

Home (1918) Department.
Education

Ordinary SERIES.

G.O. No. 1384

DATED 29.10.18

INDEXED

[Despatch Abstract.]

Books and Publications.-

Requesting the Superintendent, Government Press,
to include the name of the Editor of "The South Indian
Research" in the free distribution list of Archaeological
and Epigraphical Reports and publications of the Government
Oriental Manuscripts Library.

No 157

Home (S. N.) C. N. 1246 B

THE OFFICE

17-8-78

"THE SOUTH INDIAN RESEARCH"

Editor:

T. Rajagopala Rao, B.A.



Chennai, Madras

Madras, 15.8.1918

To

the Secretary to the Government of Madras,
Home Department, Education.

Sir,

In submitting herewith per separate packet a copy of Vol I nos of the Journal of Literary, Historical, archaeological and other Researches in Southern India — I have the honor to request that you may be pleased to include my name among the list of persons to whom the reports of (1) The Government Epigraphist (2) The Government Archaeologist (3) The Curator Government Oriental Manuscripts Library, and the reports of allied departments are supplied free of charge.

2 I have also the honor to request that with a view to facilitate the work of putting together pieces of historical information collected by the Government Departments, but not utilised for want of opportunities, the favour of supplying me free of charge the available reports of the above departments free of charge.

I have the honor to be,

Sir,
Your most obedient servant,
T. Rajagopala Rao
Editor.

put up

Slip sent to Mr. N. S. S. 17/8

Two drafts

C. no. 1746 B.

Memo. N^o. 1746B-1
5/9/18

The Superintendent, Archaeological Survey is requested to favour Govt with his remarks on the request of the Editor of "The South Indian Research" for the ~~supply~~ inclusion of his name in the list of persons to whom Archaeological and Epigraphical reports are supplied free of charge.

CA
5/9/18

CA
3.9.18

P. 2815

To P. 2815
10.9.18

The Supt. Archaeological
(Lommes) Survey.

Received
after
month

Call noted
14/8

PTO

C. no 1746 B — X

Memo. ^{NO. 1746 B-2}
^{18.9.18}

The D. P. I. is requested to favour Govt with his remarks on the request of the Editor of "The South Indian Research" for the inclusion of his name in the list of persons to whom the ~~publications of the~~ ^{the report of the} Govt. Oriental Manuscripts Library are supplied free of charge.

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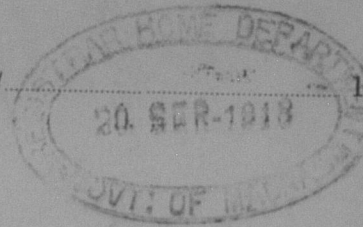
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(Lt memo)
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Home (Education)

PUBLIC DEPARTMENT.

Received 191

Registered 21-9-1918



Subject.

Recommending the Editor the "South Indian Research" for inclusion in the Distribution List of Archaeological and Epigraphical Reports in exchange for the supply of their journal to this office free of cost.

ENCLOSURES.

No. mil

Spare copies mil

No 466

Station Madras, Dated the 18th September 1918.

From (Name) M.R.Ry. Rao Sahib H. Krishna Sastri Avl. B.A.,
(Designation) Superintendent in charge,
Archaeological Survey Department, S. Circle.

To the ~~Chief~~ Secretary to the Government of Madras,
Home Education Department,
Cotacamund.

Sir,
With reference to Home (Education) Department Memorandum NO. 1746 B-1 dated the 6th September 1918, I have the honour to state that I see no objection to the inclusion of the name of the Editor of "The South Indian Research" in the Distribution List of Archaeological and Epigraphical Reports, provided a copy of their journal is supplied in exchange to this office ^{and the Epigraphical office} free of cost. I submit in this connection that the quarterly journals of "The Ceylon Antiquary and Literary Gazette" and "The Mythic Society Journal, Bangalore" are similarly supplied to this office.

I have the honour to be,
Sir,
Your most obedient servant,

H. Krishna Sastri

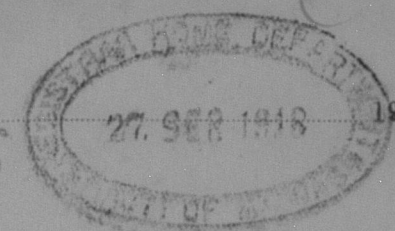
Superintendent in charge.

G. G. A. 56 miz
10-1-1917

DEPARTMENT.

C.N. 2028 B

Registered 229 1918



Received

Subject

Recommending that Mr. T.Rajagopal Rao, the Editor of the "South-Indian Research" may be supplied with all the available Epigraphical Reports and with Mr. Rangachariar's "Topographical List of Madras Inscriptions" in exchange for the free supply of his journal to this office.

ENCLOSURES.

No. One

Spare copies

No. 575

Station Kilpauk, Madras, Dated the 26th September 1918.

From (Name) M.R.Ry. Rao Sahib H.Krishna Sastri Avl., B.A.,

(Designation) Assistant Archaeological Superintendent for Epigraphy, Southern Circle.

To The Secretary to the Government of Madras,

H O M E (Education) Department.

Stone House Hill, The Nilgiris.

Sir,

In forwarding herewith a copy of the application of Mr. T.Rajagopal Rao, the Editor of the "South-Indian Research," I beg to recommend that he may be supplied with copies of the Epigraphical Reports in exchange for a free copy of his journal to this office and that such of the earlier Epigraphical Reports as are available with the Superintendent, Government Press, Madras and a list of Mr. Rangachariar's Topographical lists may also be supplied to him free of cost.

I have the honour to be,
Your most obedient Servant,
H. Krishna Sastri.

Asst. Dir. Supdt. for Epigraphy.

Copy of application from M.R. Ry. T. Rajagopala Rao, B.A., Editor
the South-Indian Research, Vepery, to the Government Epigraphist,
Madras.

hnt up

In submitting herewith a copy of Vol. I, No. 1 of my journal of
Linguistic, Historical and other Antiquarian researches, I have the
honour to invite your attention to the fact that apart from the Indian
Antiquary, there is no journal in India for this kind of work. I have
the honour therefore to request that you may be pleased to commend
the journal to the notice of Government, so that a copy of it may be
supplied to your office and to similar offices in India.

2. I have also the honour to request that you may be pleased to
recommend my name for inclusion in the list of gentlemen to whom the
publications of the Epigraphical department are supplied.

3. I have also the honour to request that you may be pleased to
recommend for a supply of free of charge of the available copies of
old reports, as also the list now being prepared by Mr. Rangachariar
of the Presidency College.

(True Copy)

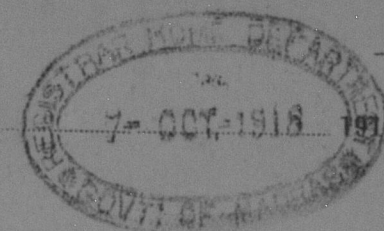
H. Krishna Sastri.

Asstt. Archl. Supdt. for Epigraphy.

Recd
26/9

HOME (EDUCATION) DEPARTMENT.

Received



Registered

870 1918

Subject.

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Stating that the Curator of the Oriental Manuscripts Library is
of opinion that the journal "The South Indian Research" promises to
be of sufficient importance and usefulness as to justify the free
supply of the publications of his library to the editor free of charge.

ENCLOSURES	
No.	
Spare copies	

No. 7798/18

Station Madras, Dated the 5 October 1918

From (Name) The Hon'ble Mr. H.S. Duncan, M.A.,

(Designation) Ag. Director of Public Instruction.

To The Secretary to the Government of Madras,

Home (Education) Department.

Sir,

With reference to your memorandum No. 1746 B-2
dated 6-9-1918, I have the honour to state that the Curator
of the Oriental Manuscripts Library is of opinion that the
journal "The South Indian Research" promises to be of
sufficient importance and usefulness as to justify the
free supply of the publications of his Library to the
editor free of charge.

I have the honour to be,

Sir,

Your most obedient servant,

H. Krishna Sastri

for Director of Public Instruction.

Ms. 5-10-18

V.R.

REGISTERED No. M. 1350.

AUGUST, 1918

VOL. I.

No. I.

THE SOUTH INDIAN RESEARCH

A Monthly Journal of Literary, Scientific and
other Researches.

Edited By T. Rajagopala Rao, B. A.

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To Contributors.

ARTICLES, REVIEWS AND NOTICES, MEANT FOR ANY MONTH'S ISSUE, SHOULD REACH THE
EDITOR BEFORE THE 1ST OF THE PREVIOUS MONTH.

THE SOUTH INDIAN RESEARCH OFFICE,
VEPERY, MADRAS.



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RECEIVED DEPARTMENT
16 AUG 1918
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THE SOUTH INDIAN RESEARCH

VOL. I.

AUGUST, 1918.

No. I.

OURSELVES

Our experience of local conditions makes us feel that a journal devoted to Literary and other Researches is highly necessary for our country. Every Branch of scientific Research has in civilised countries a Journal of its own. Southern India has now received more than 50 years of University Education and it is high time that it uses its culture for critical Research in fields of academic thought.

There are now sixty millions of inhabitants in Southern India, speaking the allied Dravidian Languages. These may therefore well aspire to have at least one journal of their own, which includes every kind of Research. The scope of our journal will be as wide as possible and it includes Art, Religion, Philosophy and Mythology, Sciences, Language, History, Anthropology, and in particular everything of Antiquarian interest. The achievements of the great Scientific Workers of the West will also be communicated to the Public through our columns. Our journal also attempts, wherever it can to supplement the work of similar journals in India in matters within its scope. Its columns are open to every competent scholar for contributing on the above subjects as also for an academic discussion of important points requiring elucidation.

Among the important points, which we wish to take up for discussion in the near future, may be mentioned the interrelations of our languages to one another. It is an admitted fact that the Languages of Southern India are closely related to one another. But beyond this mere statement of fact we have not gone much farther. The details of that relationship have to be closely

studied and the points involved therein definitely noted. Very fortunately we have Tamil, the oldest cultured of this group, which helps us not a little in our investigations. In the same way the relationship between the Aryan and the Dravidian Languages also requires our special attention. There are many scholars who hold that our languages are distinct from the Aryan; there are others again who believe that our Languages are derived from the Aryan. Individual opinion cannot take the place of established facts and much has to be done in this direction before anything definite can be affirmed.

The Physical Sciences have not been highly developed in the East, but some of the normative Sciences like Logic and Psychology have been. Even the Grammars of India have been based on sound philological principles. The Medical science of India is not altogether to be ignored, and its salient points require to be translated for investigation by Western Scholars. It is thus clear that here and there Eastern Wisdom requires to be subjected to modern criticism, so that it may give a few points to the Western Scholars, that add to the knowledge of the World. And our journal attempts to furnish such material to the West in all matters of science.

The History of Ancient India is almost blank. A mass of historical material is certainly found in our sacred books, but in the absence of external evidence there is no possibility for arriving at trustworthy facts. The history of the great kingdoms of the ancient world such as Egypt, Chaldea, Babylonia, Media and Persia, as also the Inscriptions in the present or in a yet to be deciphered Script and other evidences

may give us some information regarding this vexed question.

The South Indian Research will, to the utmost of its powers and means, try to do what all is possible in these and other branches of knowledge. Our Journal thus belongs to the class of Indian Periodicals of the type of the Indian Antiquary, the Journal of the Royal Asiatic Society and the Journal of the Mythic Society; and of Western Periodicals of the type of Mind, Nature etc., Its purposes are mainly academic. It is intended for the learned few yet the treatment will be popular.

Research Journals of an ideal type cannot exist in countries that are just waking up; and young South Indian Research cannot compare itself with the maturer Journals of Europe and America. Every branch of scientific work has, in those countries, a Journal of its own, which has been a veteran in its field. Young South Indian Research cannot claim to have high pretensions for such ideal work. It is in 1858, just sixty years ago, that our country passed into the hands of the Crown. Our Universities were chartered the year before and thence forward England has been working for India's elevation with ceaseless toil.

Research in India is thus a child of Western Culture and Eastern Intellect. It is nursed by the principles of criticism which the great Oriental Western Scholars have brought to bear on topics Indian. Schooled in the Universities of Eastern Patience and Western Perseverance, young South Indian Research now appears before you with timid steps and a faltering voice. And we are sure that the West feels certainly overjoyed at the germination of the seed of culture which it has sown on Indian soil. How this germ thrives under the scorching tropical sun is yet a matter that time alone can solve.

Aum

TRIBUTE TO ORIENTAL SCHOLARS.

Is it not a fact that our information on matters relating to Southern India, is mainly due to the work of Oriental Western Scholars? Where would we be if they had not opened our eyes to criticism and separated fact from fiction? It is not too much to say that, but for the illuminating light thrown by them we would still have been groping in the dark, speaking of myths as history and whatever is in the mouths of a majority of men as incontrovertible fact. They loved this country wherein they worked and to do good to us was their delight. Coming to India from their dear homes, thousands of miles off, they worked in languages not one of them their own and to their indefatigable work we owe what little we know regarding our history and languages. A work like that of the present journal is the direct fruit of their labours in this field. We respect them, honor them and love them. They have imprinted their dear names on the hearts of all Indians, who love research. Illustrious names as these—viz. those of Robert Sewell, Vincent A. Smith, Sir George Grierson, Bishop Caldwell, C. P. Brown, Rhys Davids, Sir Richard Temple, Dr. Reeves, Dr. Fergusson, Dr. Kittel, Dr. Sanderson, Professor Max Muller, Mr. Cowell, Colebrook and other Scholars. We follow them in their wake. We do not go astray from the path they have cut for us and then we are sure we shall do something useful. May He bless this humble movement of ours with His Divine Strength and Support.

ARE OUR LANGUAGES ARYAN?

Are the languages of Southern India derived from the great language of the Devas, viz the Sanskrit, or do we and our ancestors belong to the Negro and other clans, whose languages are different from Sanskrit and its allied groups? Can we boast of a highly civilised Aryan parentage, or are we the descendants of a lower order

of men with small brains and rude features? Tradition assigns some of us to the great Aryan race, and ethnology corroborates it; but language baffles the brains of scholars and philologists are not prepared to class us one way or the other. The evidences as to whether we are Aryan or no were in the past from sources invariably foreign, and let Indians rise to the situation and say what they have to say on it. A fact is a fact, whether its source be Indian, or otherwise and we shall abide by it. But we will have to submit our facts before the question is finally decided.

It is not necessary to refer to the long list of Scholars, who at one time or another gave their evidence on this issue. Some of them made a thorough examination of our languages and ably discussed the problems therein involved. Others merely borrowed the views from such Scholars. Others again formed opinions without a critical examination of facts. Bishop Caldwell, Rev. Kittel, Dr. Gundert, Mr. Reeves and other great Orientalists belong to this first group. We are not concerned with the superficial opinions of the other classes of Scholars, who can give no direct evidence. Let us see what these scholars have to say.

The Rev. F. Kittel thinks that our languages may not be Aryan. After quoting other authors he actually prepares a list of 420 words which he says were borrowed from the South Indian Languages into Sanskrit. The Rev. Dr. Gundert also holds the very same opinion. By far the greatest scholar who devoted himself to this subject was Dr. Caldwell. Caldwell makes a thorough examination of our languages from the standpoint of Tamil and concludes that "Notwithstanding many interesting analogies with Sanskrit, Greek, Gothic, Celtic and Persian which may be discovered on a careful examination of the Dravidian tongues.....the essential characteristics of these (Dravidian) tongues are such as seems to me to require us to regard them as in the main Scythian"

The words of Dr. Caldwell require more than a passing notice. He does not categorically affirm that our languages are Scythian. The essential characteristics of these tongues are such as seem to him to require to be regarded as in the main Scythian. He admits that there are interesting Aryan analogies. He is not prepared to say that they are decidedly Scythian. He speaks of some essential characteristics which he would not here mention. These undefined characteristics are not such as require him to say that they are positively Scythian. They are such as seem to require to be regarded as in the main to be so and so. The opinion of Dr Caldwell is accepted by the Canarese and Malayalam scholars, Kittel and Gundert. According to these scholars we are to say that our languages belong to no one particular class, and that some essential characteristics are such as to require us to regard them as in the main to be so and so. The very inconclusiveness of such a position is itself an argument for verifying it again. But the celebrated Oriental Scholar Dr. G. U. Pope rejects the view of Dr. Caldwell, when he says in his introduction to the Tamil handbook, "The more deeply they (the languages of Southern India) are studied, the more close will their affinity to Sanskrit be seen to be, and the more evident it will appear, that they possess a primitive and a very near relationship to the languages of the Indo-European Group. Yet they are certainly not mere Prakrits or corruptions of Sanskrit. I have always supposed that their place was among the members of the last mentioned family and that they were probably *dissecta mbra* of a language coeval with Sanskrit and having the same origin with it. They certainly contain many traces of a close connection with the Greek, the Gothic and the Persian, and the other languages of the family in points, even where Sanskrit presents no parallel."

In his Grammar of Dravidian Languages Dr. Caldwell attempted to point out a number

of Tamil words borrowed into Sanskrit. Mr. Kittel says that very simple words such as for even the organs of body, clothing and utensils were so borrowed into Sanskrit. On this point Mr. Beames observes "It may be as well here to point out certain simple and almost obvious limitations to the application of the theory, that the Aryans borrowed from their alien predecessors. Verbal resemblance is, unless supported by other arguments, the most unsafe of all grounds, on which to base an induction in Philology. A certain Tamil word contains P, so does a certain Sanskrit word, and *ergo*, the latter is derived from the former! Now I would urge that in the first place, that the Aryans were superior morally as well as physically to the Aborigines, and probably therefore imparted to them more than they received from them. Moreover, the Aryans were in possession of a copious language before they came into India; they would therefore not be likely to borrow words of an ordinary usual description, such as the names for their clothing, weapons and utensils, or for their cattle and tools, or for the parts of their bodies, or for the various relations in which they stood to each other. The words they would be likely to borrow would be names for the new plants, animals and natural objects which they have not seen in their former abodes, and even this necessity would be reduced by the tendency inherent in all races to invent descriptive names for new objects. Thus they called the elephant *hastin* or the beast with a hand, and *Gaja* or the roarer, the monkey *Kapi*, or the restless beast, and *Vanara* or the forest man, the peacock *Mayura* in imitation its cry. A third limitation is afforded by geographical considerations. Which were the tribes whom the Aryans mixed with, either as friends or foes? Could the bulk of them have become into frequent and close contact with the Dravidians and if so when and how? These are questions which it is impossible to answer in the present state of our knowledge, but they are too important to be altogether set aside; and it may

be therefore pointed out merely as a contribution to the subject, that the tribes driven out of the valley of the Ganges by the Aryans were almost certainly Kols to the south and Semi-Tibetans to the north. It is fair to look with suspicion on an etymology which takes *from Sanskrit* to Tamil, without exhibiting a connecting series of links through the intervening Kol tribes."

And in another place, the same author says, "To take an instance, a great deal has been made or tried to be made, of the resemblance between the sign of the dative in Tamil *ku* and that of the Hindi *ko* and Dr. Caldwell in particular seems to have gone quite wild on the subject; but leaving aside all the Dravidian, Scythian, Ostiak, Russian, Malay and all the rest of jumble of analogies, it is demonstrable from actual written documents... ..that there does not appear to be the slightest reason for connecting it with anything but the cognate forms in its own group of languages."

Relying on the information that he received from India, the great Professor Max Muller of immortal fame, places our languages in the third group of his division of languages, viz, the Turanian. Even there our languages belong to the second and last division of it and are the last in that group.

Professor Sayce objects to this classification and remarks, "That admission that a language may be *sui generis* was never dreamt of; we have even have a Turanian Family invented into which everything that is not Aryan or Semitic has been thrust from Turkish and Tamilian to Chinese and Red Indian." Professor Sayce thus believes that the group of South Indian Languages belongs to the class of everything that is not Aryan or Semitic.

The great ethnologist and philologist Friedrich Muller thinks that on account of the strong relationship between the Munda and the

Dravidian Languages, the latter may be regarded as belonging to Munda Group.

Our position is thus slowly drifting and from the Traditional Aryan and suspected Scythian, we are becoming members of the Munda Group.

THE ANTIQUITY OF TAMIL

By the Rev. J. Lazarus, B.A. D.D.,

The antiquity of the Tamils and their language is shrouded in myth and mystery. It cannot possibly be traced like that of English, German and other modern languages. The growth of English, for example, has been traced backwards to a point, when it was no longer English, but merely Saxon or Gothic altogether, with which we are familiar. Legend has it that Tamil dropped from God Siva's lips like its sister language Sanskrit. If not legend, at least the mysterious cloudiness of the origin of Tamil, is presumptive evidence of its great antiquity.

From time immemorial, Indian grammarians have spoken of but two languages prevailing in the Indian continent, viz, the Northern and the Southern—*Vada-mori* and *ten-mori*—both being current names for Sanskrit and Tamil. When this distinction was discovered and the epithets introduced, the clear reference was not certainly to the origin of either, but merely to the respective areas in which they were spoken. In fact, evidences point to a date when the so-called Southern tongue was spoken all over India, in the North as well as the South; and the Northern language was struggling hard to find a home in the north and oust its formidable rival southwards beyond the Vindhya Mountains. It is said that at the present time there are not less than a hundred languages and dialects spoken in this country, but they are all derivations or corrupt dialects of one or the other of these two great languages. Sanskrit is responsible for these in the North and Tamil for these

in the South. Even such languages as Telugu, Canarese and Malayalam are merely off-shoots of their Tamil mother.

Some scholars have fancied that Telugu and the other so-called Dravidian languages are quite independent of Tamil. This is the old song of grown up children turning proud and disowning all relationship to their ancestry. If all the Sanskrit words and derivatives are eliminated from these languages, the residue of words left will be found to be ancient Tamil words, now considered obsolete, or only found in the poetry of bygone days. Our readers can examine this statement and verify it for themselves. On the other hand, there are also scholars who pronounce Tamil to be a derivative of Sanskrit and try to trace even the purest Tamil roots to the Northern tongue. For example, a Pandit who has written a book on Tamil Philology derives among others, the word *Tamir* itself from the Sanskrit *Tamas* which signifies heat!

Whence then did Tamil make its appearance in India, if it did not actually descend, like the Mythical Ganga, from the skies? Some dates in the chronology of the Hebrews, the most reliable of ancient records, may be of use in this connection. The deluge to which there are distinct allusions in ancient Indian literature is dated at B. C. 2349. Just one hundred and thirty years thereafter, that is in B.C. 2218, occurred the building of the Tower of Babel, and the confusion of tongues. I look upon this traditional narrative as the explanation of the natural migrations of the branches of one and the same family in search of food for themselves and their flocks and the consequent multiplication of dialects—aptly called the confusion of tongues. The call of Abraham from the now well-known Mesopotamia was in B. C. 1921. Successive migrations extending over a considerable period could not but form distant highways leading from the Euphrates Delta to India on the East, Palestine on the South, Southern Europe on the West and the forests of mid-Europe towards the North.

This period of about 2000 years seems all too short for the development of the ancient classics and the nations which spoke them. For the science of language has by its great exponent, Max Muller, clearly proved that the ancestors of Sanskrit, Greek and Latin nations once dwelt together, and spoke one and the same language. But considering the marvellous growth and cultivation of a language like English in the short period of about 800 years goes far to prove the adequacy of the time referred to for the mighty changes wrought among peoples and their speeches. Hebrew appears to be the most ancient language spoken among human tribes. Its characters may be traced even in the Devanagari, and once the latter language was like Hebrew written from right to left.

The Tamils evidently preceded the Aryans by at least five centuries. Their Augustan era of literature is now ascertained to have been from B.C. 500 to—A. D. 500 quite a literary millennium. The author of Tolkappiyam may have been a contemporary of Socrates in Greece and Buddha in North India. But the fact that this ancient grammarian frequently refers to previous authorities in support of his rules proves that Tamil had already been richly cultivated and possessed a literature, though no traces of it have survived the lapse of time. But the researches of scholars may yet lead to further discoveries of both manuscripts and inscriptions and place in our hands even more ancient classics as well as data. At all events, Tamil literature must have flourished at least prior to B. C. 800. On the other hand it is generally acknowledged that the reducing of the orally chanted Rig Veda Hymns to writing was about B. C. 1500—1800—within which period Aryan immigration into the Indus and Gangetic valleys must have taken place. Also from the rather frequent allusions to Aryan Myths and gods in the Tolkappiyam it is unmistakably clear that Sanskrit influence had already travelled far down to South—The Shen Tamil Nadu

—and converted the Tamil people—at least their leaders—to Aryan cults and worship.

But one fact is indisputable. The Tamils were already in India when the Aryans arrived and gradually spread over the peninsula. They were in a state of advanced civilisation, with kings and forts, dances and amusements, frequent wars and displays of great valour and courage as well as inland and ocean borne trade. They had transactions with Europeans and Phenecians as well as Chinese and Japanese. King Solomon who reigned about B. C. 1000 got his peacocks (*tokai*—a pure Tamil word now obsolete but current in Telugu meaning a tail) from the Tamils. There was thus at this ancient time a free trade and navigation between the Tamils and the Hebrews.

But the literature of the day abounds in references to the aboriginal Nagas, Einars, Irulaz and other savage and primitive tribes but is perfectly silent regarding the language spoken by these tribes. If the post-deluvion migration began about B.C. 2000 and the Tamils were in a prosperous and civilized condition about B.C. 1000, the intervening thousand years or at least its first half, seeing that the Aryans entered Tamilagam in the second half—was devoted by them to their peaceful pursuits and the refinement of their language. There was no doubt that in those primitive and simple times, alliances were formed between the Tamils and the aborigines on the one hand and the Aryans (chiefly male missionaries) and the Tamil women on the other. What language did these primitive tribes speak? This is an important problem worthy of careful solution of scholars. The descendants of these people who even now amount to something like 82 per cent of the total population, speak the Tamil language though not with the same degree of purity as the Tamils proper. If they had a language of their own, previous to the advent of the Tamils and their subsequent mingling with them, are there no traces of its left in some form or another? Let us enquire.

As one probable solution of this problem I suggest that what now passes for Tamil was in those early days really two distinct languages—one with a very limited vocabulary spoken by the Nagas and other tribes and the other by the Tamils themselves. The presence in Tamil of a considerable number of duplicates or pairs for the same object or action leads me to this hypothesis. There is scarcely a parallel to this feature of Tamil vocabulary in any other language, whether ancient or modern. Just a few examples: *chevi* and *Kathu* (ear), *il* and *vidu* (house), *ti* and *neruppu* (fire), *appan* and *tantai* as well as *amman* and *tai* (father and mother), *manan* and *Ka* (King), *Kadavu* and *irai* (god), *Kunru* and *Malai* (hill), *Odai* and *Aru* (stream), *nir* and *punal* (water). Now of verbs we have the following pairs:—*Kan* and *par* (see), *I* and *ta* (give), *sel* and *po* (go), *tin* and *un* (eat), *kudi* and *parulu* (drink), *ninku* and *villu* (separate), *ni* and *vidu* (let go), *ari* and *teri* (know), etc. Now some of these are always in use in Tamil, while others have either become obsolete or have passed into some other kindred languages like Telugu and Canarese. My conviction is that the latter class of words once formed part of the speech of the Pre-Tamil tribes and like Anglo-Saxon it got merged into Tamil proper—so that both the races have adopted one common tongue. This is a further proof of the great antiquity of the Tamil race.

The origin of the word *Tamir* should, I think be dwelt on in this connection. When the aborigines heard the sweet words of the Tamil people and their more refined manners they naturally called their language sweet (*Tamir*) and themselves *Tamirar*. For to this day all the Tamil depressed classes speak of the Velalar as the *Tamirar* in contradistinction to themselves—precisely as the ancient Tamils called the newly-arrived Brahmins, *Parppar* (seers) as their chief business was to look into their Suvadies (Olai books) for the times and dates of the stars and planets. This also accounts in a way for the cry of “*Tamir, tamir,*”

“sweet, sweet,” in the legend relating the arrival of the divinely bestowed lingual gift from the god Siva.

We have thus by a somewhat cumbersome process traced Tamil and its speakers to a date prior to B.C. 2000. Between this date and B.C. 1500, that is during the lifetime of something like 20 generations, while the early Indo-Europeans were developing their speeches and grammars into Sanskrit, and Greek and Latin, the Pre-Aryan Tamils were engaged in a similar effort to reduce their language to writing and constructing their poetic and dramatic styles as well as their grammatical sciences. The period may seem too short for so gigantic a task, but in comparatively briefer periods great Empires rose, flourished, declined and fell. Witness the wonderful change a mere four years war is effecting in the Map of Europe, not to speak of its world wide havoc and ruin. A brief century of British rule is working wonders in this ancient land and transforming its condition most radically.

Further, I venture to state that there are other equally important facts which carry Tamil into even remoter antiquity. Its grammar, for instance, is mainly characteristic of its people, though its first Aryan authors were naturally tempted to base their rules on Sanskrit grammar. But they knew well that language invariably precedes grammar. Grammar merely collects, classifies and fixes the rules obtaining among the learned who speak a language. Thus unlike Sanskrit, Tamil has no dual, but it has class (*tinai*) which gives rise to five genders. Unlike Sanskrit again, Tamil has no distinction of gender for inanimate objects nor irrational creatures. Tamils never speak or write of a horse or cow as *he* or *she*. The two classes human and non-human, are quite distinct in the Tamil mind even to this day and afford evidence of an immemorial Pre-Aryan culture. Besides the usual divisions of grammar, treating of letters, words, prosody and rhetoric, Tamil authors expounded what they

called *Powl*, subject matter, quite peculiar to the people, and treating of pleasure under the guise of erotics, in harmony with those primitive ages. Even the great author of the *Kural* could not help following this time-honoured philosophy of manners and morals. But in most other respects, Tamil grammar bears a striking resemblance to classical grammars and thus boldly proclaims its hoary antiquity.

There are a number of important pure Tamil words which demonstrate not only the antiquity of the people but their profundity and elevation of thought and conception. To mention but a few, *Kadavul* (god, literally the supreme mind), *Anbu* (love cf. *amo*), *aram* (virtue, cf. *arates*), *Kalvi* (learning, literally to pick out stones, cf. culture), *Varai* (to write cf. *vrai* Telugu), *Kural* (short, cf. *curt*), *Val* (strong, cf. valour), *pa* (song, cf. poem from *poies*, to make) *er* (plough, cf. *aro*), *air* (breath, cf. *as*, to breathe) These will suffice for our present purpose. Scores of such primitive words relating Tamil to a language more ancient than even the Classics can be easily picked out of this ancient tongue. It is their long residence near the equator and early mixture with the rude snake-like Nagas that have browned and in some cases even darkened their complexion, though originally they hailed from the same regions as the ancestors of Indo-Aryans. Some of the idioms are identical with those of Hebrew, than which there is scarcely a more ancient extant language. The Hebrew phrase—to know one's wife—has its exact counterpart in Tamil, except that the word for *Know*, though used in the *Kural* and still used in Malayalam in a slightly modified sense, still exists in colloquial Tamil but as a most obscene term. It is far easier for a Tamilian to understand the Hebrew Bible and appreciate and enjoy its figures and terms of expression than a Westerner.

Just a word in conclusion. An examination of the ancient Tamil Script ingeniously arranged by Dr. Burnell in his *Indian Palaeography* will indicate the heiroglyphic origin of

its alphabet—at least to a certain extent. Some of these ancient characters seems to have been representations of objects both animate and inanimate. One fact is of a striking nature. The word *eruttu* meant a painting as well as a letter. There is also a resemblance between the Hebrew and Tamil alphabet, though since the time of Asoka's edicts, our characters have been modified to an appreciable extent. At all events the pictorial system carries Tamil further back into antiquity when onomætopœa was utilised for spoken words and pictorial symbols for written letters. As possessors of so hoary and yet a highly cultivated language, we cannot but feel greatly encouraged to persist in our researches and continue unremittingly in our labours to enrich our fellow-linguists with healthy and inspiring literature.

HOW TO RECOVER OUR LOST LITERATURE IN TELUGU AND CANARESE

It has been proved times without number that literature must have existed in Telugu and Canarese, centuries before our now recognised early works have been written. But probabilities are not facts and volumes of discussion are not volumes of lost literature. The fact remains that Tamil has the glory of preserving its past culture, which our languages have not. We shall no longer dabble in probabilities, but shall straight find a way to recognise the nature of our lost literature in Canarese and Telugu.

The existing literature of Telugu and Canarese is cast in poetry of the Aryan type. But this Aryan type of poetry is not purely Aryan, and many non-Sanskrit elements are found in it. We have no explanation for this non-Sanskritic portion, unless we presume a different order of poetry, existing in these languages before the age of Sanskritisation. We have in our heads wrong notions regarding our

ancient Poetic literature, and this is why we very much miss it. Like the mother in the Telugu proverb that, with the baby in her lap, searched for it all the village over, we see not what is familiarly before us and begin to build castles in the air, regarding probabilities never to be realised.

The nature of this ancient poetry has been clearly defined to the world by the present Editor more than seven years ago. He has even identified several of the ancient Telugu works with their ancient metres. It is a pity that neither Kanarese nor Telugu has derived any advantage from it. Did genuine interest die in India?

It is a fact not unknown to the history of our languages that there was a beginning for the period when Sanskritisation first began. We shall of course never deny that the change was for the better. The literature of Sanskrit is to this day the glory of the articulate world, and Telugu and Kanarese are honoured by their contact with this divine tongue. But the fact remains that the art of poetry was remodelled by them. The literature that we now see is clothed in the Sanskrit garb and it never occurred to our theorists that our ancient literature must be sought for in some other kind of poetry. To say that a cultured style as in Kavirajamargam or Nannappa's *Bharatam* indicates centuries of prior culture is an argument that consoles rather than makes us masters of that literature. With pre-conceived notions one can effect but little good. Even the earliest Tamil works are not free from Sanskrit words, and the great Agastiar was an Aryan Sage. Still our earliest poetry preserves its originality just like ancient Tamil. If we do not note this point we might after a long search discover a *Supasastram* in Kanarese or a *Kumara Sambhavam* in Telugu, but the discovery of such stray pieces does not take us to any rich fields of harvest.

The question then to be asked as to our ancient literature is this. What are the cha-

racteristic marks of our ancient poetry? To a lay Reader the following ten points may be of some practical use:—

For our Literature to be ancient.

1 It must have the character of being orally handed down from generation to generation like our Veda.

2 It must be musical.

3 It must be continuous, running on in almost the same style into tens and hundreds of lines.

4 It must be cast in a garb, which, though musical, is not recognised as worthy of a literary man.

5 It must show distinct signs of Yati as in Tamil *Monai*, and *Prasam* as in Tamil *Yadugai* or both.

6 It must be popular with the illiterate classes and with women.

7 It must not be capable of being scanned into any of the existing metres in Sanskrit or Prakrit.

8 It may however be capable of being scanned in terms of a different kind of Prosody.

9 It must not belong solely to the art of music proper, as distinct from poetry.

10 It must not contain long Sanskrit Samasams or a large number of Sanskrit words. We shall discuss some of these characteristics in their order.

1. ORAL TRANSMISSION.

After the advent of Sanskrit Literature, the indigenous poetry of our languages had to face a formidable rival. The Vedic, Philosophical, Puranic, Erotic, Dramatic and other kinds of Literature in Sanskrit produced so great an effect on the life and thought of our country that the less advanced literature of the land was forgotten and popular attention was centred solely in the matchless new. If for the edification of the less cultured masses and for women, a literature was deemed re-

quisite, this literature was given to them in the less respected Kanarese or Telugu Forms by way of translation. As such writers were however the Aryans, it was easy for them to express their thought in their accustomed majestic metres of Sanskrit, rather than in the differently flowing local metres. This produced a mixture of languages and a hybridised model of the Poetic art. The ancient literature of the land lingered still among those to whom Sanskrit education was denied. But its days were numbered. Whatever thus survived was orally handed down from generation to generation like the Veda. It is only the most popular works in the language and those that have a religious significance that can under such circumstances survive. Similarly pieces of poetry taught by women to children just learning words (the nursery rhymes) contain remnants of this ancient poetry. By far the largest remnants now left belong to the religious class, as religion is a mighty force that clings to the hearts of devotees. In spite of all Aryanisation, the women at home have to this day the worship of some of the ancient dieties in which the good old formulae are used. Among the Non-Brahmin castes, to whom Sanskrit culture was denied, the ancient formulae for the various forms of worship still survive. Such for instance are those used in *Nomus* and *Vratamus* in all Hindu homes and in the worship of the village dieties. There are also special songs sung at birth, death, small pox and other occurrences in a family. Such are the unwritten Veda of those to whom Sanskrit learning was denied and it is here that we have to look for our ancient literature.

Another kind of Poetry cast in ancient metres is to be found, as already indicated, in the productions of the Aryan people for the illiterate classes. The missionary spirit of the Aryans produced in the indigenous metres of the country a rich literature, which became very popular. But the metres of the country however underwent alteration in Aryan hands. The music of

metres in one language differs from the music of another. The Aryans therefore wrote in ancient metres in a style that suited Sanskrit tastes. In this sort of literature we find little that is very ancient. The form of ancient poetry is alone preserved in them. The word *Patalu* is applied to them in Telugu. In ancient Tamil works *Pattai* are very common. The *Pāththu Pattai* form a classical work in Tamil. It is the contempt that the Kanarese and Telugu people have for this kind of metre the *pattai* that has wrought all the mischief for our ancient literature. It is the recognition of this ancient *Pattai*—the form in which all our ancient literature is cast—that has been the glory of our Tamil friends. The writer made this discovery after hearing several ancient Tamil Classics of a very early period.

2. MUSICAL TESTS.

Poetry is a variety of Music. Every metre has its sonorous flow which the orderly arrangement of syllables, in varying values of quantity produces. Poetry differs from prose in that, the one has the orderly arrangement of syllables, which the other has not. In trying to find specimens of Poetry cast in an ancient form, we must see that there is a music in these pieces which differs from the music of our recognised modern pieces of Poetry. This musical quality has also to be distinguished from pure music with its *Ragams* and *Thalam*s belonging to a different type altogether. It is not necessary to dwell at length on this special characteristic as the feature is familiar to all.

3. LENGTH.

The Puranas are for instance generally written in one and the same metre. It is a characteristic of Primitive Poetry not to have a rich variety of metres in the language. A variety of metres indicates a subsequent stage of development. Some highly developed languages of Europe like the English, preserve to this day a uniform metre, the Iambic Pentametre for most of their Poetical works. Poetical li-

cenzen are of course common in every language. The test, therefore as to whether anything that is read out is a piece of ancient Poetry, lies in the fact that the modern poetical pieces of the country change from metre to metre every where in Kanarese and Telugu, while the ancient works preserve the same metre generally throughout. It is therefore to be noted that if the same metre runs through tens and hundreds of lines successively, it indicates an ancient type and has to be tested for it.

4. NON-RECOGNITION AS LITERATURE.

It goes without saying that the cultured Aryans could not regard the languages of the country as they respected their own. The majestic beauty and depth of thought in the works of the cultured Aryans was a fascination to any, who saw them. The dazzling light of the Aryan culture threw into shade the dim flickering light of the local poetic art. The latter could therefore no longer guide the emotions of man. For centuries thereafter the cultured classes in our country lived and moved and had their being in Sanskrit and Sanskritised literature. The old literature soon went out of fashion. The illiterate and the uncultured clung to it but the scholars rejected it. Among the cultured classes poetry written in the ancient fashion was consigned to the women. It was excommunicated from the society of the learned. If we wanted to know of Grammar, we were asked to quote from a Sanskritised work acknowledged as literature by the cultured classes. A quotation from a more ancient indigenous work has not been preserved to us as an authority. If we wanted to know of Chandas, we were asked to refer to metres as hybridised by these literary Savants and a more ancient text was not considered as authority. The earlier works produced by the Sanskrit scholars in Sanskrit metres became the standard for later poetry and original poetry lost its hold on the minds of the educated. The result was disastrous. Ancient

learning was lost. The rules that guided the art of ancient poetry were forgotten. The masses among whom it survived were left without a corrective to restore purity to the slang that oral transmission produced. The approved grammar was based not on the pure forms of ancient music but on the types produced by Sanskrit mouths. The language of the people and the artificial language of the texts greatly differed. The one represented the natural changes in vocal utterances, unchecked by the rules that guided the ancient writers. The other represented the difficulties of a foreign settler in understanding and expressing it. Thus arose a duplication of institutions. It may however be admitted that the Sanskrit Samasams and words of Sanskrit origin in Kanarese and Telugu Literature are mostly artificial. Be it, whatever it may be, our ancient poetry was left entirely in the hands of the illiterate and any remnants that we may now get are what centuries of oral transmission have made it to be.

The case is not so with Tamil. We have here an instance of what language reveals, which history has forgotten. Sanskrit learning was on a sectarian basis and could not reach the Non-Brahmins. If the Non-Brahmin races had an independent culture of their own, the high handed interferences of Sanskrit scholars could not have effaced the works in indigenous metres produced by the sturdy culture of the land. As there was much education and culture among the Non-Brahmins of the Tamil Country, when Aryan settlers began their work of Aryanisation and as it may also be presumed that being far to the south, the number of early Aryan settlers must have been smaller, it happened that original literature could there develop itself unchecked by the innovations of the foreign settlers. The exclusive spirit of such Sanskrit settlers saved for Tamil its ancient literatures while, for Telugu and for Kanarese, the want of literary culture among the Non-Brahmin races, and their Geographical position gave prominence to Aryan culture. Still Sanskrit did not leave

Tamil as it was. So great was the culture of the Aryans, that if Tamil metres were not transformed into Sanskrit, Tamil language at least has become affected by it. Even the earliest Tamil works are not free from Sanskrit words, though they may not have reached a high proportion.

5. YATHUGAI AND MONAI.

We now come to consider the elements of prosody common to all our languages. We know that Sanskrit has no Prasam. Yet Kanarese and Telugu have this element. Prasam is therefore an element of South Indian Poetry which differentiates it from Sanskrit. Prasam is a variety of yathugai of the Tamil language. Again there is no rule in Sanskrit that the letter occurring at Caesura should correspond in certain ways with the first letter of the line. Telugu has this rule. Tamil has also this rule, which is represented by Monai. Here we have another element that differentiates our poetry from Sanskrit. These then are no small guides to us in detecting our ancient poetry. If a musical piece not recognised as literature runs continuously into tens and hundreds of lines and exhibits the properties of Ethugai, Monai or both and is not to be classed as a piece of Music proper, as distinct from poetry, there is every ground to suppose that that answers to the type of our ancient poetry.

6. POPULARITY WITH THE MASSES AND WOMEN.

As Literature implies learning, recognised classical literature was not intended for the masses and for women. Yet they should have some poetry of their own. The reading of Puranas at nights was not enough to satisfy the needs of Aryanisation and there was ample time left for the illiterate to be employed in something useful. As already stated the stories of the Puranas, the principles of Philosophy or the themes of great heroes furnished subjects

for popular poetry in a language different from the recognised Classical. It thus happened that whatever was written in these ancient castes was all that was available to the illiterate classes and became very popular with them. This therefore furnishes us with a clue for the recognition of what is written in the original metres of the country.

7. NON-SANSKRIT METRES.

Whatever metres we find in our languages which are not found in or based on Sanskrit are those which mark another element of differentiation between Sanskrit and our languages. Thus in Telugu we have the Githam, the Seesam, the Akkarai and other metres which Sanskrit has not. Kanarese has its Akkarai and other metres of the same class. None of the Tamil metres are Sanskritic. For a poetry to belong to our ancient class it must not be capable of being scanned into the Sanskrit or Prakrit metres.

It is thus clear that the ancient poetry of our country has a different mould and has to be searched for as such. So long as we with preconceived notions expect to find a literature in Utpalamalas and Champakamalas and Kandams, we will never be in a position to know our ancient culture. This is the clue on which we have to proceed. It is wrong to think that we have no ancient poetry of our own. The common elements of our poetry seen in all the four languages indicates the existence of this art long before the languages were differentiated. Despite the fact that the Aiterya Brahmana speaks of the Andhras as a cannibalistic tribe, the interesting analogies which the ancient Anglo-Saxon alliterative metres bear to our alliterative metres and the correspondence between the Teutonic and South Indian Languages even in matters of Grammar, Vocabulary and Idiom lead us to tempting theories as to the antiquity of our ancient South Indian poetry.

Let us try if in the light of these facts it is possible to find out any specimens of ancient poetry still left to us. The Ahavalpa of Tamil is the earliest known of South Indian metres and bears the character of a parent to most other purely South Indian Metres. We shall therefore try to find if this metre helps us to know whether our languages still retain their ancient culture.

SPECIMENS OF ANCIENT POETRY.

TELUGU

(i) Children's Poetry.

- (1) Dāgudu mūtha Dandā Kōr
Pillī Vachchē yelukā chōr.

దాగుడు మూత దండా కోర్.

పిల్లి వచ్చే యెలుకా చోర్.

THE WONDERS OF RADIUM.

The world of Western science has been revolutionised by the discovery of Radium by Dr. and Madame Curie. A ton of Pitchblend was given as a gift to Madame Curie and this large quantity yielded to the great lady a few grains of a Radium compound.

Radium is an element that belongs to the Barium Group. This element has such wonderful properties, that existing Physical Sciences were required to be recast to enable them to explain the properties of this interesting element.

Ever since 1840, the scientific world believed in two great laws the Conservation of Energy and the Conservation of Matter, which had the authority of law made by God Himself. The law of the Conservation of Energy presumes that the sum total of force in this universe is a quantity that can neither be increased nor decreased. Heat may become light and sound may become Electricity; any force may become changed into any other force; but all such changes are mere changes of form, and do not affect the total quantity of energy in this Universe, which remains constant. The other great Doctrine of scientific faith lays down that the sum total of the quantity of matter in this Universe is fixed and can neither be increased nor decreased. You cannot add a single new atom to the existing matter in this

Universe, nor destroy one atom of matter in it. A candle may burn away and cease to be visible; but its atoms are not destroyed. They are existing in new forms in the carbonic acid gas, water vapour, soot and other products now formed.

These Doctrines of the Religion of Science received a severe shock, when Radium exhibited its properties. Now Radium is unlike other metals hot to the touch. Even big masses like the earth and the moon have cooled down in time, but wonderfully enough a small piece of radium as big as a pin's head maintains its temperature above the normal even when kept for years together in a never failing supply of cool liquid carbonic acid. Just as you prepare water vapour by using the heat from burning fuel, you prepare gaseous carbonic acid, by evaporating liquid carbonic acid with the natural heat of radium. Day and night, every minute and every second, this radium was used to supply heat to liquid carbonic acid, and vast quantities of gas were prepared from it. Radium thus gave out much heat, but it did not become cold to the touch. It remained as hot as it had been before. What is this wonder? Here is a small piece of a metal as big as a pin's head, and it is adding to the heat in the Universe, without ever cooling down. If the conservation of energy says that you cannot

add to the sum total of energy in this Universe what is the meaning of this tiny piece of a metal, not larger than a pin's head putting this great doctrine to test, by adding immense quantities of new heat to the already existing energy in it? By far the grater wonder was that the piece of radium did not appear to diminish in size, weight or power even after an year of test to which it was put.

But the matter did not stop there. Just as men sweat, radium would also sweat. And the emanation from the body of radium became the gas helium. If the Law of Conservation of Matter, tells you that you cannot add even a single atom of matter to what already exists, in the Universe here is a challenge for it from radium, which adds to existing matter, some more of it,—viz, element helium.

Thus the fundamental doctrines of physical sciences were put to a severe test by this tiny speck of a radium compound discovered by the Curies. But radium did not stop there. It seemed as though it were energy incarnated as visible matter. Radium has natural electricity in it. It gives us proportional to its size a definite quantity of electricity in definite time. The electricity that came out of it for one year was measured and it amounted to a large quantity. Still it evolved electricly and was found not to diminish in size, weight or strength. It yielded Rontgen rays. It made screens such as those of zinc sulphide glitter in the dark. Carried in the pocket, it caused painful ulceration. It affected photographic plates, even when kept in iron chests. It made the confusion of the scientific world "worse confounded."

First discovered in 1898, it had like a prophet of God, worked miracles, that no inspired sage ever dreamt of. Naturally enough, the scientists of the world were attracted by it. Experiment after experiment was made, until it yielded to the intellect of man, the secret of all its wonderful properties. What then is this Radium? How was it prepared? What

are its characteristic properties? What changes did it produce in the existing theories of Science?

When the so called X rays, pass through the human body, the skin and muscle become transparent to it, and photographs taken under such conditions reveal only the bones in the body. The apparatus used to produce these rays always became phosphorescent. Becquerel noticed this phosphorescence (radio. activity) in the case of Uranium salts. He also found that Uranium, and some Uranium salts whether phosphorescent or not invariably fogged the photographic plate. The activity of such action was proportional to the quantity of Uranium present.

Pitchblende is one of the substances that has this radio-activity. Madame Curie, made a solution of this pitchblende and separated its various constituents. It was found that two liquids were then left on hand as residue, after she effected a partial separation of these ingredients. In both of these residual liquids all the radio-activity of pitchblende seemed concentrated. By various chemical means which do not interest the lay reader, Madame Curie was able to obtain from one of them, a highly radio-active element Polonium. She concentrated the other liquid and obtained from it a chloride of another radio-active element, about two million times more radio-active than pitchblende. The latter element she aptly called Radium. The atomic weight of pure Radium is according to its discoverer 226.45.

Radium salts are now sold by chemists. A milligramme of a Radium salt costs Rs. 500. Radium salts are spontaneously luminous. They are always above the atmospheric temperature. They evolve electricity. The air in contact with them becomes Ozone. Place a salt of Radium in a sealed glass tube and dip it in water. The glass tube decomposes the water forming Hydrogen peroxide, oxygen and Hydrogen. The Radium salt in the tube however remains unchanged. Through a variety

of chemical changes which tubes containing Radium salts exhibit, it has been found that these salts evolve some chemically active forces that can like light pass through glass, and produce chemical action outside. We can thus lock up a Radium salt safe in a glass tube and utilise the forces emanating from it for chemical purposes. Air is a bad conductor of electricity, but Radium has the property of ionising it—i. e. of making it a conductor. Radium and its solutions also give out a gas which is again an element distinct from Radium and is radio-active like it. Radio-activity does not however last for ever. It has been ascertained that for Radium the so called half life period is, 1800 years. This if you keep a piece of Radium in a tube, it takes 1800 years for a half of it to decompose. Of the remaining half it takes another 1800 years for another half to decompose. Thus at the end of 3600 years you will still find a fourth of the original quantity remaining in the tube. After 1800 years a eighth of it is yet left with you. Thus at any time, you will have a fractional decomposition of an exact half of what was left after a period of 1800 years. This property is expressed by what is called the exponential law and is possessed by all radio-active elements, Thorium, Actinium, Polonium, Uranium &c. But the period varies according to the nature of the individual elements. The recent work of Mademoiselle Gleditsch had shown that the richest Radium compounds are in the mineral Broggerite of Norway which has 2.10 per cent of Radium and 53.89 per cent of Uranium. It may be noted here that the mineral Samarskite of India has yielded 0.295 of Radium and 8.80 of Uranium, while the Thorianite of Ceylon gave 0.655 of Radium and 17.4 of Uranium.

A method has recently been devised, by which from the help of Radium we can calculate the age of the earth. We know that one of the emanations of Radium is Helium. We also know that our earths was at one time in a heated

molten condition and that it gradually cooled down. If we calculate the quantity of Helium found in a rock, that Helium represents the disintegration of Radium since the earthy surface became solid. In this manner it was found that the rocks in the Rhine provinces were formed 8 millions of years ago; that some of the rocks in Ontario have been at least 110 millions of years old, and the rocks of Ceylon are 1,649,000,000 years old. And yet scientists think that the above periods have to be greatly increased.

We have now to see how the existing scientific theories had been altered by the discovery of Radium. If heat and light are considered to be force, as distinct from matter, what is the meaning of your producing these by the disintegration of particles of matter? If Atom is the smallest indivisible particle of matter, what is the meaning of your Radium atom breaking up into Lithium, or a Thorium atom breaking up into Carbon?

It has hitherto been the opinion of the orthodox scientists that the smallest form in which matter can exist is an atom. An atom cannot be subdivided. An atom is supposed to have all the properties of the element of which it is the finest particle. An atom of Radium, can therefore have all the Properties of Radium. But it was found that Radium emits three kinds of rays. These are called the Alpha rays, the Beta rays and the Gamma rays. Alpha rays proceeding from Radium can pass through a glass of small thickness say of one by hundredth of a millimetre. These rays were collected and were found to be the element Helium. The Beta rays are found to be minute particles, carrying electricity and each particle has been calculated to have a volume of a seventeen Hundredth part of a hydrogen atom. The theory that matter cannot exist in a form of a lower order than that of an atom has thus been disproved. The atom itself has to be subdivided. The constituents of an atom are called Electrons, and there are 1700 electrons

in a single atom of Hydrogen. We know that Helium and Radium are different elements with different properties, and Helium is made up of some of the electrons contained in Radium. It is therefore clear as day that the properties of electrons are different from those of atoms. The properties of an element say Radium persist in the Radium atom. But when the atom is broken up, the electrons do not exhibit the properties of Radium. The atomic theory is now completely changed. An atom is, according to the present knowledge a group of electrons. The grouping of electrons in a particular way gives you a particular atom. But we shall go to this theory by and by.

It has been said that Radium emits three kinds of rays. Of these three, Alpha rays are not deflected by the Magnet, except in a very strong electrical field. The Alpha rays are particles of electrified matter. They carry a single electric charge and are supposed to have a mass twice that of an atom of Hydrogen. They can pass through glass of moderate thickness. They have the power of ionisation at the time of their shooting out from an atom.

The Beta rays are very easily deflected. When so deflected their path becomes circular. They are electrified and carry negative charges. They are considered to be negative particles of electricity, and are so small that more than 1700 particles of them have to be grouped to produce an atom as big as an atom of Hydrogen. The electric charge on the electron is considered to be proportional to the velocity of the Particle. These rays are absorbed by matter in proportion to the density of that matter. Makower has shown that from a gram of Radium about 100,000,000,000 Beta Particles are emitted in a second.

The Gamma rays are not found to carry any electric charge. They are the most penetrating and are not deflected in an electrical field. So much is their power of penetration that they can pass even through metals of a thickness of from four to six inches.

A wonderful property of Radium and other radio-active metals is in their power of transmuting some metals. Like Helium, Radium emits another gas Niton. By treating a solution of Copper with Niton, Sir William Ramsay was able to observe traces of the metal, Lithium. Copper is partly changed into Lithium. Niton could again be changed into Radium. A solution of Thorium Nitrate was found to evolve carbon dioxide. But these experiments require to be further verified.

Radium is useful to man in many ways. Scars on the skin can be removed by it. Ulcers are healed and lupus disappears. Tubercular growths have also been successfully treated by it. The medicinal effect of some waters is attributed to radio-ractivity of some element present therein. There is no question as to our future era being the era of Radium and radio-activity, as it is only through this that we can enter into the inner complexities of matter. There are many interesting problems involved in the study of radio-activity, which the Scientists of the west could not yet find time to solve.

Let us for instance see the periodic law of Mandeljeef. It is there found that elements are not isolated particles of atoms, unconnected with the rest. Just apply the theory of evolution. You will at once notice that all the the known and unknown elements can be classed under a definite number genera. Each genus is a group in itself and is subdivided into species of elements. The difference between the individual species under a genus is not arbitrarily fixed, but bears a regularly mathematical relation, which has been accurately noted by experiment. The members of each genus are arranged according to atomic weights. As in the living organic world, we have here in the simple atoms that make up the Universe, a regular evolutionary series and the conquest of Darwin extends to the very beginning of things, the atoms themselves. Let us go a bit farther.

We know it for a fact that spectroscopic analysis reveals to each element definite lines which are perturbed in a magnetic field. The zeeman effect thus produced proves a changed condition in spectral lines. At very high temperatures the distinct lines are mostly lost and the spectra of stars at the supposed temperatures of 30,000 show the presence of but few elements. It is thus found that in the hottest known stars Hydrogen, Helium and Asterium were all the elements known to exist. In stars of lesser heat the spectra for Helium and Hydrogen are very feeble, or, are entirely absent, while metals like calcium, iron, manganese, copper and nickel and non-metals like silicon and oxygen have been found to exist. In stars giving the smallest spectrum and are therefore at the lowest temperature, carbon and its compounds begin to make their appearance. It thus leads to a supposition that the formation of elements is due to the condensation of the ultra-atomic particles in which form the elements originally existed.

As for the way in which the various elements are formed, the periodic classification is supported by the natural distribution of elements in as much as elements belonging to the same periodic group are found to exist together in the same place. The atomic weights of elements are mostly integers and the members of a group exhibit common properties to an extraordinary extent. Here is the data for the constitution of matter. The method of arriving at a solution to the naughty question of the formation of elements is not allowed in Science always to take the form of acceptable hypotheses, unless inductive generalisations are verified by results of experiment.

The question comes to this. Are we to remain without a satisfactory explanation of facts merely because we cannot produce a temperature of 30,000° C or have we sufficient material before us now to extend our knowledge of truth, as in the case of astronomy, where also direct measurement beyond the application of ascertained truths is impossible? The dictum

of Science is that we, who cannot bring carbon to the gaseous form, must wait to see by direct experiment the reduction of all atoms to their primeval electrons at some indefinite future time. But, what are we to do now with the mass of our accumulated evidence which reveals its own unaccepted truths? To me the variations of heat in making up and breaking up bodies is a full explanation for the building up of the cosmos, as of an atom. When from the Stellar Spectra we have directly known that decrease in heat produced increase of elements, and when the principle of dissociation has sufficiently revealed to us the nature of the chemical reduction of matter to atoms, why should we doubt the ultra atomic conditions ages ago, when differentiation into individual atoms with individualised atomic properties did not exist? Whether helium or asterium, nebula or coronium, we have at about 30,000 C but few atoms that have an individual existence. Farther backwards at still higher temperatures, these few lighter elements must also disappear. We have here a corroboration of the repelling principle of heat, that from change of solid into liquid and thence into gaseous, molecular, and atomic conditions, broke up the heavier atoms themselves and then the lighter ones until no atom could resist its force. The doubt of a Scientist is this: can every atom decompose? Can we verify it by experiment? Can we at least bring about atomic disintegration by artificial means?

That every atom decomposes is more than evidenced by Stellar Spectra. That we cannot verify it by experiment is plain from the fact that we have not yet known to produce the high temperatures required for it. That atomic disintegration so far noticed is meagre and that its effect certainly corroborates an already unknown fact is quite true. We have clearly seen the absence of most atoms at high temperatures. The truth thus revealed ought not to be made light of, merely because I am not able to know a method of inducing atomic disintegrations. I

cannot deny life in the world merely because I am still at the stage of artificially producing protoplasm. On the other hand the disintegrations so far effected are in accord with the theory of an original condition of matter in the ultra atomic condition.

The explanation for the existence of the various elements must therefore involve the following points :

1. The presumption that matter existed in the ultra-atomic condition of electrons.

2. An explanation from known principles of science as to the grouping of electrons into atoms.

3. A common factor subsisting in elements of the same genus that produces common properties.

4. The forces that contribute to atomic stability.

1. The ultra-atomic condition is a point beyond doubt. The stars cannot but give spectra of all elements unless these elements were not there. The increase in the multiplicity of elements in stars with the decrease in temperature indicates, if anything, the fact that the stability of individual atoms has a limit beyond which they cannot exist. The fact is further verified by the knowledge that the heavier the atom the greater is its power to break up with heat. In other words atomic consistency is reducible to definite laws. We define them thus

(a) There is a critical temperature for every individual atom, beyond which it dissociates.

(b) This critical temperature varies with its structure the heavier atoms in any genus dissociating and disintegrating earlier than the lighter ones.

Let us go to properties. Coloration for instance requires differences in wave length. If a body gives any particular colour, that colour represents the length of the wave of light from it. But no waves can proceed without vibrations and no body can vibrate unless it has the springs

of energy in it. The colour of a body therefore indicates energy in it. This is true of every property of an element. This energy must come from the electronic forces within it. The physical and chemical properties of any atom and of any element of which it is the atom will have a nil or zero value if the electronic forces within the atom are so completely balanced as to leave no residual charge. It is not to valencies alone that we have to apply the residual charges. It thus becomes clear that

(i) An atom represents a group of electrons that by mutual interactions are so held together as to render that group stable.

(ii) the properties of any atom depend on the residual charge left in it, after the forces in the constituent electrons have balanced themselves so as to give stability to the atom.

We know that an atom represents a stable group of electrons. If the electrons are not stable, they will run away indefinitely into space, and no fixed group is left to be called an atom. The electrons must therefore be held together. They can be held together only when they are so bound by counteracting forces from the other electrons in the group as not to be free to fly away.

We thus see that unless a group of electrons comes to a stable equilibrium we can have no atom, that unless some residual energy is left after the electrons have balanced themselves an atom can have no properties. The fact that different elements possess different properties and have different atomic weights, indicates that

(iii) the properties of any element depend upon the number of electrons in it, and the kind of stable equilibrium that it is possible for this number of electrons to come to.

The facts lead us to see into the internal structure of an atom. They can be reduced to laws.

(a) Every atom is formed when a group of electrons are held in stable equilibrium the

interactions of the contending internal electronic forces that arrest the free flight of these electrons outside their sphere extremely difficult.

(b) The properties of an atom are the residual forces left in it after the constituent electronic charges have made the group stable.

(c) For a particular number of electrons in a group a particular arrangement is fixed and the resulting atom bears that constitution and properties.

(d) The arrangement of electrons in elements falling under the same class exhibits similarity in structure to the extent of the analogy.

With due respect to the great Scientists who hold that the electronic arrangement in atoms bears a comparison to the Solar-system, it may be respectfully pointed out that if the negatively charged particles are thus in revolution, a strong electrical field would at once pull them asunder and the atomic structure is thus completely destroyed. But practical experience shows that an atom keeps intact in all experiments. We have therefore in a subsequent issue to determine the structure of an atom in its relation to periodic classification.

THE LAWS OF ATOMIC DISINTEGRATION AS DEFINED BY US

(a) There is a critical temperature for every individual atom, beyond which it dissociates.

(b) This critical temperature varies with its structure, the heavier atoms in any genus dissociating and disintegrating earlier than the lighter ones.

LAWS OF ATOMIC CONSTITUTION.

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THE FOLKLORE OF SOUTHERN INDIA

(BY M. R. RY. R. KULASEKHARAM B. A., L. T.)

THE UNTRUTHFUL MISER.

In the Vabika country there lived a rich man. In him the miser, the liar and the fool were all rolled in one. It was difficult however to say which of the traits preponderated in this man, who though wealthy was yet an object of pity to his neighbours. Perhaps in the eyes of his friends he was most distinguished as a miser. Plain rice flour formed his daily diet. But one day fate led him to long for a delicacy and he ordered his wife to have rice boiled with

milk and sugar. She accordingly attended to the task.

At this time a friend of this miser who was a cunning rogue came in and seeing the lady said to her that he came to call on the husband. Without replying to him, she went in quickly and informed her husband of the arrival of a guest. "Wife," said the miser, "I shall pretend to be dead. Roll at my feet and weep rending your hair. My friend will go

away: whereon we shall eat the milk-rice to our heart's content."

The woman did accordingly. The young man came in and asked her why she wept. "My husband is dead, all of a sudden," she replied.

Now thought the cunning visitor within himself, "Indeed this is strange. I saw her but just now preparing a festive dish and how does it happen that a healthy man is dead with such short notice? Perhaps the advent of a guest has driven the miserly couple to these straits. I shall not leave the place without seeing it through."

Having come to such a resolve, he remained in the place and began to weep. The wailing of the wife and the friend brought in the neighbours and the relatives of the miser. Then in due time preparations were made for taking the corpse to the cremation ground.

Now the miser's wife whispered in his ears, "My dear husband, they will burn you soon. Therefore cease this feigning and arise." But he whispered to her in reply, "I shall not arise. This cunning rogue is anxious to eat the milk-rice. I would sooner die than get up before this fellow is gone. To persons like me a handful of rice is dearer than life."

Then the cunning guest had the body carried to the burning ground. The pyre was set fire to, but the miser would not stir until life was extinct. Thus the miser valued a little milk-rice above his life; but after his death, others came in possession of his wealth without much ado.

A CAPRICIOUS KING.

In olden days there lived an eccentric king in Hindustan. He liked to be original in everything. It seemed to him that it would be a good idea to work during the cool hours of the night, and take rest during the day. He put this idea before his ministers, who usually vied with one another in trying to please him.

"It will certainly be very nice, if we do so," said one of the sycophants, "for it is atrocious that people should go out of their houses and work during day, when the sun is blazing unbearably hot."

The king had it proclaimed in his dominions that from a certain auspicious day, the people should sleep the whole day within closed doors and should eat and attend to their work in the night. At sunrise a bell would be rung in every village and town. When people heard this they shut their houses and slept. During the day the king's watchmen patrolled the streets to see that no robbers were abroad. Those who did not observe this innovation were threatened with death.

Once upon a time two weary travellers reached the capital of this city during the second quarter of the day almost dying with hunger. They were surprised to see every door shut and the streets deserted. They went to a decent looking house and began to knock at the door begging for food. The watchmen noticing it, took them for thieves and led them forthwith to the king. He referred the case to the foremost of his ministers, who adjudged that such a flagrant breach of royal orders should be visited with death.

Then the king said to his officers "The two Brahmans shall be hanged after a fortnight. Keep them in prison till then."

The two pilgrims were accordingly put in prison. After a day or two, the guards noticed that the two prisoners were constantly quarrelling about something. Their curiosity being aroused, they tried to find out the cause of the quarrel; but no persuasion would induce them to disclose the cause. As the days passed on, the bitterness between the two men increased. The guards, wondering what the matter was with the men, took them to the king and related to him how they quarrelled in the prison.

When the king questioned them as to the cause of the quarrel, they answered "you are

going to hang us any how, and what does it matter to you what troubles our mind."

But the king pressed them hard and said, "Do tell me the cause of the quarrel between you. It may be that you purchase forgiveness by your disclosure."

Then they replied as follows:—"We performed penance on the top of a mountain for several years. At the close of our hard penance Durga appeared to us. She said that we would go to your capital and that you would order us to be hanged. "He who is hanged from the northern branch of the tree will become the ruler of the whole world and he who is hanged from the southern branch will be his chief minister," said the Goddess and disappeared. We are not agreed as to who should die first."

Having related the above story the two men began to quarrel again in the presence of the king each saying, "I came first into the city, so I deserve to be hanged from the northern branch."

When the king heard all this he thought that while he ruled only a limited territory the Brahmans would have control over the whole world. He related this to his chief minister who after serious thought advised him. "Pray give away the kingdom to the two Brahmans and let us both be hanged in their place as ordained by Durga. Then we shall have control over the whole world." The king approved of the advice given. The kingdom was made over to the Brahmans who settled by casting lots who should be the King, and who should serve as his minister. After this was duly accomplished, the king hanged himself from the northern branch of the huge banyan tree outside the city.

TWO ZEALOUS DISCIPLES.

A Guru had two disciples who were jealous of each other. These two young men were also very vindictive in their nature. One of these used to rub the right foot of the Guru, daily with oil and bathe it. The other man used to do similar service to the left one.

One day, the Guru having sent the disciple, whose duty it was to bathe the right foot, to a village on an errand asked the other after he had finished his treatment of the left foot to attend to the right one. "Why should I shampoo the foot which is my rival's charge?" said he.

But the Guru forced him to attend to it. Then the stupid disciple, because of the hatred which he bore towards the other took a stone and hit it well. The master roared with pain. Those who happened to be close by took an interest in the matter and beat the disciple. The master though he was himself afflicted had to intercede and save the pupil from blows.

The next day the absent pupil returned home. He looked at the bandage round the right foot of the Guru and asked him why it came to be there. The Guru narrated to him the incident of the previous day.

When the young man heard this, he became furious, and cursing his colleague, took a stone and hit the foot belonging to his rival. The Guru wept and again a crowd of persons collected who thrashed the stupid pupil until the injured man himself interceded.

The two young idiots were laughed at by all and the Guru was admired for his forgiveness.

NEWS, NOTES AND COMMENTS.

We owe an apology to our Patrons for the delay in starting this Journal. Our purpose is to bring together people engaged in different kinds of research and try to consolidate the work. As naturally happens union is not the rule in India, and we had therefore to wait till as many of our linguists and other research workers as possible could sympathise with our objects and co-operate with us.

The task before us is stupendous. It is highly technical and interests but few. The work is however necessary and we have to do for our research what every other country has been now doing. On the one hand the inter-relationships of our languages have to be studied. Secondly we have to see the various ways by which these languages have from time to time been influenced by external agencies. The ethnology of the Dravidians has been a stumbling block to the Western theories, regarding the classification of Homo. We shall have to try to come to a settlement of this question. Our history is never fully known and we have to study it. We shall go therefore deeply into the subject at once without superficial conjectures which had their day.

For purposes of Language, it is necessary to have before us as many words and grammatical forms of the earliest times as we can possibly get. We invite all scholars to help us in this work.

The times have now changed. The public are beginning to appreciate research. Government have given a donation of a lakh of Rupees

for the work of the Tamil Lexicon and under the able guidance of the Rev. Dr. Chandler the work is progressing. The Tamil public will soon have a momentous work in their language.

The case of Kanarese is even better. We congratulate our Kanarese brethren for their having a separate University. The Government of Mysore has through its Archaeological Department done immense good to the ancient history and language of Southern India.

The Governments of Travancore and Cochin have done similar Service to the Malayalam Language through their Departments. Malayalam, Tamil and Kanarese have the honor of publishing several Journals of great Literary interest.

The University of Madras has also done much service to our cause. A sum of more than forty thousand Rupees has been spent to this, our Alma Mater for Dravidian Research. It is said that the work of the University Readers is soon going to be published.

It goes without saying that works of Research are very expensive. Research work does not pay and a man engaged in this work has no specially paying appointments which support him. The fact that one is a Research Worker is in the present condition taken to mean too much of a qualification than is necessary for any post and that he cannot do justice to other kinds of work.

The Telugu language has also its own research work. A Comprehensive Dictionary has been attempted, and a sum of nearly fifty thousand Rupees has already been spent upon it.

It is very adventurous on our part to come forward with a Research Journal. As already stated, the work of the Tamil Lexicon is kindly supported by the Government.

The University of Madras maintained the Reader's Establishment by the liberal annual grant of Rs. 36,000 from the Government of India. It is the Government of India and the Governments of Native States that maintain their respective departments of Epigraphy and Archaeology. The Telugu Lexicon work is financed by a Zamindar. It is thus clear that the people of the country gave very little for substantial work in this direction and they can very well support a Journal.

If missionaries like the Rev. Dr. Caldwell and others did good work, they were able to do it, because the great Christian Missions that supported them have given them facilities for it. Mr. C.P. Brown did all he could while serving under Government.

Still, the times are highly encouraging. This is because the great Oriental Scholars to whom we have already paid our tribute have roused a general interest in matters of research. The success of a Journal like this is the index of a Country's real advancement. The Journal is not intended merely for our own contributions. Its Columns are open to every Scholar in the Country. We have sent requisitions to almost every worker we have known. We hereby invite such of them as have not received our call to consider that our columns are at their

scholarly command and that the Journal is what they can all make it to be. And we have then no hesitation in saying that the success of this Journal is the index of our country's real advancement.

This is the land of Agasthya and Kanva,— great sages that made Tamil and Telugu what they are. If the Tamils have the glory of an ancient literature and culture, the Telugus have been an ancient historical Nation. The Kannadas claim to belong to Pampa, the most ancient city in Southern India.

If the Tamils claim an ancient commerce that supplied Gold, Silver, and Peacocks to King Solomon, the Wise, the Kannadas speak of a glorious language that entered into an ancient Greek drama in the early centuries of the Christian era. A drama was found in Egypt which narrates the story of a girl that was kidnapped and carried away to India. The drama was written in the Greek language and belongs to about 150 A. D. It contains the following sentence written in Kanarese: "Bere konche Madhu Patrakke Hakki, Panam Berethi Katti, Maduvam Berethuven."

The Telugus say that they were mentioned in the Aiyatereya Brahmana written more than 3000 years ago. The Andhras represent a race. The words Kannada and Dravida are names of countries. The Tamils would have it that theirs is the oldest language from which the other languages are derived. The patriotic Telugus are not prepared to say that their language is the daughter of the other South Indian Languages. The Kanarese people have their own claims. The Malayalees admit that theirs is a daughter of Tamil.

It is urged that the larger the number of words in a language, the older it is; and the arguments is taken from Geology that the deeper we go, the fewer are the remains of fossils of higher animals. The fact seems to be otherwise in some cases. A language may be modern; and yet through culture and association gather words of varied import; while a language though very old may belong to the tribes still in a savage condition and contain a few hundreds of words. The vocabulary cannot conclusively test the antiquity of language; it is not right to depend only upon it.

The antiquity of Tamils by the Rev. Dr. Lazarus is an important contribution, worthy of the perusal of every scholar. The Sociological aspect of the problem of South Indian languages seems to lend support to the view that these languages are in the main Semitic. Speaking of Astate in Syria, Professor Paton observes:—

"There is a large body of evidence to show that the Semites before their separation passed through a matriarchal stage of society. The tribe was a group of people inhabiting a particular oasis in the Arabian desert. It was made up of mothers and their brothers and children. The fathers were men of other tribes, dwelling in other oases, who contracted only temporary unions with mothers. Descent was traced through the mother, and she was the head of the clan in peace and war.* In such a society the chief duty of the tribe must have been conceived as a counter part of the human matriarch. Male divinities must exist and be known as maternal uncle; but would not be called father and would play so unimportant a part that they would survive only sporadically in later religion". It may be observed that the worship of Female Dieties was common

* Compare Streemandala Vrittantam in Jaimini Bharatam where Arjuna could not conquer the lady warriors.

to many other countries in the ancient world. The Institution of marriage is a later evolution. The Marumakkathayam system of Malabar has its counter part in Arabia as seen above, as also in Egypt, Asia Minor, Ancient Greece and other countries.

A curious aspect of the Matriarchal system is preserved in two instances in Mahabharata. In Book VIII, 45, 13 it is said "Oh! Salya, for this reason among the Arattas, the nephews and not the sons inherit the property." "Tasmāt Tesham Bhāgaharā Bhaāginēya na Sanja yāh." These Arattas are outlandish tribes. This shows that during the time of the Mahabharata, the custom was still prevalent there. According to Hindu legends, the Kurukshetra War was fought more than 5000 years ago. Historians fix the date as about 1400 B.C. Our Indian Chronology is a subject on which nothing precise can now be affirmed. The other reference is in Adi Parvam where women were cursed to be Polyandrous.

The compulsory custom of *Menarikam* among certain sections of the Telugu people is also said to be a remnant of the Matriarchal system. In his Tantra Vartica, Kumārāla Bhatta speaks of the people of the south as being happy when they can have this *Menarikam*. *Menarikam* is marriage with the daughter of the mother's brother. In the matriarchal system, the mother is the head of the family and heir to all ancestral property. The mother's brother is one of the dependents upon her. His daughter cannot as such inherit his father's property because he has none. But if she be married to his sister's son, the property of the sister will be to the advantage of his daughter. Baudhāyana mentions of *Menarikam* in his Sutrāms. The word *Menarikam* is also known to the Tamils. In his Mayukhā Mr. V. N. Mandlik says "The question of marriage of a man with the daughter of his mother's brother was once considered debatable by some writers.

Usage has however sanctioned such marriages amongst the Deccanee Brahmīns of various denominations. Thus among various sections of the Desastha Brahmīns and among the Karhadas such connections are very frequent; and it is said that if a man can get such a bride, he will often have no other." It is thus clear that *Menarikam* is known even to the Marathas. It may be mentioned in this connection that among the Komati and other sections of the Telugu community *Menarikam* is compulsory. * * The bearing of this custom on a previous matriarchal system, and the prevalence of the same in the Indian frontier and in the whole of Southern India including the Maratha, Telugu, Kanerese, Tamil and Malayalam countries, was responsible to the theory that the language, manners and customs of the people of Southern India indicate their Semitic origin. The theory is strengthened by the fact that female dieties are worshipped by these peoples and that the forest and hill-tribes of the South share all these features in common.

To this argument there is objection from many sources. The skulls and nasal, facial and other indicies are alleged not to indicate marked differences from the Aryan. The language is also alleged to be Aryan. Worship of female dieties is common all the world over. Matriarchal system indicates degree of civilisation and not differences of race. When questions are left to guesses we cannot tread on firm ground. Let us discuss each point in detail bringing all possible evidences to bear on it.

A useful information for the future purposes of this journal comes from an unexpected source. In the translation of the evolution of man by Joseph McCabe we meet with the following paragraph:—

"The ancient Indo-Germanic root language divided first into two principal stems—the Slavo-Germanic and the Aryo-Romanic. The Slavo-Germanic stem then branches into the ancient Germanic and the ancient Slavo-Lettic tongues; the Aryo-Romanic into the ancient Aryan and the ancient Græco-Roman. If we still follow the genealogical tree of these four Indo-Germanic tongues, we find that the ancient Germanic divides into three branches—the Scandanavian, the Gothic and the German. From the ancient German came High-German and Low German; to the latter belong the Frisian, Saxon and modern Low-German dialects. The ancient Slavo-Lettic divided first into a Baltic and a Slav language. The Baltic gave rise to the Lett, Lithuanian and old Prussian varieties, the Slav to the Russian and South Slav in the South East, and to the Polish and Czech in the west.

The Greco-Roman divided into the Thracian and the Italo-Celtic. From the latter came the divergent branches of the Italic (Roman and Latin) in the South, and the Baltic in the North. From the latter have been developed all the British (ancient British, ancient Scotch, and Irish) and Gallic varieties. The ancient Aryan gave rise to the numerous Iranian and Indian Languages."

It may be mentioned though rather abruptly here that we hold that our South Indian Languages are older than the Aryan and are the most ancient stem of the Teutonic. That it is so is a matter to be proved in subsequent issues; and it is only then that we can say, if these belong to the Parent stock. The Southern migration of these peoples must have taken place at the last glacial epoch. Their early home seems to be only in Asia.

THE EARLIEST EXISTING FRAGMENT OF TELUGU POETRY.

Some years ago, in the latter part of 1910, the Editor of the present Journal was told by a friend of his that, in his annual report, the Government Epigraphist of Madras remarked that a particular inscription found at Bezvada was written in Telugu Poetry. A discussion was then going on in the Telugu Press, on account of a series of articles, contributed by the present Editor to the columns of a local daily paper, *Sasilekha*, now defunct, on the subject of Telugu Prosody. In that series of articles, their writer traced the origin of some of the existing metres in Telugu and pointed out that, except for cæsura, these metres were identically the same as the earliest Kanarese metres now existing. Some of these metres have been extensively used in the Kanarese Language during the two centuries that preceded the first of the now existing Telugu books, namely the *Bharatam* of Nannaya Bhattu.

The Earliest Kanarese work now extant was written by King Nripatunga, who died in 870 A. D. The earliest existing Telugu book was produced during the time of Raja Raja (1023—1063 A. D.) One of the metres in this Telugu work is called the *Madhyakkara*. If we neglect the cæsura, Nannappa's *Madhyakkara* is identically the same as the *Kiriakkaram* of the early Kanarese Poetry. The Kanarese Prosodian Naga Varma, who lived before Nannaya, says that this is a metre indigenous to Kanarese Poetry and is peculiar to it.

It so happened that this *Madhyakkara* was rarely used by the latter Telugu Poets. When, at a latter date, books on Telugu Prosody came to be written, the Grammarians did not know the history of this metre as comparative study of languages was never made by them. The result was a gross misunderstanding of the

rules of Prosody. They gave a wrong definition to this metre, which the Editor of the present Journal had the honor of first noting and correcting. Fortunately for us, these Telugu Prosodians have not interfered with the Text of Nannaya and altered it to suit their self-made definitions. The text of *Bharatam* was thus propagated precisely as Nannaya wrote it. As this peculiar metre was rarely used in Telugu, its peculiar cast passed on unnoticed. A period of nine centuries rolled away like that. Very recently, one of the printers of Madras touched for the first time the text of Nannaya and corrected it to suit the wrong definition of a latter day Prosodian.

It has already been pointed out that this particular meter of Nannaya was written precisely as it was used and defined in the Kanarese works, before Nannaya's time. The Telugu Prosodians never knew how ancient Kanarese defined *Madhyakkara*. In his articles in the Telugu Press of 1910, already referred to, the present Editor extensively quoted the Kanarese texts and identified the ancient version of Nannaya's stanzas with them.

While this discussion was going on, a friend of the present writer referred him to the inscription at Bezvada, which the Government Epigraphist took for Poetry. The present writer was for sometime the Superintendent of the Museum at Bezvada, when he was able to decipher a part of that inscription. As a complete copy of it was now available with the Government Epigraphist, he now applied to him for a copy of it. The Epigraphist had by that time sent out that copy for publication, and could not therefore supply it to the present Editor.

A doubt arose as to whether that inscription was in prose or in poetry. On the stone containing this inscription, some of its lines were short, and some of them long. A correspondent from Cocanada now published a few lines of that inscription with the remark that the inscription was written in lines, some of which were long and some short and that must have been the reason why it was misunderstood to be in poetry. The lines published by that correspondent enabled the present writer to identify it as the inscription which he partly deciphered at Bezvada.

This inscription was written in the archaic metre of Nannaya. It has already been pointed out that the Telugu Prosodians do not know its precise definition. With the solitary exception of Nannaya, no other poet in the Telugu Language ever wrote in Telugu with that definition. The Correspondent from Cocanada could however have scanned the above inscription, if he had noticed its poetic cast, and read the present writer's articles in *Sasilekha* with any sympathy. In the end, the present writer had himself to scan the published portion of the inscription line by line and foot by foot and publish it in *Sasilekha*.

This inscription has not yet been published by Government. Some Telugu Journals have however published portions of it. These are quoted below as

- (1) the inscription belongs to a date earlier than Nannaya
- (2) as it is the earliest poetry now existing in the Telugu Language and
- (3) as the Present Editor had to face opposition and scan and prove it to be Poetry.

Its precise date cannot be fixed now, though a writer on it thinks that the inscription must have belonged to 800 A. D.

THE INSCRIPTION
FIRST SIDE.

Swasti Nri—pākusā—tyanta—
Vallala * Satyatri—nētra |
Vistara—Sriyuddha—Mallum—danavadya
Vikhyāta—Kirti
Prastuta—Rājā-ra—yundu—Tribhuva
nā * Bharanundu—Sakala
Vastu Sa—metundu—Rāja—Salki Bhū
* Vallabhum—duttin ||
Paraganga—Bezavāda—Komaru
Sāmiki * Bhaktundai—Gudiyu |
Nirupama—mati Nripa—Dēvun—
dettinche * Negidirche—Matthambu |
Goragal gā—Korulindu—Vidisi—
Brindambu * goni yundu—vāru
Bari gāga—na bbāraṇāsi—Vracchina
* Pāpambu—gondu ||
Velayamga—ni yyottu—dassi—Malinurai—
* Vidisina—Brola |
Gala Tānapatulunu—Rāju—Pattambu
* Gattina—Pathi (yu) |

SECOND SIDE.

yu—Naliyambai—varala Velva—rinchi
na—* Naswa mē—dhambu |
Phalambu—pē Kshinchi—nālim—
* Gobasina Pāpambu—luduku ||
Jananuta—Chebrōla—numdi—Bezavāda
* Jātraku—Vacci |
Tinayana—Sutudumdu—Sotu—mecca
ka—* Tiviri ya—nnelava |
Yanaghumdu—Sōkoni—yimdu—Pratya
ksha—* baiyanna—Nicca |
Gani Mallum—dettinche—Gudiyu
Mathambunum—* Gārtikē—yunaku.

THIRD SIDE.

Ramanathō—Bezavāda—Kela—Bedangu
nu—* Rakshayum—gānu
Damatata—Mallapa—Rāju—Vēradu—
* Dānum—Gattinche |
Gramambuna—Dāniki—Kalasa—
Biddatlu * gā Mogamādu |

Vamaranga—Sri yuddha—Mallum—
dettinche—* namitatē—Jundu ||
Tana dharmu—Vodabadi—Kāchu—
Nripulakum—* da

(The inscription is scanned above into lines and feet.)

వ్వస్తిస్థాపకు శాస్త్ర్య స్తవత్తు
లసత్త్వత్తిజేత్ర విస్తరశ్రీయుద్ధ
మలుండనవద్య విభాతకీర్తి
ప్రస్తుతరాజాశ్రయబుద్ధిధు
ననాధరణ సకలవస్తు స
మేతుంపరాజపల్కి భూవల్లభు
రాజిన్ || పరిగంగ బె జరాడంగోమ
రవామికి భక్తుడై గుడియుని
రుపమమతినృపధాముడైతిచ్చె
నెగిదిచ్చె-మరంబు గొరగ ల్లాకొరు
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ణ్ణువారు పరిగాగయబ్బార
నాసిన్దచ్చినపాపంబుగొ
ణ్ణు వెలయంగనియ్యెట్టుడస్సి
మలిన్దరై ఓడిసిన బ్రా
లగల తానపతులునురా
జుపట్టంబుగట్టిన పతి
రెండవవై పున
యనలియంబయ్యారల

వెలవ్విడించిన నశ్వమేధాబు
ఫలంబు పేక్షించివాలింగబ
సినపాపంబుదమకు || జ
ననుతచేబ్రోలనుడైబెజ
వాడజాత్రకునచ్చితిని
యనునుతుడ్డొనుటమె
చ్చకతివిత్తియిన్నెలవ
యనఘ్నానేకొనియిన్ద ప్రత్యక్ష
బయన్ననిచ్చగనిమల్లడై
తించెగు డియుమరంబు
నుంగా ఓకేయునకు ||

* * * * *
మాడవప్రక్కను

రమనలోబెజవాడకేల
బెడంగునుర క్షయంగాను
స్తమతమల్ల పరాజువే
రమదానుంగట్టించెం
గ్రమంబునదానికకలబిడ్డ
ట్లుగాగ మొగయూపుచను
రంగశ్రీయుద్ధమంజేత్తిం
చెనమితే తేజండు || తన
ధమ్ముగొవొడంబడికాచున్ద్రు లకున్ద

THE TRANSLITERATION OF THE TAMIL ALPHABET.

(BY M. R. RY. S. ANAVARATA VINAYAKAM PILLAI, M. A., L. T.)

To transliterate a word is to represent that word in the more or less corresponding characters of a different language. (The concise Oxford Dictionary). Thus 'Ooma' was once considered to be a fairly accurate

representation of S. umā, (Seeta) of S. Sitā; and even today ordinary people hold that 'pathi' is the correct representation of S. pati, 't' when written without the 'h' succeeding it, being supposed to make it a cerebral 't.' Again, words

are often transliterated for the sake of convenience without any diacritical marks e.g. Ramanathan, Srinivasan. Transliteration for scholars is representing a word not merely in the more or less corresponding characters of a different language but representing it in the characters that will indicate the word unmistakably. S. pada and S. pāda are different words giving different meanings but without the diacritical mark on 'a' in the latter word, there must be room for confusion.

Again, transliteration for purposes of this paper is Romanizing of the Tamil alphabet i. e. the representation of the letters of the Tamil alphabet in terms of the Roman letters. Transliteration or Romanizing of the Tamil alphabet is likely to give one the impression that a foreigner can with the help of it read a passage of Tamil as a native can. It may be said at once that transliteration has no relation to the sounds of Tamil, in other words is no attempt to phonetically represent the Tamil sounds. It is, on the other hand, a mechanical device to represent the different letters of the Tamil alphabet. To represent the sounds of the Tamil letters according to one's own standard of pronunciation may not be a difficult matter but it cannot be taken to be a scientific way of dealing with the subject.

The transliteration of the Tamil alphabet is made an easy task by the existence of an accepted system of transliteration for the Sanskrit alphabet.

Sanskrit Vowels:

a, ā, i, ī, u, ū, ṛ, ṝ, l, l̄, e, ai, o, au, m, h. In respect of these, the circular mark under some letters or rather the substitution of the circle for the dot is recent and is in pursuance of the principle that the under-dot marks the cerebral consonants and so should not be used for vowels also. (1)

Sanskrit consonants :

k	kh	g	gh	ñ	
c	ch	j	jh	ṇ	ś
t	th	ḍ	ḍh	ṅ	l s
.t	.th	.ḍ	.ḍh	.n	.l s
p	ph	b	bh	m	
y	r	v	h		

The palatal 'ś' was often represented by 's,' and 's' by 'sh'

The letters common to Tamil and Sanskrit may be transliterated in accordance with the system in vogue. Thus the Tamil vowels a, ā, i, ī, u, ū, are the ones for which we may adopt at once the system of Sanskrit transliteration. When we come to 'e' we have a short 'e' and a long one; those by analogy may be represented by 'e' and 'ē' similarly o's by 'o' and 'ō'.

Coming to the consonants, the letters common to Tamil and Sanskrit are k, ṅ, c, ṇ, t, ṭ, n, p, m, y, r, l, v, ḷ, as well as j, ś, s, and p adopted by Tamil from Sanskrit. The consonants that are peculiar to Tamil are μ, ρ and ρ̄. Efforts have been made at different times by different scholars to represent these sounds of Tamil in Roman letters. To mention the most important of them, Beschie represented μ by 'e' or 'zi', Caldwell by 'r', and Pope by 'r', Kittel by 'l', M. Julien Vinson by 'r'. The popular representation of μ is by 'zh' even now. The sounds less difficult to represent ρ and ρ̄ were represented by 'r' and 'n' with different diacritical marks. Pope represented them by 'r' and 'n', M. Vinson by 'r' and 'n'. It would be well to represent all these three sounds by a uniform under-stroke thus l, r, n, to indicate that all of them are peculiar to Tamil.

There is also another letter peculiar to Tamil, what is known as the āytam. As the sound of this letter approximates to that of the Sanskrit 'h,' it may be represented by 'h' with and under-stroke thus, 'h'.

Tamil vowels:

a, ā, i, ī, u, ū, e, ē, ai, o, ō, au,

Tamil consonants:

k, ṅ, c, ṇ, ṭ, ṇ, t, n, p, m, y, r, l, v, ḷ, ḷ, ṛ, ṇ

Tamil āytam: h

It gives pleasure to the writer to mention here that this paper was shown to Dr Mark

Collins, Professor of Comparative Philology, University of Madras and that he endorses the system formulated herein. It is actually the system that is used in printing the theses of the Madras University Readers in Dravidian Philology.

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(1) The Telugu word spelt into English.

(2) The same in Telugu characters enclosed within brackets.

(3) its meaning if it differs from the meaning of the Tamil word.

(4) the Tamil word spelt into English.

(5) the same in Tamil characters enclosed within brackets.

(6) The meaning.

(7) any note on it as to origin or history its special character as archaic &c This may be given wherever the information is available.

III The lists should reach the Editor of South Indian Research on or before the 15th of December 1918.

IV The decision of the Editor after communicating with the Examiners is final and should not be questioned.

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VII The list or lists which have been given the Prize become the Property of the Editor, South Indian Research, and the other lists will be sent back to their writers.

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(2) the same transcribed in Telugu and within brackets.

(3) its meaning, if different from that of the corresponding Kanarese word.

(4) the Kanarese word transcribed in English.

(5) the same transcribed in Kanarese characters and in brackets

(6) the meaning.

(7) any note upon it as to origin or history or its special character as archaic. This may be given wherever the information is available.

III The lists should reach the Editor of South Indian Research on or before the 15th of December 1918.

IV The decision of the Editor, after consultation with Examiners will be final with

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p. 1 cf [L. no. 1746 B. From the Editor of "The South Indian Research."]

p. 2⁴³ cf memo no. 1746 B-1² b. 9. 18

p. 4 cf [L. no. 1978 B. From the Supdt, Archaeological Survey]

~~no. 1746 B-1² b. 9. 18~~

[L. no. 2079 B. From the D.P.I.]

p. 5 cf [Also L. no. 2028 B. From the Assistant Archaeological Superintendent for Epigraphy.]

For the Registrar

p. 4 cf The Superintendent, Archaeological Survey recommends that the name of the Editor of "The South Indian Research" may be included in the Distribution list of Archaeological and Epigraphical reports, provided a copy of the journal is supplied in exchange to his office and the Epigraph office, free of cost. The Assistant

Archaeolo

p. 6 of

p. 5 of

p. 7 of

Archaeological Superintendent for Epigraphy in forwarding a copy of the Editor's application makes the additional recommendations that such of the earlier Epigraphical Reports as are available with the Superintendent, Govt. Press and also a list of 'Mr Rangachariar's Topographical Lists' may be supplied to him free of cost. From the D.P. I's letter, it will be seen that the curator, Govt. Oriental manuscript library is in favour of the free supply of the publications of his library to the Editor.

2. The Superintendent, Govt. Press

may be requested to place the Editor on the standing Distribution List of Archaeological and Epigraphical Reports and the publications of the Govt. Oriental manuscript library and also arrange for the supply to the Editor, free of charge, of a copy of 'Mr Rangachariar's Topographical Lists' now under preparation. The Editor of 'The South Indian Research' may be instructed to send a free copy of his journal to the Office of the Superintendent, Archaeological Survey and the Assistant Archaeological Superintendent for Epigraphy.

3. ~~There seems no objection~~, however, to

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24/10/17

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p. 1 of

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Page 3

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and publications of the Govt. Central manuscript library as are available. Such requests are becoming increasingly frequent and there appears to be no reason why the Editor should not pay for the copies, if he needs them.

~~XXXXXXXXXX~~

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25.10.18

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The S. G. P.

" Supt., Archaeological Survey

" Asst. Archaeological Supt. for
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" D. P. I.

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