now apparently freed from the presence of the Chola-Pandya viceroys, slowly began to pass more and more under the domination of the descendants of its ancient rulers until at last it not only secured its own independence but helped a good deal to pull down the power of its erstwhile dominant foe."

This story of Chola downfall in the Pandyan country has been graphically narrated in Chapter IX. Nor is this an easy task. The records dealing with this period make mention of several Pandyas ruling simultaneously and one is left largely to guess who the real Pandya king is. However by very skilful examination Mr. Sastri has arrived at a scheme of Pandyan succession which it will

be hard to refute. First a Jatavarman Srivallabha, next Maravarman Tribhuvansachakravartin would appear to have ruled Madura as contemporaries of Kulottunga Chola. The exploits of the third in the list of Pandyan kings, Jatavarman Parantaka Pandya are then narrated (p. 124). A Maravarman Srivallabha who was reigning in A.D. 1161 would appear to have made Travancore a tributary state.

In the second half of the 12th century the Madura kingdom suffered much from a civil war. The principal combatants were Prince Kulasekhara and Parantaka Pandya who perhaps succeeded Maravarman Srivallabha. Parantaka sought the aid of Parakramabahu of Ceylon. In the war Parantaka was defeated and killed. Enraged at this the Ceylonese king ordered a fresh attack against Kulasekhara who was ousted from the Pandyan throne. According to the *Mahavamsa* chronicle, the son of Parakrama, one Vira Pandya, was now placed on the throne. A few of the essential particulars of this civil war as recorded in the *Mahavamsa* are corroborated in two inscriptions, viz., the Arpakkam inscription and a record in the 8th year of Rajadhiraja. The latter record contains the story of the civil war. The dispossessed Kulasekhara appealed to the Cholas who at this time were the nominal possessors of the Madura country. The Cholas took up the cause of Kulasekhara and after driving out the Ceylonese forces, duly installed him on the throne. He was succeeded by Vikrama Pandya in whose time Vira Pandya, the nominee of the Ceylonese king, once again invaded Madura. Once more the Cholas came to the aid of the Pandyan king and the war between them and the Ceylonese was renewed. In the result the Chola army took possession of the Pandyan throne which was then made over to Vikrama Pandya "with was an ally of the Cholas." These events on epigraphical evidence took place in the time of Kulottunga Chola III. "The intervention of Kulottunga III in favour of Vikrama was apparently the last occasion on which the Cholas were

able to interfere effectively in the affairs of the Southern kingdom" (p. 136). The decadence of the Chola political power had already commenced. The Hoysala Vira Somesvara and the Kakatiya Ganapati were already dealing heavy blows on the empire. This was the Pandya opportunity. Madura recovered splendidly after the civil war and not long after recovered much of her pristine glory. Thus was established the Second Empire of the Pandyas.

This Second Empire of the Pandyas lasted from A.D. 1190 to the end of the thirteenth century. During this time the power of the Pandyas reached its highest and the Pandyan empire expanded as far north as Nellore and Cuddapah. It is needless to add that such an expansion took place at the expense of the Cholas who after the time of Kulottunga III dwindled into an insignificant position.

Chapters X, XI, XII, XIII and XIV are devoted to a lengthy examination of the chief events during the period of the Second Empire. Anything like a full restoration of the history of this age is in the present state of epigraphy, impossible. Although hundreds of inscriptions pertaining to this period are available, they are almost all of them undated and afford little clue to the genealogy of the rulers of this age. The astronomical details contained in a few inscriptions have yielded different results at the hands of different scholars. In view of these difficulties no attempt is made by the author to fix the dynastic relations among the rulers of the age. Relying mainly on the calculations made by Kielhorn and subsequently modified by the researches of later scholars, Prof. Nilakanta Sastri proceeds to give such account as is possible of the more prominent rulers of this age.

Vikrama Pandya who was placed on the Madura throne by Kulottunga was succeeded by Jatavarman Kulasekhara who had a surname Rajagambhira (cir. A.D. 1190). From the prominence of his inscriptions we can gather that his rule extended over the bulk of the modern districts of Madura,

Ramnad and Tinnevely. His successor was Maravarman Sundara Pandya (acc. A.D. 1216). His famous Tirupparankunram inscription tells us that he invaded the Chola country and set fire to Tanjore and Uraiyur. He, however, had the magnanimity to return the conquered country to the Chola king Raja Raja III after his abject submission. This restoration after defeat is further attested by the Hoysala record of Vira Narasimha II and the Tiruvendipuram inscription of Raja Raja himself (p. 147.) The interference of Vira Narasimha II in this transaction is accounted for by the fact that "he did not want the Chola power to disappear altogether to the great aggrandizement of the Pandya" (p. 151). It is quite possible that in the process of the dismemberment of the Chola Empire, the Hoysala and the Pandya took each something for himself. Maravarman's reign came to a close about A.D. 1238 and after a short and obscure rule by Jatavarman Kulasekhara Maravarman Sundara Pandya II came to the throne (acc. A.D. 1238). He was a man of religion and his records deal with gifts and charities. He maintained friendly relations with the Cholas and the Hoysalas. His successor was the celebrated Jatavarman Sundara Pandya (acc. A.D. 1251). Under him the Pandyan Empire reached its very acme of power. "Practically the whole of Southern India up to Nellore and Cuddapah was brought for a time under Pandyan supremacy and all the rival dynasties, old and new, were beaten in the field or laid under tribute" (p. 159). So extensive were the conquests of Sundara Pandya that he assumed the imperial titles *Maharajadhiraja-Sriparamesvara* and *Emmandalamum-kondaruliya*. The next great Pandyas of whom definite information is available are Jatavarman Vira Pandya (acc. A.D. 1253) and Maravarman Kulasekhara (acc. A.D. 1268). The records of the former Pandya are of more than usual interest as they give us a glimpse of the social and economic condition of the country in the 13th century A.D. From the records of Kulasekhara which are found in abundance in the eastern Tamil Districts we have

to infer that the system of joint rulers or co-regents prevailed in the latter part of the 13th century. Thus it seems certain that along with Kulasekhara, two other kings at least reigned simultaneously, viz., Sundara Pandya and Vira Pandya. Marco Polo, the Venetian traveller, who visited the Pandyan kingdom towards the end of the 13th century, speaks of 'five royal brothers' and 'five crowned kings'. From the Chinese sources and the Muhammadan historian Wassaf we gather the same information (p. 181). In regard to the political condition of the Second Empire in the days of Kulasekhara we learn from one of his inscriptions 'that the tiger of the Cholas had been sent to the forests, that all religions flourished in friendly toleration of one another and that the rulers of various countries brought their tributes to the king'. It is obvious from this that the Cholas had ceased to exist as a power.

Chapter XIII is mainly devoted to an account of the social life in the Madura country as Marco Polo saw it. Of course a fuller and more interesting account of the people in the age can be found in Yule's *Marco Polo* but Mr. Sastri has done well in giving us a few selections from out of that book. The student who has journeyed so far after wading through a mass of epigraphical details and learned foot-notes will find this chapter of genuine interest to him. Marco Polo's account of the horse trade in the Pandyan country, the pearl fishery, the king and his court and a lot more of other details pertaining to the daily life of the people in the Pandyan country has ever charmed readers.

Chapter XIV narrates the closing scenes of the Second Empire and the advent of the Muhammadans. With Maravarman Kulasekhara there were associated his two sons Vira Pandya and Sundara Pandya in the government of the state. According to Wassaf, a good enough authority for the period, Kulasekhara had been showing undue favour to Vira Pandya, his illegitimate son. Enraged at this Sundara Pandya murdered his

father—an act which brought about the war between the brothers. In this fraternal war Sundara was defeated and he fled to Allaudin Kilji for help. Such is the account of Wassaf. Dr. S. K. Aiyangar had suggested that it was to Malik Kafur that Sundara Pandya fled. Mr. Sastri does not seem to accept either of these views. He thinks 'that so far as Malik Kafur was concerned he made no difference between the two brothers and was ready to plunder either as opportunity arose and that the animosity did not abate even after Malik Kafur's invasion. It should however be noticed that the same historian mentions that Tira Pandi sent an army of horse and foot to the assistance of the Hoysala king against Malik Kafur and this was the only ground for Malik Kafur being more inimical to Vira Pandya than to Sundara' (p. 207). But there seems to be no doubt that the differences between the two royal brothers led directly to the invasion of the empire by Malik Kafur and Hoysala Ballala. Malik Kafur's invasion of the Madura country marks the beginning of the end of the Second Empire of the Pandyas. To what depths the Empire had now sunk is seen by the fact that one Ravi Varman Kulasekhara who ruled Travancore from at Quilon pounced upon Madura and even extended his conquest as far as Kanchipuram. Ravivarman was, however, easily ousted from his more advanced position by the general of the Kakatiya King Pratapa Rudradeva. "This expedition of the Kakatiya general seems therefore to have brought the northern part of the Pandyan Empire for a time under the control, more or less effective of the Telugu rulers of Orangal" (p. 213).

In Chapter XVI Mr. Sastri continues the history of the Pandyas in the 14th century which was one of progressive decline. Their sway during this period was confined to portions of the Tinnevely District. This disintegration was complete in the 16th century when they finally disappeared from the pages of history.

The most interesting and, from the view point of general culture, the most entertaining part of the

book is Chapter XV where Mr. Sastri gives a full account of 'Administration and social life under the Pandyas of the Second Empire.' The Pandyas possessed written records and in the capital registers showing the rights in the land of individuals and corporations and of the State all over the country were carefully maintained. We get just enough information in regard to the forms of land tenure to enable us to see that the conditions of tenancy cultivation varied in accordance with the locality; that shares in the produce between landlord and tenant often differed according to the nature of the crops raised, the tenant's share increasing with his part in the raising of the produce and that, besides a share in the produce of the land, the landlord often had sundry other small claims on the tenant which were met by payments in cash or kind" (p. 221). In matters of local taxation, irrigation, civil disputes, much was left to local initiative, the officials of the king playing a small part. Justice in the Second Empire was administered in a rough and ready manner by the local authorities of the village.

Madras ladies who recently met in conference to discuss radical social reforms will be interested to note that in the time of a Sundara Pandya a lady was a member of the Committee of Justice. Temples played a great part in the general life of the village. 'The temple was the centre of universal culture.' Architecture, sculpture, painting—such that existed—music, dancing, jewel-making flourished 'in the temples and primarily on their account.' Often the temples contained within them libraries.

Prof. Nilakanta Sastri has accomplished a difficult task remarkably well. It was the ambition of many a scholar to reconstruct the history of the Pandyas and it was left to Prof. Nilakanta Sastri to realise that ambition. His mastery of the details, his perfect familiarity with the views of other scholars who worked in the same field, his freedom from that habit of some scholars who seek to cover their ignorance by learned twaddle, above all the grace and the simplicity of his style mark him out as a great scholar from whom in the years to come we may expect learned monographs on topics dealing with South Indian history and culture.

The printing and get-up of the book leave nothing to be desired.

SHAKESPEARE'S TRAGEDIES BY WILLIAM MILLER, C. I. E., D. D., LL. D. G. A. NATESAN & CO., PUBLISHERS, MADRAS. Pp. 259, Price Rs. 1 as. 8.

The name of Dr. Miller, the veteran educationist of Madras, is a revered one. He inspired the greatest admiration in the students who came in personal contact with him. But this has become a thing of the past. Younger generations have inherited the world. The book before us is interesting as collecting together the studies of a reputed educationist. But the work cannot be regarded as representing adequately his impressive personality. The essays seek to reveal in elaborate detail moral lessons drawn from the four great tragedies of Shakespeare. These are sometimes justifiable and sometimes ingenious as in the case of "King Lear." They all however show a close familiarity with the text of Shakespeare and with the leading criticisms of Shakespeare of the early nineteenth century. But Shakespeare criticism has grown since Coleridge's days, and it will not be safe for modern students to be guided by the present book, written in rather a prolix style. Readers who have a personal recollection of Dr. Miller may be attracted by this book.

AMONG THE SILENCES: POEMS BY UMA MAHESWAR, V. V. PRESS, BRANCH, TRIVANDRUM. Pp. 49.

This collection of poems about fourteen in number illustrates how poetic exercises in English are so familiar to South Indian writers. Principal P. Seshadri has written an appreciative introduction in which is recognised the genuine poetic quality in the pieces, while at the same time he exhorts the youthful poet to change the note of sadness for things of joy.

In a book of poetical pieces the proof correction should have been more perfect than in this book. The abbreviation 'nd for 'and' used often in the poems is an ugly feature.

THE FEAST OF THE CRYSTAL HEART (POEMS AND DRAMAS) BY UMA MAHESWAR, AHIMSA ASHAW, TRIVANDRUM. ABOUT 120 PAGES.

This volume shows greater sustained power in Mr. Uma Maheswar's poetic exercises than the book noticed above. The play of which Buddha forms the subject is splendidly conceived. Sita is the subject of another play while the 'Millennial Dawn' is in tune with the spirit of the modern day by having for its theme international peace.

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The Educational Review.

We must congratulate the organisers of the last session of the All-India Teachers' Federation held at Madras on the splendid success of their efforts. The Conference was very largely attended and provided not merely for the discussion of questions of professional organisation, but also for the consideration of a large number of purely pedagogic problems. A special feature of the Conference was the reading of a large number of papers followed by interesting discussions. There was also a highly successful Educational Exhibition which must have furnished many valuable ideas to the large number of visitors who were attracted to it. Sir P. S. Sivaswami Iyer made a valuable speech as President of the Conference, though his standpoint was not exactly that of the members of the profession and the rest of the Conference was presided over by Principal P. Seshadri whose concluding speech may be looked upon as the statement of the profession itself on some of the questions which came up before the Conference. The arrangements for hospitality were excellent and the social side received good attention too, bringing together the delegates who came from different parts of the country.

The All-India Women's Educational Conference which met at Bombay under the distinguished presidency of Mrs. Sarojini Naidu has drawn attention to some

important educational questions relating to women. While appreciating the interest taken by women in problems of education, we must deprecate any attempt at the entire separation of the education of the two sexes, under the fancied notion that their needs are so different. Women must belong to the general educational system obtaining in the country as much as men and methods of education improved upon the existing ones must be used for the children of both the sexes. The organisers of the Women's Educational Conference wish to start a training college for women teachers, not merely for the purpose of increasing the available number, but also for being able to introduce new methods of education. The experiment will be watched with interest by the entire educational world of India and they would receive the warmest congratulations of everybody concerned, if they succeeded in bringing into existence an institution which would represent any considerable educational advance on the present training colleges of this country. A useful development of the All-India Women's Educational Conference is the All-India Women's Educational Fund which should go some way in solving the eternal problem of the finding of funds for educational advancement in the country.

We have always stood for the encouragement of research by Universities. In fact, we have never had any hesitation in thinking that it is actually

one of the primary duties of any institution calling itself a University. But undue importance attached to this kind of work may prevent a teacher from doing his best in the work of teaching. In some of the newer Universities of India, this has already become an evil. We are not surprised that at the recent Conference of University Teachers in England reference was made to this problem and the Chairman remarked :

The increasing value attached to research and the publication of papers was often detrimental to the development of the art of teaching. There was small inducement for any teacher to give his best to teaching if his chances of promotion depended far more on the number of papers published than on the care bestowed in the preparation of his lectures or the zeal with which he directed the work of his students in the laboratories. He suggested that the time had arrived when their Association should urge for larger recognition of the importance of good teaching and should plead that teachers of ability should have at least as much chance of promotion to the highest appointments as those who had made research their chief interest. It might even be necessary in the not too distant future to ask for the establishment of chairs and professorships for University teachers engaged in teaching.

Universities in India may also benefit by this warning well in time.

In view of the early prospect of starting an independent Medical Council for India, attempts should be made to improve the present facilities for medical education obtaining in the country. Madras is perhaps already ahead of many other provinces in this country in the efficiency of its medical education, but we are glad to see that the next budget includes a number

of proposals for further improvements. It is proposed to introduce a course in pharmacology in the Medical College and a new professorship is to be sanctioned with effect from July 1930. A number of new diagrams are to be prepared at considerable expenditure of money for replacing the existing ones at the Medical College which are considered somewhat obsolete. Provision for X-Ray equipment is to be made in many more hospitals of the Presidency. As India's aim is to become quite independent in matters of medical education, without having to hang on to the coat-tails of the Medical Registration Council in England, no efforts should be spared for improving our hospitals and medical colleges. We hope the Legislative Council will not grudge the expenditure involved in these new proposals.

The appointment to full-time paid Vice-Chancellorships of Indian Universities, of people who belong to other professions than teaching is a step which has absolutely nothing to recommend it. But this is exactly what has just happened at the University of Lucknow. The large number of teachers employed in the University could not agree to elect one of themselves and they were too jealous to have any Indian educationist from outside to occupy the office. The net result has been to allow the office to be snatched away by a lawyer who is moreover in the declining years of his life, being already past the age of sixty. He has spent the best years of his

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life in appearing before criminal courts and handling cases of misdemeanours of various kinds. It would be surprising indeed if he proved a capable Vice-Chancellor, especially of a unitary and residential University like Lucknow whose Vice-Chancellor is really intended to be a kind of super-Principal, capable of guiding academic matters in all departments of the institution. Here is one more proof of the utter want of solidarity among the members of the teaching profession in the country and they are themselves to blame, in a large measure, if they are side-tracked to positions of inferiority.

It was an excellent address which Prof. A. C. Woolner delivered at the recent Convocation of the Nagpur University. As one who has occupied the Sanskrit Chair of the Punjab University for a period of twenty-five years and taken an active part in University administration all along Prof. Woolner can speak with considerable authority on all matters relating to University education in India. When it is added that he is at present not merely the Vice-Chancellor of the Punjab University, but also the Chairman of the Inter-University Board, it will be realised that he has many claims to be heard. He had some valuable remarks to offer on Military Training, a subject in which he has taken much interest in recent years and spoke on the great value of discipline :

Discipline in a great school or college never consists in a body of rules imposed by some out-

side authority and enforced by the staff alone on reluctant students. The spirit of discipline adopts the rules and restrictions because they are felt to be right and for the good of the institution. The breach of such rules is not an offence against the staff but against the whole school or college. The students themselves will see to it that this is understood and an offender will find little sympathy for slackness or with his arguments if he ventures to argue from the point of view of his own importance in face of the school and its traditions. That feeling of *esprit de corps* in a simple form is quickly taught in a military system, because discipline is the first essential of a military unit, and always has been since men first massed spears to fight wild animals. Without discipline a school or college may obtain passes and even honours in examinations, but without discipline a military unit ceases to exist. So in military training I see an ally of college discipline, which is so liable to be weakened by individual differences between student and student, between teacher and teacher.

More interesting still were his observations on the future of Indian Universities and his attempts to catch glimpses of what our Universities were likely to be after another half a century. He had no hesitation in thinking that our Universities will become more independent and "self-contained" capable of giving the highest training to the aspirant for education. "Though specialists may go abroad," he said, "to study under the greatest authorities in the world wherever they may be, and although the habits of world travel will increase, it will become increasingly possible for a man to obtain first class training in this country and to become a real authority on the subject." He hoped that Universities would become more and more "groups of thinkers whose teaching is informed by their own work on the frontiers of knowledge or in the

organization and analysis of what is already known." He also predicted a great development of Oriental studies on the scientific and the human side :

There will be many more chairs of Indian History, of Indian Archaeology and Art, of Indian Linguistics (almost a virgin field) and of Indian Thought. There will also be Professors of other Oriental languages and literatures, including men who will make comparative studies of literature and human institutions. You or your grandsons will see chairs founded in Comparative Jurisprudence, Comparative Religion and in the Histories of all great religious systems. There will be much more individual work by advanced students, whatever be the title of their diploma, who will penetrate the mass of human knowledge in all directions and help to clear the way for further advances and better understanding. At the same time, the ordinary college student will get better teaching in a classical language—that will be neither mere cram work nor merely grammar, but will train his mind in accurate expression, influence his taste and feelings by the best examples and lead him on to an interest in the history of his country.

India is being stirred by new impulses and it will not be long before some of the advanced social problems of England will also make their appearance in India. The women of England have been demanding equality with men in the teaching profession in no equivocal terms. The demand was put forward the other day at the Annual Conference of the National Union of Women Teachers at Canterbury. "We want," said Miss Burts, "as professional women, freedom to apply for every post in the educational sphere. We want impartiality which considers the question of sex-celibacy immaterial and justice which awards equal remuneration and equal opportuni-

ties of promotion." The Conference passed a resolution demanding that all avenues of promotion should be open to women equally as to men and that the best candidates, irrespective of sex, should be appointed to the senior posts, and that equal pay should be given to men and women of the same status. India might well take a warning from this trend of public opinion in England and prevent the repetition of such injustice in this land.

It is impossible for any headmaster to give his best to his institution or advance educational efficiency in any effective measure, if he is not given freedom in his administrative work. Presiding over the anniversary of a Secondary School the other day in Allahabad, Mr. A. H. Mackenzie, the Director of Public Instruction, advocated what he picturesquely called "Dominion Status for the Headmaster." When a Committee interferes too much with the head of the institution, he is not allowed to enjoy the peace of mind necessary for good work and he is apt to get less and less responsible for what happens in the school. The Committee takes on its shoulders responsibility which should be laid on the headmaster and does not get the best out of him. There can be nothing more suicidal than the absence of freedom for the headmasters and the teaching profession should be grateful to Mr. Mackenzie for the declaration that the headmaster should have dominion status in his school.

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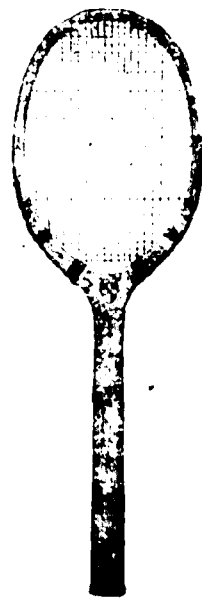
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The scholars taking interest in the biographical literature of India will, it is hoped, help the organisers of the exhibition by suggesting the names of Indian biographies published in different provinces of India. The Conference hopes to place before the delegates an exhaustive bibliography of biographical literature in India in this session of the Conference.

Conference Office,
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history till the time of Akbar. Hindu Religious Revival; IX. The Mughal Empire; X. The History of the Marathas (up to 1714); XI. Early European Commerce with India—The Portuguese: their Rise and Fall; XII. The Decline of the Mughal Empire. The Marathas and the Sikhs up to 1761 A.D. Chronological Table; General Bibliography. Index. *List of Maps*:—I. India under the early Sultans of Delhi. II. South India and the Deccan—The Bahmani Sultanates and the Kingdom of Vijayanagar, 1526-1707. III. India showing the Expansion of the Mughal Empire, 1526-1707. IV. India showing the Expansion of Maratha Power and the Rise of the Sikhs, 1627-1761. V. India showing the split of the Mughal Empire and its condition on the eve of the British Conquest about 1750 A.D.

Part III. British India—In the Press.

OPINION ON PART I.

The Rev. HENRY HERAS, S.J., M.A., *Professor of Indian History, St. Xavier's College, Bombay*, writes under date 16.3.28:—"It is indeed a very good text-book, and I congratulate you most warmly on its publication. I hope we shall see soon the second and third parts."

Journal of the Bombay Historical Society, March 1928:—"On principle it is difficult to be enthusiastic about text-books. They only develop the cramming faculties of the students and lower the standard of history, which is accordingly supposed to be a *science for all*, and is not being looked at with the awe and reverence which are due to it as a *high science of reasoning*. Yet this little volume deserves, on account of its comprehensiveness, an honourable exception. It is specially satisfactory to see fully treated the history of the South, which seems often to be treated as if hardly belonging to India by many writers of text-books even in recent times. It is the work of two scholars, written after long teaching experience; and as Dr. Radhakumud Mookerji says in the *Introduction*: "The work represents a considerable advance on works of the same scope and standard, by utilizing the most up-to-date materials and results of researches in different fields of Indian History." Still the authors might well have made use of the most recent articles published in learned journals, so as to give the controversial aspect of some events, which are in the book presented to the reader as definitely settled.

Two appendices render the book extremely useful to students. The first contains a chronological list of events in Hindu history from 8000-2000 B.C. down to 1850 A.D. The other gives a catalogue of books used in the writing of this one. These books can be usefully consulted by those students who wish to do something more than a clear distinction between *sources* and *literature*, in order to accustom the students to this distinction, which is the first thing to be realised on entering the sphere of historical research.

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We are particularly indebted to them for giving a more equitable proportion of space to South India than some historians have done. Much work is being done and requires to be done on the part played by Dravidian culture in the life of India. The present volume gives a fair recognition of the contributions that have been made to our knowledge of that important phase of influence. In this as in the earlier parts of the work there is a recognition also of the fact that opinions differ on many interesting points, due to the scarcity of accurate records. It is a valuable feature of the present work that the authors inform their readers on most of the noteworthy points where scholars hold different views.

The "Hindu" Literary Supplement, 11th April 1928:—"This book is intended to be a simple and continuous narrative of the political and social history of India from the age of the Rig Veda down to the times when Mahomedan military adventurers overthrew the indigenous kingdoms in different parts of India. As is customary now-a-days in text-books of History, the account is prefaced by a chapter on the chief physical features of India. This is followed by a chapter on the thesis, "India—a museum of races"—a phrase impossible to understand, in view of the fact that modern methods of ethnological investigation point to the conclusion that the bulk of the people of India belong to one race, i.e., the "Mediterranean" race. Chapter III starts with the pseudo-history of "the Aryans on their march"; they reached Oaxapadocia in 1400 B.C. (p. 24) and, it may be inferred, entered India several centuries later, though, as the authors inform us, "the Rig Veda does not tell us anything about the mode in which the Aryans performed this feat encumbered with wives and children" and Indian scholars take the Vedic period to 8000 B.C., or even 4000 B.C. (p. 29). This chapter, then, gives a lucid account of the condition of the people of North India during the Vedic age, illustrated by a map. Chapter IV deals in an equally lucid way with the social, economic and political conditions of North India, based on the Buddhist Pitakas and Jatakas, followed by

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the history of Magadha from 600 B.C. to 321 B.C. The great Mauryan Empire is next described and, here again, the authors give due prominence to the social, religious and economic conditions of the age. The succeeding chapters continue the story of North India, interspersed with notes on the progress of society, literature and the fine arts, age by age, till the greater part of North India came under the sway of Mahomedans.

The authors of the book are experienced Professors of Indian History of fairly long standing; they have conducted research on their own account on sundry questions connected with ancient and modern Indian history and are quite up-to-date in their knowledge of the work of other scholars as almost every page of this book testifies. But sometimes the authors adopt hasty conclusions of European scholars * * *. The maps and chronological tables are likely to be of great help to the student, and the bibliography fairly complete.

Education, Coimbatore March '28—This is the fittest book on Hindu India for the Intermediate students. Hindu India is the most neglected branch of history and teachers generally skip this portion over, as hurriedly as they can. There is a lamentable dearth of good books on Hindu India, and there has been a long-felt need of suitable books on this portion of Indian History. The learned authors deserve the congratulations of all teachers of History for having so adequately met this need. They have ransacked all the important sources of information on this difficult period, and have presented the most up-to-date views. They have been as critical as painstaking. The cultural history of Hindu India has received due prominence. The latest archaeological discoveries have been utilised in dealing with pre-historic India. The Expansion of the Aryans, the Epic Age, the Mauryan Period, the Post-Mauryan Period, the contributions of Jainism to Indian History—all deserve to be carefully read and assimilated. The book is most suitable for Intermediate students. We cannot too strongly recommend its use by them. The book is most every teacher of Indian History would do well to have a copy of this book with him.

The Calcutta Review, July 1928—Within the narrow compass of nearly 260 pages, the two learned authors present a comprehensive sketch of Hindu India. The special feature of the book is that due attention has been paid to the history of Southern India, and we have at the end of each period short chapters giving brief accounts of institutional and cultural history of particular regions or dynasties. Thus, we have sections dealing with Vedic religion and culture, a picture of life described in the *Jataka* stories, a summary of the Maurya administration, a short account of the political system of the states in the extreme south, and, towards the close of the book, an account of early Dravidian religion together with the teaching of the great South Indian religious reformers like Sankara and Ramanuja. The authors pretend to have very little originality to their credit, but they have embodied the results of the most up-to-date research in the field of political or social History. The language is good and the printing and get-up of the book is commendable. We have no hesitation in recommending the book to college students, especially those appearing for the Intermediate or the B.A. Examination.

OPINION ON PART II.

Mr. K. A. NITAKANTAN, M.A., *Professor of History, Government College, Trichinopoly*, writes under date 31-8-29:—"I write to acknowledge receipt of the copy of 'Muhammadan India' by Messrs. O. S. Srinivasachari and Ramaswami Aiyangar. I consider the book quite good as a text-book for the Intermediate and B. A. classes and shall recommend it to the boys here."

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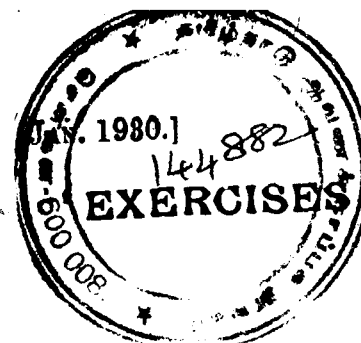
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