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A Monthly Journal Devoted to all Kinds of Research.

Edited By T. Rajagopala Rao, B. A.

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General Information.

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

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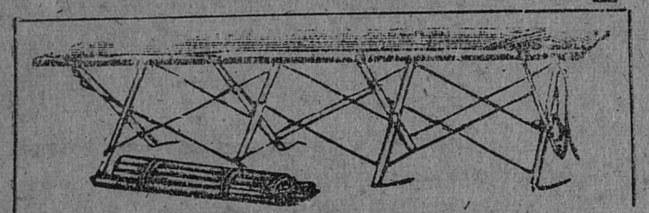

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SOUTH INDIAN RESEARCH.

VOL. I. *MAY 1919.* No. 10.

THE NEGLECTED LAW OF HUMAN LIFE.

It is in an artificial world that man lives to-day. Two conflicting forces are activily at work in all the conditions governing our life. There is on the one side the hope of man to live at his best, happily and without a want, and there is on the other side the plot of nature, leaving man to his destiny and shaping out of him his own offspring that should look upon him as a lower animal. Human Society is not going on its natural lines The achievements of modern science, the salutary mandates of political law that restore place and order, and the sublime principles of religion that teach us love to God and man have certainly helped the human race steadily to progress in its onward course. But the real conflict lies in this. Nature wants us to live our life consistent with all its laws. One of these laws relates to the race that should evolve out of man. That we should live happily and well is no doubt a law of Nature to be obeyed. But this is not life consistent with all its laws. We follow the purely personal law conducive to our happiness and comfort and set aside the other essential laws. It is this omission that is fraught with dangerous consequences. The plots of nature are subtle and sure and anything short of a complete consistency with all the laws that guide our life is not life in tune with nature.

The laws that govern the world to-day are based on the purely personal, The personal is individualistic. In all our activities of to-day it is the individual that forms the centre of thought and activity. This tendency of the personal ensured no doubt though for a time the safety and well-being of the individual. Suppose we reach an ideal condition in the working of personal law. Suppose that every individual on earth has ample means for his sustenance and more also to meet every need of his. Suppose also, that conditions are so favourable that there is no crime of any sort on this earth, and that to every man salvation is ensured in the world hereafter. The question is as to whether the demands of natural law are satisfied in an ideal world like this. The answer is no. It is not so. The purely personal aspect may be satisfied in these or other conditions. But man enjoys these things only for a time in blissful ignorance of a race that evolves from him, which would one day drive him from his stronghold and cast him into the wide wide world, a helpless and despondent being.

Nature then is not a respector of persons but of principles. The principle that guides the man of to-day is his petty personal progress. He neglects another and more important principle namely the progress of man in tune with his future.

The being to which the structure of man leads him to has from a biological stand-point been indicated by us in our last number in the article on "Evolution." The vertebral column must shorten itself still more, the hair on the human body decrease still more. The cumbrous structure of the ears must become more plain and our control of it still less. The muscles in the skin should tend towards disappearing

while the convulsions in the brain should increase along with the white matter there. These and many more changes in structure reveal the path by which a higher race should come into being.

The future goal of man is thus well-known That the life of man at present has no ideal of what it is drifting into is also too well known to us now. Are we to succumb to the capricious workings of nature and become the slaves of a future race, or is there yet a hope for us to get out of the difficulty? The solution is not far to seek. By the deliberate action of man, or by the work of chance in nature, the higher stage is sure to follow. While looking to the comforts of man, suppose we shape our life in such a way that the Physiological conditions necessary for the higher race to come have not been neglected by us. This is the solution for this problem and it will one day become the law of the human world.

KANARESE POETS OF TELUGU DESCENT.

[BY M. R RY. H NARAYANA RAO B.A BL.]

The ancestors of three of the earliest and greatest Kanarese poets are believed to have migrated from Vengi, between the mouths of the Krishna and the Godavari. Nagavarma's Saiyadi was undoubtedly in the south of Bijapur or north of Dharwar, and four of the villages mentioned by Pampa for the identification of his ancestral home existed in the north-east corner of Dharwar—or rather, they had similar names. For a long time past the western Chalukyas had been suppressed by the Rashtrakutas, and I raised the question, in the November number of this journal, whether their cousins, the Vengi Rajas, might not have held portions of the Kanarese districts under Rashtrakuta suzerainty, and whether the ancestral home of the poets might not have been in the Kanarese country itself. I could not arrive at a conclusion without more information, which I sought from the Telugu readers of this magazine. Further investigation has enabled me to decide the questions raised,

Nagavarma says that his ruling chief was Rakkasa-Ganga. This statement has puzzled well known scholars. The poet's village was in the north in Rashtrakuta dominion. The Gangas ruled in Mysore. Rakkasa-Ganga had a famous minister, Chamunda-Raya, who had a younger brother Nagavarma. Some one had killed this person, and it was considered possible that the poet was this Nagavarma, who had been perhaps banished to the north for his heterodox opinions. This theory overlooked the fact that Chamundaraya was a Brahma-Kshatriya, while Nagavarma was a Brahman and the eldest son of his parents. The real solution of the difficulty seems to be this :—Dr. Fleet says in his History of the Kanarese Dynasties that some time between 914-40 A. D. the Ganga ruler, Butuga, married a Rashtrakuta princess and received as a portion of her dowry the districts of Puligere Three-hundred, Belvola Three-hundred, Kisukadu Seventy, and Bagenadu Seventy. The Rashtrakutas were constantly at war with Chalukyas, and this alliance secured for the former the support of the Gangas, who, according to inscriptions, held the Kanarese districts as the feudatories of their relatives. At the time when Nagavarma wrote, Tailapa had nearly or quite restored the suzerainty of

his dynasty and himself married a Rashtrakuta princess. Thus the Gangas were feudatories of either; in any case they must have been in possession of the districts granted to them, and here is the explanation of Nagavarma's acknowledgment that his *arasu* was Rakkasa Ganga. The Chalukyas of Puligere and their consins of Vengi had made common cause, and this has been inferred by scholars from one of Pampa's statements. If the Gangas could hold portions of Dharwar and Bijapur, where the villages in question lay, the eastern Chalukyas too could likewise hold them, and hence my suggestion did not transgress the bounds of probability. But the epigraphical evidence recorded by Dr. Fleet corroborates Nagavarma's statement, and as a matter of fact the villages in question were subject to the Gangas, the "natural enemies", as inscriptions have it, of the Vengi Rajas.

In the light of this historical evidence the Geographical testimony can be satisfactorily interpreted. Villages of the same name may exist in different districts widely separated from each other, and the similarity of names give rise to my doubts. A Pallava grant in Ellore is dated from Vengipura and addressed to the villagers of Elura, the old name of Ellore. Nagavarma says that the Vengi-palu of his ancestors was one of the Sapta-gramas, which is evidently a Sanskrit rendering of Elura. This Vengipura was perhaps identical with the Vengi-parru of other inscriptions, the Telugu form of the Kanarese Vengipalu. If they were not identical, they were at any rate situated in the neighbourhood of Ellore. Two of the villages mentioned by Pampa, namely, Vasanta and Kotturu are even now found in this taluka, and I have no doubt that the ancestral home of Pampa was also here.

Mr. L. Rice, in his introduction to Pampa-Bharata, says that "Ponna too was a Brahman from Vengi-mandala." The Purana on which this statement is based is not yet published. Rao Bahadur Narasimhachar, in his History of the Kanarese Poets, summarises the biographical information contained in the Purana, and it appears from this summary that the ancestors of the poet's patrons had lived in Kammanadu in Vengi-mandala. Apparently the poet says nothing of his own ancestral home. Nevertheless I may nention that an Eastern Chalukya inscription found in Nellore is addressed to "all the ryots headed by the Rashtrakutas inhabiting the district of Kammanandu."

I can now more boldly than before suggest answers to the other questions raised by me in November. Andhra is very famous in the Puranas and I asked why Ranna in his description of Vengivishaya had said nothing about Andhra. I think I find the answer in Nagavarma's work on Prosody. He mentions several countries where the various metres prevail, and in his list Andhra is distinguished from Vengi. Though the language spoken in both must have been Telugu, the poets were evidently in the habit of speaking of the two as distinct countries.

Lastly, as regards the probability of men of Telugu descent making a name as poets of the very first rank in Karnata, Pampa begins his genealogy with his great-great-grand father, and Nagavarma with his great grandfather. If these ancestors had migrated and settled down in the Kanarese country, the family had ample time to get naturalised and acquire a mastery of the language spoken int he land of their adoption. The family name of Vengi-paru was borne by several Brahmans in Tanjore to whom grants are recorded in inscriptions, and that family-name is said to exi even now among Vaishnavas in Trichinopoly.

A CHAPTER FROM INDIAN LOGIC AND PSYCHOLOGY.

(Being the Anyadhakhyati Vada from Tattwa Chintamani.)

[TRANSLATED BY M. R. RY. K. GOPALA KRISHNAMMA M. A. L. T.]

This view may be refuted thus :—The Oral Testimony 'These two are tin and silver' would necessarily lead to both activity and prevention in each of the two aforesaid cognitions, because this oral testimony brings before the mind both silver and tin the desire for each of which would then be equally powerful. Thus, since, in each case, the two characteristies are known to be unequally strong, a doubt would necessarily arise as to whether it is silver or tin, where one idea is more prominent than the other. There is neither an authority warranting the acceptance of a stronger and a weaker desire, nor is there a clear conception of greater prominence.

The Objector again holds :—Let it be granted so, the causes of the fruitful and unfruitful activities are, as already accepted, the compact knowledge and the non cognition of the distinction respectively, but not validity and invalidity of compact cognition, because complication would then be involved and there is nothing like an invalid compact cognition.

The double cognition of the desired object and that in front can, without breach of uniformity, be accepted as the invariable cause of activity as well as the prevention. The compact knowledge can by no means be the cause thereof for fear of complication. It cannot be said that activity has thus to be prompted by a negative cognition " this is not silver ", for the general cause (the double cognition and the desired as well as the object in front) cannot by itself produce the effect of except in conjunction with the special causes—compact knowledge and the non-cognition of the distinction. There can be no general cause without a special one. Otherwise even a blind man should be able to apprehend moonlight of a vivid colour, through the mere tactile sense which is however in contact with the light. So the activity and prevention occurring in reference to tin and silver respectively are both unfruitful owing to the noncognition of the distinction ; they cannot be said to be fruitful owing to the want of a compact cognition.

The objector may again say :—Because of the non-cognition of the distinction of silver from tin in the case of silver and tin respectively there should result rather unfruitful activity as well as prevention, owing to the existence therein of the corresponding causes. If it be said that an unfruitful activity will not result from true silver, it can be answered by saying that this is why the non cognition of the distinction cannot be taken as the cause of an unfruitful activity for the reason that an unfruitful activity does not accrue in spite of such non-cognition. It cannot be assumed that the activity and prevention of an unfruitful and fruitful character respectively are produced by their corresponding causes rather similarly qualified ; for the character of a cause does by no means depend on that of the effect.

We reply :—Activity and prevention are said to be unfruitful when they have for their objects an undesirable and a desirable thing respectively. Hence the non-cognition of distinction is the cause of such activity and prevention under these circumstances alone; so

when the non-cognition of the difference is by itself unable to produce unfruitful activity and prevention how can we expect unfruitful activity and prevention in the aforesaid cases—silver and tin respectively.

We propound the Siddhanta as follows :—It has, for brevity as well as want of contradiction, been admitted on all hands that a cognition prompts in the person ready activity towards its own object and this holds good in the case of activity in general as well as fruitful activity. From this it may follow that the cognition of a desired object prompting activity in the direction of a pearl, has that pearl for its goal because (1) the activity is spoken of as proceeding towards the pearl and (2) the knowledge of the desired cannot direct the activity towards anything else.

The objector may say :—An unfruitful activity can possibly be prompted by the non-cognition of distinction, the observation of the objective front and the recollection of the desired object; the assumption of a compact knowledge cannot but involve unnecessary complication and a knowledge can well produce activity in the direction of other than its own object also; thus the compact knowledge, though originally assumed (in the case of real silver) can well be given up (in favour of non-cognition of distinction etc.)

We reply No. On the strength of the recognition of such compact knowledge originally and for want of any difficulty or a counter assumption, the compact cognition has been assumed in the case of illusive knowledge owing to the fact that the complication ensuing after the establishment of the casual relation, is no fault at all. Otherwise the significant power originally and unanimously and exclusively assigned to a statement containing a predicate shall, for similar reasons—realisation of full sense from a sidda statement (bereft of a predicate) and fear of complication have to be abandoned. Thus has the theory of Guru been criticised.

The objector again says :—Of course it is true that a cognition prompts activity towards its own object; but with regard to a false activity, the cognition 'Here is this' alone is the producer, but not the recollection of the desired as well. The recollection of the desired, on the other hand, becomes for the sake of simplicity rather the distinguisting attribute of the main cause—the non cognition of the distinction from the desired just brought before the mind—and as such, cannot claim to be the cause like the property stiffness. Thus it follows that the recollection of silver can by no means, claim either to be the productor of the activity in the direction of pearl or to have anything to do with pearl. Otherwise the cognition of silver if however taken as the producer of the activity in question should arise in reference to a pearl. With regard to the fruitful activity the recollection of the desired produces the activity, because it is a compact knowledge ; and not a mere attribute, on account of the identity of the recollection of the desired and the cognition of the object in front. This is the essense of our doctrine.

We reply :—The recollection of the desired independently fulfils the agreement by presence and absence and as such is the main cause, but not a mere attribute of another cause, nor disqualified to be the cause .It cannot be said that the non-cognition of the distinction from the desired owes its agreement in presence and absence to the recollection of the desired, in which case the latter may like staffness be disqualified to be the cause. Nor can it be said that the recollection of the desired derives its agreement in presence and absence it being involved in the (main cause) non-cognition of the distinction from the desired in which case the former may, like the colour of the staff, be disqualified to be the cause. Otherwise, why should it not be said that the recollection of the desired being recognised as not distinct, is the main cause while the non-cognition of the distinction is its attribute? So, the agreement

in presence and absence being independently fulfilled, both the recollection of the desired and the cognition of the object in front may well be the cause of the activity in question. Further it can well be said that, since, in the case of the activity towards the desired, the recollection of the desired is recognised as the cause of the activity in general, this activity in question (towards the undesired) is also produced by a similar recollection of the desired, because no effect can be produced without the admitted cause. It cannot be held that the recollection of the desired can produce only such activity as has the desired for its object, and no other; for it cannot but involve complication; and it is possible to establish in the absence of any contradiction the relation of causation between two generalities—the recollection of the desired and the activity in general. Hence it is that 'having the desired object in front' cannot become the condition in the aforesaid syllogism, (because it is not at all co-extensive with the Sādhya which is assured in the Paksha by the Hetu).

Again the objector holds:—Even in the case of the false activity, the cognition of the object in front is the sole producer, but accidentally it happens to have, for its object, the desired as well.

We reply:—Then the cognition of the object in front itself should similarly be the producer of the fruitful activity as well. In the case of this activity, the non-cognition of the distinction of from the desired just now recollected can by no means be the producer as it does in the case of the false activity in point. Thus has been refuted the view that the recollection of silver cannot prompt activity towards a pearl because it has been accepted as having nothing to do with the pearl; for the acceptance of it having nothing to do with the pearl is not based on genuine experience.

The objector again contends by saying:—The Vyāpti of the form 'all cognition is true' stands in the way of the recognition (of the relation of causation between the recollection of the desired and the activity in general). So it is, that the compact knowledge and the recollection of the desired form, for the sake of brevity and simplicity, the cause of the activity in general; because it has so been admitted on all hands in the case of the original fruitful activity; In the case of the false activity, the recollection of the desired is also the producer but not the mere attribute of another cause. Thus there is nothing like an illusive cognition.

We reply:—The several causes above put for it have been accepted as incapable of fulfilling the agreement in presence and absence independently and as such, do necessarily disprove the above-claimed Vyāpti. Further, there can be no effect without the accepted cause, there is nothing contradicting the denial of either the above Vyapti or the above-mentioned relation of causation; though the cogniser is illusive, the promptitude of the activity will be explained later on. Thus has it been refuted to say that (1) just as recognition arises from the previous impressions together with the sense, the false oral testimony cannot lead to a compact cognition in reference (to) an object hardly related to the other desired one; (2) there has been accepted a Vyapti 'all knowledge is true." This is because (1) this Vyapti can hardly stand on its legs (2) and the effect-illusion—can help being accepted when there is a genuine cause capable of producing the same.

Some Minamsakas of the Prabhakara school hold:—The distinction silver and tin is cognised in the case of the compound cognition (these are silver and tin) and wards off the necessity for simultaneous activity and prevention in each case. There is yet no fear so illusion (Anyathakhyati) in spite of such distinction being cognised; for a defect in the sense (visual) makes the person cognise the

recollected silver and tin as quite distinct from the silver and tin lying in front. It cannot be said that recollection does, through silverness, bring before the mind all silver previously impressed on the mind through the silver as silverness. For although the sense organ can help to bring before the mind both a particular silver and silverness, it so happens on account of some defect in the sense, that both perception and recollection bring before the mind nothing but some particular silver. Further, (silverness) generality is the medium, only in the case of extra-ordinary cognition, while in the case of recollection, mind is the efficient cause and previous impression forms the medium, generality never forms the medium because it is no instrument therefor.

We reply:—This cannot stand to reason. For, when some silver and tin are first recollected activity and prevention are caused, the distinction from them not being cognised; and there being no recollection of tin and silver in corresponding to the tin and silver in front, the possible non-cognition of their distinction necessarily causes prevention and activity respectively. Or, if tin and silver corresponding to those in front can be recollected simultaneously with silver and tin respectively, the possible non-cognition of their distinction from after themselves or those in front cannot but lead to illusion Anyathakhyati.

Others hold:—In the case of silver in front there cannot be activity because there is no knowing that either want of silverness or the distinction or its non-identity from silver is absent from this silver.

We reply;—It cannot be so. For prevention should occur in the case of tin (in front) as there is no knowing that either the want of silverness or non-identity of the silver recollected as qualifying some other object, is absent from the tin in front; if however the above want or the non-identity were cognised as wanting in tin, Anyathakhyati ensues.

The objector may say:—In the case of silver (in front) only prevention occurs as there is no knowing that the want of the want of non-identity of silver is absent from the silver. We reply—No, on the other hand prevention ought to ensue in the case of tin, since there is no knowing of the want of the non-identity of silver because of the fact that the non-identity is the same as the want of the want of the non-identity. If, however, the non-identity of silver were cognised as wanting in tin, Anyathakhyati necessarily ensues.

The objector may take up his stand by saying:—The cognition of the non-identity of silver as hardly non-identical with the non-identity cognised as qualifying siver surely stands in the way of āctivity, similarly prevention is stopped in the case of tin.

We reply.—No, nevertheless a false oral testimony cannot but cause simultaneous activity and prevention because the oral testimony brings before the mind neither the non-identities resting in the objects of activity and prevention, nor the non-identities of tin and silver (front).

Others hold:—Activity and prevention ensue according as the desired and the undesired do not form the determinants of the non-identity cognised as qualifying or resting in the object in front. Well the non-identity of silver, though really resting in tin is not cognised owing to certain defect in the sense, while the non-identity of something else is known as resting there (in tin). Thus, since silver is cognised as not forming the de-teremi nent of the non-identity known as resting in tin, activity necessarily ensues towards tin; while the tin, though hardly forming the determinant of the non identity known as resting in the tin (for fear Anyathākhyati), is not cognised as such owing to some defect in the sense; so prevention will not ensue in the case of tin.

Similarly, since tin is, owing to a defect cognised as not forming the determinant of the non-identity known as resting in silver, prevention takes place in the case of silver ; with silver, though, in fact, not forming the determinant of the non-identity known as resting in silver, is, by the influence of a defect, hardly cognised as such ; so no activity can be expected in the case of silver (in front). Thus has been disproved the possibility of simultaneous occurrence of activity of prevention as pointed out above. The opponent cannot object by saying that Anyathākhyāti would surely ensue in the case of the assumption that the non-identity of silver, though cognisable, through the generic non-identity capable of pointing to special cases, resting in tin, as qualifying tin, is hardly cognised as such.

For, in spitē of the medium available in the form of generic non-identity in tin, the non-identity of silver is, owing to a defect, not cognised as resting in tin.

We reply :—No. Not so, it is realised in our experience that the knowledge 'this is silver' forms the genuine cause of aetivity fulfilling the agreemeut in presence and absence. In the case of true siiver, this knowledge happens to be a compact one ; while, in the case of false silver, it is under dispute as to whether the cause of the activity consists of but one cognition or two. The fact that a compact single knowledge cannot cause activity in the latter case, is opposed to experience. Even the contention that the double knowledge necessarily required for the compact one, might possibly be the cause of the activity in question cannot stand to reason. For such double knowledge finds no place in the production of the activity towards true silver ; it is comparatively more complicated than the other and no idea or notion of non-identity presents itself to the mind when activity is being produced by false oral testimony. A similar argument is quite possible in the case of prevention as well.

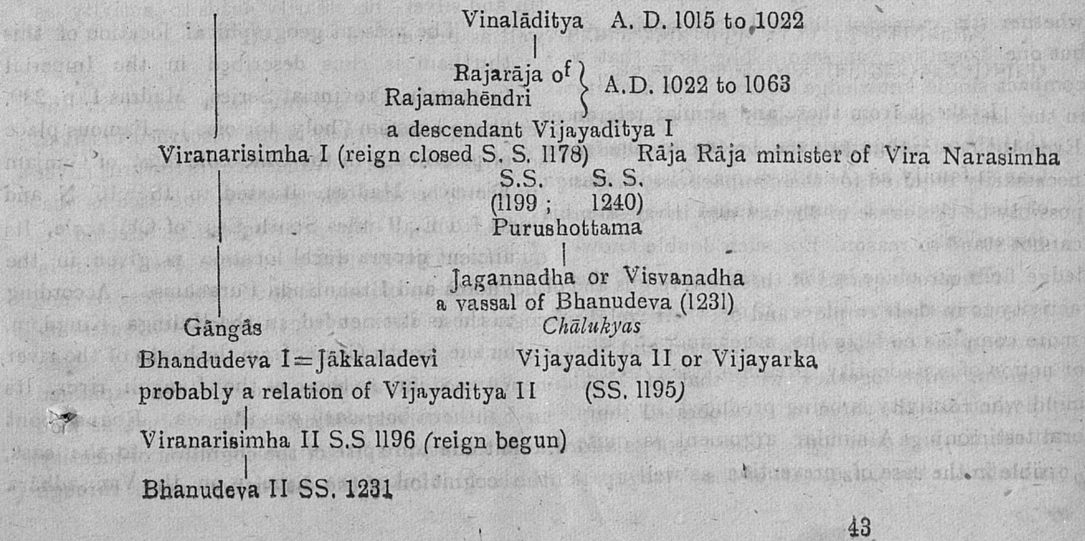
Others hold again :—An attribute whichis known as qualifying the desired and not known as qualifying the undesired produces the activity towards its own site or substance. Such attribute is silverness in the case of silver and likeness to silver in the case of tin. Similarly a corresponding attribute causes prevention (attribute known as qualifying the undesired and not known as qualifying the desired.) Thus there arises no necessity for simultaneous activity to prevention in the aforesaid case.

The reply is :—No, If so, it should follow that activity of prevention should not occur in the case of tin and silver as required by the false oral testimony these two are tin and silver," for the oral testimony does not bring before the mind either likeness to silver (peculiar to silver alone in tin or likeness to tin (peculiar to tin) in Silver. It cannot now be said that the oral testimony is followed by mental perception which eventually brings before the mind these two attributes, and that therefore the oral testimony is then no longer the generating cause. For, our genuine knowledge 'these two are silver and tin' produced by the independent cause—Oral testimony—having been set aside, the occasional and unavoidable implicit belief in the defrauder's statement "these two are tin and silver" necessarily leads to activity as well as prevention.

Others hold :—Owing to a defect in the sense organ silverness is not discerned in silver; so, no activity or advance occurs towards silver (in front) because silverness is cognised as distinct from all the attributes recollected as qualifying silver ; while advance does occur in the direction of tin, because silverness is not cognised as distinct from all the attributes recollected as qualifying tin Similarly abstinence and its absence can well be explained in the corresponding cases. Just as you admit that, in spite of the cognition of identity, the cognition of the distinction does, through some evidence some how, stand in the way of advance, so I say that, in spite of the cognition of identity of in silver, the cognition of silverness as being distinct from all the attributes thought of as qualifying silver, interferes with the advance.

The Chronology of the Later Gângàs of Kalinga. (*communicated*)

Dr. E. Hultzsch has published in *Epigraphia Indica* vol. V (1898—99) four pillar inscriptions of Eastern Chālukya chiefs at Śrikūrmam in which he notes references to a line of kings who seem to have been served by the Chālukya chiefs mentioned therein in the capacity of ministers. The sovereigns whom these chiefs profess to have served held sway over the Kalinga Kingdom in the Twelfth and Thirteenth centuries of the Christian Era. These references may be briefly noticed here by way of introduction to some account of them and some of their grants. The learned Doctor says in pp 31—32 of the volume referred to above: "Four of the pillars bear , . , inscriptions of three chiefs who profess to have been descendants of the Eastern Chālukya king Vimalāditya (A. D. 1015 to 1022) and of his son Rāja Rāja (A D. 1022 to 1063) . . . . A descendant of this Rājarāja was Vijayāditya I. The latter had a son named Rājarāja who was the minister of Viranrisimha. This Rājarāja had two sons viz Vijayāditya or Vijayārka and Purushottama .Purushottama's son Jagannādha or Visvanādha was a vassal of Virabhānudeva. For Vijayāditya II we have the date Saka Samvat 1195, for Purushōttama S. S. 1199 and 1240 and for Jaganhādha S.S. 1231. Consequently king Viranrisimha whom Rājarāja the father of Vijayāditya II served as minister has to be identified with the *Ganga* King Viranarasimha I whose reign ended 18 years before that of his grandson Viranarasimha II, the twenty first year of whose reign corresponded to S. S. 1217. Virabhanudeva, the sovereign of Jagannadha or Visvanadha is identical with the Ganga king Virabhanudeva II, the successor of Viranrisimha II". Dr. Hultzsch has also quoted on this subject a reference from Journ. Bengal. As. Soc. Vol. LXV. Part I, p. 270 to the effect that 'Bhanudeva I the father of Viranarasimha II married Jākalladevi of the Chālukya race, who was probably a relation of Vijayaditya II. The relationships between the Chālukya and the Ganga princes stated above may be summarised in a table as follows :—



From these chālukya inscriptions we thus get references to four successive sovereigns viz Viranarasimha I, Virabhanudeva I, Viranarasimha II and Virabhanudeva II. In the present paper I shall endeavour to present some grants of and of the time of these sovereigns who claim to have ruled Kalinga. These I call Therefore the latter Gāngās of Kalinga.

There is no doubt that these sovereigns belong to the Ganga dynasty. Most of their inscriptions recorded in the temples of Śri. kūrmam and Simhachalam begin with praises of this dynasty. I shall quote two specimens from two grants dated S. S. 1184 *and* S. S. 1212 respectively :—

(A) S S. 1184.

राजानोबदवः पुरासमभवन् गंगान्वयालं कृताः Etc.

(B) S. S. 1212

आसन्पूर्वनरेन्द्रास्सुरगि रिसदृशाः कीर्तिकांति प्रताप।
प्रादादंगान्वयाब्धि स्फुरणविधिसुधांशीति स्पर्धि धोभाः ॥ Etc.,

Another of these grants dated S. S. 1217 mentions in the Telugu portion of it the King Viranarasimha II with the prefixes "Sreemadanantavarma' and 'pratāpa' as follows :—

स्वस्तिप्रीशकवर्षबुलु १९१२ अगुनेदिश्रीमदन्तवमप्रताप, रीश्रीनरसिंहदेवरप्रवर्द्धमानविजयराज्यसंवत्सर बुलु etc.,

I take it from these and similar references that these Ganga princes belong to the same Ganga family as Anantavarma Choda Ganga of the Eleventh century and that they are his descendants.

Numerous grants of these sovereigns and of persons in their employ and of their relations occur in the temples of Śreekūrmam and Sinhachelam, which together with that of Mukhalingam form the three most celebrated temples of the Kalinga kingdom. These grants afford, as stated in the Gazetteer of the Vizagapatam District Vol I and the Imperial Gazetteer of India, Provincial Series, Madras Vol I, unique material for the study of the early history of the Ganjam-Vizagapatam Districts which formed part of the ancient Kalinga Kingdom, Sreekūrmam and Simhachelam were well known places of pilgrimage even in Puranic times. If we can trust to tradition, Sreekūrmam was visited by Balarāma, the brother of 'Sreekrishna in the Dwāpara Yuga. It is stated in the *Sthala Mahatmyam* of Śreekūrmam which is made up of accounts from the Padma and Brahmānda Purānams that *(1)* those that visit this place in Kaliyuga or even think of visiting it will be purged of sins which they might have accumulated during several births *; and that those who die in this place thinking of Kūrmika will have no rebirth* till the end of time

कलौकूर्मपुरोरत्यायेगच्छन्ति न रोत्तमाः। येध्या यन्ति मनोव्रत्या गमनं कूर्मकांपति।
तेषां सदद्यतेपापं पूर्वजन्मायुतार्चितं। कूर्मस्यदर्शनेबुद्धिर्जीयति अस्यदेहितः
येनराः कूर्मिकांस्मृत्वामृताः कूर्मस्यसन्निधौ।
नतेवांपुनरावृत्तियीवदाभूतसलवम् ॥

(Brah Purana. Chapter VIII).

The present geographical location of this thīrtham is thus described in the Imperial Gazetteer, Provincial Series, Madras I. p. 230. "Sree kūrmam ('holy tortoise').—Famous place of pilgrimage in the Chicacole *taluk* of Ganjam District, Madras, situated in 18° 16' N and 84° 1'E., 9 miles South-East of Chicacole.' Its ancient geographical location is given in the Pādma and Brahmānda Puranams. According to these 'it extended, in the Kalinga Kingdom, on the South Coast, from the banks of the river Vamsadhāra to those of the Lāngali river. Its Southern boundary was the sea. Round about it there were Śaivite Kshētrams,—to the east, the Madhūkesvara Kshētra on the Vamśadhāra

river, to the West the Kotiśvara thirtha on the Lāngali river, the Ravisa thirtha, the Sundarēsvara thirtha of Ippili and the Swasthika Kshetra of Hōmesvara. Most of the ancient Kshētras or thirthās that surrounded are still in existence and can be identified. The Madhukēsvara kshētra is in Mukhalingam, a village in the Parlakimidi *tahasil* of Ganjam District Madras, Situated in 16° 35' N and 38° 59'E, on 'he left bank of the Vamśadhāra, 18 miles from Parlakimedi'. The Kotisvara Kshetra is in Chicacole, Ganjam District and gives its name to a street in that town. The Ravīsa thirtha is in Arasavilli, one mile from Chicacole. Ippili is a village 'five miles South-East of Chicacole.' I cannot identify the Swasthika Khētra of Hōmesvara which appears to be a relic of Buddhist or Jaina times, *Sewell has not mentioned it in his List of Antiquities of the Madras Presidency* but a search may be made for it round about Śree Kūrmam. I shall note below the remarks made about this last interesting Kshetram in ordse that those interested in antiquities may search for it :—

क्षेत्रस्य पश्चिमेभागे आस्तेस्वस्तिकसंस्थः।
दोषेधरइति ख्यातस्सर्वसिद्धिफलप्रदः ॥
दोषेश्वरस्यपादास्थं लौकीकमुर्पणिम्
तत्रासीन् सिद्धिनाथोसौयोगीशश्चजितेन्द्रियः ॥

Thus ŚreeKūr mam is situated in the midst of Saivite Kshētrams. Its ancient name was *Swētagiri Kshetra ;* it must have been situated like Simhachelam on a hill. There are traces in the temple itself, like abhishēkam to the God and Brāhma sutram (the channel that removes the water poured over the God, which indicate its Śaivite character. It is stated in a Sanskrit work called Prapannāmirtam that the great Vaishnava Reformer Śree Rāmānujāchārya converted this into a Vishnu temple and local tradition ascribes the second Dhwaja Sthambham to Sree Ramanuja and supports this literary evidence. Moreover, I find in the Sthala Mahatmyam itself traces of the original character of this temple. The Puranam as it is leaves no doubt of the editorial handling of Vaishnava devotees. I may draw attention *to the verses which support this view. especially as they do not* seem to have been considered. The Brahmanda Purana says:—

ततः कूर्मसमीपं तु गत्वादेवं महेश्वरम्।
नमस्कृत्वागिरीशंचसिद्धाख्यं देववन्दितम् ॥
सिद्धैश्चपूजितःशंभुःसर्वसिद्धिफलप्रदः।
तेनसिद्धेश्वरोनामपुराणेषुप्रगीयते ॥
हरिशंकरयोर्मध्येपिंडान्यस्तुविनिक्षिपेत्।
अक्षय्यंतु भवेत् पिंडपि तृणांस्वर्गगामिनाम् ॥
चैत्रमासिशितेपक्षेपः पश्यतिमदेश्वरम्।
सनरोमुक्तिमायातिमंत्रणाष्टाक्षरेणवै ॥

From these verses we learn that 'the pilgrim should visit Śree Kūrmam and worship the Mahesvara there called Siddha who is worshipped by the devas and who is the lord of the [Swēta] giri (SreeKūrmam.) This Śambhu or Siva is worshipped by Siddhas and gives ready rewards. Hence he is sung even in the Purānās as Siddhesvara. If the pilgrim offers oblations between *Hari* and *Sankara* to his ancestors it becomes thousandfold to them on their way to heaven (Swarga.) He who sees the Mahesvara in the bright half of the month of Chaitram attains salvation quite as easily as by the contemplation of the *eight-letter Mantra*.' It is worthy of note that while the spirit of these verses is clearly Śaivite, while they refer to the chief god of this place as Mahēsvara, Siddhēsvara and Sambhu, the Editor interpolates 'hari' and the 'asthākshari Mantra.' Now this Mantra which is nothing but '*Om namō nārāyānāya* ओंनमोनाराय णाय is clearly a Vaishnavite formula and if a formula needed to be used at all the panchākshari mantra '*Om nama Sivāya*' ओंननस्सिवाय would have been more appropriate to the context, i e, more in keeping with the general spirit of the verses. However by the time of the Ganga Kings under discussion this temple must

have become Vaishnavite or these Ganga descendants of Ananta Varma Choda Ganga the Saivite worshipper of Gokarnesvara of Mahendra must have themselves become Vaishnavites, for I find the colophon of (Tirupati Sree Vaishnava Rakksha' to their inscriptions in Sreekurnam and Simhachelam.

Simhachelam is likewise believed to indicate traces of original Saivite character, though its sthalapurānam would attribute its founding to Prahlāda the celebrated Vaishnava son of Hiranyakasyapa of Puranic fame.

From inscriptions contained in them both these temples seem to have been celebrated as places of pilgrimage even in the eleventh century. They contain very many inscriptions of these later Ganga Kings of Kalinga. In fact the latter temple owes very largely for its great architectural structures to Viranarasimha I of this later Ganga dynasty. I subjoin and edit the following inscriptions referring to these sovereigns :—

A Inscriptions of Ananga Bhima.

(1) Thirty Nineth Pillar Inscription dated S. S. 1194 } From
(2) Tenth Pillar Inscription dated S. S. 1205 } Sree Kūrmam

B. Inscriptions of Viranarasimha I

(1) Sree Kurmam, 13th Pillar Inscription dated S. S. 1172
(2) Simhachelam Inscription dated S. S. 1184
(3) Simhachelam Inscription dated S. S. 1190

C. Inscriptions of Virabhanu Deva I

(1) Fortieth Pillar Inscription of Virabhanu Deva I dated S. S. 1153 (Sree Kurmam)
(2) Simhachelam Inscription of Virabhanu Deva I dated S. S. 1112

D. (1) Simhachelam Inscription of *Viranarasimha II* dated S. S. 1211
(2) Sree Kurmam 23rd Pillar Inscription do. dated S. S. 1219

Inscriptions of Virabhanu Deva II

E. (3) Sree Kurmam 24th Pillar Inscription of Virabhanu Deva II S. S. 1257

A comparison of the dates of these grants with the dates arrived at by Dr. Hultzsch quoted above raised interesting issues about the chronology of the later gangas of Kalinga. I shall present for a comparative view both these sets of facts in a table below :—

Names of Sovereigns	Dates of Dr. Hultzsch,	Dates of the grants under discussion
Ananga Bhima	...	S. S. 1194 and 1205
Narasimha I	up to S.S 1178	S. S. 1172, 1184 and 1190
Virabhanudeva I	about S. S. 1195	S. S. 1153 or 57 and 1182
Vira Narasimha II	begins S. S. 1196 : (21st year corresponds to 1217)	S. S. 218 and 1219
Bhanudeva II	S. S 1231.	S. S. 1257

The following issues arise out of a comparison of the dates given by Dr. Hultzsch with the dates of the grants under discussion :—

(1) Is the Anganabhima of S. S. 1194 the same as that of S.S. 1205 *or* are these different from one another ?

(2) How long did the reign of Narasimha I extend ?

(3) How can we explain the grants of Virabhāundēva I in the reign of Narasimha I shall take up the last of these issues first. This Virabhānu dēva I is according to the information furnished by Dr. Hultzsch a contemporary of Vijayaditaa II Chalukya or Vijayārka mentioned in the chalukya inscriptions of Sree Kurmam; and his wife Jakkalā Dēvi was probably a sister of this Vijayarka. Of the two inscriptions of his under discussion (S. S. 1153 or 57 and 1182), the one dated S. S. 1182 from Simhāchelam is dated in 7th regnal year of "Sreemadanantavarma Sree Virabhanu Deva' and refers to the grant as having been made for the longivity of 'Vira Sree Bhanudeva Maharaja' and thus leaves no doubt that this Virabhanudeva belongs to the dynasty of the later Gangās of Kalinga who claim descent from Anantavarma Chodaganga and that he was reigning in the year SS. 1182. The other one dated S. S. 1153 *or* 7 from Sree Kurmam refers to the grant as having been made by one of his ministers expressly under his orders and for his longevity. It, however, does not refer to his regnal year. If we follow the Simhachelam grant we arrive at S.S. 1165 as the 1st regnal year of Virabhanudeva I. Thus the Sri Kurmam grant appears to have been made before he assumed the sovereignty. The terms of the Sree Kurmam grant, however, seem to mean that Virabhanudeva was reigning in the year 1153 or 7 as well. These dates do not tally with that given by Dr. Hultzsch as the last year of Vira Narasimha I the father of this Virabhanudeva viz S. S. 1178. As thus the question of the close of the reign of Virananarasimha I, issue (1) noted above, has thus come to be mixed up with the question of the regnal period of his son, Virabhanudēva I, this question may as well be considered here. It has been pointed out by Dr. Hultzsch that 'the reign of Viranarasimha I ended 18 years before that of his grandson Vira Narasimha II, the twenty-first of whose reign corresponded to S. S. 1217. I have collected two grants of Vira Narasimha II, one from Sree Kurmam dated S. S. 1219 which corresponds to his Twenty third year and another from Simhachelam which corresponds to his Twenty Second year in order to corroborate this statement of Dr. Hultzsch and take it as a definite basis for computation. By a simple calculation from Dr, Hultzsch's dates we arrive at S. S 1196 as the starting point for the reign of Vira Narasimha II and S. S. 1178 as the closing year for his grand father Vira Narasimha I. The intermediate period i.e. from S.S. 1178 to S S. 1196 will therefore have to be assigned to Virabhanudeva I the father of Vira Narasimha II. That Vira Bhanudeva was living in S.S 1195 we take it from Dr. Hultzsch's dates which make him a contemporary and relation of Vijayaditya II. But according to this calculation he could not be sovereign in the year S.S. 1153 or 7. And according to a calculation which can be made from his Simhachelam grant which gives his 7th year as corresponding to S. S. 1182 he must have assumed sovereignty in the year S. S. 1165 and not earlier than that. In either case, if Virabhanudeva was the sovereign, his father Vira Narasimha could not have been sovereign from 1153 to 1178 *or* at least after S. S. 1165. The hypotheses which can possibly explain this discripancy seem to be :—

(1) that Virabhānu Deva was the real Sovereign during the years S. S. 1165—S.S 1178 and that his father was still living in that period. Although he was actually ruling the Kingdom, he could not be annointed Sovereign during the lifetime of his father.

(2) That even before he actually assumed charge of the kingdom, he as Yuvaraja might

have been known as Maharaja along with his father and that in the capacity of Yuvaraj he might have ordered the grant of S.S. 1153 or 7 to be made in his name or out of respect to him the Ministers of his father might have made the grant in his name.

(3) There is something wrong with these dates that conflict with one another. I reject the last of these hypotheses as gratuitous and in the face of the Simhachelam grant of Narasimha I dated S.S 1190 I cannot expect Dr. Hultzsch's year S. S. 1178 as the closing year of this Sovereign. Rao Bahadur V. Venkiah M. A. Epigraphist to the Govt. of India who is acknowledged to have given material for the chapter on Political History in the Vizagapatam District Gazetteer appears to have accepted S. S. 1190 as a genuine date for Vira Narasimha I. Dr. Hultzsch was discussing these dates in the year 1898 99 and the Vijagapatam District Gazetteer came out in 1907 and during these Eight or nine years the progress of Epigraphy in the Madras Presidency must have justified the acceptance of this latter date. The grant that contains it does not however mention the regnal year of Vira Narasimha I. The difficulty is not further increased by the acceptance of this date but all gratintous assumptions as to the spuriousness of these dates are set at rest. The other two hypotheses are alike possible and not unnatural. The Chalukya dynasty dealt with by Dr. Hultzsch offers similarities. One grant of Jagannadha the vassal of Bhanudeva II is dated S.S. 1231. A grant of his father is dated S.S. 1240. (See page 2 above) of these Jagannadha's grant of S.S. 1231 refers to the 'Vijayarajya samvatchara' ie. regnal year viz three. That is to say according to this grant Jagannadha has by the year S.S. 1231 been sovereign for three years. During then his regnal period we have the grant of S.S. 1240 by his father referred to as "Purushōttama guna nidhirdēvō dayā Varidhēh". This shows that the son has assumed charge of Government even during the lifetime of his father. It is just possible that such a thing might have happened in the case of Viranarasimha I and his son Virabhānudēva I. This explanation while accepting S S. 1165 as the first year of the sovereignty of Virabhanudeva I covers the grants of Viranarasimha I from this year onwards to S S. 1190 it only goes contrary to the hypothesis that the last year of Viranarasimha I was S.S. 1178. There remains the other grant of Virabhanudeva dated S.S. 1153 or 7 to be explained. I think the hypothesis of this grant having been made while Virabhanudeva was only a Yuvarajah explains it sufficiently well and without violence to probability.

There remain the grants of Ananga Bhima to be considered. One of them is dated S.S. 1194 and the other S.S. 1205. They raise the issue as to whether the Anangabhima referred to in both these grants is one and the same person.

That the Anangabhima of S.S. 1194 is the father of Viranarasimha I I have some doubt. The inscription of Sahasramalla dated S.S 1172 in the reign of Viranarasimha I mentions in the opening verses as Anangabhima as the father of Narasimha. I shall quote the verses referred to. They run as follows :

"उत्तङ्गोगंगवंभोस्तिप्रशंसा भूमिक ज्ज्वलः ।
अनङ्गभीमभूपालतत्रासीत्तेजसारविः ।
वोरश्रो नरसिंहदेवनृपति भूपालचूडामणिः ।
तस्मादजनिष्टभूत्"

"There was the great Ganga family which was renowned and prosperous. In this family there was king Anangabhima who was brilliant like the Sun. To him was born king Virasrinarasimha who was the gem of the crowns of king. We know from the Simhachelam grant of S. S. 1190 that Vira Sri Narasimha I was then reigning. It is just possible that his father Anangabhima may have been still living and that a grant may have been made in his name in the year S. S 1194 if he has outlived his son. But did he outlive him and was he contemporary with Vira Sree Narasimha II his great grandson who must have assumed sovereignty in S.S 1196? Although it is not impossible that Anangabhima should be living in the time of Narasimha I or even Virabhanudeva I it seems to me to be impossible that he should be contemporary with his great grandson Viranarasimha II. Even therefore assuming that Anangabhima was alive in the year S. S. 1194 it is impossible that he should be living in S.S. 1205 which is the year of a grant of Anangabhima from the Simhachelam temple. But this is not exactly a grant made by Anangabhima. It only mentions Anangabhima as having added certain structures, 'a black granite prāsādam' to the Simhachelam temple. There is nothing in the grant itself which warrants the snpposition that the structures referred to were constructed in S.S. 1205. We may take it therefore that when the grant of S.S 1205 was made, this Anangabhima may not have been living and that it only referrs to an act of his which might have taken place some years before. The other Sree Kurmam grant of S. S. 1194 stands on a similar footing. It is not expressly a grant made under the orders of Anangabhima. It only refers to some land which was granted by Anangabhima to a certain Vāsudēva Yati who in turn granted it to the Sree Kurmam Temple. There is nothing here also to warrant the inference that the king referred to in this grant had been living in the year S. S. 1194 and hence no inference can be drawn from these grants S. S. 1194 and S. S. 1205 as regards the date of Anangabhima. It may be that these grants refer to one and the same king and no doubt that he was the father of a Narasimha I referred to in the Sreekurmam grant of S.S 1172. Anyhow the chronology of these sovereigns seems to be a little complicated so far as it can be judged from the grants edited here below. I request scholars to discuss this subject and help researches into the ancient history of the Kalinga Kingdom.

Now to the grants themselves.

THE MYTHICAL FLOWERS OF INDIA AND EUROPE

BY T. RAJAGOPALA RAO, B. A.

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A reader of Indian Literature often finds allusions to the Lotus, which is said to bloom at sunrise. It is a common belief among us that the sunflower always turns towards the sun. There are flowers similarly dear to the moon and every aucient book of poetry in India is full of allusions to these flowers. The sun is to us *Kamalapta* and *Nirajapta*, just as the moon is *Kumudabandhava*. Some of our flowers have thus had the glory of being sung by our greatest poets, more than any mortal man was sung and theirs is a fame, unique and inimitable in this the world of Hindu Literature. Do these soft and fragrant flowers, and these tender sprouts and buds enter into the mythologies of all countries, or are they the special feature of this our sacred Ancient Land?

Apollo, the great God of Romans, loved Daphne. He sang praises to her, even with

the seven stringed lyre that Mercury had specially made for him. But Daphne had her affections centred in another God and would not become the wife of Apollo. She prayed to Gods to metamorphose her and they heard her prayer. She was changed into a laurel. Apollo could no longer obtain her.

"The nymph is all into a laurel gone,
The smoothness of her skin remains alone;
To whom the God: "Because thou canst not be
My mistress, I espouse thee for my tree;
Be thou the Prize of honor and renown,
The deathless poet and the poem crown,
Thou shalt the Roman festivals adorn,
And after poets, be thy victors worn!
Thou shalt returning *Caesar's* triumph grace,
When pomp shall in a long procession pass;
Wreathed on the posts before his palace wait
And be the sacred guardian of the gate;
Secure from Thunder and unharmed by Jove,
Unfading as the immortal powers above;
And as the locks of Phœbus are unshorn,
So shall perpetual green thy boughs adorn."

Thus the laurel wreath has a aacred significance in the west. Apollo himself wears a crown of laurels in memory of his metamorphosed Daphne.

There are yet other flowers that entered into the classical mythology of the Romans. King Orchamus had two daughters, Leucothoe and Clytie. Apollo loved Leucothoe and lived with her, Clytie also loved Apollo, and this made her jealous. She revealed the intrigue of Leucothoe to her father, Orchamus ordered Leucothoe to be buried alive. Apollo chanced to pass by the grave while Leucothoe was "giving her last melancholy cry," It was too late for him to save her life. He therefore sprinkled some nectar over the grave, which penetrated through the earth to where Leucothoe's body was and out of that the beautiful tree that bears frankincense came into being. Clytie was changed into a sunflower, "the plant which turns itself towards its deity, the sun,"

Thus defeated in these attempts, Apollo wanted to marry Lady Hyacinth. But Zephyr loved her and would not brook the advances of Apollo. She was killed by Zephyr and her "blood sinking into the ground produced a flower", which is still called Zephyr.

Phaeton, (the son of Apollo under the name of Phoebus) was a favourite of Venus the most beautiful of goddesses. She placed Phaeton in charge of one of her temples. This made the young man vain. He wanted to know if he was really the son of Sun and so went to that God and offered to drive his chariot for a day. He appealed to the paternal affections of the Sun-god and would not accept a refusal. Phoebus yielded to the request. The inexperienced man could not however drive the horses of the Sun properly. Being led out of their path, the horses threatened to set the whole world on fire, and Jupiter had, to save the worlds, to hurl his thunderbolt upon poor Phaeton. The youth was reduced to ashes, but his sisters, the Heliades wept for four months and roused the pity of the gods. "The *Poplars* were made out of that" and the tears became amber.

The goddess Venus loved Adonis a man, For this, her crime she lost her seat in Olympus. She came down to this earth and was living with Adonit. Adonis was very fond of hunting wild beasts. He speared a wild boar one day and was killed by it. The sad news reached Venus.

"Over one shoulder doth she hang her head;
Dumbly she passions, frantickly she doteth;
She thinks he could not die, he is not dead;
Her voice is stopped, her joints forget to bow,
Her eyes are mad, that they have wept till now.]

* * * * *

She looks upon his lips, and they are pale;
She takes him by the hand, that is cold;
She whispers in his ears a heavy tale,
As if they heard the woeful words she told;
She lifts the coffer lids that close her eyes,
Where, lo! two lamps, burnt out, in darkness lies."]

Shakespeare

After shedding many tears, Venus changed him into a flower.

Echo loved Narcissus. She follows silently wherever he goes! She could not herself address him first and "waited the sound of his beloved voice." One day Narcissus went out with his companions.

"Now several ways his young companions gone,]
And for sometime Narcissus left alone,
"*Where are you all?*" at last she hears him call.
And she straight answers him, "Where are [you all"
"*Speak yet again*" *he cries*, "*is any nigh?*"
Again the mournful echo answers "*I.*"
"*Why come not you*," he said, "appear in view,"
She hastily returns, "*Why come not you.*"

At last Narcissus became disgusted of Echo whose figure he saw and ran away from her. He chanced to go to a fountain, where he fancied he saw the figure of a nymph. It was his own reflection. The nymph could not be caught, and so Nircissus mortally wounded himself.

"Now hanging o'er the spring his drooping [head,
With a sad sigh these dying words he said,
"*Ah! boy beloved in vain!*" Thro' all the plain
Echo resounds, "*Ah! boy beloved in vain!*"
"*Farewell*", he cries and with that word he died
Farewell," the miserable nymph replied.
Now pale and breathless on the grass he lies,
For death has shut his miserable eyes."

"The Gods pitied his melancholy fate," and changed him into the flower Narcissus.

Thus in the west, we have significant stories for the laurel wreath, the frank-incense, the sun flower, the poplars, and narcissus. We in India however have forgotten the origin of the relationship of our flowers with the sun, the moon and other celestial beings. The poets use the facts of the legend, but the details of that legend are lost to us. We know the lotus to be the favourite of the Sun; we know the sun flower ever bending to and fro to face her dear lord in the sky. What goddesses these flowers once had been, or why the poet fancied such peculiar affinities, between the sun and these flowers we are not able to say.

The fact seems to be this. The exquisite natural poetry of the Rig Veda is a charm for all times, and its figures of speech are not tainted by fiction which was a development of later days. Personification and metaphor were the glory of this, the most ancient of world's records, but this personification and this metaphor were not removed far from the original. To compare the morning blossoms with damsels that are delighted at the approach of their lord. the Sun God, is natural poetry sweet and glorious. To imagine a damsel by name Lotus and marry her to a God, the personification of the Sun, will be the work of a later day. To forget the significance entirely and make a legend out of it, from the accumulations of passing time is a step still more modern. The Poetry of Nature is preserved for us in India; the accretions of later days belonged to regions that were separated from the original stock. The originals are with us and their influence has saved us from many a myth, which, in small tribes that separated from the main stock, became the feature of a later day. These seceding tribes had to depend on the work of imagination for what the originals in their scarcity could not supply. Here then is the means to establish the antiquity of Indian conceptions. We were no doubt the greatest nation once. But what are we now?

THE SAKTI CULT

(Continued from our January Number.)

That the worship of female dieties is not a distinctive mark of non-Aryan tribes has already been illustrated by us by a reference to the Aryan kingdoms of Western Asia and Egypt. In the Greek mythology we meet with a number of female dieties. However allegorical some of the conceptions may be the accepted form of some of these female dieties does not reflect much credit on the moral principles of those pre-historic Grecian myths. *Cybele* who occupies a very high place in that mythology was the sister and wife of *Saturn*. The vestal virgins dedicated to keep the sacred fire of this goddess are evidence of a national institution traced to *Cybele*., *Juno* the daughter of *Cybele* was the sister and wife of *Jupiter* The productions of the earth were by the Greeks supposed to be controlled by *Ceres* another daughter of *Cybele*. She spends six months on earth and the remaining six with *Pluto* in the infernal regions. She was a revengeful goddess who changed the king of the Scythians into a lynx. A Young child laughed at her as she ate with too much avidity; She grew wild with the child who was changed into a lizard. A Thessalian was cursed by her to death and he died in the midst of fearful torments due to his devouring his own limbs on account of hunger caused by the curse. *Destiny* was another female goddess. The *muses* were invoked by all lovers of art.

Diana, the goddess of chastity, was called *Hecate* in hell: She changed one of her nymphs, *Calista*, into a bear for bad conduct. She had a temple at *Ephesis*. At her altar in another place persons who escaped from shipreck near that coast were immolated.

Venus was "the goddess of beauty, the mother of love, the queen of laughter, the mistress of graces, and the patroness of pleasure." She was one of the most celebrated deities. She was born from the froth of the sea. She married *Vulcun* the ugliest of gods. She also successively loved *Mars*, *Adonis*, *Anchises* and several others. "In the sacrifices and at the festivals celebrated in her honour, much licentiousness prevailed : victims, however, were seldom offered to her." The following is the description of the *Anadysmine Venus* by *Shelley* :—

She has just issued from the bath, and yet is animated with the enjoyment of it. She seems all soft and mild enjoyment, and the curved lines of her fine limbs, flow into each other with a never ending sinuosity of sweetness. Her face expresses a breathless yet passive and innocent voluptuousness, free from affection. Her lips without the sublimity of lofty and impetuous passion, the grandeur of enthusiastic imagination of the *Apollo* of the capital, of the union of both like *Apollo Belvedere* have the tenderness of arch, yet pure and affectionate desire ; and the mode in which the ends of the mouth are drawn in, yet lifted or half-opened, with the smile that for ever circles round them, and the tremulous curve into which they are wrought by inextinguishable desire, and the tongue lying against the lower lip, as in the listlessness of passive joy, express love, still love !

"Her eyes seem heavy and swimming with pleasure, and her small forehead fades on both sides into that sweet swelling, and then declension of the bone over the eye, in the mode which expresses simple and tender feelings.

"The neck is full and panting, as with the aspiration of delight, and flows with gentle curves into her perfect form.

"Her form is indeed perfect. She is half sitting and half rising from a shell, and the fullness of her limbs, and their complete roundness and perfection, do not diminish the vital energy with which they seem to be animated. The position of the arms, which are lovely beyond imagination, is natural, unaffected and easy. This perhaps is the finest personification of Venus, the deity of superficial desire in all antique statuary. Her pointed and pearl-like person, ever virgin, and her attitude modesty itself !

Minerva was the goddess of wisdom (She was the only one of all the divinities whose authority and consequence were equal to those of *Jupiter*.) She changed *Arachne*, a woman of *Colophon* into a spider for having challenged her skill. She killed the great giant *Pallas*. *Marsyas* was by playing on a flute which she cursed was flayed alive by *Apollo*. She changed the beautiful hair of *Medusa* into ghastly and living serpents. In her festivals maidens attacked each other with fury armed with sticks and stones. The successful maidens who received no wounds were greatly honoured by the people. The following is the description of *Minerva* by *Shelley*.—

" The head is of the highest beauty. It has a close helmet from which the hair, delicately parted on the forehead, half escapes. The attitude gives *entire* effect to the perfect form of the neck and to that full and beautiful moulding of the lower part of the face and mouth, which is in living beings the seat of the expression of a simplicity and integrity of nature: Her face, upraised to heaven, is animated with a profound, sweet and impassioned melancholy, with an earnest, and fervid and disinterested pleading against some vast and inevitable wrong. It is the joy and poetry of sorrow making grief beautiful, and giving it that nameless feeling which, from the imperfection of language, we call pain, but which is not all pain, though a feeling which makes not only its possessor, but the spectator of it, prefer it to what is called pleasure, in which all is not pleasure. It is difficult to think that this head, though of the highest ideal beauty is the head of Minerva, although the attributes and attitude of the lower part of the statue certainly suggest that idea.

" The greeks rarely in their representations of the charecters of their Gods—unless we call the poetic enthusiasm of Apollo a mortal passion—expressed the disturbance of human feeling ; and here is deep and impassioned grief animating a divine countenance. It is indeed divine. The drapery of the statue, the gentle beauty of the feet, and the grace of attitude, are what may be seen in many other statues belonging to that astonishing era which produced it; such a countenance is seen in few."

Among divinities of the second class are *Echo*, *Hebe*, the daughter of *Jupiter* and *Juno*, *Flora* the wife of *Zephyrus*, *Pomono* the goddess of fruits, fruit-trees, and gardens, the four seasons *viz*, *Spring*, *Summer*, *Autumn*, and *Winter*. *Thetis*, who unwillingly married *Peleus* and brought forth several children and destroyed them by fire in attempting to see whether they were immortal, *Charybdis*, who was killed by Hercules and became one of the divinities of the sea and *Scylla*, who was changed into rocks through the mischief of *Circe*.

Even the infernal regions had their goddesses. The fates were three in number *Clotho*, *Lacheses* and *Atropos*. *Ancient Night* was the daughter of *Chaos*. From her union with her brother *Erebus* she gave birth to *Day* and *Light*. She had a statue in the temple of *Diana* at *Ephesus*. The cock was offered to her as the bird which proclaims the coming of the day. *Death* had a heart of iron, bowels of steel, black wings and a net with which one envelops her victims. The *Graces* were daughters of *Jupitor* and *Venus*. *Sleep* was a god in Greece though in India the conception is femenine. *Themis* was the goddess of Justice.

It is thus seen that the worship of female deities is not a distinctively non-Aryan institution. Let us see what gods and goddesses of the Aryan tribes of ancient Europe compare with the early gods and goddesses of our land.

THE HISTORICAL BASIS FOR KANYAKA PURANA.

The Geneologies of the kings of Magadha as found in the Puranas have to a large extent been verified by Numismatics and by contemporary History and Inscriptions. There is a Purana called the *Kanyaka Purana* which speaks of the advances of Vishnuvardhana of the race of Eastern Chalukyas to Sachi who by a curse of Brahma became born as Kanyaka, and of his defeat on account of this Kanyaka entering the fire along with 102 clans of Vaisyas. The Purana speaks of Penugonda as the place where this event took place. We learn from this Purana that the Vaisyas were not the original inhabitants of Penugonda and other places and that they came from the land of the great merchant Kubera through the curse of the Gandharva, Chitrakantha, king of Manipura. Eighteen places were mentioned in the Purana wherein Seven-Hundred and Fourteen Gotras of these Vaisyas had settled. There were Dhanada, Dharmapuri, Sivapuri, Panchala Jagannadhapuri, Ghantasala, Mummudi, Kalingapuri, Veeranarayanam Bhimapuri, Palakollu, Penugonda, Nagaram, Narasimhapuru, Denduluru and Ellore. Of these Penugonda became the most famous, because Sachi the wife of Indra was by the curse of Brahma born in this place as the daughter of Kusuma Setti. The Purana further says that the Gandharva, Chitra Ratha was born as Chalukya Vishnuvardhana and was defeated in his advances to Sachi, other wise known as Kanyaka. Whether this legend has any Historical basis or no, one thing is certain that during the time of Vishnuvardhana and latter on some of the places mentioned in the Purana certainly contained wealthy and famous Vaisyas. We have thus Penugonda, Ghantasala, Bhimapuri, and Panchala entering largely into Historical records relating to the gifts of the Vaisyas.

The legend of Kanyaka is sacred to the Komatis of India. The first question as to the historical basis of the legend is to know if these Vaisyas had anything to do with Kubera, the lord of the North. We know now for a fact that the families of this wealthy and enterprising community connect themselves with Kubera. While discussing this topic with a gentleman not favourably disposed towards this community, he plainly told us that he was of opinion that the Komatis of the Telugu parts might have invented such a relationship very recently to make a show of an illustrious ancestry. His objection is an assumption that the relationship is an invention of the community, and does not show proofs for its being such an invention. If you show that the Vaisyas did not associate themselves with *kubera* before a certain period and that it suddenly came into existence at a particular time, you have given facts and figures to your statement. The unwillingness of an individual to accept a truth does not affect the truth itself when it rests on stronger grounds than the mere likes and dislikes of an opponent. If the traditional association with *kubera* has to be called a fiction it is a fiction at least as old as the period to which the entries in the Kanyaka Puranam

belong.

Apart from this we have other evidences that prove their association with *Kubera* of the Vaisyas from a time at least contemporary with the date of the legend in the Kanyakapurana. On a stone in the temple of Dandeswaraswamy at Prattipadu dated Saka 1079 i. e. A. D. 1157 an inscription was found of Naravana Chetti of Kubera Vamsa. The inscription is in Sanskrit and Telugu and records a gift for a perpetual lamp to God Gandeswara of the place. Another inscription found on a pillar in the temple of Doddappa at Hemavati in the Madakasira Taluk of the Anantapur District dated Saka 1084 [1162AD] records a gift of the Desi merchants of the Kubera Family of four different languages. The inscription mentions the then reigning king Chalukya-chakravartin Vikramadeva and was dated Vishu, Pushya Uttarayana, Sankramana The gift relates to specified tolls on horses, musk, saphron, yak-hair panchavanige, cus-cus grass etc. from the proceeds of which the worship, offerings, and lamps in the temple have to be maintained and the repairs of the temple and the well have to be carried out. The inscription is in the Kanarese language.

It is interesting to note in this connection the Gotras of Vaisyas that have been mentioned in ancient inscriptions. Coming in chronological order, we find that Gomta Kommi Setti belonged to the *Nābela Gotra*. This inscription is dated Saka 1066 [1144 A. D.] The Gotra of Narayana Setti mentioned above is *Mulya Gotra*. On Saka 1142 dated Vikrama Chaitra Bahula Amavasya Thursday Vishu Sankranti, we find a gift of cows and bull to the Temple at Ghantasala by Palla Mari Setti of the *Middikula Gōtra*, son of Marisetti and grandson of Kommisetti. Kanisetti son of Sami Setti of *Chēnusetla Gōtra* gave on Saturday, the Bahula Ekadasi day of the Month of Pushya of the year Chitrabhanu, Saka 1204 a gift of 25 cows for a perpetual lamp in the temple of Visvanathadeva at Malkapuram in the Guntur District. An inscription in the temple of Ramalingeswara Swamy at Mandadam, dated Saka 1201 Pramadi Chaitra Suddha Thrayodasi, Sunday, Vishu Sankranti, records a gift of Amari Setti a Vaisya of the *Surikoli Gōtra*. On a pillar in the Gopura of Lakshmi Narasimhaswamy's Temple at Errabalem in the Guntur District dated Saka 1326 [1404 A. D.] Tharana, Magha Suddha Dasami, Saturday are two inscriptions recording gifts of Sakatāya Chetti a Vaisya of the *Venukula Gōtra* and Vempalli Setti a Vaisya of *Silakula Gōtra*. On a pillar in the temple of Seetha Ramaswamy at Enamadala in the Guntur district dated Saka 1327. [1415 A. D]. Paridhavi Sravana Suddha Dasami Thursday, is a record of the gifs of Chenna (Thippana) of the *Chēnu Setti Gōtra*. In Saka 1546 [1624 A.D.] Rāktakshi Jyeshta Suddha Panchami, Bonthāla Nāgi Setti, Vaisya of *Vichchupākala Gōtra* constructed the Eastern-gopura of the temple of Veerabhadra at Nagaluti in the NandiKotkur Taluq, Kurnul District. We thus see that at least eight Gōtras viz the *Nābela Gotra*, the *Mulya Gotra*, *Middikula Gotra*, *the Chenu Settla Gotra*, *the Surikoli Gotra*, *the Venukula Gotra*, *the Silakula Gotra*, and the *Vichchupākala Gotra* are five or six centuries old and are not the inventions of to-day. The Gotrams of the Vaisyas and their association with Kubera, lord of the north are not the inventions of to-day.

We have next to see whether Penugonda was an important settlement of the komatis at the time of the Kanyakapurana. There is ample material in our hands by which to establish incontrovertably and from the stand-point of inscriptions that the Vaisyas were in a way the lords of Penugonda. These epigraphical evidences date from Saka 1066 [1144 A. D.] to Saka 1327 (1405 A D.) The earliest of these inscriptions belongs to the reign of Kulottunga Chola Deva II. It was written in Telugu prose and verse on a white marble pillar in the temple of Jaladhareeswara Swamy at Ghantasala in the Divi Taluk of the Kistna District. It records a gift of ten Rajaraja madas by Kommisetti, Lord of Penugonda of the Vengi

country to the god at Gantasala for perpetual lamps. The gift was made in the thirteenth year of the reign of Kulothunga on an Uttarayana Sankranti day for the merit of Kommi Setti and of his parents Eriyama Setti and Bammamma. Thus the Vaisya, Gomta Kommisetti of *Nābela Gotra* was not merely an inhabitant of Penugonda but also the lord of it. Thirteen years after that, inSaka 1079 (1157A.D] another Vaisya by name Narayana Setti of the *Mulya gotra* also lord of Penugonda made a gift to the temple at Prattipadu in the Guntur District. There are thus two Vaisyas of different gotras declaring themselves as lords of Penugonda within an interval of thirteen years. The meaning of this becomes clear when we see the two inscriptions in the temple of Koritapadu in the Guntur District, Both of these are dated Saka 1326 [1404 A.D.] Tharana Magha Sudha Dasami Saturday and āre by two different persons Sakalaya Setti lord of Penugonda and Vempalli Setti lord of Penugonda. The former belongs to the *Venukula gotra* and the latter to the *Silakula gotra*. Evidently both these Vaisyas cameitogether to Koritepadu and recorded here on the same day, namely the Saturday referred to above the gifts they made to the temple at Kondavidu. The expression lord of Penugonda must therefore allude to the prominent rank of these wealthy merchants there. In the very next year Saka 1327 (1405 A. D.) we find a record of Chenna (Tippanna), of *Chenusetti Gotra* and Lord of Penugonda which shows that the Vaisyas of Penugonda were living like lords.

In Sāka 1201 (A. D. 1279) we have a record of another lord of Penugonda, of the Surukula Gotra making a gift of 25 cows for ā perpetual lamp in a temple at Mandaram on the Krishnaveni river in Dodi-Kandravadi.

The word Lord perhaps requires a little more explanation. In the village of Vanavolu in the Hindupur Taluq of the Anantapur District we find an inscription dated Saka 1327 (A. D. 1405) corresponding to Monday the 10th day of the dark fortnight of Kartika of the year Parthiva when Ganga, the daughter of Bayiri Setti performed Sati at Penugonda when her husband the commander Ramadeva died. We have also the instance of Komati Vema one of the disputed Komati line of kings of the Telugu country. In an inscription at Nelapalli in the Punganur Zamindari, (the date of the inscription is not available) we read of one Gavaresetti of the Surname of *Mummadi* (and brother of Dharmasetti) on whom wās conferred the title of Mummidi Gavare Pallavaditya Nolambasetti and the royal insignia presented. The inscription was in old archaic characters and refers to 48000(?) merchants belonging to him. A Kanarese inscription at Aletipalli in the Ramnad District belonging to the 9th century A. D, speaks of one Sri Kanki, son of Virasetti, who led the army of Vaidumba Maharaja to battle at Tiruvala and fell. This warrior was referred to as the right arm of the Maharajah. It is not necessary to multiply instances. The Komatis were then not only wealthy merchants, but some of them were also Kings and warriors. And among these Komatis those of Penugonda have so far as our present knowledge goes left us more epigraphical records than any to show the prominent position they occupied in those times.

The tradition of their Kubera Vamsa, and the gotras of some them that occupied Penugonda, their most famous settlement being thus established, we have to see if any Vishnuvarthana was their ruler at the time of these evidences. Fortunately for us we have an epigraphical record even for this reference in the Kanyaka Purana. 'On a pillar lying near the godown in the Municipal Museum at Rajahmundry" is an inscription mentioning the Eastern Chalukya, King Sarvalokasraya Vishnuvarthana Maharajah. It was dated saka 1067 [1145 A.D.] the twenty first year of his reign. The inscription is in Sanskrit and Telugu and records a gift of 25 cows for a lamp by a certain Prolisetti, son of Madisetti of Penugonda, to the temple of Virabhadreswara Mahadeva of Pattisapu-nandu." Thus at the time when the Vaisyas of Penugonda were at the height of their prosperity, a Vishnuvarthana of the Eastren Chalukya race certainly ruled over Rajahmundry.

In the position in which the people of Southern India are placed by the records of Epigraphy being locked up in the Epigraphist's office, with no easy permission to publish them in any other Journals, except those of Sir Richard Temple, there is no possibility for private individuals to publish copies of them for the use of the general public. The Epigraphical references made in this article are all accurate. There are only three instances, viz. those relating to the sati of Ganga, the title conferred on Gavare Setti and the battle at Tiruvala, where we should have been happy if the original inscriptions were further scrutinized by us. But these relate to a side issue and have nothing to do with the Historical basis of the Purana itself. We are however applying to Government for permission to obtain and publish these and several other inscriptions relating to the Vaisya community and hope that as some of these inscriptions will not be published by Government in their intended volumes before another four years there will be no objection for the grant of the concession for immediate publication in our columns.

Coming to the topic on hand we have clearly seen that Vishnuvardhana was ruling over Rajahmundry in Saka 1067 [1145 A D] It is about that period that Narayana Setti and Kommi Setti were described as two of the lords of Penugonda. During the time of Vishnu Varthana Penugonda was certainly a very important place for the Vaisyas. Its Komatis had figured in the inscriptions of that period and for two or three centuries later on, better than those of any other place. It was a centre where more of these wealthy lords lived than in any other. The inscriptions have revealed to us at least eight Gotras of very wealthy families. The statement in the Kanyakapurana as to whether during the time of Vishnuvardhana Penugonda could be an important centre for Komatis has thus been solved without any inconsistency. Part of the legend in the Kanyakapūrana has thus become true without a flaw. The remaining part that relates to Vishnuvardhana's offer to marry is a purely domestic matter. Had the marriage taken place we might have had a possibility of a gift if any such were made. The plea that the rules of caste and the power of the king led Kanyaka and many of the clans to enter the fire is not inconsistent with the custom of the times when we have an inscription among others which speaks of Ganga, the daughter of a Setti performing Sati at Penugonda itself.

Kanyakapurana then is not without a historical basis. It reveals facts not inconsistent with history, and is evidently a true history of the day as we would otherwise have no tradition left to us of this sacred event. No tradition ever exists that is not based on a fact. If the tradition of Kanyaka were a myth of a latter date it must have shown many historical inconsistencies which this tradition does not. And Kanyaka now is the glorious Kanyaka-Parameswari presiding over the charities of the wealthy merchants: No noble act is ever now done in the Telugu country except as the gift of this great goddess. Annadana Samajams Ayurvedic Dispensaries, educational institutions and many charitable associations now run in the name of this goddess. She lacks not money nor the will to do good and in this the yuga of the Vaisyas Kanyaka Parameswari is fitly the patron deity presiding over the nationl progress of the Telugu land.

OUR BOOK SHELF.

INSCRIPTIONS AT PALAMPET AND UPPARAPALLI.

We beg to acknowledge with thanks receipt of a copy of the Hyderabad Archaeological Series No. 3 containing some of the inscriptions recently deciphered at the above places. An important Pillar inscription at Palampet gives the geneological tree of Recherla Rudra, a commander of Kakatiya Ganapati. Rudra's line is traced to the General Brahma, who "quickly conquered Kanchi and thus ensured victory of the Kakatiya king." In his family was Kataya, conqueror of foes. His son was Kāma, the commander of King Prola's army. Hesmote in battle king Manthianya Gunda. Kama's son was the General Kataya. His son was Rudra. He cut off the head of a haughty feudatory and made king Nagati take to flight. He made a consecration of the god Rudresvara in the city of Orugallu; he granted to God Siva for the accomplishment of enjoyment of *theatrical Performances* the Village, Nekkonda. In Saka dated arrows, worlds moon, earth 1135 he granted to Rudresvera Upparapalli and Borlapalli. To the gods in Atukurn he gave the village, Pradkude.

Four more inscriptions from Palampet have also been published in this report. All these are about Gauraya of the Shrname Vibhuti, who was a Dasa of the house of Panditharadhya and who lived in Srisailam. The last of these four inscriptions says this is the figure of Gauraya (Vibhuti Gauraya).

An important inscription of Ganapati Deva has also been published in this book. It was found at Upparapalli and was dated Saka 1157. The following places are mentioned in this inscription. Anumakonda, Bhokkera, Udagiri, Dākshārāma, Puncharapalli and Bommakanti. As remarked in the report, the Metrical portions of this inscription deserve the attention of Specialists in Telugu Literature.

CASTE BY CONDUCT

(Mr. G. Harischandra Rao)

This is Tract No 3 of the Sanatana Defence No 3. It mentions Vidura, to Dharma Vyadha and others who though advanced in knowledge did not become Brahmins, and men like Parasuram, Drona and Aswathama who though they had become wanriors did not loose caste. The purpose of the booklet is to show that caste is by birth,

INDIAN HISTORY AND ADMINISTRATION.

Mr. A D. Dhopeshwarkar M. A. L L. B. has sent to us for review a copy of his Intermediate Text Book on Indian History and Administration. It is a book admirably well written and gives an account of India from the time of the East India Company up to the Montagu-Chelmsford reform scheme. The first part of the book deals with History and the second part with Indian Constitution. The author is the Professor of History and Philosophy in D. J. Sind College, Karachi. Every student of Indian History and every Political worker in India must possess a copy of this beautiful book.

FORMS OF GOVERNMENT IN ANCIENT INDIA.

Readers of South Indian Research may remember that a note on the Republican Form of Government in Ancient India appeared in the January number of this Journal. The subject has since attracted much public attention on account of a Review published by the Hon. Mr. Justice Kumaraswami Sastriar in the latest number of the Indian Review on Mr. Hovell's recent publication. In the discussion which Mr. Sastriar's review of that book called forth in the columns of the Hindu, a case was made out by some of the critics to establish the theory that side by side with the monorchical form of Government in ancient India, with all its checks there were republics also in our dear land. The present article is an attempt to point out from authoritative sources the facts and figures on which the views on ancient Indian Polity have to be based.

THE OPINIONS OF SCHOLARS.

In the course of the discussion above alluded to, references have been made by some of the critics to the opinions of trustworthy scholars who expressed themselves on this subject. The following are some of the opinions so quoted.

(1) The Imperial Gazetteer Vol II Chap 6.

"The King (Rajah) was (Vis) of the tribe. In return for his protection he received from the people obedience and voluntary gifts—not regular taxes— and his power was limited by popular will expressed in the tribal assembly (Samiti)

(2) Marsden's History of India

"When they settled down in the river valleys, the land of the tribe (Jana) was made up of settlements (vis) of clans and these again were made up of a number of family villages (grama). The chief of the whole settlement was the king or a Rajah. There was also a tribal council (Samiti) whose advice the king was bound to ask and take.".

In our own researches we have come across some more passages which have not been referred to by any of the critics.

(i) Arrian records a saying of Magasthenes thus:—

"From the time of Dionysos to Sandra Kottos, the Indians counted 153 kings and a a period 6042 years, but among these a republic was thrice established....., and another to 300 years and another to 120 years."

(ii) In his Buddhist India Dr. Rhys Davids speaks of several clans as having a Republican form of Government. Such were

(1) The Sākiyas.
(2) The Bhaggas of Sunsumara hill.
(3) The Bulis of Allakappa
(4) The Kātāmas of Kesaputta.
(5) The Koliyas of Rāmagāma.
(6) The Mallas of Kusinārā.
(7) The Mallas of Pāva
(8) The Moriyas of Pipphalavana.
(9) The Videhas of Mithila } The Vajjains.
(10) The Lichavis of Vesali }

Rhys Davids— Buddhist India Page 22.

(iii) In Kautiliya Book XI

"The corporations of warriors (Kshattriyasreni) of Kambhoja, and Surastra and other countries live by agriculture, trade and weilding weapons.

"The corporations of Lichchhivika, Vrijika, Mallaka, Mudraka, Kudraka, Kukura, Kuru,

Panchala and others live by the title of a Raja"

(iv) Kautilya refers also to Manu as the first king elected thus:

"People suffering from Anarchy... first elected Manu, the Vaivasvata to be their king and alloted one-sixth of the grains grown and one.tenth of merchandise as sovereign dues."

THE VEDIC TEXTS.

It is not necessary for our present purposes to go into the scientific theories as to the origin of kingship in the world. It is an acknowledged truth of Jurisprudence that the evolution of man from the lower animals meant only man as man and not as king. The Institution of kingship was a slow evolution from crude beginnings. Whether Sovereignty was the direct result of the Patriarchal system, or was due to the military exigencies of the times or otherwise, the fact is true that kingship is a later institution. The tribes first managed their affairs, and the prominent man among them, in whom the public had confidence managed the routine business either for a time or for life. By the time of the Rig veda, Kingship was a well organised institution in the land and became hereditary. Still there are instances in the Veda that preserved the tradition of a tribal election. In a learned article to the Hindu, Mr. P. R. Ganapati Aiyar quoted from the Rig Veda two instances—the same that Muir has also mentioned in his original Sanskrit texts—which are give below.

(1) Rig Veda X—172.

"I have brought thee forward; remain in the midst; may all thy subjects desire thee; may thy dominion never fall from thee."

The next stanza, which also Mr. Ganapati Aiyar might well have quoted is even more prominent. 'Come into this (Kingdom); mayst thou *never be deposed*, unvascillating as a mountain, stand firm here like Indra; establish thy kingdom in this world."

Still the interpretation of these two stanzas is not so explicit.

(2) "Let the people (visah) choose unto kingship thee, these five directions."

We give below the translation of the same passage by Griffiths.

"The tribesmen shall elect thee for het, Kingship; these five celestial regions shall elect thee,"

Similar other passages are not wanting in the Vedas. We quote just one. Thus in Atharva Veda 9-4.

"The king has assumed "*their* sacrifice *their* hopes, their glory and *their* riches' fulness.'

The quotations above with many more are sung at the ceremony of installing a king, and the Aitareya Brahmana, a sufficiently old production, gives a list of kings who underwent such installation. Here is the list.

King	Priest
Janamejaya	Tura
Saryata	Chyavana
Satanika	Somasushman
Ambashthya	Parvata and Narada
Viswakarman	Kasyapa
Sudasa	Vasistha
Marutta	Samvartta
Anga	Udamaya
Bharata (son of Dushyanta)	Dirghatamas.
Durmukha	Vrihaduktha

Some of the other kings mentioned in the Brahmana were Viswantara, Sahadeva, Babhru, Bhima of Vidarbha, Nagnajit, Sanasruta and Rituvid.

It is interesting to note that persons, who did not belong to the Kshatriya race had also undergone the ceremony of installation.

Atyarati, son of Janantapa is an example from this Brahmana.

Whether Kingship came into this Universe by birth alone, or as a natural development of the social needs of a country, one thing is true, that the major part of the Vedic referencs to kings gives us no room to preclude the supposition, that among small Aryan and non Aryan

clans distributed in India the republican form of Government, or Tribal election of a king was also prevalent. Village communities always existed and their prevalence was common to all the early civilisations of the world. A band of Aryan settlers, however big or powerful does not in a large continent like India exclude the view of Pre-Aryan forms of Government, and it is a well known truth that the Aryans themselves borrowed several of the institutions from their non-Aryan neighbours. The fact of the existence of hereditary kingship in India in Vedic times only speaks of the existence of kings and casts no reflection as to the absence of the other forms of Government.

Though the king held his sway over his subjects, instances are not wanting where the kings were deposed.

The most famous example cited by critics is that of Vena. He was superceded and and his kingdom was given to Prithu. Another example is that of Pururava. He became proud and covetous and was thereby dethroned. His grandson Nahusha used the sages of the court as bearers of his vehicle and soon lost his kingdom. Even Indra, the Lord of the Devas could not escape the result of his evil actions. Among other kings, mention may be made of Nimi, Sudasa, Trisanku and Kalmashapada From the Sukranitisara we learn that "King Dandaka went to the dogs by taking to sensuousness, Janamejaya through anger Rajarshi Aila through cupidity, Asura Vatapi through folly, Rakshasa Paulastya through vanity, and King Dumbhodbhava through passion.

It is said of king Kanishka that having conquered all the South, West and East he wanted to conquer the North also. The king's people having heard this "took counsel together and said "The king is greedy, cruel and unreasonable; his compaigns and continued conquests have wearied the mass of his servants. He knows not how to be content but wants to reign over the four quarters..... Such being the situation, we must agree among ourselves and get red of him. After that we may be happy' As he was ill, they covered him with a quilt, and a man sat on top of him and the king died on the spot.*"

The existence in our country both of the Republican form of Government and of the monarchical being thus known, let in the next chapter proceed to examine the references to them.

* Quoted by Mr. Vincent A Smith in his early history of India

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OUR HALF YEARLY REPORT OF WORK DONE.

I have the honor to submit herewith the half yearly report of South Indian Research for the period ending with 31st January 1919. I take this opportunity to thank my subscribers but for whose support a movement like this could never have seen the light of day. The following is a brief summary of the work done during the half-year under report.

1. *Languages.*—In the field of Languages nine original articles embodying the results of Research have been published in the Journal. The problems raised by these researches relate to (1) the affiliation of the languages of our land and (2) the interrelations of these languages to themselves. There have also been some articles on the Literature and History of these languages. With regard to affiliation it was found that there had been no conclusive theory advocated by any scholar regarding the place of our languages. Sanskrit, Munda, Scythic, Indo-European and other languages have been successively tried and left half-way without any result. The Munda theory has been found to be utterly baseless. The Scythic theory was equally so, but by the time the half-year closed there were yet many points left requiring further time and scrutiny. A few of the common primitive words of the South Indian and Indo-European languages have been published in No. 3 and we hope to complete the work in the half-year yet before us. With

regard to the inter-relations of these languages it has been found that where the same Sanskrit word entered into two different languages, say into Kannada or Telugu the phonetic values of sounds varied according to the language.

Logic.—An interesting controversy has for some years been going on in the Press on the subject of Indian Logic. The actuating motives on either side have been purely patriotic. The West thinks that the world first opened its eyes through the culture of Greece and Rome. The East thinks that Greece and Rome are but the daughters of India only of yesterday and that culture first began in India and was thence taken in fragments to other countries. The claims of science are not based on such patriotic theories and we require to find facts and figures to express ourselves one way or the other. It is with a view to find out the basis for such arguments that the study of Eastern and Western Logic has been undertaken by me in right earnest. Two articles have been contributed by me on the subject one on *Drishtivada* and the other on material cause. Sufficient material has been gathered to controvert certain theories of modern writers who believe that the idea of syllogism first came to India after the invasion of Alexander the Great. As with my other fields of work, scarcity of good books and the cost of obtaining them has been a great hindrance to me in this field also.

History :—India has practically no accepted ancient History of its own. The Puranic writings are rejected as worthless, and the

theory that there was no script in India like that of Heiroglophics was sufficient to stop enquiries into the past to unearth from other existing sources trustworthy material regarding our history. The mythological and other conceptions are beset with problems of an intricate and interminable nature, and the task has hitherto been considered hopeless. I have therefore ventured to go to the very root of things and I always believed in the possibility of the existence of an ancient script also when Media, China, Chaldea, and Egypt had all a script of their own in times when India was a glorious land. My first object was to place on record the evidences as to whether we were the original inhabitants of India or have come and settled from other lands. During the half year under report I contributed five articles on this great subject. In the first of these articles I reviewed the Aryan and Iranian affinities and published several newly discovered facts that give historicity to the Deva and Asura wars. The Deva and the Asura clans have been identified with the Aryas and the Iranians. It was after the glacial epoch that their separation took place.

In the second of these articles I reviewed the situation once again. Several points of similarity not hitherto noticed by scholars have again been incorporated into the article, and an Iranian Tradition recording the settlements of the Aryans in the country of Sindh has been unearthed and published by me. The third article related to the early home of the Aryans

in the country of Ilavrita, situated far beyond India in the remote north. The traditions of Matsya, Kurma and Varaha Avatars are traced to this period. The early home of the Aryans as also the tradition that the sons of Priyavrata of the Aryans (the Fravak of the Iranians) peopled the earth having thus been noticed, it was found necessary to identify the races that so separated from Ilavrita or Aryaman Vaego. Language, traditions and ethnology gave us the clue here, and I have therefore taken up in article four the identification of European races that separated and migrated into the west from the common home of our ancestors. In the fifth of these articles an important point relating to the worship of female dieties of Southern India has been partly discussed, as it has been the view of some scholars that certain customs and kinds of worship proved the distinction of South Indian Races from the Aryan. Worship of Female Dieties was but too common among the ancient Aryan races as not to lend colour to any theory that marks the distinctly non-Aryan races. A number of important issues are involved in these discussions and I feel the lack of means to purchase the necessary literature.

Ethnology:-The ethnology of the South Indian Races has been a vexed question for many years. European scholars at first viewed the South Indian Races as Aryan. But soon a change came about. Some European Scholars left the question of Aryan origin with scant treatment or no treatment, and began for reasons best known to

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themselves to discuss why we should not be of Australian, Scythian or of some other origin. Three of such theories have been discussed by me in detail during the half year under review. The hypothesis of our Australian origin has become a geological impossibility. Man must have gone from Asia into Australia and not from that Island into Asia. The Theories of Hunter and Caldwell lack the evidences of ethnology and are based on linguistic similarities, themselves questionable. Language is not a test of race. The Negro of America may speak English, but this is no justification for making him ethnologically Aryan. Dr. Caldwell himself admitted that further research was necessary if any origin other than Aryan were to be given to the people of Southern India. It is necessary in this connection to make long tours all over the country and take measurements of the several South Indian Races and thus resurvey the whole field. The cost of the undertaking stands in my way and I therefore depend on some kind-hearted donor to help me in this important matter. Opportunity may be taken of such trips to study other points of Indian interest and record them in the columns of South Indian Research.

Science,—An important article on radium appeared in the very first issue of this Journal. It enunciated several laws for the first time. and we are glad to note that the literature which has reached India since the publication of that article only tended to corroborate and strengthen the fundamental principles involved

in my view of it. It is not easy for Indians to go ahead in these matters, but the laws I have enunciated serve as documentry evidence for the future if ever India should have a place in Scientific matters of an original nature.

In discussing the problem of races our critics often neglect the truths of science. The result is that theories are very often enunciated which are at variance with the accepted truths of science. Two such truths, whose neglect often led to results of an unacceptable nature are based purely on Geology. I have therefore contributed two articles on geology during the current half year, under the popular headings, the Antiquity of Man and the Age of the Earth. The articles are written with special reference to India. In the first of these articles, evidences have been given to show that India was peopled from the earliest Tertiary times. The earliest inhabited portions of India were in Baroda the Nizam's dominions and the Northern Circars. The second article discusses the problem of the glacial epoch on which so many important problems now depend.

The notes at the end of every number contain the important Scientific discoveries that require the notice of Indian Scholars. We shall with better support improve this branch of work. It may be noted that several important Scientific devices which I have attempted are withheld from publication for want of funds to make woodcuts.

The Notes:--The notes published in our columns havegiven us the following among other fa ts.

(1) That the South Indian histories of the ancient times agree well with those of Egypt, Greece and other countries.

(2) That the Hindu Garuda Purana compares well with the book of the dead of ancient Egypt.

(3) That Hindu Law of ancient times imposed court fees and decreed costs.

(4) That even the Hindus knew of the use of poison gas in warfare.

(5) That the Hindus carried their civilisation to the Straits.

(6) That the seven musical svaras were primarily of Indian origin.

(7) That the Home of the Devas was in the farther North.

(8) That the art of making essences and decoctions was as old as that of Ravana II.

(9) That Medicine, Mathematics and other Sciences were highly developed in Ancient India.

(10) That even the popular forms of Political Government were well known to them.

Our Readers :—When the journal was first started there were grave doubts as to whether there would be any readers at all for this Journal. Our fears have however dwindled away by the encouragement that we received from sources which were unique. Though the number of subscribers is very small, we have been printing and circulating a thousand copies now every month. Among those who are supporting us are the Government of Madras many of the Ruling Highnesses of India, several Zamindars, a large number of institutions, and

the general public in different grades of social life. It is hoped that as the idea and scope of the work become popularised, a larger number of people come to our rescue.

Finances.—The editor could give up all other paying work and devote his time entirely for this cause without receiving any pay.

No establishment of any kind has been maintained. The expenditure is thus greatly reduced. The deficit at the end of six months is thus about Rs. 200/- which was gladly paid from the Editor's pocket.

Miscellaneous.—Mr K. V. Lakshmana Row M. A. has kindly contributed an article to our columns on the subject of the Puranas. He gives evidences from many sources to show that there was in the beginning only one Purana called the Brahmanda of which the other Puranas were petty parts. Mr. H. Narayana Row B. A. B. L. of Research fame has been regularly contributing to the journal every month. His articles are a guarentee of his great resources and critical talent. One of these articles has received the eulogy and support of the Hon. Mr. Justice K. G. Sesha Aiyar and gave a new and approved derivation to the words Karnata and Maisuru. The journal has also the honor of publishing an English Translation of Patanjali's grammatical master piece and all lovers of Sanskrit are obliged to Mr. K. Rama Pisharoti M. A. for his indefatiguable work.

The future.—The work herein presented is of a sufficiently useful nature as to warrant the existence of a Journal of this sort. What we lack most is funds. A small printing establishment to print the sort of work that research requires, a good library and funds for travelling and other expenses are absolutely necessary for the healthy development of a movement like this. The cause is not personal ; it is India's cause and is dear and sacred to every one of you.

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If you cannot subscribe for a whole year you may at least buy a few copies of it.

Thanking the Indian public once again for making my humble endeavours at research possible of existence, and invoking the blessing of every one of you for this sacred cause.

I beg to remain, Dear Sir,
Yours Sincerely
T. RAJAGOPALA RAO., *Editor.*

Some Opinions on the Journal.

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The need for research in every direction—especially in science—is very pressing in India. Research scholars are now-a-days increasing in India, and we have no doubt that a journal of this kind will serve an excellent purpose in publishing the valuable results of research and in giving an incentive to genius and patience.

5. *The Kistna Patrika.*

" A new English magazine has been recently started with this name " The South Indian Research." The editor is Mr. T. Rajagopala Rao B.A. His name is very widely known all over the Andhra territory on account of the many books he has written in the Telugu Language. We hope that Mr. Rajagopala Rao will not in his Researches adopt the purely western methods, but also his own independent methods of work and thus achieve the end in view."

6. *The South Indian Mail.*

"It is intended for the learned few, yet the treatment will be popular." We commend this monthly to all the learned few who are interested in Research work.

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Your Journal is very interesting to read, The Journal not only gives many new points, which western researches do not contain but even clears many of their doubts and errors. Your research is laudable.....Your article on the interrelations of Telugu and Kanarese is praiseworthy

9. *M. R. Ry. M. S Puttanna Avl, retired Amildar*

" It is certainly a high class magazine. I find the articles very interesting and edifying. You deserve every credit for your enterprise and your original researches.

10. M R *Ry U Rama Rao Avl*

" The Journal is a valuable one deserving support from every South Indian"

11. *The Andhra Seva, Pithapuram*

" The Journal is started with very high aims. We wish it success."

12. M R *Ry Rao Bahadur* M. *Shama Rao Avl.* Retired Inspector General of Education: Mysore

I am glad to say that you maintain a high standard of work in both the issues. The workers in this field are very limited, and it is bold of you to engage yourself in it, I hope you will receive sufficient public patronage to maintain the same high standard and to continue your work.

13. *The Principal of the American College, Madura.* I think there is a large need for such a

Magazine and the numbers thus far received give good promise.

14. *M. R. Ry. N, A. Narasimha Char, Avl. Maharani's College Mysore.*

The South Indian Research being unique, deserves support and encouragement by the Public and the Educational Department of Government.

15. M. *R. Ry. T. Narayan Sastri Garu.*

After going through the pages carefully I cannot but express admiration and heartfelt congratulations for the very interesting and original articles contained in your magazine... The Editorial and other learned and scholarly contributions deserve a wide notice by those who are interested in the regeneration of India.

16. *The Hon'ble* Mr. *Justice Sir John Woodroffe Kt C. I. E.*

I am obliged to you for sending me a copy of the October number of South Indian Research, which promises to be of interest.

17. *The Rev F Lionet Marler.*

I am glad to know that you are taking up such useful work and wish you all success.

18. *Prof.* J. *W. Johary* M. *A. B. D.*

The November number you sent has good articles.

19. *The Hita Karini.*

Four numbers of South Indian Research are now published. The articles up to now published cast a horoscope of its future greatness. We have now no journal solely devoted to Scientific, Philosophical, Literary and Historical matters and we are confident that this Journal supplies this want.

20 *F. W. Thomas esq. India office. London.*— "Allow me to tender to you my sincere thanks for your kindness in sending me the issues of your interesting new periodical 'The South Indian Research'. I have read them with pleasure. You are covering a wide sphere of knowledge and should appeal to a considerable public."

21 M. R. Ry. *Bhimachar, Bellary.*—That the Journal is a very useful one and contains much valuable information is undoubted.

22 M.R.Ry *S. Kambhoilu B A. B L.*—I appreciate the articles in the magazine very much.

Some opinions on the Research work of the Editor.

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3. M. *R. Ry. Sri Raja Raja Varma Koil Tumburan, Principal Maharaja's College Trivandrum and Examiner to the University of Madras &c, &c.*—What the Rev. Caldwell has done to Dravidian Grammar you have done to Dravi-

dian Prosody. Your disinterested labours on the matter, I hope, will be adequately appreciated by all the communities of the Dravidian race.

4. *M. R. Ry. Rao Bahadur S. Mangesha Rao Avl. Chairman, Canarese Board of Examiners, University of Madras*—I have gone through the whole with care and interest, and am glad to be able to say that I am very much struck with the powers of laborious research which are displayed therein. I had been led to believe that there are few English Educated Indians who cared to devote themselves to the study of Dravidian Languages and apply Western methods of research to them and am glad to find that there is one at least who has not only the capacity but also the inclination to do so, in spite of the want of encouragement in the present state of circumstances.

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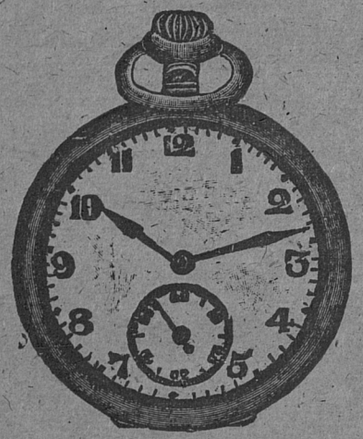

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A JURISTIC PROBLEM.

THE wise succeed but the thoughtless succumb to the perils of life. The great difference in the life of men and of animals is in the fact that men make provision for the morrow, while the animals live only in the present. Even this feature in man has been an evolution of a later day. When society and social laws had by experience been organised, the principle that was unconsciously followed was *Utilitarian* and was intended for the highest good of the entire society. "Nature, a mother, kind alike to all," still granted them bliss at labour's earnest call. Things were then *res nullius* and belonged to the man who first took possession of them. They continued to be his, so long as he retained them. The lands acquired became the common property of the tribe or state and every member thereof had a claim to their yield. To early societies consisting of a limited number of families, the wide wide world is a field large enough to meet the simple necessities of life. Nature gave her gifts freely away, and "ask and it shall be given" was the motto of life in those days. At a later stage in life when the human kind increased in numbers, and primitive habits changed to more complex, & the thought of barely providing for the morrow developed into a need for happiness and luxury without a want, the simple laws of an earlier stage received a widened scope, affecting the laws of property. Land which was the common property of all had to suit the altered ideals and become the property of specified families and soon with a heriditary right attached to it. Man does not live by the produce of his fields alone, but require other necessaries of life also. A system of exchanges of produce or craft had to be introduced in early time. The rice which I possessed had to be rateably exchanged for the pepper you imported The barber, the carpenter, the washerman, and other artisans received their share of produce in exchange for their work. The necessities of such an improved life soon found the system of exchanges of kind cumbersome, and coinage became the rule of a later day. If I want pepper for my rice and you who own that commodity have rice in plenty and do not want my rice the conditions of life are rendered irksome. A means had to be found that would rateably give whatever we want. It is this principle that underlay the system of coinages now in vogue in this world. No sooner had this system of exchanges been introduced than the wisdom of man made him try to acquire this.

As Malthus and others have repeatedly warned us, the population had in the meantime increased enomously. Though in Adam's days man lived happily and well taking with one exception all the dainties which the garden of Eden produced, his descendants were less happily placed. The law of life had changed. The problem of existence became very keen. Property in land was vested in those who early took steps for its acquisition, and investment of coin produced more coin, giving to the wealthy more of wealth and comfort while others whom also nature had begotten as its own children were left forlorn to work with their hands and feet and live at the mercy and for the benefit of those who wisely monopolised all means of life. Two sets of men were produced; a minority that hoarded wealth or claimed the produce of all lands and a majority suffering from the pangs of hunger and struggling for bread.

This in brief is the history of human society that accounts for the conditions of the present day. There is on the one side plenty and satiety with a natural longing for a further improvement. Their rights are lawful and were obtained by no foul means. On the other side there is starvation and misery and all the ills to which need and despair would in their intensity induce an individual mind. This misery is a natural result of the conditions in the past, but the sufferer does not philosophise and put upwith his suffering. Nature forces him to attend to its calls and the miserable man unnecessarily blames the happy ones and thinks that his natural birthright has been usurped by the other.

The system of exchanges by coinage and the law of property have in their natural workings through thousands years ultinately produced this crisis by conserving the gifts of nature to a section of men to the detriment of the majority. Jurisprudence then faces the problem for the common welfare of mankind. The solution is not in robbing Peter to pay Paul. It only transfers the discontent from one corner to the other. The rich clammour while the poor waste it away; the conditions themselves that caused the original situation still remain, again to create a similar situation. Justice and Law demand that the just and lawful rights to property should be strictly maintained. Nor can the sufferers be consoled by the statement that their suffering was the natural result of the conditions of life. If ways and means are devised by State, by which the poor can also acquire plenty; this plenty must either be from the rich in the State or from outside the State. The internal wealth of a country is not increased by such rateable distribution, while acquisition from outside impoverishes those coutries creating similar situations outside. A principle that safeguards the happiness of all men without interfering with the existing rights of man has yet to be devised. The Solution is difficult, intricate and far reaching. Yet the solution is necessary. Let the jurists of the world devise a happy solution to this problem of life. President Wilson has by his formation of the League of Nations the glory of arranging for a solution of this essential Problem.

—————

A CHAPTER FROM INDIAN LOGIC AND PSYCHOLOGY.

(Being the Anyadhakhyati Vada from Tattwa Chintamani.)

[TRANSLATED: M. R. Ry. K. GOPALA KRISHNAMMA M.A.L.T.,]

We reply:—Then this comes to your also accepting that impression can somehow bring before the mind the past particulars; so, just in the manner you have accepted, let compact knowledge be recognised on the analogy of Recognition, because the means therefor are available. But according to my view, there is distinct perception in the case of both the objects in front and the past particulars—because the cognition is produced by the sense and there is no fear of the overlapping of the generalities. The objector again says:—The perception of an object is to be produced by the contac of the sense with nothing else than that object itself. Teere is no such contact with the silver (which cannot therefore be said to be perceived).

We reply:—No, in the case of Recognition which is brought about by senses and hence comes under perception, the name and the past particulars are said to be perceived, even without their contact with the senses; moreover, impression or recollection may well be accepted as the medium (through which past things may be cognised). It cannot now

be said that the perception of silverness cannot be expected without the medium—inseperable contact with what is separably connected—which is absolutely necessary in the perception of silverness. For, this kind of contact is hardly the cause of this perception of silverness in as much as this perception can otherwise be produced by the knowledge of the attribute—silverness. Absence of this contact will by no means delay this perception, when the legitimate cause of this perception—knowledge of attribute—is an operation. Further, the knowledge of the attribute, contact with the substrate and the non-cognition of the distinction between the attribute and the substrate, constitute the cause of the compact cognition common to Recognition and Right Perception; and this very same forms the cause of the illusion as well. In the perception of silver, the contact with silver no doubt forms the cause rather in the form of the contact with a substrate than in the form of contact with silver itself. For, a particular is always accepted as the cause of another particular, when the generic form of the former is the cause of the generic form of the latter. Further, contact (separable) being included in the generic contact with the substrate, the former has become invalidated by the latter; and in case a special contact be accepted in addition, it cannot be without involving complication; and the perception in question is otherwise possible by contact generic) with the substrate which has already been accepted as the cause of perception. Moreover, it is simpler and easier to accept contact with the substrate as the cause of the perception of silver, than it is to accept the non-cognition of the distinction from the desired object suggesting itself to the mind, as the cause of advance.

But, in fact, it is admitted on all hands that a defect produces illusion. Such illusion cannot consist in the non-cognition of the distinction: For, such non-cognition, (1) if taken as identical with the abode or site, cannot admit of being produced, (2) or if taken as identical with the knowledge of the site, would be right cognition and as such, cannot be said to be produced by a defect. If it be said now that a knowledge can be said to be produced by defect when it happens to have, for its object, the sect of illusion we reply:—No, this knowledge is acquirable by some other recognised means (perception); so, it cannot but be accepted that (1) Illusion is some false cognition and (2) that something not in contact with the senses, is now cognised by the influence of defect. Further, the medium operating through which a defect exerts its influence is the compact knowledge, because such compact knowledge has already been accepted as the cause of advance. The non-cognition of the difference cannot serve this purpose, because this causal relation has, unlike the above, to be unnecessarily recognised.

Some Siddhanthis may say:—Of course it is admitted that no effect can be expected from a vitiated cause, but there is no defect common to seeds and senses (fried seeds are ineffective while a defective sense is hardly so but produces some contrary effect). So even perception clearly evidences Illusion since the cause thereof is not wanting. Well, the post-conclusion "I know this as Silver' (arrived at with reference to a pearl) clearly presupposes the cognition of an object as something else. There is no other evidence than this post-conclusion, to point out that something else is the object of the primary cognition; for, (1) post conclusion cannot refer to an object, when the primary cognition cognises a different one, nor (2) does a post-conclusion refer to an object when the primary cognition does not cognise the same object. This is because a post conclusion is accepted as right knowledge. Otherwise (in case a post-conclusion were to be illusion) a post conclusion "I know this to be a cloth" should as well follow a primary cognition of a pot. It cannot now be said that, when the difference is not cognised there can be the non-cognition of the fact that the object in front is not the object (substrate)

of the cognition of silver ; for, although the pearl is virtually different from silver, there follows the post-conclusion either of the form 'I know the pearl as silver' or of the form 'I have acquired the cognition of silver in reference to the pearl.' The objector again says :—This non-cognition of the difference is to be contradicted by the ensuing cognition of the difference produced by enquiry ; so when there is no enquiry, there may now be the non-cognition of the difference, although there is in reality the cognition of the difference.

We reply :—No, In case the post conclusion were interpreted to mean the non-cognition of the non-contact of the cognition of silver in a pearl, then (this sense amounting to non-existence cannot harmonise with the positive cognition connoted by the verb 'janāmi') or if this sense be however taken to amount to some cognition (cognition of silver in a pearl) this cognition cannot rest in the soul, because such (illusive) cognition does not admit of acceptance; Nor can this post-conclusion be taken to consist of two distinct cognitions—i. I know this & ii. I know silver. For since the Instrumental suffix in 'rajatataya' denotes attribute, the attribute, cannot stand without the substrate or substantive to qualify. The compact knowledge (accepted in the case of right cognition) invariably comprehends an attribute as well as a substantive. So quite the same must be the nature of the knowledge in the case of the illusion as well. The view of the transmutability of knowledge (into the form of objects) cannot be put forward because knowledge has been accepted rather as comprehending the attribute and the substantive, than as capable of transmutation.

Some objectors may hold that, in case knowledge is liable to be illusive, it would be impossible to say that one knowledge is contradicted by another by virtue of its authority in as much as both the cognitions are likewise liable to be illusive. We refute the view thus :—No. A knowledge based on better grounds is indeed entitled to prevail (over another of a comparatively weaker basis). Well, when two mutually independent and contradictory cognitions happen to be produced by a defective sense and genuine sense respectively, the first can by no means counteract the second because it has no opposite cognition to face and the second has not yet come into existence. But the latter, being produced by its own cause, necessarily refutes the former cognition which is ready by the time, for, the latter cannot come into being except in refutation of the former. It cannot now be said that no such knowledge follows to refute the former. For, if so, it runs counter to actual experience.

An author says :—"When two mutually independent cognitions happen to be produced, the posterior is indeed more genuine than the anterior."

Where the posterior knowledge happens to be dependent on the anterior, the posterior knowledge cannot come into existence in contradiction to the anterior ; so how can the posterior knowledge, not yet coming into existence, refute the anterior ? for instance inferential knowledge arising in contradiction to the perception.

The objector may say :—What part of illusion is to be subsequently refuted ? It cannot be its form, because it is realised to exist ; nor can it be either 'having silverness for the attribute,' or 'having a pearl for the substrate' or substantive, for neither of the two admits of refutation ; the knowledge has been produced with a pearl as the substantive and silverness as the attribute. Nor can it be the popular idea to the effect, for advance has already ensued as the result of such an idea. Nor can it be the chance of further advance and effort being prompted by this idea ; for such an advance can hardly be expected in the remote future, just for want of the corresponding cause.

We reply :—In the case of Illusion it is the idea of illusiveness wherein consists the refutation to which it is subject under the influence

of the subsequent genuine cognition. Another objector says ;—How are cognitions to be relied on in case they are liable to be illusive ? We reply ;—No Reliance is not impossible, as there has already been pointed the proper way of ascertaining the validity of a cognition. Even granting that cognitions are all valid, how can they be invariably relied on, in the face of the non-cognition of the absence of the attribute in the object in front which occurs to us in many cases. The objector may hold :— The non-cognition of the absence rather takes sometime to come upon us, while the idea of an attribute qualifying the object in front can occur to us instantaneously and hence is quite entitled to reliance. But in cases where doubt arises occasionally, the doubt can well be cleared by (the corresponding genuine) another valid cognition. We reply :—Even in my view cognitions are all at first supposed to be real, (rather not unreal) and this reality is liable to be refuted by a following genuine one ; so the first cognition is relied upon as quite real in the absence of any following genuine and contradictory one. Further, no such reliance is possible in the case of knowledge (as, you think, may clear the doubt incidental to many cognitions). The possibility of reliance on a close examination (or observation) is but common to us both. How doubt cannot creep in even in the case of close observation is well explained in connection with the validity otherwise manifest.

Other followers of Prabhākara hold :—The non-cognition of the distinction from a perceptible recollected object, the substratum and the knowledge of the substratum are all cognised through perception and hence this consolidated cognition is entitled to reliance. In case a doubt arises as to the mutual distinction where the attribute and the substratum are both imperceptible, some other genuine knowledge removes the doubt and renders the cognition reliable. We reply :—It cannot be so. For, since the dependence of the reliableness of a cognition upon some other genuine knowledge is but common to both of us, the complicated form of the cognition you insist upon, avails nothing except to tax the brain of the students. But, in fact, because, in your view, the idea of identity is conceived as possible by the non cognition of the distinction itself, there cannot be expected a cognition of identity ; so, how can the cognition be expected to have a positive object for the attribute ?

Some say that a defect cannot be the accessory cause (of illusion). But it cannot maintain itself as the fruitlessness of the resulting advance clearly justifies the assumption (that a defect produces the illusion).

Again the objector says :—How can the cognition "this is silver" be said to be illusive or invalid, when 'this' and 'silver' are both in existence ? It cannot be said that rather the identity of these two (this—silver) is unreal, for, identity is nothing but these two together.

We reply :—These two are evidently existing. In case they are non-existent or unreal, then the cognition comes to the comprehending of unreal entities ; similarly can the cognition of silverness in a pearl be explained as not unreal. We reply :—Although the cognition in question comprehends realities, the unreality or invalidity of the cognition consists either in its bringing before our mind what does not actually qualify the object in front ; or in having such attribute as is hardly co-existent with the distinctive mark or the essence of its substantive. The Ancient Naiyayikas hold, the illusiveness of a cognition consists in its comprehending or bringing before the mind, either identity or inseparable contact both of which are unreal. The cognition can by no means be said to amount to the comprehension of non-realities ; for, we have accepted the comprehension of rather such unreal entities as are associated with some real entity, than such unreal entities as are hardly associated with any real entity for want of sufficient cause. If it now be said that the impossibility or absurdity of the assumption is the same in both the views, it can

be answered by saying thus:—No. There is no such absurdity in our view, because the compact knowledge has already been assumed as justifying the sort of cognition in question. Vachespati Misre says in support:—The cognition comprehending entities otherwise than as they are, is said either to have for its attribute some entity real but absent from the object in front, or to have for its attribute some unreal entity.

HISTORY OF THE GRAMMATICAL MOVEMENT IN INDIA.

By M R Ry K Rama Pisharoti M.A., [Honrs.]

SECTION—III (*a*).

Thus we have come to the close of the period of yāska. We have briefly summed up the great development in this science of grammar. Here we find the great grammarians have left the province of grammatical technicalities and entered into some bold speculations in the field of 'linguistics'—Speculations which are by no means to be despised and of which even a modern philologer, say a Whitney or a Sayce, need not be ashamed of. The conclusions that have been arrived at and definitely laid out have, apart from their intrinsic merit, great importance in that these made possible, or as some maintain even gave birth to, that most scientic and wonderful of grammatical treatises, we mean Panini's famous Ashtādhyāyi. Till the advent of Panini scientific grammar was only in its embryo. It was reserved for him to reduce it to a science. He it was who first handled language as a science. The Nirukta closes an epoch in the study of grammar in India but the Ashtadhyayi marks an era in the growth of the science of language. But before we proceed to that golden harvest, we shall stop for a moment and compare our work with that of our brethern in Europe in the same field.

This comparison will enable us to understand what is organic and what is accidenatl in the growth of this science. For one thing as Prof. MaxMuller says "the two nations began from opposite poles;the Greeks from philosophy transferring later on their philosophical terminology to language, but the Hindus began from language itself collecting facts and their generalising. The comparison which we reserve to the next chapter of our essay shows that in all periods the Hindus were far in advance of the Greeks, in this department with this exception that the distinction of gender was first marked by Protōgoras—as MaxMuller would have it. Even this view is untenable since the Pratysakyas when they took up grammar concerned themselves only with phonology; nor can we say that this distinction was unknown to Panini's predecessors since all their works have been lost. That this distinction was known to then becomes more emphasized when we remember that Panini distinguishes the grammatical from natural gender, and that the words expressing genders were, he implies, not of his own coinage but are borrowed ones.

Before we pass on to the next period we shall sum up the achievements of the two periods we have considered. These can be divided into two. One what is purely grammatical and two what pertains to linguistic philosophy. Under the first comes the enlargement of the parts of speech and their definite nomenclature and under the second comes (i) the discussion of the rationale of this classification of the material of speech (ii) the nature and origin of nouns; (iii) the nature and conception of roots. This last is very important in as much as their conception is in harmony with what modern Philology has said on the subject. "Roots are ultimate facts mere abstractions and as such unfit to explain the realities of language." "They are only a cause and as such have no claim to reality." They never emerge to the surface of real Speech" "The root is only a word an effect" a substance, clothed in the grammarians garment.' This view is well emphasized in naming it. It is called-Dhātu—which comes from a root which means to nourish or support. Thus then even according to the severest critic the Hindus have solved some of the vital problems of linguistic science not later than the fourth century B. C. Beginning in a sacred necessity the first period ended in a scientific elaboration of phonology. The next step, Etymology, we find considered in the second period, with a few sober Speculations scattered about. From these to the descriptive grammar of Panini the leap is natural and easy.

But yet Panini does not come all at once after Yaska. As far as the successors of Yaska are concerned our information is very meagre. We are not as yet in possession of any grammatical works of the predecessors of Panini; why even their very names are lost in oblivion Though this positive proof is wanting we cannot conclude none such ever existed. Panini's great work itself is proof sufficient. It is, strictly speaking only the codification of the labours of his forerunners. Between the Yaskan attempts at etymologising and the descriptive grammar of Panini, the leap is very great, and an empty void cannot span it. Attempts surely must have been made and probably successful ones too. Further Panini himself directly refers to a host of grammarians. There were, decidedly we know. two schools of grammarians a northern and an eastern one, Panini himself belonging to the former. He actually mentions a few of these worthies with whose opinions he himself is at variance, as for instance Apiśāli, Kāsyapa, Galava Chākravarmana, Bharadwaja, Sunaka, Śphotāyana besides the three Sakatayanas, Śakalya, and Gargya whom Yaska also mentions. (cf his विकल्पार्थ or पूजार्थ The writings of Kattyayana and Patanjali also add weight to this supposition namely that Panini had his own predecessors.

This conclusion ushers in the next question: What have they done and where is their work. The former we can infer and the latter we can never have except as assimilated in the Ashtadhyayi.* The grammatical works produced between Yaska and Panini were all superseded and hence lost and forgotten, for so thorough, so comprehensive and so minutely scientific was the creation of Panini. Probably this work of Panini embodies the fruits of his predecessors' labours. Such is the view of Prof. Weber who says; "Advance from the simple designation of grammatical words by means of terms corresponding to them in sense, which we find in Yaska to the algebraic symbols of Panini implies a great amount of study in the interval. Besides Panini himself presupposes some such symbols as already known. He cannot therefore be regarded as having invented but only as having consistently carried out a method which is certainly in a most eminent degree suited to its purpose.' The greatness of Panini, we maintain, lies not so much in consistently carrying out this method as in inventing it. It is preeminently Paninian and we cannot suppose he had a source for this. The grammatical labours in the interim as also the Nirukta and the Pratysakyas had each its own quota to give.

Having thus pointed out that Panini did not come all at once we shall now take up Aśtadhyayi itself. The Pratysakyas, the Niruktas, and particularly those long list of words called 'ganas' supplied the solid basis on which successive generation of scholars worked and helped to erect that astounding structure which reached its perfection and scientific accuracy in Aśhtadhyayi.' Though it tells us

*Sakatayana's grammar has been published by Dr. Oppert, under the auspieces of the Madras Literrry association (S. P. C. K. Press).

nothing of the real nature and growth of language, it is simply the perfection of an Empirical analysis of language, unsurpassed and unapproachable by anything in the grammatical literature of this whole world. There is, to sum up, no form regular or irregular, in the whole range of language, which has not been provided for in his grammar. This fixed the language, once and for all, under its iron fetters and language had since then neither growth nor decay.

The Aśtadhyayi is distinguished from all other works of the kind by the exhaustive investigation of the roots of the language and by the 'sharp precision of expression which marks an enigmatical succinctness' as Prof. Weber puts it. This is rendered possible by the 'algebraic terminology of arbitrary contrivance,' the parts standing to each other in the closest harmony. That this suffices for the whole language bespeaks the marvellous ingenuity of the author and his profound penetration into the materials of the language. As we have emphasized before, he also had some sources for i. he presupposes a collection of primary suffixes (उणादि)— and of this some suppose Panini himself isthe author, and ii. we find "two sets of technical names for some of the grammatical elements one peculiar to himself and another sanctioned by the eastern grammarians" (?) But this is decidedly his, the generalising of this method and extending it to the whole range of language. Says Prof. Whitney : The labours of the general school of grammarians reached a climax in Panini, whose text book containing the facts of language cast in the highly artificial and difficult form of about 4000 algebraic formulae-like rules (in the statement and arrangement of which brevity alone had in view at the cost of distinctness and unambiguousness, became for all after time the authoritative, almost the sacred norm of speech,

This view is perhaps too narrow ; but for that particular manner he adopted, this would t have been still as authoritative as it was—a manner which made it impossible any addition or subtraction. Even with its present terseness brevity and compactness, some scholars have ventured upon the bold guess—of course to suit their own theories that some sutras are interpolations. It is that very method—a method which has not found favour with Prof. Whitney —that has saved it and gave it its present authoritativeness. Also, that he chose this method is not so much a fault of his as that of the period in which he lived. His work only typifies the process and tendency of his time. To our limited intellect, a more discursive method would have been better but Panini we must remember wrote for men of the same intellectual calibre as himself. Thus though to us the method is very terse, nay even symbolic, yet this is the cause of its purity and authority, which has not yet been challenged. This view becomes further strengthend when we remember that even with all its present terseness and scientific precision, scholars have twitsed the meanings of sutras in some cases as they liked. In conclusion we may lay down that the method of Panini was eminently suited to his purpose, though not to our understanding, that the method was not the result of deliberate choice but was thrust upon him by the age in which he lived and that this method is the one cause of its retaining its original purity and its original authoritativeness. And lastly we may note that much of this ambiguity would not have existed had Sanskrit language been a spoken one as it was in the days of Panini.

From the point of matter we have only to remark that there is not a single linguistic point for which he has not provided. Wonderful was his comprehension and wonderfully comprehensive was his work. If we maintain this view it becomes a tough point to explain the supplementary Vartikas. For this we must fall back on the principle of the growth of language and accept local variations. (For further details see below). And if this explanation can be accepted then this will be another reason to suppose

that Sanskrit was a spoken language during the time of Panini. In all then the Aśtadhayi was an exhaustive and comprehensive grammar of the language as spoken by or at least as known to Panini.

The Aśtadhāyi is to some extent a historical grammar. Panini gives us here and there a few sutras which give us the peculiarity of the Vedic language. Here therefore we find the faint beginnings of the historical grammar. But the general treatment being descriptive we term it a descriptive grammar and it is the best of its kind coming down as it does from hoary antiquity.

Before we proceed to the next division of the subject, we must put in a few words about the question of interpolations. In the first place the so called interpolations are few not more than ten in number. We can also safely say that the interpolations after Patanjali are invalid making all allowance the number becomes reduced to three or four-according to Prof. Goldstucker. The explanation that we have to offer as to their existence is this : These were not interpolated after Panini nor coined by Panini or any of his adherents ; but only represent the scanty and scattered rules of the works of Panini's predecessors. It is to this that we must attribute the passive attitude of the Indian School of Grammar. Coming down from the revered 'Achāryas' they do not regard these as 'spurious imitations' but as found in the Aśtadhyāyi. Another view is that these are not subsequent additions for in themselves, except one or two there is nothing to show that they should not be Panini's. For one thing we cannot consider them as subsequent lucubrations.

END OF SECTION—III (*a*).

FORMS OF GOVERNMENT IN ANCIENT INDIA II.

The Most Ancient of Indian Kings.

In our last paper on this subject, we have quoted from authentic sources regarding the republican and monarchical forms of Government. We cannot throw away the evidences of the Imperial Gazetteer or of Dr. Rhys Davids. The suit is admitted on the evidence of such scholars. Our next business is to go into the records of the case and scrutinise the material for and against the facts at issue.

Of the two forms of Government viz the monarchical and the popular, the former seems to be the one mostly referred to in the Vedas.

The Vedas.

Had India a king in those ancient times, or were the Hindus a barbarous people living yet in the savage condition, without a king, and without any marks of civilisation ? Were my Vedic ancestors developed beings fit to be called men, or are we to be ashamed of our ancestry and own to the world that we have just emerged into the light of progress, from a beastly condition we have been in ? Whatever modern scholars may say as to the influence of Greece in opening the eyes of the Terrestial globe, we safely rest ourselves assured that none can dare propound a theory that Alexander the Great bequeathed to the Vedic Rishis ideas of Government. The sacred names of kings whose happy memory we have preserved in our Veda give us but scanty information as to the political history of their rule. Thousands of years have

gone by since these kings have passed away and it is our fortune yet to know who our kings then were, and how we have a history as early as that of Chaldea or Egypt, if not earlier. We shall not attempt to give dates. If the Rig Veda can be traced to 4500 B. C. according to Winternitz and others and to nearly 6000 B. C. according to Lokamanya Tilak, the ancient kings whose glory is chanted in the Vedic Hymns must be earlier than the period of the Hymns themselves. Here then is the glory of sacred Bharata Varsha. Its History then can begin with the names of kings who ruled in it earlier than 4500 B. C.

KING DIVODASA.

One of the earliest kings known to Indian History is King Divodasa. His name is dear to the memory of all Indians. If we for a moment refrain from a consideration of the Puranic history of this great king, even then he has a history, sung by the Vedic hymns themselves.

The earliest of the references to this king is in Rig Veda I. 4-10-1.

"Thou hast defended Kutsa in fatal fights with Sushna; thou hast destroyed Sambara, in defence of *Atithigwa*, thou hast trodden with thy foot upon the great Arbuda; from remote times wast thou born, for the destruction of oppressors."

Here then is *Atithigwa*, otherwise known as Divodasa In I 7.7 again we read.

"With those aids by which you defended the mighty and hospitable Divodasa, (when) having undertaken) the death of Sambara, he hid himself in the water (through fear of the Asuras); by which you protected Trasadasyu in war; with them Aswins come willingly hither."

Divodasa then was the enemy of Sambara. To kill this enemy he had to lurk himself in the waters and the Veda records the event. Sambara was a powerful enemy of the Aryas. He had ninety forts or perhaps ninety nine. Certainly the number indicates that Sambara had many strongholds. Divodasa of the race of Puru proceeded against him and killed him in battle. So sings the sacred hymn.

"For Puru, the giver of offerings, for the mighty Divodasa, thou, Indra, the dancer (with delight in battle) hast destroyed 90 cities. Dancer (in battle), thou hast destroyed them with (thy thunderbolt,) for (the sake of) Atithigwa, the fierce (Indra) hurled Sambara from off the mountain, bestowing (upon the prince) immense treasure, (acquired) by (his) prowess, all kinds of wealth (acquired) by (his) prowess." Rig Veda II 4.

There was a severe battle. Where Divodasa ruled or where Sambara had his fortification we do not know. But the hymn ends with the benediction.

"Showerer of benefits, destroyer of cities propitiated by our new songs, reward us with gratifying blessings; glorified, Indra, by the descendent of Divodasa, increase (in power) like the sun in (revolving days."

Though the details of the war are lost to us, a fight with an enemy of ninety or ninety nine fortifications could be no small task. The prowess of Divodasa and the events of the war were of such a stirring a nature, that the name of this king and his killing Sambara appears throughout the Rig Veda. Divodasa hurled the enemy down from the fortifications, and went home successfully in his chariot carrying (food) and treasure (Rig. 1-8-17). The serious nature of this struggle can be made out from the invocations to the Aswins, wherein it was said "great was the succour which it is known you rendered to Divodasa"

Rig Veda 1-8-4.

In Rig Veda II-6-8, the number of forts is said to be 99. In III. 6-4 We read "exhilarated (by the Soma beverage) I have destroyed the ninety and nine cities of Sambara; the hundredth

I gave to be occupied by Divodasa, when I protected him, Atithigwa at this sacrifice.'

Some more facts about this war can be gathered from the following Hymn in IV. 6-3.

'Indra, who art the Subduer (of foes) thou hast achieved a glorious (deed) in as much as thou hast scattered, hero, the hundreds and thousands (of the host of Sambara), hast slain the slave Sambara (when issuing) from the mountain, and hast protected Divodasa with marvellous Protections."

This Sambara was a mighty monarch ruling over a hundred cities. He was the son of Kulitara. His death was caused by a fall from the mountains.

"Thou hast slain the Slave Sambara, son of Kulitara, hurling him from off the huge mountain." (Rig III 6. 9.)

In IV 7. 9 we read "Thou hast destroyed the hundred impregnable cities of the Dasyu, Sambara, when sagacious Indra, thou, who art brought by the libation, thou hast bestowed in thy liberality riches upon Divodasa presenting to thee libations, and upon Bharadwaja hymning thy praise.

During the time of Divodasa, three clans of people were prominently associated with him. Though it is impossible now to know the causes that led this great king into war against Sambara who ruled over a hundred cities, one historical event of his time has thus been known to us.

Another famous war of this great king of India relates to the Gungus. The Gungas were a race of people living near the domains of Divodasa. Two Asuras Parnaya and Karanja greatly oppressed them. Divodasa took up the cause of these oppressed people and marched against their oppressors. A great battle was fought in which Karanja and Parnaya were slain. An invocation to Indra in Rig I. 4. 3. says.

"Thou hast slain Karanja and Parnaya, with thy bright gleaming spear, in the cause of Atithigwa."

Atithigwa, (Divodasa) protected the Gangas against the Asuras. Thus the Rig Veda VIII 1-6-8.

"I prepared Atithigwa for (protection of) the Gungus, I upheld him the destroyer of enemies, as sustenance amongst the people, when I gained renown in the great *Vritra battle* in which Parnaya and Karanja were slain."

Nothing more is known of these Gungus.

About the same time two great Aryan clans, *viz*, the *yadus* and the *Turvasas* were living in India. They were Aryans. "Thou hast protected it Narya, Turvasa, Yadu, and Turviti, of the race of Vayya" says one hymn, (Rig I 4-4) addressed to Maghavan. Another hymn addressed to Agni (Rig I. 3-I) says "We invoke from afar, along with Agni, Turvasa, Yadu and Ugradeva." In Rig 1I-4-10-8 we read.

"Thou Indra, art the terrifier (of foes); Thou hast made the trembling waters overspread (the earth) like flowing rivers, but here, when thou fillest the ocean, thou hast protected in their well-being Turvasa and Yadu."

Yadu and Turvasa were claimants to a throne. They were not allowed to assume the realms of Government. And the Rig Veda refers to the troubles undergone by these princes (after whom the clans are named) thus:—

"The lord of acts, the wise Indra has borne across (their difficulties) Turvasa and Yadu, when denied inauguration." Rig. 3-6-9.

Thus denied their birthright to the throne, these princes lived with their followers on the other side of the river which fertilised the lands there.

"Thou, Indra, (abiding on the further bank,) hast rendered the fertilising waters agreeble toYadu and Turvasu." (Rig IV-1-7)

A memorable passage in the Rig Veda however speaks of their being brought back to

India across the ocean. Whether these were exilled to a foreign land beyond the sea, or went on a conquering expedition beyond India by sea, or perhaps the passage represents the advent of the clan of Yadus and Turvasas for the first time, into India we have yet to investigate. But the passage in the Rig 4-6-5 is clear and unmistakeable and says.

"Thou Indra, who makest (thine enemies) tremble, hast caused the waters, detained by Dhime, to flow like rushing rivers ; so hero, when, having crossed the *ocean*, thou hast reached the shore, thou hast brought over in safety Turvasa and Yadu.'

The same meaning is echoed by the following Hymn (Rig IV. 7. 1.) which says

"May that youthful Indra who by good guidance brought Turvasa and Yadu from afar (be) our friend."

Turvasa and Yadu were thus Aryans who were brought safe into India by the favour of Gods. But the Indian Aryans did not favour these Princes. A tribe of Vrichivats, an *Asura* people of the race of Varasikha were then at war with the Indian Aryans. A huge battle was fought wherein *Abhyavartin*, the son of Chayamana destroyed the eastren front of the Vrichivatas, proceeding against them with an army 3000 strong. Seeing the destruction of their eastren front, the army in the westren front of the Vrichivats scattered away through fear. In that great battle Turvasa was given up to Srinjaya and the Vrichivats were subjected to Abhyavartin a descendant of Devavata. On another occasion when Turvasa went to the Court of Sudas to ask for wealth for a sacrifice he was assailed by the Bhrigus and Druhyus.

Yadu and Turvasa were thus viewed in no friendly light by the then ruling Aryans. Divōdāsa did not desire to humiliate Yadu and Turvasa. These two Princes were evidently setting themselves as independent in the land, and this must have roused the earlier Aryan clans into hostility against them.

"About to bestow felicity upon Atithigwan, humiliate Turvasa, (humiliate) the son of Yadu" is thus an invocation to Indra in Rig V. 2. 2.

'Tirindira, son of Parsu gave to Gods Yadva people (as slaves)' is another Text.

The last event recorded in the history of Divōdāsa as found in the Rig Veda is in his hostility to these Yadus and Turvasas. After hurling Sambara, down the hill, Divōdaśa also proceeded against the Yadus and Turvasas and subdued them. Thus in Rig Veda VII. 1 1 we read "which overturned the cities in a moment and for the sake of the devout Divōdāsa (subdued) Sambara, and then that Turvasa and Yadu

II PRATARDANA.

Divodasa was succeeded by his son Pratardana. In Rig. VII. 4. 11 we have a hymn ascribed to Pratardana which begins with.

"The leader of the host, a hero, advances in front of the chariots intent on seizing the cattle (of the enemy) ; his army exults ; making their oblations to Indra prosperous for the friendly (worshippers,) Soma assumes the hastily made robes (of curds and milk)".

Of king Pratardana we know very little from the Rig Veda. In IV—6—3 we read

"May Kshatrasri" the son of Pratardana (my patron), be most illustrious through the destruction of foes and the attainment of riches."

The Rishi to whom the above hymn is attributed is Bharadwaja. If so Bharadwaja is the contemporary of King Pratardana also.

In Rig VIII. 8. 23, the second Hymn is attributed to a Pratardana king of Kasi and runs thus :—

"Repair Indra, quickly to the oblation which is cooked, the sun is advanced nearly to the middle of his road ; thy friends sit around thee with their offerings as the Protectors of a family (attend upon) the migrating lords of a mansion".

The references in Rig Veda then to King Divōdāsa or Pratardāna do not give us any evidence as to whether they became kings by Popular assent. Let us then in this connection proceed however to make a history of the early kings,

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THE HISTORICAL BASIS FOR KANYAKA PURANA II.

Our last article on this subject has attracted the attention of the Komati Vaisyas and some of the members of this community expressed almost in flatering terms the great service done by us to them. We are pleased to learn that our Researches into this question have been really appreciated by the Vaisyas of the Northern parts and there our duty ends. We have through epigraphical evidences proved only what was traditionally already accepted ; we have done what has to be done by any man in possession of the facts and we hope that it is only our legitimate duty.

The object of the Present article is to discuss some more points on this subject which time and space did not permit us to do in our last article. Is the legend of Kanyaka peculiar only to the *Komatis* of Southern India or is it also current in whatever form it may be, among the Vaisyas of India other than Komatis. According to the statement in the Kanyaka Purana, only a hundred and two Gotras of Vaisyas entered the fire along with Vasava Kanya and the rest ran away from the country in quest of life. If the legend is true we have to find in some part of India, a sect of people calling themselves Vaisyas, who left their native land on account of the amours of their ruling king to one of the daughters of their caste.

If the legend is historical, such people must be found. If we can discover this tradition among any branch of Vaisyas in India that legend accounts for the more than 600 Gotrās who left their native shore. And those people represent the major section of Vaisyas that left the country. That of Kanyaka and the one hundred and two Gotras that entered the fire represents then the other section. It is therefore necessary that we should for a time wander over the whole of India collecting the caste legends of the Vaisyas. If then the events that led to the separation as mentioned in the Kanyaka Purana are true, we are sure to find a corroboration of facts in one section of Vaisyas or another. If more than 600 Gotras of this community disapproved of the plan of entering fire they are a sufficiently large number now, enough to preserve an ancient tradition that separated them from their original home. The probability is all the more so when the descendants of a hundred and two Gotras have preserved their sacred tradition to this day.

The historicity of the legend can therefore be ascertained by our investigation under the three following heads :

(1) Is there a section of Vaisyas in India bearing Gotrams different from those of the Komati Vaisyas.

(2) As the Kanyaka Purana says that only a hundred and two Gotras of Vaisyas entered the fire, do the Gotras of any section of Vaisyas who are not Komatis come to more than six hundred ?

(3) Does this large community attribute its migration to another land to the events mentioned in the Kanyaka Purana.

If these points are proved, we have established the historicity of Vasava Kanya and placed it beyond doubt.

Coming to the first issue under discussion we have to own that we have not taken statis-

tics of all the Vaisya communities of India. That is an interesting work fraught with many advantages to the ascertainment of the history of the Vaisyas. We have the energy to work it up, but the world requires the help of the purse also for doing the work. We are not therefore able to give in this article the names of all the communities of Vaisyas in India, bearing Gotras different from the Gotrams of Komati Vaisyas. It is however sufficient for the purpose of proving the historicity of the Kanyaka Puranam, if we state that there is a community of Vaisyas in India which counts a thousand (a very large number) Gotrams different from those of the Komati Vaisyas. This community whose chief occupation is also trade or agriculture is wealthy and influential. We have already stated that this community mentions a thousand Gotrams which must mean a very large number. Here then is a community that may give us an answer to our first question. Their Gotras are entirely different from those of the Komati Vaisyas. We mention a few of those names.

(1) The Vettandai Gotra—which refers to the father of the world or Subrahmanya.

(2) The Kūdarkitan—king of Kūdal or Madura.

(3) The Kadavulan—God Himself

(4) Nagandai—After the Naga king Sesha

(5) Sattandai—father of King Sattan, a Jain

(6) Maruduzhan—Lord of cultivable lands

(7) Virpuzan—one who is well-versed in archery,

(8) Paiyyandai—cotton traders

(9) Kumarindai—relating to the ruby legend.

These Gotras are thus entirely different from the Ikshwakula Gotra, Inukula Gotra &c., of the Komati Vaisyas. Here then we have an example of a section of Vaisyas bearing Gotrams different from those of the Komati Section.

(2) The next point at issue is as to whether the total number of Gotrams of this section is more than six bundred. We have already answered this question by stating that the belief among this section of Vaisyas is that their total number of Gotras is a thousand. We have thus been able to discover a community in India having a large number of Gotrams which are different from the Gotrams of the Komati Vaisyas. We wish we had quoted authorities at length, but the truth is so well known as not to necessitate such a step.

(3) But there may be any number of Vaisya communities in a continent like India, bearing Gotrams different from those of Komatis, and each counting many hundreds of such Gotras. What is actually required is not mere numerical strength, nor a name expressed in the lauguage and the intonation of the country to which these Gotras belong, but a life together at one time and a separation of a large section of them from the main stock owing to the unorthodox attempts of a king to marry a maiden of the caste. It is only when a myth like this is associated with the points mentioned in (1) and (2) above that a claim for historicity is really proved. Did the community of Vaisyas mentioned in (1) and (2) above preserve any tradition like this in their annals? Were all the Vaisyas living together once? Were they rich and prosperous traders? Did the cruel and unjust king of the land forgetting that he is the father of his subjects attempt to violate the rules of caste by demanding a maiden of the Vaisyas?

All these and the other questions can be answered by a single *Yes*, for it is exactly this tradition that the community above mentioned has dearly treasured up. The place however was not Penugonda, but Kaveri pumpattinam. It is with Kaveripumpattinam that many an event immortalised by Tamil poets has been associated. The great author Napputkanar, author of *Mullaipattu* was a gold merchant of Kaveripumpattinam. The great poet Tiruvalluvar married Vasuki, a daughter of a Vellala of

this city. Manimekhalai, the heroine of a priceless poetical gem of Tamil, is born of parents belonging to this place. Manimekhalai is one of the Tamil Panchakavyams. It is this Kaveri pumpattinam, the great mart of nations that is so well treated of in another of the Tamil Pancha Kavyams Ilam-ko-Adihal. Kaveripumpattinam is a place of ever memorable fame and the legendary evidence as to the migration of Vaisya families is naturally associated with this place. Kaveripumpattinam otherwise known as Pugar was the place where Vaisyas of a thousand Gotras lived. One of them Nagandai pleased the great Naga Lord Sesha and obtained from him two rare gifts porpadagan and Karunelli. He was a very wealthy and charitable merchant and it is said of him that when once the great poetess, Auvair came to him he gave her away the rare presents he obtained from Sesha. A Chola King became enamoured of a daughter of this merchant community. He was powerful and the merchants could not dare oppose a marriage alliance with him. The marriage was arranged for. The pandal was decorated. The merchants tied a male dog to the pole of the Marriage Mandapam inside the house, and 48,000 of the Vaisyas fled away from the place to seek a new home elsewhere.

We cannot expect ancient unrecorded traditions to be identical all over even to the letter of the statement. Readers of South Indian Research have often read of distorted traditions of India prevailing in Greece and Rome and in Persia and other countries. On a par withsuch traditional records, yet preserving the essential details of the actual causes of the migration, we find here to-day a repetition of the story of Kanyaka Purana in a far off land, among a people speaking a different language and having habits of life also somewhat different. The legend then is a record of a fact and in common to two communities in different Geographical areas, one in the north and the other in the south. One set of people say that many Gotras left Penugonda while a hundred and two of them entered the fire. The other set says that consequent on the proposal and pressure for marriage they left the country in a body of many thousands. The one community says that it represents the descendants of the 102 communities, whose elders perished in fire, while the other cleverly omits to mention a point which betrays them. The one sect of Vaisyas says that for purposes of differentiation from those who fled away, 102 new names were given to their Gotras, while the other had evidently no means of knowing what took place in their land after they left it. Thus then one more event mentioned in Kanyaka Purana has been evidenced by the traditions prevailing in an entirely different land far away from the Telugu land.

It is perhaps necessary here to refer to an old inscription in archaic characters, to which we alluded in our last article. The date of that inscription is lost, but it speaks of 48000 Vaisyas over whom Mummadi Gavara Pallavaditya Nolambasetti became chief and was presented with the royal insignia. The golden days of Kaveripumpattinam belong to a very early, date. According to Traditions, this famous city was in the time of the Sangams. Manimekhalai is not a poem of to-day nor Mullaippattu which is one of the ancient Pattuppattai. Kaveri pumpattinum was submerged under the sea long before the age of Nolamba Pallavas It is impossible to believe that the 48,000 people who left this place lived, for centuries together and received the honour some time after the eighth century. We know for a fact the history of these Nolamba Pallavas, and however archaic the characters of an inscription may be a Nolamba Pallava Grant cannot be earlier than the eighth century A. D. To quote a Tamil scholar and critic, in preference to a lengthy discussion of original Texts, we know that Kavaripatam submerged under the sea in the second century after Christ. Mr. Srinivasa Aiyangar of the Government records office summarises all the facts when he says" An

examination of the South Indian Inscriptions shows that from time to time small bands of Brahmins were invited from Northern India by the Tamil kings and made to settle in their countries. Even at that remote Period the Dravidians were sufficiently civilised and the Brahmins felt no necessity to bring with them either the Kshatriyas or the Vaisyas. We have neither heard nor read of any extensive immigrations, within historic times of other races from outside the Tamil country. Of course we leave out of consideration the handful of 'skilled artisans from Magadha, Mechanics from Maratam, Smiths from Avanti and Carpenters from Yavana who were found in the city of Kaveripatam *before its distruction which occurred in the early part of the second century A. D.* How then can a band of men who left this sacred Mart before the second century A. D." live for more than five hundred years and obtain a grant in the Eighth century ? The inscription of 48,000 Vaisyas obtaining a grant in the Punganur Zemindari cannot have anything to do with the offer of a Chola King to marry a daughter of the Vaisya community.

We have then steered ourselves clear of this difficulty. The Nolamba Pallava grant has nothing to do with the facts mentioned in the Kanyaka Purana.

The tradition of a king's offer recorded in this article proves the legend of Kanyaka. The events in it are real facts.

The legend of Kanyaka is thus proved beyond doubt. We have now discovered both the sections of Vaisyas—viz those whose parents entered the fire, and those whose parents left the land. The importance of Penukonda has been proved beyond doubt by epigraphical evidences. We have then the gifts of Vaisyas, we have known them as lords of Penukonda, we know that a certain king attempted to marry the sacred maiden and that this was the cause of the catastrophe in the Vaisya community. We also know that a Vishnu Vardhana of the Purana was actually the king of Chalukaas at that time. History also tells us that the great Kulothunga Chola Deva, was only a Telugu king, and son of a Vishnuvarthana of Rajahmandry. The king of Chola died without a male issue, and Kulothunga who married the daughter of the Chola king went from near Penukonda to rule the Chola empire. The facts in our last article are now further corroborated We shall however strengthen the points mentioned in the Tamil legend of Beri Chetties noted above, (and which we obtained from independant enquiries) by reproducing below the testimony of a European writer who also made similar researches. In Vol I of his castes and tribes of Southern India Mr. Thurston says

" While the Beris were living at Kaveripuram in a thousand houses, each house bearing a distinct Gotra' a king, who took wives from all castes, wanted the Beris to give him one of their maidens. Though unwilling, they promised to do so, but made up their minds to get over the difficulty by a ruse. On the day fixed for the marriage, all the Beri families left the place, after a male black dog has been tied to the milk post of the marriage pandal. When he learnt what had occurred the king was very angry and forbade all castes to take water from the Beris. And this led to their joining the left hand section."

Before closing this article we desire to call the attention of the Komati Vysias to another memorable inscription found at Ahobilam, on a slab set up to the right of the entrance into the *Kanchugumba Gopura* of Sri Narasimhaswami's temple. The inscription records a gift of seven gold-gilt kalasas for the big Gopura of the temple of Viranarasimha at Diguva Tirupati along with two fly whisks and a white silk umbrella with a gilt *Kalasa* over it. The gift is by fifty merchants of Aravidu for the merit of the fifty Nageswara Swamins of their community. The inscription is dated Saka 1531 Saumya, Friday Jyeshta Bahula Dasami. It mentions Vira Venkatapatiraya Mahadeva, the ruler of Penugonda in the Anantapur District. It may be noted that this Penugonda is not the same as the Penugonda in the present Kristna District to which the events in the Kanyaka Puranam refer. This is a very important inscription and tells us of the Goddess Vasava Kanyaka herself. The fifty merchants referred to in the above inscription state that they were the recipients of boons from the Goddess *Vasava Kanyaka*, that they had increased in numbers and in influence by the blessings of the holy Bhaskaracharya, that they were the chiefs of the excellent city Penukonda (in the Kistna District), that they were born from the ears of the (celestial) cow and that they counted among them 150 *Nagaraswamins*, who were most charitable truthful and devoted to the Principles of mercantile business.

SOME SUFFIXES OF SOUTH INDIAN LANGUAGES.

In a lecture delivered by us * at Dharwar in 1918 we referred to some suffixes of South Indian languages that show the relationship of these languages to the Teutonic. We take today for a fuller discussion some more of these suffixes. Whatever Caldwell or others have said as to the origin of the South Indian races, an explanation is necessary for the presence of hundreds of Primitive Forms of our expression in the Aryan in all the essential functions of our languages to our populations.

Here for instance we have a suffix Ric in the Teutonic languages. It is found in words like Bishopric. This suffix is also an intelligible word traced to the Anglo-saxon *ric-e*, Gothic *reik-i* dominion. It is found in the Latin *Regnum* Kingdom. It is O. H. G. *rikki* realm, Sanskrit *Rajyam*.

It is thus seen that the word *rik* which has the distinct meaning of dominion is used as a suffix in Bishopric. The further history of this suffix is lost in the west. But wonderfully enough we in Southern India have preserved this *rik* in our languages though only as a suffix. It has no significance in the language except as a suffix. In Telugu, one of the oldest and purest of these South Indian languages we have a large number of words that take this suffix ; for instance, *Racharikamu*, Kingship. Of the same class are

Chinna*rikamu*	Dāpa*rikamu*
Chutta*rikamu*	Koda*rikamu*
Kanne*rikamu*	Mēna*rikamu*
Pēda*rikamu*	Donga*rikamu*

The root of this rikam is still preserved in Telugu Compounds like Chūpa*ru* Kannera those that see and *rikam* in Tottari*kamu* is that which shows.

Ric is a regular suffix in Telugu and expresses the function conveyed by the word to which it is attached. Even its root form without the ika or (qo ending) is still preserved.

This *rika* is changed into *lika* in Kanarese. We have thus

Dēvuligam—Dēvigam
Pākuligam—Pākigam
Aduguligam—Adugigam
Choupaduligam—Chaupadigam.

There is a rule that *l* and *d* interchange. Thus *rika* becomes *lika* and this latter diga. We have thus in Kanarese Dēvadigam.

We shall now go to *ka*, which is in *ric* or *rikamu*.

In Telugu we have a substantival suffix *ka* which corresponds to the Indo-Germanic qo,

Thus we have

Nelata (woman) Nelatuka

*Since published in this Journal

Nippu (fire) Nippuka.
Nāti (woman) Nātuka

Gontu (throat)	Gontuka
Kuttu (throat)	Kuttuka
Chāra (line)	chārika.
Polati (woman)	polatuka.

In Kanarese *ke*, and *ge* perform the function of the Telugu suffix *ka*. In fact these are one and the same suffix representing the Indo-Germanic qa, qo, iqo, iqa. It is such remnants of a very ancient age preserved by the words that reveal a forgotten history of the race, and the ka suffix thus supplies the link.

In Kanarese *ka* occurs as a Tadhita suffix thus.

Kāṇke,	Madike	Anke	Sinke
Puṇke	Hadike	Kūnke	Nēlke
Kūrke	Ayke	Pēnke	Pōlke
Taraḷke	Arayke	Bānke	Solke
Kavalke	Madalke	Adirke	pūnarke
Bidirke,	Nārke,	Uṅka,	Paṅka
Kiṛuka,	Tiṛuka,	pūṛuka,	Aṛka
Uṛka,	Aṅki,	Uḷki,	Bārki,
Mārki.			

Ge is a variant of *ke*. We find *ge* thus occuring as a suffix in

Uduge,	Bisuge	Aruge	Tamalduge
pannuge	pūlge	Tālduge	Nambuge
pattūge	Aduge	Toluge	Virge
panuge	Arduge	Tumbuge	Belge
			Salge

This termination *ka* is as already stated the pro-ethinic Indo-Germanic *qo*. Its velar character is very well-known. Says a great authority,—"*qo* is used both as a primary and as a denominative suffix. No general definition can be given of its original function in its primary use. In derivates—qo and iqo were used *to form adjectives* (and substantives based upon adjectives) meaning related or belonging to the thing or person denoted by the original word, which was generally either an adverb or some case of a noun. Further ;—qo was *added* to *substantives*, without altering their substantival or adjectival character, but to give a slight modification of meaning; the derivative signified a thing tantamount to or that which merely resembles the original. Hence it was often used to *form diminitives*. This modification of meaning again, was often lost, so that the *derivative was simply equivalent* to the original word."

Advanced books on Indo-German Languages treat of *qo* as

(1) an original primary suffix

(2) a secondary suffix forming adjectives and substantives based on adjectives from

(*a*) adverbs
(*b*) nouns

(3) forming adjectives from nouns.

(4) a mere addition to substantives and adjectives without altering their substantival or adjectival character.

(5) instances where the function is not yet recognised.

But philologists are themselves confused as to the actual significance of certain forms in the Aryan languages, by their taking the Andhra Group of Languages as Dravidian No such group of languages as Dravidian ever existed until Caldwell coined a word like that after Dravida Tamil which alone he thought to be typical of the class. A critique in referring to the significance of *qo* in the Indo Germanic languages thus says

"The facts are exceedingly confused and the classification which follows must be regarded simply as an attempt to reduce them to some kind of order."

The function of *ka* is very interesting in our languages. We shall for this purpose analyse the function served by the *ka* suffix so as to isolate the pro-ethnic *qo* from the other *ka* endings resulting from etymological changes. This gives us a number of words which ultimately became reduced to *ka* and among them we may find *qo* also.

(1) Thus Ka is found at the end of a number of words denoting the names of trees, or plants. We have in Telugu.

Ari-ka	Gari-ka	Mula-ga
Ari-ga	Cheru-ku	Te-ku
ūsiri-ka	Vela-ga	
Kara-ka	Loddu-ga	Re-gu
Kānu-ga	Lattu-ka	

We find the same *ka* in a number of Sanskrit words for names of trees. Thus.

Aśo-ka	kani-ka	Bhallataka
Mūla-ka	Ganik-ka	Amlātāka
Kali-ka	Malli-ka	Kuruva-ka
Champa-ka	Sindhu-ka	Kuranta-ka
Jayanti-ka	Kēta-ka	Madhū-ka

This ka is of very little use to us as it does not represent the pro-ethnic *qo*.

(2) A second kind of *ka* ending is found in nouns formed from verbs (Kridantams). Thus in Telugu.

Ampa-kamu.	Alayi-ka	Alu-ka
Po-ka	Adi-ka	Ini-ka
Eru-ka	ōdi-ka	Orayi-ka
Odambadi-ka	kā-ka	
Kalayi-ka	kū-ka	chimidi-ka

(*To be continued.*)

NANJI NAD

[THE HON. MR. JUSTICE K. G. SESHA AIYAR AVL, B.A.B.L,M.R.A.]

In a prevous issue of your journal, I suggested that *Erumai-nad*, the Tamil name for Mysore, was probably a mistake for *Eruvai-nād* which means the *Land of the Elephant*. In the following few lines, I intend to show that the traditional derivation of *Nānji nād* is erroneous.

The two southernmost *taluqs* of Travancore are comprised in Nānji nād, mis-spelt Nanja-nad. It is a tract of extensive paddy-fields, and it is justly described as the granary of Travancore. "There is a tradition," says the late Mr. V. Nagam Aiya, in the Travancore State Manual of which he is the author, "that the name Nanja-nad is itself derived from the Kurava chief Nanjai-Kuravan." This statement means that there was a person bearing the name of Nanjai-Kuravan, and that he was the chief of the Kuravar tribe, and from him this tract of country derived its name. All this is incorrect.

As I stated, the name of the tract is Nānji-nād, which is a contracted form of *nānjil-nād*. *Nanjil* is a well-known Tamil word signifying plough; so *Nānjil-nād* or *Nānji-nād* is the *land of the plough*, an obviously appropriate name for this part of Travancore. *Nanjai-kuravan* is a mistake for *Nānjil-kuravan*, which means the *king or ruler of Nanjil*. *Kuravan* in this expression is another well-known Tamil word,..... meaning *king*; and this word குரவன், king, is distinct from குரவன், a member of the kurava-tribe, which is no-madic. Ignorance of Tamil and the present unfortunate indifference towards its study evinced in Travancore can alone explain the inclusion, without a word of comment, of the fanciful statement about *Nanjinad* in a learned and authoritative work like the Travancore State Manual. There are other instances also of fanciful derivation to which this work gives currency, and they are explicable only on this ground.

The Late Rao Bahadur K. Veeresalingam Pantulu

[The Editor.]

He has gone to rest, the greatest of modern Telugu Research workers, the hero who stood outboldly for progress in all walks of human life. I was a child of six years when I first knew him and I well remember the gift of sweets he now and then presented me with. I was an unconscious admirer of his in those days when my dear *Tatagaru*—as I used to call him waged the most heroic of wars against a world of opposition that often threatened his life. As the gifted editor of *Viveka Varthni* I know the terror he was to officers taking bribes. A District Munsif was sent to prision by his writings and a Vakil poisoned himself. If Veeresalingam wrote a farce on the evil doings of any person, that person knew what fate had awaited him if he still persisted in his vice. I have been his admirer, his student, and his co-worker for many a year and was at one time regarded as his successor. If the South Indian Research is started by me to day it is the love for work that his contact has inspired me with.

The hero that made this modern Andhra has now gone to rest. I have the consolation of being by his side in his last days. He quietly passed away on the thirteenth day of the dark fortnight of Vaisakha, at 4. 20 A. M. leaving his friends & his admireres to themselves. The form is gone; but the memory remains, the memory that always inspires men to become *Karmayogins*. Thirty six years of most intimate contact mixed with real love and admiration added to the feeling that he is my ideal for life cannot but produce a deep rooted sorrow in me that knows no bounds. I waited at the sacred body of death till it was removed. I could gladly have restored him to life if it was in my power. I often looked at his face in death and shed tears. What else could I do? I praved to God for his restoration to life. But of what avail is that? The form was with us for thirteen hours after death. The expression did not fade away but preserved the same majesty as in life. At about seven in the evening we laid him on the pyre and the earthly remain's of this special messenger of God to the Andhras were with tears and prayers given up to the elements. The dust of his feet we lay on our head, such is our regard for Veeresalnigam, the author of more than a hundred popular works in Telugu. The shoes that he wore in his last days. I preserve as the most sared relic of him who is my ideal, and my thermometer, which in his last days he used to measure his fever with, I keep with me untouched to fill my thoughts with feeling grief and veneration. The thermometer still measures 10 4-2 F.

Mr. Veeresalingam is best known to the outside world as a social and a religious reformer. So was Vidyasagara, the great Bengali scholar. He was born in 1845 on Tuesday, the thirteenth day of the bright fortnight of Chaitra of the Hindu year Kilaka. After schooled, he developed a taste for Telugu and he used to spend his spare hours in reading the Telugu *kavyams*. Even as a student he was a poet and an Ashtavadhani. His first great work that made an epoch was the novel *Rajasekhara Chantra*. It was even in those early eighties translated into English by an American Scholar. There was in those days a necessity to create in Telugu a new form of Prose suited to educate the general public. According to the old ideals, Show of Scholarship was considered to be the criterion for a Literary work of merit, and writing in prose was not considered to be an attainment worthy of a scholar. Books in Telugu were thus almost entirely in Poetry and were so pedantic as to be beyond the comprehension of the general public. Mr. Veeresalingam had first to write some masterly works in this, pedantic poetry, but soon created a Prose of his own chaste and elegant and yet so easy and simple as to be understood even by the cooly in the street. With this equipment he began his thundering articles in *Viveka Varthani*, which was a terror to the vicious and a happy pleasure—reading to the public. Its readers were always kept in eager suspense for the next number not as we do now as a matter of fashion, or grievance but because of the spirited exposition of the vaguaries of officials, which were sure death to the evil life of the culprit, but a most happy reading to the on looker. It was the pen that was trained in that masterly art that wrote works in Telugu prose. Almost all his original works have been translated into Kanarese.

Veeresalingam wrote more than a hundred works in Telugu. Some of them are translations of Sanskrit dramas. Some are original dramas. As a critic he was unrivalled. The Satirical way in which he exposed the evils around have a sure psychological effect upon the reader. Veeresalingam wrote his works with a purpose. He studied his purpose, and he was a practical artist that knew how to achieve that purpose. He worked on the feelings of his readers in such a delicate yet masterly way that one is caught if he read him once. That is how an original thinker impresses his readers. You need not borrow words from lexicons for your feeling expressions. I cannot but shed tears if I loose the man I love. That is the force of original thinking. It is this that makes even the translations made by Veeresalingam look original. The speaker feels what he says. The speaker knows what he has himself discovered. This is the secret of Pantulu's writings. The greatest of his works is the Lives of Telugu Poets written in three parts. The first of these parts which in 1886 was a book of about 90 pages was recently revised into a book of more than 600 pages. He now came to Madras to revise his second part. I have for days been discussing with him the problems involved in the revision of the second part. No one therefore feels more sorry than myself for the national loss caused by his death. He wrote only 17 pages of his manuscript and there is the impress of my hand writing also there.

The prose style thus popularised by Veeresalingam has been copied by all Telugu writers. There are now thousands of books written in imitation of his style and the era of *popular* Telugu Literature begins with him. But his subtle ways of expression that go deep into the hearts of men to effect a permanent change in life no author can copy. It was the divine spark within him that he as a special messenger of God was illumined with for the regeneration of the Andhra nation that kindled the hearts of his readers with enthusiasm. He has passed away. The messenger of God is no longer with us. May He so inspire the Andhra world that our people may become fit to be called the nation that was made by Veeresalingam. He fulfilled his commission and went to his God, but his spirit still lives pulsating in the veins of his race. It unconsciously changed the bend of human thought and shaped the world to a newer life of health and vigour, of happiness and prosperity. He lives in the changed life of the nations, though his body is gone and the Andhras of to day are persons unconsciously transformed into a great race by the power and personality of this hero as a man of action and of letters.

NEWS NOTES AND COMMENTS.

King Demos in Ancient and Mediaeval India.

In an article on the above subject to the *Indian Review*, Mr. Hemanta Kumar Sarkar quotes the following references.

"We place you on the throne. O King! May your reign be permanent, may you be firm on your throne and may the people all desire your sovereignty," Rig Veda X 1-3-i.

Regarding Gopala, the firsts king of the Pala dynasty it was stated in an inscription.

"The people made him wedded to the goddess of royalty (elected him king) to Prevent the oppression of the weak by the strong."

Further references given are with regard to (1) Malwa being a republic under Samudra Gupta's reign (2) the deposition of Mahipala II of the Pala Line (3) Atharwa Veda XV 2-9 and VII-1-12 (4) Mahabharata Raja Dharma 59.

Writing on the same subject Mr. Narayana Swami Aiyar in an article which he contributed to a large number papers on this subject quotes the following references.

(1) Atharva Veda which says that people found themselves in councils

(2) Atherva veda III. 4-2 which says that the king was elected by the people

(3) Rig Veda X—166 which makes the king say that he accepts all his pledges to people.

(4) Sukraniti 275 and 276 which speaks of impeachment of kings in case they commit wrong.

The Garudas

We read of several vultures in our Sacred Texts that were on the side of the Devas against their enemies. The legend of Garutman is very well known to all. He had on one occasion even to fight with Indra, it was only once and soon they became friends. Garuda was the vehicle of Vishnu. We know again of Jatayu, who fought with Ravana when he was carrying away Seeta, We also read of Sampati, whose wings were burnt down in a competitive race to approach the sun. It is this Sampati that gave to the Vanaras news as to the whereabouts of Seeta. We have again very often references to races of people like Garudas, Gandharvas Kinneras, Kimpurushas etc., We have in a previous number of this Journal referred to the Garudas or the Vulture kings of Egypt, In the light of what we know of these ancient Egyptian kings, we have identify these Aryan Egyptians with the Garudas in the Puranas Garudas are the ancient Egyptians.

Ptah-Hetep.

Writing in the 40th century B. C. Ptah Hetep, the great Egyptian Philosopher condemned pride, anger, ambition, arrogance, falsehood, meanness, idleness and disobedience. "In his precepts as in the Negative confession of *the Book of the Dead* high place is given to the moral virtues of truth, honesty, kindness, gentleness, benevolence, industry and contentment Duty to his family was in his economy the best school of of Patriotism, the domestic hearth being the foundation stone of the social structure. His counsels to young men as to falsehood, to married men and women on conjugal felicity, on the secrets of success in work and on home edudation, reach a consummation in his instruction to fathers as to how to train up their children. The highest of all duties is the right education of children, a duty which the sage of Memphis regards as of far greater importance than the mere acquiring ol wealth, useful as wealth undoubtedly is. The duty of a son to his father is couched in almost the same language as the Fourth commandment. To every branch of the civil service, Judges, tax-gatherers, public store-keepers, Ptah-Hetep addresses timely advice urging application and honesty in business, self-mastery, good manners, and all the domestic and social virtues dedicated by prudence, efficiency and well-being. His gracious urbanity permeates, like a fragrance, the wit and wisdom which he applies with unerring strokes to the common place things of everyday life. For centuries such sayings were written by Egyptian schoolboys in papyrus copy-books."

Sufism and Hinduism.

Writing to the Hindustan Review Mr. Parameshwar Lall says.

"Once Sufism is accepted, the division between the Hindu and Mussalman theologicall y becomes a division without a difference. The difference is recognised to be merely due to Historical causes and not of cardinal principles

which are the essentials of religion. The doctrine of Hama Oost and Hama a Oost are but the old Hindu classification of *Advait* and *Dwait*. The Jiva Atma and the Paramatma cannot be intellectually grasped." Speaking of transmigration of souls the writer thinks that although this doctrine is denied by the Sufist teachers of to-day, their literature teems with this idea "The great work of Ali Ghazali, the Ahya-ul-uloom has recently been translated into Urdu from the original Arabic and wading through its...Volumes one is reminded at almost every step of the Platonic doctrine of reminiscences."

Two important Texts quoted by the writer to prove the belief in the Transmigration of souls are intresting. One of them says.

"I have seen 777 incarnations. Like the green grass, I have blossomed many times.

Another Text says

"I died from the animal stage and passed on to the Vegetable stage. I died from the Vegetable stage and appeared in the animal stage.

"2" I died form the animal stage and appeared in the human stage. Why should I be afraid? When have I grown less from dying?

"3 So that I may appear in the stage of the angels, I must die altogether once again from the stage of man.

"4. From the angel stage I shall have to pass further as all things pass on towards it.

"5. Once again I have to sacrifice myself from the angel stage and pass on to that stage which cannot at present be understood.

"6. Thus I pass on eternally. Eternally like the organ. Thou mayst say of me thus do always pass way-farers to eternity."

Taxila.

We quote the following from an article by Professor Ganga Prasad Mehta to the Hindustan Review:—

"We find mention of this famous city in the Ramayana and the Mahabharata. That Taxila enjoyed a great reputation as a University town is evident from numerous passages in the Buddhist Jatakas. At the time of Alexander's invasion Taxila was a rich and flourishing city. Later on the great Asoka made it his place of residence and the head quarters of his Viceroyalty. With the dismemberment of the Maurya empire after Asoka, it came under the rule of the Bactrian Greeks, whose contact imported some Hellenic elements into Indian Art and Culture. Later on, it became subject to the famous Kushan king Kanishka. The city was visited by the Chinese Pilgrims Fa-hien (400 A.D) and Hwen-Thsiang (630 A.D). After this Taxila disappears entirely from history and we do not know how or when its ruin was accomplished.

Birthday Honours.

Readers of South Indian Research will be glad to know that one of our contributors, Mr. R. Krishna Rao Bhonsle, the able and popular Manager of the Office of the Commissioner for Government Examinations, Madras, has been honoured by Government with the title of Rao Saheb. As the "Madras Mail" states, the new Rao Sahib belongs to the well-known Bhonsle clan of Mahrattahs which greatly helped the early British rulers of Western and Southern India. He takes a keen interest in matters of research and knows what is best in the culture of the East and the West. His contributions to our columns have been reproduced by a large number of journals in our country and some o them have been translated into more than one language. We congratulate our friend on this recognition by Government of his merits Another great lover of Research whose name we have been delighted to find in the Honours list is that of Rao Bahadur S. Bhavanandam Pillai. He is now become a Dewan Bahadur The Services done to Tamil by Dewan Bahadur S. Bhavanandam Pillai are too well known to

require comment. His labourious researches in Tamil Prosody have earned imperishable fame for him. The number of learned associations of which he is a Fellow are an indication of his being primarily a lover of learning.

THE SIKHS.

Sirdar Pritam Singh of the Sikh community tells us in the following note how the Sikhs became a great nation:—

The seventh and the Eighth Gurus did not play much part in the History of Sikh faith and we find that the Ninth Guru was branded as a rebel and had to undergo martyrdom at Delhi. This martyrdom cemented and united the disorganised followers of the Gurus till they found once again a strong leader in the son of Teg Bahadur, Govind Sing who became the tenth and the last Guru of the Sikhs. He became the acknowledged head of the Sikhs and it was he who partly to avenge his father's death and partly because he was ambitions of power awakened his followers to a new life. He aroused the latent energies of the people and directed them into a political channel. He took advantage on the one hand of the declining Moghul Empire and on the other hand of the oppressed condition of the Hindus and working on the imagination of the latter infused a fresh spirit into them. The ground had already been prepared for the purpose and the magic touch of Guru Govind's hand transformed the band of innocent Sikhs into a full pledged military organisation. He established the ceremony of initiation. He made it a rule that all Sikhs should abstain from smoking, should wear turbans and should keep the following five things with them (*a*) The long hair (*b*) a comb, (*c*) a sword, (*d*) an iron bracelet, (*e*) a knickerbocker. He exhorted his followers to worship one God, to revere Guru Nanak and his successors and to respect the *Adigranth*. He enforced on them the desirability of keeping their hair unshorn and to name themselves *Singhs* after the fashion of the Rajputs, to wear arms and to be ready to fight when required. He established a Military Theocracy which later on became a strong engine for fighting against Moghult yranny and succeeded in chalking out a short-lived empire in the Punjab and and a little beyond the frontiers of the Punjab. It was the constructive genius of Guru Govind Singh that gave to the Sikh Church a complete military transformation and organised a disbanded set of disciples of Sikhs into one theocratic army of adventurers, fighters and marauders. He established two or three forts of his own at strategic points and brought under control a few of the neighbouring hill chiefs and made them his own allies to fight against the declining power of the Moghuls. His influence as a great religious leader brought him innumerable followers and his secure military points served as a base for his military designs against the then Imperial Government of Delhi. Guru Govind Singh was a born warrior and a statesman and combined with these his deep scholarship and knowledge of Hinduism gave him enormous power over his devoted followers. He was in fact the creator of the 'Khalsa' and you find the present day Sikhs to be what Govind Singh had made them. He introduced the new form of salutation "*Khalsa is the Lord's, Victory is to Him.*" ... ... The cost paid by Guru Govind Singh was enormous. Four of his sons had to be sacrificed and became martyrs and thousands of his long-haired followers were selected for torture and were put to death. But as was natural, the blood of the martyrs serven as a cement for the Sikh Church the Singhs became more and more united. The greater the persecution, larger they grew in numbers and greater was their zeal and fervour.

AN UNPUBLISHED INSCRIPTION OF KUMARA TAILAPA.

1122 A. D.

[By M. R. Ry. M. Ramakrishna Kavi Garu, M.A.]

The Text.

Svasti samasta-bhuvanāsraya-srī-prithivī
vallabha-mahārājādhirāja-parame
3. svara-paramabhattārakam Satyāsraya-ku
la-tilakam Chālukyābharaṇam srīmat-Tri
5. bhuvanamalladevara vijaya-rājyam utta
rottarābhi vriddhi-pravarddhamānam āchandr-
ārkkatārāmba
7. ram saluttamire srijayanti puraviḍinoḷu
sukha-samkathā-vinothadim rājyam geyuttamire
svasti sama
9. dhigata-panchamahāśabda-mahāmanḍales-
varam jayānganadhi
svaram upahasita-manasija-mūrtti triloki-lāḷita-
kirtti Bengīsa
11. vamsa-vana-dava-dahanan antaḥpura-
maḷayapavana Choḷakuḷa-kumidini-
mārttanda madavettinaḍeva-nipurayākuvara
henḍatti-ganda bāhābaḷa
13. daḷita-Bangāḷa-souryya kirtti-narttanā-
chāryya kripāsa-sapattrita-Māḷava
kāmini-karṇnajāha nijasainya-sannāha-kimkara
kadana-kadartthi tabahala
15. ḍahalotkarsa vireshita-vibudha-prakarasa
ripu-kuṭhārabiyuda-vidṛavaṇan aganya-
guṇa-puṇya-mudrāpaṇa Rāyanārānahṛidayaku-
muda-sudhā
17. karam parijana-sampatkaram srīmat-Chanda
ladevi-nayana-sarasija-sūryya n
apratihata-souryyam gurujanapada-paraga-
ranjita-bhālam (Chāla) kya-kaṭaka-rakshapā
19. la-nāmādi samasta-prasasti-sahitam srīman-
mahāmanḍalesvaram kamā
ram Tailapadevara paṭṭamahādevi-Lakshmā-
deviyarum kumāram
21. Permmādidevanum Bikki devanum
rajadhāni-sri Kodūrapurada-nelavidinoḷu
sukhasamkadhā-vinodadin rājyam geyyuttam
ire srīmach-chalakya
23. vikramavarshada 46 neya Plava samvat-
sarada-srāvaṇadamavāsya Ā
divāradandu Nekkondaya-srī Rāmesvara-
devargge angabhogakkam rangabhoga
25. kka gandha-dhūpa-dīpa-nivedyakka degulad-
akhanḍa-sphaḍitakkalliya brāhma-
ṇara tapodhanara devara Brahmapuri Nāgiyaṇa
bhaṭṭāna grāsakka pāda
27. mūla-parigrahakka tribhogābyantarasiddhi-
yan āchandrārkka-sthāyi yā
gi sarvānamasyav āgi Kāndūra-sāsirada nūrum-
bāḍada samakaṭṭina
29. Kandūra 71 ṛa baḷiya-bāḍam Boothupūram
devara baḍagaṇa—keṛege ni
rvvari dide pramāṇa Nekkonḍaya-baḍageṇa
banada-hāḍuvaṇa-rāṭaṇadol artha
31. man intimam bittaru. Svadattām paradattām
va yo haneti vasundhara shashti
varshasahasrāṇi vishṭhāyam jāyate knimi—
bahubhir vasudhā
33. dattā rājabhis sagarādibhih yasya yasya yadā
bhūmis tasya tasya
tadā phalam, sāmānyoyam dharmasetur
nṛipāṇam kāle kāle pāla
35. niyo bhavadbhi sarvānetān bhāginah
pārthivendrān bhūyo bhūyo
yāchate Rāmachandra.

This inscription was found on the broad side at the Rameswaraswami Temple, outside the village of Nekkonda (also called Mekkonday three miles to the east of Jatcherla which

stands at the 53rd mile from Haiderabad on the Haiderabad Kurnool Road. At Boothgur, 8 miles from Jatcherla, a copy of the same inscription is incised. This records the grants of land to the temple trustees by *Kumara Tailapa* son of *Chandala Devi* and *Tribhuvana Malla*, the greatest westren Chalukya Prince. The epithets to his name perhaps refer to his own exploits or his assistance to his father's extensive conquests. Kodur, the seat of his Government is three miles from Nekkonda and contains a temple restored by his grand-father *Trailokya Malla*.

The importance of this Inscription lies in the fact that may be safely identified with this Tailapa the *Tailapa*, who is said to have gone to heaven in the Anmakonda Inscription of Rudra Deva dated 1162 A.D. vide Indian Antiquary Vol XI. Dr. Fleet, in editing that Inscription identified that Tailapa with Tailapa III, who lived later than 1162. Consequently, nearly sixteen inscriptions of Tailapa bearing dates later than 1162 were declared spurious. This Tailapa must have died before the close of the long reign of his father. The word *Kataka* in line 18, means Kalyana, the capital of the westren Chalukyas. In the Anumakonda Inscription also, the word occurs in the same sense and there the sentence means "And in the west Rudradeva's kingdom extends to the confines of Kalyana" and not as far as Cuttack (Ganjam) as Dr. Fleet thinks.

Chalukya Chūdamani in the Anumakonda Inscription is a term of reverence applied to the Yuvaraja of Rudradēva's Suzerain.

The inscription is dated Plava Samvatsara Śrāvana Amāvasya A.D. 1122 during the reign of the celebrated Vikramankadeva Tailapa's father. Chandala Devi was the wife of Vikramānka, and daughter of a prince of the Jimūtavāhana race. She was the queen whose Svayamvara was described at length by Bilhana in his celebrated Vikramānka Deva Charita.

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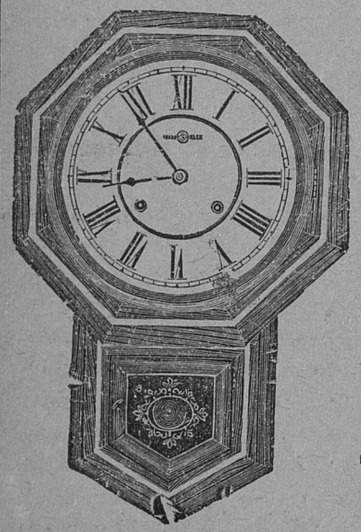

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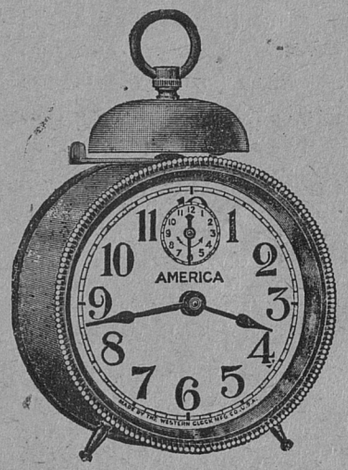

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FROM MAN TO THE NEXT.

Among the 350,000,000 of animal species that through evolutionary processes inhabited the earth, man is one, but he is not the last. To the higher beings that evolve from the human stage man is only a lower animal that thoughtfully acts using more of the fecilities provided by nature than the animals lower down in the scale of evolution. Man may be proud of his powers and achievements and behave as though his temporary place at the top of the animal kingdom will be permanent and ever-lasting. But the face of the earth periodically changes and the pride and patriotism that looks not higher only serves to satisfy him for a time until a better animal classes man among the brutes.

These are no doubt hard words that wound the feelings of national sentiment. But national feelings are like the personal based on principles of selfish greed and history gives us a salutary lesson to be beware of what became the lot of whole species and genera of life now extinct. It is extinction even without leaving a fossilised specimen of their own of hosts of animal species which in their time were like our present man the highest perfection of life on earth, that had to account for many a missing link in the chain of evolution that Darwin and others have indicated. Even in the case of races of man we have now no living specimens of the middle stage between ape and man of which Java gave us a fossil. The men who belonged to the age of Palæolithic implinents were divided into four classes according to the structure of their skeleton, viz. the Cromagnon, Grenelle, Furfooz and Truchere. Where are these species now? The nations described by ancient histories have many of them gone out of life long before our own times. The Aryan and the Non-Aryan types of man of whom so much is made of now-a-days—are they to be the permanent races that dominate the earth? Nature is an everchanging diety that in the name of an improvement for the future degrades or kills the perfection of a previous stage. The present inhabitants of the earth have soon to yield to a something higher that consigns us to the lower brutes if it does not altogether destroy our race.

This then is the real position of man. You may satisfy your present needs or more than satisfy them, but so long as you have no look to the future and to all that nature has in store for us, your achievements of the past vanish like the glories of landscape that are themselves subject to decay. This gives us the true principle that should guide the life of man. It is not one man, or one nation that is to be the principle guiding our patriotism. So long as we are within ourselves caring for our selfish own we become spent up like the species which have now been superceded. We have to come out of ourselves and with a wider outlook analyse man into his powers and potentialities that shape him into the higher animal that he is capable of. Five thousand years hence, or say fifty thousand can you affirm that the problems that beset man will be confined to Asia for Asiatics, or India for the Hindus. The history of man has shown to us that through political reasons the

boundaries of countries have changed. Geology has proved to us that whole continents became submerged under water while oceans became land surfaces. Anthropology has shown that amid such changing scenes waves of human migrations have proceeded from time to time and place to place either to die in time like their animal predecesors or to become changed or mixed up thus assuming newer forms. Such transformations may be for the better or for the worse. By change or deliberation man may transform himself into a new creature gaining in some powers or wanting in existing ones. Where then is your permanance? What is the goal of your national pride, or patriotism which in simpler language is but another name for selfishness? The problem of our future being is based upon the human race as a whole, but not on his petty personal or national limitations.

That is patriotism that acts with due regard to Nature's intended goal. So long as you think that you live for your own you err against nature and produce for your future offspring a deformed tadpole to be abhorred by the being that evolution has naturally planned us into. Human life has to be lived not merely with regard to the needs and comforts of the moment, but as a step towards that right evolution, which is the next step in the ladder of living beings to be reached by man now the highest perfection of nature. Without this safeguard against degeneration, we practically make no advance in life, though we may save labour by a machine, or travel in air or under water by buying what an intellect not my own has made for me. By increasing our comforts or sources of production and action we live well, but have not changed onr tpye for the better. The change of type these habits produce is not conducive to the perpetuation of our race that works on the principle of survival of the fittest, and transforms man to the stage that evolution has fixed for him.

THE PRAKRITA AND THE DRAVIDAN LANGUAGES.

[By M. R. Ry. H. Narayana Rao, B. A. B. L.]

According to the Kanarese Grammarian Nagavarma, all the languages of the 56 countries are derived from Sanskrit, Prakṛt, Apabhramsha, and Paishacha. As Sanskrit is the parent of the other three, it follows that all Indian languages are the daughters of the divine tongue, But can all Kanarese words be shown to be derived from the one common stock? Kesiraja apparently felt that they could not, and he prefaced his chapter on Tadbhavas with a cryptic direction. It seems to mean that the rules given by him apply to most words, but in the case of a small number. the etymology of which is not easily understood, the learned should apply them in a way whichwill do no violence to the common custom, or *Loka-rudhi*. It would have been helpful if the author had made his meaning clear by means of a few illustrations. I think I can give one. It is customary to derive *Arasa* from *Raja*, but his rules do not lay down that a vowel is prefixed to *(ra)* ರ at the beginning of a word. It is a Tamil usage and must have been followed in very ancient Kanarese. Kesiraja, however, says that in the middle of a word *(r)* ರ್ becomes *Ar* ಅರ್ and instances *Amṛtam*, which becomes *Amardu*. The learned must know how to extend the principle to other similar cases.

Kesiraja's rules are not new. They were mostly borrowed from Prakṛt grammarians and

illustrated by examples that could be found in Kanarese literature. I should like to emphasize two points—first, that all the rules given by Prakṛt grammarians have not been borrowed; and second, that the examples are from literature. Kesiraja himself does not say so, and the omission is apt to mislead, and has misled many.

A note-worthy omission is that the Upasargas *Apa*, *Ava* and *Upa* become *O*. Kesava indeed says that the endings *a* and *u* of the first letter of a word are changed into *O*, as in *Suvasini*, *Sovasini*, *Mayūra*, *Mora*; but this is a different rule. Therefore even a keen sighted etymologist like Kittel did not suspect that words like *ōsarisu*, *Osaru*, *Oja*, could be of Sanskritic origin. The first of these is *Apasṛ*, the second *Avasṛu*, and the third *Upadhyaya*. Sometimes Prakṛt words look exactly like pure Kanarese vocables and mislead, Thus *oḍḍu* in the sense of piling up or amassing, is evidently one of the numerous words formed from *or*, one. But when it means stretching or spreading. which is almost a contrary idea, we must look for a different origin for it. In Pali, *jālam oddheti* means "spreads the net" in Kanarese *bale oddu*, and Childers says that this is the Sanskrit *avadhā*, Then again, *oppisu* has several meanings; in the sense of "to deliver, or offer," it is the Sanskrit *arpa* in Marathi *opa*, Hemachandra mentions *oppa* among Deshiya words, and says *vimalane oppa*, *shānādinā manyāder mārjanam* This is a doubtful case, for *olpu* means beauty, but I have little doubt that *oggaraṇe* is *upaskaraṇa*, seasoning. *Kaṭṭu* is pure Kanarese, and therefore Kittel attempts to derive *Acchukattu* from *adasu* and *kattu*, though the word means "excellent" and there is no idea of construction in it. Now *acchukattu* is a Pali word, which Childers derives from *atyutkrshtha*, and the meaning is the same as in Kanarese. I am sure the Kanarese people did not modify the Sanskrit word. but borrowed the Tadbhava from Prakṛt. This leads me to the second point.

Modern grammarians write as if the Tadbhava words in Kanarese originated on the lips of the Kanarese people who could not pronounce Sanskrit correctly. Many of the examples given by Kesava must have been used only in literature. The common people do not speak of the moon as *Sasi*. in old Kannada they had *pere*, and in modern Kannada *tingalu* survives. Even when a Sanskrit word is borrowed, the choice falls upon *chandra*, and *Sasi* is used for *sasya*, a plant. Some of the Tadbhavas must have sprung up in the Kannada country, but not all. The poets must have borrowed from Prakrit literature, aud the common people must have borrowed from their Prakrit-speaking brethren. In the Kanarese districts of the Bombay Presidency, the use of the Marathi numerals in speaking is very common. This practice does not date from the rule of Sivaji or the Peshwas. More than a thousand years ago an inscription wrote *Nareyangalla pannāsugatān*. I suspect that even the Tamilians in the south borrowed from the Prakṛt, with which Buddhism and Jainism must have familiarised them.

EVOLUTION.

(Questions and answers.)

Pupil. You say that Rudimentary organs prove evolution, can you give me some concrete examples of rudimentary organs?

Teacher. Yes, The lower animals have tails. As we approach man the tail is so shortened that it is only lingering within. Thehuman embryo has the rudimentary caudal vertebrae and muscles quite useless to man. The short hair on human body is useless for man, and it is the relic of what is

profuse in our lower animals. The cumbrous structure of the ears, with its cartileges and muscles is the relic of our animal ancestry. The animals can control the muscles of the ear and it is useful for them. It is a useless appendage to man and we cannot move our ears as the animals do. We have many muscles in the skin, which lower animals use to drive away fleas and other pests. But we do not require to use them, The skin muscle on the neck is controlled by lower animals. The relic is yet in us, though we have no control over its movements. The inner corner of the eye has a skin-fold of the crescent shape. This is the third eye, which is the relic yet left of the shark fish stage. The Vermiform appendage of the Intestines is useful for lower animals. It is a relic not disappeared in us.

P. If animals appear as you say in regularly developing forms, they are not simultaneously brought into existence. The lower orders must come first, in the order of their development and gradually stage by stage each of the higher genera. Have you any evidences for it ?

T. This is our Palaeontological evidence. The higher geological strata contain relics of most animals. As we go deeper down into more ancient layers, the fossils of higher animals become rarer. But this is not all.

P. What are the higher geological strata ?

T. Through accumulations of dust and other causes, the earth becomes covered up and the lower portions are buried deeper into the dust, other accumulations thus spreading over them. The earliest and oldest formations are called the archaic rocks. Next in order are the Primary, Secondary, Tertiary and Quarternary formations; We are now in the Recent age.

P. Can you please give me a list of the geological formations according to Geographical division from the most modern to the most ancient in their regular order ?

T. Yes, These are 1 Present, 2 Recent, 3 Post-glacial, 4 Glacial, 5 Arverne, 6 Sub-appenine 7 Falun 8 Limbourg 9 Aquitaine, 10 Liguvium 11 Gypsum 12 Course chalk 13 London clay 14 White chalk 15 Greensand 16 Neoconian 17 Wealden 18 Portland 19 Orford 20 Bath 21 Lias 22 Keuper 23 Muschelliak 24 Bunter, 25 Zechstein 26 Neurot sand 27 Carboniferous sandstone 28 Carboniferous Limestone 29 Pilton 30 Ilfracombe 31 Linton 32 Ludlow 33 Wenlock 34 handliule, 35 Potsdam 36 Longnynd 37 Labrador 38 Ottawa, We have for instance the mammoth period.

P. What is the meaning of mammoth period.

T. It means the period where the remains of that animal are most profuse. The animals living in any period are buried up in that period. If for a particular geological stratum, a particular animal is represented as the highest, it means that at an earlier period that animal did not exist. Thus we can know by Palaeontology at what period any particular animal has come into existence. The order in which one animal after another made its appearance helps us to study their structure.

P. Please give me the names of the evolutions of the various genera of animals in their order.

T. We have first the unicellular animals called the Protozoa. The earliest of them are unnucleated. These are the Bacteria and the Protamæbæ.

The next order of Protzoa are nucleated.

The lowest class of them are Rhizopoda and the next order is Infusoria. The Rhizopoda are again of two classes Amoebina and Radiolaria. The Infusoria are of two classes Flagullata and Ciliata,

The third order of Protozoa consist of cell—colonies. These are Catallacta and Blastæda,

From the Protozoa stage animal life develops into the class of Multicellular animals, Metazoa,

Metazoa has two main sub divisions in it Cœlenteria and Cælomaria. The Cœlenteria

are also called Cœlenterata or Zoophytes. These are animals without body cavity, blood or anus, The Cœlomaria are also called Bilaterals, These have body cavity, anus and also some of the nigher forms of them blood.

Coelenteria have four great stages of development, The earliest species is Gastraeds; next in order are Sponges, Cnideria or stinging animals, and Platodes or flat worms.

The Gastraeads have two stages of development. One of the species is called Gastremaria. The next higher species is Cyemaria,

The Spongy species of life are Protospongiae or Metaspongiae,

The stinging animals Cnidaria are Polyps or Medusae.

The Platodes represent four distinct types Platodaria. Turbellaria, Tremotoda, and Cestoda.

The Coelomaria represent six distinct types of gradual development, These are Vermalia which are wormlike, the Mollusca, the Articulata, the Echinodermata, the Tunicata and the great division to which man belongs, viz the Vertebrata.

The Vermalia are Rotataria, Strongylaria, Prosopygia, or Frontonia.

The Mollusca are Cochlides, Conchades or Teuthodes.

The Articulata are Annelida, Crustacea or Tracheat a.

The Echnodermata are Monorchonia, or Pentorchonia.

The Tunicata are Copelata, Ascidiae or Thalidiae.

The Vertebrates are Aerania or Craniota.

The first have no skulls. Skulls begin to appear from Cranista.

Passing on to craniota we have six divisions of them namely the cyclostomes or round mouthed animals, then Fishes, and then Amphibia, reptiles, Birds and Mammals.

Of these fishes are Selachii, Ganoids. Talsosts or Dipneusts.

Let us pass over Amphibia, Reptiles and Birds.

We then go to mammals that suck their mother's milk. These are Monotremes, Marsupiels, or Placentals.

The Placentals are Rodents, Edentates, Ungulates, Cetecea, Sirenia, Insectivora, Cheiroptera, Carnassia or Primates.

Man belongs to the class of Primates. You will thus see that the structure of man and his powers are the result of a long series of development from the unicellular stage.

The geological strata of a lower age do not contain the fossils of animals born later.

P, From what you say animal life has two main classes Protozoa and Metazoa. Of these metazoa have two classess viz, animals without body cavity and blood, and animals with body cavity and blood generally.

T. Yes.

P, Now let me go to Geology once again In Geology I hear peculiar names such as Eocene and Miocene. You never told me about them.

T. You asked me about Geographical distribution in time order. I therefore told you in their order the geological formations and the geographical situation where you can find them. I will now tell you the Geological names for the Geographical strata you have heard of.

The five important Geological systems are the. Archaezoic, Paleozoic. Mesozoic, Caniozoic and Anthropozoic. The oldest or Archaeozoic systems are in their or order of antiquity the Larentian, Huronian and the Cambrian. The Laurentian system has the Lower and upper Laurentian systems. The Cambrian system is also Lower and Upper. You can find the Lower Laurentian rocks in Ottawa and the upper in Labardor, The Lower

Cambrian rocks are seen in Longmynd and the Upper in Potsdam,

The Paleozoic strata has three periods. The oldest belongs to the Silurian. The Carboniferous system comes after the age of Silurian rocks, The Permian is the latest Paleozoic. Three periods of Silurian can be noticed, the Lower in Llandeilo, the Middle in Wenlock and the Upper near Ludlow, The Lower Devonian is seen in Linton, the Middle in Ilfracombe and the Upper in Pilton. The earliest Carboniferous is carboniferous Limestone. The latest is Carboniferous sandstone, The Lower Permian is in Neurot sand and the upper Permian in Zechstein.

The oldest of mesozoic systems is Triassic Next in order are Jurassic and the Cretaceous The Cretaceous is also called the chalk. The Triassic is Upper, Middle or Lower. The Upper Triassic is in Bunter; the Lower and Middle in Muschelkalk and Keuper respectively. To the Jurrasic belong in order the Liassic, and the lower, middle and upper Oolithic, The Liassic is in Lias formations. The three Oolithics are in Bath, Oxford and Portland respectively. The Creteceous is in weald formations and in the u p per, middle lower Cretaceous. The weald formations are in Wealden. The Neoconian, Greensand and White chalk belong to the three Creteceous periods respectively. The mesozoic formations belong to the Secondary period.

The Cainozoic are Eocene, Oligocene, Mio cene and Pliocene respectively. The Cainzoic age is the Tertiary. The Eocene is lower, middle or upper. The London clay, coarse chalk and gypsum belong to these respective periods The Ligurium and Aquatine formations belong to the lower and upper Oligocene. The Lamburg and Falun formations belong to the Lower and upper Miocene respectively. the Subappenine and Arvene formations to the Lower and upper Pliocene.

Then comes the Quartenary age with the early Pleistocene and the modern Recent. The lower and the upper diluvial belong to the Pleistocene, the lower and upper alluvial to the Recent. We are now in the recent period.

P Can you now tell me the animals peculiar to each geological epoch from the evolutionary standpoint ?

T. Yes, The age of the solid crust of the earth is variously estimated. The estimate that may be given is about 2,000,000,000. years. one half of this period viz 1,000,000,000 years belong to the archaic rocks or rocks of the archeozoic period During this period Protozoa, Zoophytes and Bilaterals to the extent of Tunicates were formed.

P. Did it take 1,000,000,000 years for these animals to be developed ?

T. Yes. It is impossible to expect a shorter time than this for it.

P. Were no Vertebrates formed in this period ?

T. No. Towards the end of the Silurian period Ganoid fishes were seen.

P. The Silurian period does not belong to the Archaoezoic. Is it not the earlier of the Paleozoic period.

T. Yes. It is in the Silurian period that fossils of fish are seen. It may be you may have seen the earliest types of fish towards the close of the Cambrian, But I am not sure of it.

P, So, you don't find man or birds or reptiles in Silurian.

T. No They were not formed then.

P But there are so many kinds of fish !

T The whole of the Paleozoic period is the age of fishes. During the Carboniferous age we find animals that can live both on land and in water. These are called amphibia

P The Carboniferous is the middle Paleozoic ?

T Yes In the Permean age the amphibia increased in leaps and bounds.

P What are the features of the Mesozoic age ?

T Birds and Bony fishes appear in Jurassic, A few mammals are seen in the Triassic and Jurassic This shows that birds must have come towards the close of the Permian age and Mammals began in their earliest forms in the Jurassic.

P So it is thus from age to age that we find developments in animal forms.

T. Man first appeared in Pliocene certainly and perhaps in Miocene. The Miocene relics are much doubted.

P I now understand the Palaeographical evidence. Can you tell me about the Morphological evidences?

T I have already spoken to you about Dysteleology. Let us now take the functional evolution of man. Man has sense organs, a nervous system, the alimentary system, the skeleton, the muscular system and so on.

P Please tell me how the alimentary system is a development from stage to stage?

T Yes In the unicellular animals there is no separate cavity for food. The organism absorbs food directly from the surroundings. In the Blastoea half the body consists of alimentary cells. The alimentary gut becomes a simple tube in Gastraeds, Sponges and even in Cnidaria and Platodes There is no anus for them. The alimentary tube takes a second opening, called the anus in Vermalia. When we reach the higher forms of Vermalia we find that the alimentary tube in the body extending from end to end throughout its length becomes two portions. The first half becomes the breathing organ, the lower half continues as the digestive organ. The division continues until we reach the Ascidia of the class of Tunicates. The mouth is then better developed The front part of the upper gut becomes a separate gut for breathing and the back portion remains as the alimentary tube. The upper and down Jaws are formed in the Selachii. The skin inside the Jaws becomes the teeth. The lower alimentary canal forms a stomach in the upper part only very late. It is at first a small enlargement in the Acrania, Cyclostomes and earlier fishes. In the lower mammals the formation is still rudimentary The Liver Pancreas and other organs are still later developments.

P Can you give me some account of the Respiratory system ?

T Yes You have the unnucleated cells Then come the Nucleated cells. Here the nucleus occupies the central position. Then come colonies of cells. The Nucleii of these cells join in later development and the cell walls become the upper skin. The body thus becomes a nucleated inner part and there is the outer skin with space between. This space becomes a tube with a mouth opening and when we reach Vermalia it becomes divided into a lower and an upper half. The upper half performs in addition to alimentary functions some respiratory work also. When we reach the Ascidia the front part of this upper tube becomes a respiratory gut, while the back portion preserves the alimentary function. Gill-clefts are also formed in the Ascidia. You know that the gills separate air from water and this is how animals living in water can breathe. The Copelata have one pair of gills. When we reach the Cyclostomes the number increases from six to eight pairs. In the Selachii there are six or seven pairs. They continue in Amphibia and the first three divisions of Vertebrata. The inner tube for respiratory purposes serves no respiratory function till a very late stage. It is the bladder of fishes. It is not intended for breathing purposes. If a fish wants to raise up it inflates the bladder with air drawn through the gills. If it wants to sink, it empties this air. When we reach the Dipneusts, the beginnings of the bladder changing into lungs is seen. At first the blood vessels in the bladder which separated air from water now begin not to separate air but absorb air from a tube proceeding from the gills. This tube soon becomes the Trachea. In the Amphibia the lungs and Trachea are further developed. Still they are

like the floating bladder. Soon the lungs divide themselves into two parts. The beginning of lungs can however be traced from the frog where the air bladder is a spongy mass. The blood vessels begin to send venous blood to the lungs and get arterial from it only from the Dipneusts.

P. Can you give me some account of the Circulatory System?

T. Yes. You know that in the earliest unicellular organisms there is neither respiration, nor circulation. When a particle comes into contact with the cell, it is absorbed by it and dissolved. The same kind of action still continues in our blood corposcles, There is no heart, nor blood vessels until we reach Vermalia. The circulatory function before this stage is performed by the amoeboid planocytes moving in the fluid between the nucleus and the skin. When we reach Vermalia three parallel tubes are seen. Till now the blood is colourless, Coloured blood begins to appear in the later Vermalia. Mutual connections between the blood vessels and between them and the tissues becomes prominent in Annelida. A central sac from which blood circulates is first seen in Tunicates. But while blood flows from front to back in Vertebrates, it flows from back to front in Tunicates. The change of direction takes place in Ascidia. This change is fixed once for all in Prochorosnia, and the front portion becomes the artery and this conveys arterial blood from the heart to the tissues. The back tube becomes the venous blood tube. Thus the blood vessels into the heart are here fixed. A further distinction of these vessels can be seen in the Cyclostomes where digested food is conveyed by a separate tube.

Up to this time the heart is a single tube. In the Cyclostomes it becomes divided into two partitions by a pair of valves. The upper one receives blood and is the Auricle, the lower the Ventricle. When we reach the Selachi six tubes are seen that convey blood to the gills, which are the breathing apparatus. Here carbonic acid is discharged and oxygen is absorbed. Then this blood is sent to the heart. The lungs are not yet formed to do this function.

When we reach the Dipneusts, the Auricle is divided into two halves. Now the right auricle receives venous blood and the left the arterial. The formation of the auricles is finished in amphibia. As yet the Ventricle is a single sack. The Ventricle begins to become two halves in reptiles. The complete division is reached in birds. From the reptiles onwards the heart receives and discharges arterial blood from the left and the venous from the right.

You know that blood used to be purified in the gills of fish. The heart was now formed on the lower side of the head structure. As the ribs and thorax were developed and the lungs formed the heart gradually descended until in the anthropoid apes it took the position between the lungs and more to the left.

P. Can you tell me something about the Thoracic and the Abdomenal divisions and the general bony structure in animals?

T. Yes. The earlier animals had no bones. It is only at a later stage that we see bones. Even in the stage of Platodes and Vermalia there is first the skin and under it the muscle. There are no bones. In the Mollusca also the same thing continues but the skin undergoes slight hardening on the back. When we reach the Articulates the skin becomes hard and rigid and is made of chitine and in the higher cases of carbonate of lime. In the higher articulates the skin on the trunk and sides becomes highly articulated. This skin hardening changes in vertebrates. We first see that this descends below the skin and between it and the muscle. Thus the solid internal bony skeleton first appears in vertebrates. The vertebral column is yet a long rod and is not divided into smaller vertebrae with holes. Neither the skull nor the bony limb, can be seen in the earliest

vertibrae such as amphiox us. The portions of head and body become clear in Craniota with small bony structures. In the Acrania, the heart and bronchial gut are in the central part of the head and the brain and sense organs in the dorsal but the skull is not yet formed. All the Craniota have skulls and also ears, nose and eyes. The Craniota are either Round-mouthed or Jaw mouthed. The round-mouthed Craniota have a single nasal cavity. Pairs of organs begin to form in Jaw-mouthed Craniota such as pairs of limbs, a pair of nostrils. The gill apparatus is connected with Jaws and the floating bladder from which the lungs are formed is here developed. The Ganoids transformed themselves into amphibious life and from them the amphibious are derived. The vertebral bent-rod soon developed into small vertebrae. In all the mammals the neck vertebrae are seven in number. Twelve dorsal, five sacral and five to six caudal vertebrae are also formed. A hole in them carries the spinal cord.

P. I now see that there is regular development from stage to stage. Your description, however clearly expressed becomes technical. I learn that that some scholars expressed the differences in easy popular form. Can you tell them to me.

T. What I tell you is to introduce you to scholars like Darwin, Huxley and others. I will read out to you what one scholar said:—

"Man's ancestors are unicellular Protozoa, originally unnucleated Monera like the Chromacea, structureless green particles of plasm; afterwards real nucleated cells (first plasmodomous *protophyta* like the palmella, then *plasmaphagous protozoa*, like the *Amoeba*.)

Second stage; The Blastaeds.

"Man's ancestors are round Coenobia or colonies of Protozoa; they consist of a close association of many homogeneous cells, and thus individuals of the second order. They resemble the round cell communities of the Magosphæræ and Volvocina, equivalent to the ontogenetic blastula; hollow globules, the wall of which consists of a single layer of ciliated cells (blastoderm).

Third stage: The Gastræds.

"Man's ancestors are Gastraeds, like the simplest of the actual Metazoa (Prophysema, Olynthus, Hydra, Pemmatodiscus.) Their body consist merely of a primitive gut, the wall of which is made up of the two primary germinal layers.

Fourth Stage: The Platodes.

"Man's ancestors have substantially the organisation of simple Platodes (at first like the Cryptocoelic Platodaria, later like the habodor coelic Turbellaria. The leaf shaped bilateral symmetrieal body has only one gut-opening, and developes the first trace of a nervous centre from the ectoderm in the middle line of the back.

Fifth stage: The Vermalia.

"Man's ancestors have substantially the organisation of unarticulated Vermalia, at first Gastrotricha (Ichthydina), afterwards Frontonia (Nemertina, Enteropneusta). Four secondary germinal layers develop, two middle layers arising between the limiting layers, (Cocloma). The dorsal ectoderm forms, the ectoderm forms the vertical plate aeroganglion.

Sixth Stage: The Prochordonia.

"Man's ancestors have substantially the organisation, of a simple unarticulated Chordonium (Copelata and Ascidia-larvae). The unsegmented chorda developes between the dorsal medullary tube and ventral gut tube. The simple Cœlum-Pouches divide by a frontal Septum into two on each side; the dorsal pouch (episomite) forms a muscle-plate; the ventral pouch (hyposomite) forms a Gonad Head-gut with gill clefts.

Seventh Stage; The Aeraina.

"Man's ancestors are skulless Vertebrates like the Amphioxus. The body is a series of Metamara, as several of the primitive segments are developed. The head contains in the ventral half the bronchial gut, the trunk and the

hepatic gut. The medullary tube is still simple. No skulls, Jaws or limbs.

Eighth stage : The Cyclostoma.

"Man's ancestors are Jawless Craniotes (like the Maxinoida and Petromyzonta). The number of Metaniza increases. The number of metamera increases. The fore end of the medullary tube expands into a visicle and forms the brain which soon divides into five cerberal vesicles. In the sides of it appear the three higher sense organs ; nose, eyes and auditory vesicles. No jaws, limbs, or floating bladder.

Ninth Stage : The Ichthyoda.

"Man's ancestors are fish-like craniotes ; (1) Primitive fishes (Selachii) [2] plated fishes (Ganoida) ; (3) amphibian fishes [Dipneusta] (4) mailed amphibia (Stego cephala). The ancestors of this series develop two pairs of limbs; a pair of fore (breast-fins) and of hind (belly-fins) legs. The gill arches are formed between the gill clefts ; the first pair from the maxillary arches (upper and lower Jaws) The floating bladder (hung) and panecreas grow out of the gut.

Tenth Stage : The Amniotes.

Man's ancestors are Amniotes or gilless vertebrates : (1) Primitive Amniotes (Proreptilias); (2) Sauromammals (3) Primitive Mammals (Monotremes), (4) Marsupials : ; (5) Lemuro (Prosimiae) (6) Westren apes (platyrrhinæ) (7) Eastren apes (Catarrhinae) ; at first tailed Cynopithica, then tailless anthropoids later speechless ape men (Alali), finally speaking man. The ancestors of these amniotes develop an amnion and allantois, and gradually assume the mammal and finally the specially human form."

A BRIEF SKETCH OF THE HISTORY OF THE GRAMMATICAL MOVEMENT IN INDIA.

[By M. R. Ry. K. Rama pisharoti M. A. (hons).]

It is admitted by every occidental critic that the origin and development of grammatical science in India is indigenous. The Hindus are the only nation who have cultivated this science without any Greek help. Much in the history of this learned movement is obscure for opinions vary even in matters of primary importance. We are more or less in possession only of the sum-total of their work. The Aṣṭadhyāyi of Panini, indeed 'a perfectly astounding structure' gives us only the net result of the labours of his predecessors and himself ; but whence his method and why ? In answer we have only ingenious guesses. Pāṇini's successors contended themselves with simply editing or commenting, enlarging or adapting the work of their glorious master.

Here we shall institute an inquiry into the origin and devlopment of this science.* For the sake of convenience we shall divide it into six periods; of course the periods may run into one another a fact which cannot be avoided when dealing with the ancient Indian History especially in its present undulatory stage. The periods in order are (i) the Prātyśakya Period (ii) the period of Yāska (iii) the period of Panini (iv) the Period of Kathyāyana (v) the Period of Patanjali, and (vi) the Period of commentaries. The last period is as old as Christianity.

Note—Our inquiry is restricted chiefly, even mainly to the Paṇinean system. This paper aims at giving a connected history of the topic. Towards the close we shall be giving the sources on which this is based,

or even more. It admits of a triple division (i) the old or the Prāchīna school headed by the author of the Kāśika Vrithi (i) the middle or the Madhyama school presided over by the brilliant Bhattoji Dikshitar and (iii) the modern or the Navina school guided by the versatile and sparkling genius of Nagesa Bhatta. This division which we have made is peculiar in that the most central figure of the period closes it rather than opens it. We shall now proceed to a detailed consideration of these periods.

I

The faint glimmerings of grammatical knowledge we find even in the Brahmanas. The statement in the Taittiriya Brahmana—Vyākaṛṇamapi prakṛtipratyayadyupadēśena Padasvarūpatadarthanischayaya opayugyate—Grammar by pointing out the stems and terminations helps to understand the nature of words and ideas—is an eloquent proof to show that the authors of these were not ignorant of grammar. This takes us farther and proves to us that grammatical activities were not unknown during the Brahmana period. But these activities are lost to us for ever. For us this origin is embodied in the Pratysākyas. The Vedas, we have no proof to believe otherwise, were preserved only orally. By the time of the origin of the Brahmanas, the spoken language had left the Vedic idiom far behind. It was difficult to keep the pronunciation, accent, and metre intact without laying down certain rules for the same. This necessity—of course it was a necessity since the efficacy of the Vedas consisted to no small extent in the proper pronunciation of the same—could not have arisen before actual differences came to exist and hence we find certain local varieties admitted as orthodox. This codification of the rules and exceptions of the Sacred Text was doubly advantageous from a linguistic point of view. Firstly the ancient dialectical differences 'not so much due to corruption as to the freedom of the spoken dialect were carefully preserved and handed down as such instead of being ignored,' And secondly 'a start was made towards a Scientific Study of language.' By the collection of a large number of similar passages general laws were elicited which afterwards served as the Phonetic basis of Paṇini's grammar. The collection of these general laws, irregularities and exceptions we meet for the first time in the Pratysākyās.

These Pratysākyās are as varied in character as they are many in number. Only some of them treat about grammar and even these confine themselves only to 'Phonetics.' The existing Prātysākyās record 'the physiological facts of phonetic utterance with astounding precision' a precision more scientific than even that of Paṇini. This and the fact that Kāthyāyana, the author of the Vārthikā to the Sutras of Paṇini, is the author also of a Standard Prātyśākya have made some critics maintain two series of Prātyśakyās, one before and another after Panini like this Kathyāyana Prātysākya. This view becomes more palpable when we find that some grammatical topics are discussed in the Brahmanās. Of course it is not Paṇini who invented this topic for so much of thoroughness and accuracy is inconsistent with an originator and secondly he expressively mentions so many of his predecessors. He only perfected what was begun by his forerunners and in the same way he overthrew their works. The later Pratysākyas being more scientific and accurate put the earlier ones into oblivion. This view is also strengthened by the fact that in other departments also earlier works were completely forgotten except what survives in the shape of quotations here and there. Goldstucker in his brilliant Essay on Panini has conclusively proved how the existing Pratysakyās are later than Paṇini's and by the side of these the personal doubts of Prof. Weber—who splits up Kathyāyana into two, putting one before and another after Paṇini—have no place. Hence we have to accept the double theory of Prātysakyās.

The Prātysakyās before Paṇini exist only in supposition, Of the later group the Saunaka Prātysakyā, the latest of the compositions of

the kind is the most perfect and complete. There the author gives the different views of the Śakala Grammarians on important points where he himself differs from them This fact increases the probability that he might have superceded his own predecessors in the field. 'Although it is true that only one Prātysākya has been found for each Veda yet they belong not to one of the four Vēdās in general but to one Śaka of each of them.' Thus we find these are not general treatises on the phonetic peculiarities of each Vēda but only collections of the same of one of the branches of the four Vēdās *i.e.*, of one of those different texts in which each Vēda has been handed down in different families. The real object of the Prātysākyas was not 'to teach the grammar of the old sacred dialect, nor to lay down rules on declension or conjugation or the principles of the formation of words.' These if they touch the grammatical techinique, do so but incidentally. These form the oldest linguistic activity in India and showing as they do a surprising acquaintance with the origin and nature of sounds, 'far surpass in scientific accuracy the most advanced labours of the Greeks.' These contain besides a number of minute observations such as have only been made over and over again by the Phoneticians of the modern day. These indicate a great progress in the development of the Indian mind. Their style is free from cumbrous ornaments and unnecessay subtleties. Their object was to teach and not 'to edify'; to explain and not to discuss.; and hence these are free from the theological quibbles of the Brahmanas or the mystic dreams of the Aranyakās. In conclusion we may say that the Prātysakyas close the first period of the grammatical activity in India and codify the first fruits of the first school of Grammarians.

These labours gave a new impulse to the same. The work of the next period we find fully expressed in Yāska who, though last, was none the least prominent of this period. In this period, the period of Yāska—or the Nirukta period, we find the first attempts at etymologising—first attempts but on that accounts not to be despised. From these notions of phonology to the discussion of principles as we find it in the next, the leap is remarkably great,

II

We have seen that even at the time of the Prātysākyās, the Vedic language was a learned tongue, current only among scholars. With the roll of centuries, the Vedic idioms became antiquated. The true significance of words was lost and fancied meanings were given. By the way we may note here that this was the fertile period when mythology grew up. So changed was the Vedic idiom that a special study was necessary to understand it. It was at such a time that we may place the origin of the Nighantus.

Nighantu is the corrupted form 'Nigrantha' which means strung together. The word Nirukta, Max Muller derives from 'Nirvach', to explain. This definition is correct in so far as it does not contain a connected string of ideas but merely an enumeration of words. In other words he defines it thus. 'Nirukta is a work where a number of words is given without any intention to connect them in a sentence. Here a traditional number of words are taught bnt there is no intention to state things which are to the understood, because it is only said 'so many are the names of Gold etc." According to another definition Nirukta contains the doctrine of five things—of addititon, of transposition, of change, of dropping of letters, and of the use of one particular meaning of a root.

वर्णागमौवर्णविपर्ययश्च द्वौचापरौ वर्णविकारनाशौ ।
धातोस्तदर्थातिशयेनयोगः तदुच्यते पञ्चविधं निरुक्तम् ॥

The learned Professor whom we have already quoted discusses this question in great detail. It has become usual after the fashion of modern mss. to call the commentary Nirukta and to distinguish the text by Nighantu. Having made this brief remark about the names we shall proceed.

In earlier stages these books of Synonyms intended to simply Vedic interpretation. The

fact they were in the nature of list of words the 'Nighantus'—enables us to discover their sources. For the explanation of Vedic words. for etymologising, tbe Brahmanas supply abundant materials—such passages there are known as Nigamās—which are often rich and valuable. Hence we may with some amount of certainty maintain that these arose only after the Brahmanas. For the same reason they have a better claim to be called a Vedānga than any other.

Though we are in possession of only one of such works, yet we cannot on that account say that this period produced only one such work. We find from Yaska that grammatical activities must have been cultivated to a large extent. We are told of two other etymological works, one by Sakapurni and another by Sthantaśtivi, Besides this Yaska distinguishes between an Eastern and a Northern school and mentions some more than twenty predecessors. Śākatāyana, Gargya, Sakalya, Gālava being some of them. These were as famous as Yāska himself since these were not forgotten at the time of Panini or even at the time of the compilation of the Purānas. From Yāska again we understand that these forgotten worthies were engaged in showing some of the abstruse problems of linguistic philosophy. They have learned to distinguish between the stem and the formative elements of words, besides personal terminations and the tense affixes on the one hand and the primary (krit) and secondary (tadhita) affixes on the other. They began the controversy as to the origin of nouns. Sakatayana maintained that all nouns were derived from Verbs while Gargya and his school sought to show that some at least have a different origin. In the end the former party proved victorious and the result was not only the formation of a Sanskrit Grammar but the clear enunciation of the doctrine of roots.' In the hands of Panini and Yaska this doctrine became fruitful and the classical language was thoroughly analysed. It is on Sakatayana theory of verbal origin that the whole system of Panini is founded.

Now we shall pass on to the most outstanding figure of this period, Yāska. His work 'Nirukta' is in the words of Prof. Sayce 'a model of method and conciseness.' "Yāskā's 'Nirukta' says Prof Macdonnel, 'besides being very important from the point of view of exegesis and grammar is highly interesting as it gives the earliest specimen of Sanskrit prose of the classical type.' It is here that we find the first general notions of grammar. 'Starting from the phonetic rules, as recorded in the Praty Śakyās, advance was first no doubt made to a general view of the subject of Phonetics and then to the remaining portion of the domain of language.' Inflection, derivation, and composition were recognised and distinguished and manifold reflections were made upon the modifications thereby occasioned in the meaning of the root. Before proceeding to a critical review of his work, we shall examine the materials with which to fix his date.

Yaska uses in his work the same grammatical terminology as Panini employing for instance '*Dhatu*' '*Krit*,' '*tadhita*.' All the same a considerable period of time must be supposed to have elapsed between tbe two to explain the existence of so many Grammarians during the interval between them. Secondly advance from the simple designations of Yaska to the 'algebraic terminology' of Panini implies a great amount of study and consequently a long period of time. One point of very great importance proved by the Nirukta is that the Rig-Veda had in its time a very fixed form and is identical with the text we have. The deviations that occur are only such as can be explained to be due to over—sights or interpolations and these can be proved as such.

The name Yaska appears both in the Vamsas, the last book of Śatapathā Brahmana, and in the Khandanukrama of the Aytreyi school where he is called 'Paingi' and described as the pupil of Vaisampayana. From T. 4. 63, it fol-

lows that Panini is congnisant of the same, for there he teaches the plural for the patronymic Yaska. Further we also find a direct reference to him, in the Rik Pratyśakya and ' Brhaddevata. These form the data to fix the date of Yaska, the settlement which we shall take up when we come to the discussion of the date of Paiṇni. Prof. Macdonnel assigns him to the fifth century but we cannot endorse the same view.

The original Niruktas that formed an integral part of the Vedāngās can have consisted only of lists of words, arranged according to their meaning, like that upon which yāska based his work. Whether the yaska who wrote the commentary had any hand in the arrangement of the text is unknown. Probably these lists were family heritage. Colebrooke supposes that Śakapurni who is mentioned as an author of Nirukta, is the same as Yaska. But evidence is wanting. Yaska mentions a Śakapurni and possibly these two might be the same; but in later times the two are regarded as two separate personages, as for instance in a verse which occurs in Brihaddevata.

Coming to be regarded as infallible, Panini has supplanted all his predecessors of whom one alone survives viz. Yaska and that is because he was not so much of a Grammarian as an etymologist. In reality his work is a Vedic commentary. It is based on the Nighantus five of which Yaska has made use of. In the explanation of many a word, the author explains many a verse from the Rig Veda with many remarks which are valuable. It will not be out of place to put in a few words about his method. Firstly the interpretation is based on a comparison of Vedic forms. Secondly it is based on traditional stories and legends as have been handed down through the Brahmanas and by word of mouth. Thirdly it is based on a reflective spirit. It is in other words reflective deduction aided by sacred tradition and reasoning—which latter is specially emphasized. Fourthly they are interpreted not as isolated words but accordingto their context. As said above the necessity of reason had been fully recognised as a co-factor in the interpretation. Further there is the same confidence in the inherent force of human intellect, as maintained by Bhaskara. These are the principles that guided Yaska in his interpretation, a strict adherence to which can be traced in each and every line of his work. This method is surely comparative and this is the only profitable method. This being the case we cannot understand why Prof. Roth and his school should set this aside. Perhaps as Prof. Goldstucker suggests he might have had a revelation! on the banks of the Tubingen.

We have already said Yaska made use of five selections. The first three of these contain but synonyms,the fourth specially difficult words and the fifth a classification of the Gods. These Yāska explained in the twelve books of his commentary. The first of these twelve books is important. It is an introduction which deals with the principles of grammar and exegesis, while the second and third elucidate certain points in Synonymns. Books IV to VI form a commentary on the fourth book while VII to XII a commentary on book V. To these twelve books two others are later on added but these are not Yaska's and not being so intrinsically important we may omit them from our considera tion.

These five books, the basis of Yaska's commentary, admit of triple classification as may be seen from the commentary of the Anukramani. The first part according to this is a Nighantuka, the second is Naigama and the third the Daivata and thus must their traditional doctrine be considered as consisting of three parts. Of these the first begins with—Gauh and goes as far as Apāre. The ' Naigama begins with ' Jaha' and ends with 'Ulbam', 'Ribisam', The third or the Diety chapter begins with Agni and closes with ' Devapatni.' Here the Gods from Agni to Deva Urgahuti, are terrestial ones ; fromVayu to Bhaga ae rial Gods,and from Surya to Devapatni Gods of the sky. The part is thus

called because synonymous are taught here and consists of three lectures i on words connected with things of time and space in this and other worlds; ii. on words connected with men and human affairs ; and iii.On words expressing qualities of the preceeding things and objects such as thinness; multitude. shortness etc. Now coming to the second part or ' Naigama' ; Nigama means ' Vedic' and .naturally enough words treated in the second part are Vedic ones only. Why the third part is so called is plain on the very face of it. The whole book consisting of five adhyāyās and the three parts are called Nirukta because herein is given the meaning of words irrespective of anything else. It is on these that Yaska's commentary in twelve books rests. This too is called sāmnama because the real meaning conveyed by each is fully given there.*

There are some discussions in the beginning of Nirukta which are of the highest importance and interest to Etymology. While the notions of the Greecian thinkers as expressed in Cratylus represent the very infancy of this science of etymology, the Brahmins of India had successfully handled some of the vital problems of this department of linguistic science with the utmost sobriety." We find here not only the philosophical division of the speech mater ials but also a technical one *i.e.*, not only into verbs, nouns etc, but of nouns into those derived by ' Krit' and those by ' Tadhita'. Of the four different kinds of compounds we have also seen how the problem of the origin of nouns has been discussed and laid down. They have considered the problem so well that even the new light of comparative philology cannot better elucidate it. [See Max Muller for the discussion of the origin of nouns]

The Indian Grammarians maintain that all nouns are derived from verbs. Of course we must admit with Yaska that it is a matter of belief rather than of proof, We have also to admit with Yaska that all nouns were originally appellative and in strict logic we are bound to admit that there are no homonyms and synonyms. But even granting that there are such words in every language, granting that several objects sharing the same predicate may be called by the same name, and that the same object possessing various predicates can be called by different names we cannot lay down any rule why any one of the appellatives was chosen in preference to any other. It is almost "Asokavanikanyaya" It was so by nature, by itself, from accident, or through the influence of Poets or Law-givers. It is here and here alone that language is not amenable to organic laws Here it is that language leaves the domain of natural Science, and enters the precincts of history.

*cf. Max'Muller. History of Ancient Sanskrit Literature.

OUR BOOK SHELF.

ODE TO TRUTH.

(By James H. Cousins)

This is a poem from the gifted pen of that great friend of India—Mr. James H. Cousins. It is dedicated to Mrs. Annie Besant. The ode is divided into four sections. The highly poetical picture in which the artistic poet shows us "books in running brookes, Sermons in stones and good in everything." is so captivating that though the ode is a highly philosophical achievement ,it brings home to the minds of readers all the graces and charms of thought in

melodious song. Truth is to the author that overshadowing Power that marcheth to immortal certitude. It is the sea, whereun to all rivers flow, yet not from these is its full being drawn. Its "accents down the ages roll in hoary faiths." But even the richest bearer of truth has not all of it. "Not all of thee thy richest bearer hath." A little of truth that is known is "on anvils of desire obsurely wrought to tortured shapings the wilit brain." And yet truth was bitter. It produced persecutions. "Honour to those strong souls" says our author that dared inquisitorial doom in Truth's inexorable necessity." Were the Persecutors successful. 'Where was thy victory, Grave !" asks our poet, "when Bruno's cry shook the accuser's guilty knees ?" It is true that he "who in his age knows how to die lives through the centuries." And yet Truth transforms the face of the globe. "It is the alchemist, whose art from heavy forgings of the flaming art canst mint new coinage for a realm divine." It is not till Truth has sway in State and Mart that Fteedom shall grant her fullest boon to hands that forge another's chain, however the tongue with Freedom's name be loud." When Truth uplifts all and the ideal day is reached on earth.

"Then shall great Labour's hand,
From hireling service freed,
Wave a magician's hand,
Building a fairer home for human need ;
And wealth, Coordinate
With Labour's royal State,
No thing of grudging bond and counted pence,
Move through the circle of beneficence
As seed to fruit and fruit again to seed !

... ...

Religion, Science, Art
Shall bear their mutual part,
True to all Truth, unbounded by creed or race."

Prophetic words these that ring in our ears and resound through our hearts ! The honor of publishing this book belongs to Messrs. Ganesh & Co.,

THE PANCHAMA.

This is a monthly magazine published Mr. S.Moothiah of the Hyderabad Depressed Classes Mission. It is intended for the elevation of the Depressed classes.The.enterprise is worthy of the support of all as the Depressed Classes of India numbering many millions have been for thousands of years labouring under disabilities of a most heart rending nature. Caste in India has been the cause of all the evils we now labour under. Its origin has never been satisfactorily explained. It has been the theory of Brahmin haters that this institution was brought into our land by the powerful Brahmins, who wanted to assert their superiority in everything by putting down the other peoples and thus dividing India against itself. This venemous assertion is far from truth. India has from the beginning been a very rich and fertile country that to this day has been attracting the attention of the Foreign Nations. Intermarriages and interdining were not unknown among the Aryan clans even at the time of the Mahabharata war. But from the earliest times new races of man have been pouring into India for trade or conquest. The number of such migrations into our land may be roughly counted by the number of broadly defined castes that we find in our land. It is always the instinct of nations European or Indian not to freely change their type by matrimonial mixtures. These foreign settlers thus instinctively keep their integrity in the same way as the previous inhabitants of any land instinctively desire not to mix with them. The many castes in India are not the creation of the Selfish Brahmins but are due to the instinctive impulses of human nations to maintain their integrity. When once such castes are formed the original division of man in India based on Economic considerations not hereditary receives a baneful influence. Religious reformers increase the number of such Sub-divisions. We are therefore glad to note that the Panchama has taken up the work of improving its own condition instead of sending forth as some journals now do a volley of abuse on all the higher castes above one's own. The ethnological aspect of the question has to be studied in order to see how far the types these caste represents differ from one another. The Panchama is the most ancient inhabitant of India as the word means the fifth or the fifth caste. The Hindus have Hindnised all races that came to India in ancient times.

THE SILKEN TASSEL.

(By Ardeshir F. Khabardar.)

We are thankful to the Theosophical Publishing House for this beautiful publication of theirs from the gifted pen of the famous Guzerati Poet Mr. Khabardar. The book takes its name from the first poem in it the Silken Tassel. The division of the book into the sub-divisions of (1) Songs of the Muse (2) Songs of Nature (3) Songs of the Heart (4) Songs of Life's Highway and (5) Sonnets shows what a wide and highly poetical field the book covers, and the imaginative poems has been in the highest of his emotions throughout. The charming style of this appealing poet even when writing in a foreign language is noteworthy. The glories of nature which this oriental poet has carried into our hearts in his Odes to the Kokil, the Mena, Lalita and the Crescent Moon are most beautiful. The book has all the Rasams and Bhavams which only the East has scientifically analysed and we are thankful to the publishers for the presentation copy sent to us.

CONCEPTIONS OF GOD EMBODIED IN TAMIL WORDS.

[By the Rev. Dr. J. S. Chandler M. A , Ph. D.]

	English	Tamil	Transliteration of Tamil.
1.	Diety supreme,	பரப்பிரமம்.	Parabrahmam.
2.	The One,	ஏகன், ஏகவஸ்து, கேவலப் பொருள்	Ekan, Ekavasthu, Kēvalapporul.
3.	The Absolute,	தற்பதம்	Tarpatham
4.	The Reality,	பொருளன், சற்பொருள், தத்துவப் பொருள்	Porulan, Sathporul, Tathuvapporul.
5.	The Self-existent,	புவன், தான் தோன்றி	Burvan, Thanthowri
6.	The Eternal,	பழையோன், நித்தன், பிறப்பிலி, ஈரில்லான்	Pazhaiyōn, Nithan, Pirappily, Irillan.
7.	The Soul,	புருடன் உயிர்க்குயிர், பரமாத்துமா, பேருயிர்	Purudan, Uyirkurjir, Paramathma, Pēruyir.
8.	The First One,	முதலோன்	Mudalone.
8.	The Cause,	காரணவன், கருப்பொருள், தாபரன், தேவாதி, நிதானன்	Karanavan, Karupporul, Taparan. Devathi. Nidhanan.
9.	The Perfect.	பூரணன்	Pūranan,
10.	The Great One,	பிரான், பெரியோன், பெம்மான்	Piran, Periyōn, Pemman.
11.	Light,	சோதியன், ஒளி, நந்தா விளக்கு, சுடராய், ஞானசூரியன், பரஞ்சோதி	Sodiyan. Oli, Nandhavilakku, Sudarar. Guana Sūriyan, Paranjothi.
12.	Pure Intelligence,	சிற்குணன்	Chidgunan
13.	Most High,	பராபரன், பராபரவஸ்து	Parāparan Parāparavasthu
14.	The One who surpasses all,	கடவுள்	Kadavul.

II	*His Attributes* (in negative terms).		
1.	He is matchless,	தனிமுதல்	Tanimuthal
2.	,, ,, Spotless,	நின்மலன், நிரஞ்சனன	Nuirmalan. Niranjanan.
3.	,, ,, Chāngeless,	நிர்விகாரி	Nirvikari
4.	,, ,, Unattached,	பற்றிலான்	Parrilan
5.	,, ,, Nameless,	நிருநாமன்	Nirunaman
6.	,, ,, Incomprehensible,	எட்டாப்பொருள்	Ettāpporul
7.	,, ,, Indestructible,	அவனாசி, நாசரகிதன்	Avanāsi. Nāsaragithan.
8.	,, ,, Independent of support,	நிராலம்பன்	Niralamban
9.	,, ,, Unlimited by time,	காலாதிதன்	Kālāthithan.
10.	,, ,, Without fear,	அபயன்	Abayan.
11.	,, ,, Free from disease,	நிராமயன்	Nirāmayan
12.	,, ,, Invariable in form,	ஏகரூபன்	Ekarupan.
III	His Attribute (in positive terms).		
1.	He transcends all powers and faculties,	தத்துவாதிதன்	Thathuvāthithān
2.	,, ,, in merit,	புண்ணிய முதல்வன்	Punniyamuthalvan.
3.	,, ,, religious,	சமயாதிதன்	Samayāthithan
4.	,, is Omnipresent,	சகலவியாபி, சர்வாந்தர்யாமி, சர்வபரிபூரணன்	Sagalavyāpi. Sarvantharyāmi Sārvaparipūranan
5.	,, ,, Omniscient, (having 1000 eyes).	சர்வஞ்ஞன், எண்ணில் கண்ணுடையோன் கண்ணயிரம்	Sarvagnan. Ennilkannudaiyōn Kannayiram.
6.	,, ,, the Author of wisdom,	ஞானநாயகன், ஞானத்துமா	Gnānanāyagan. Gnānāthma
7.	,, ,, Holy,	புண்ணியன்	Punniyan,
8.	,, ,, Calm and Serene.	அமைவன், நிச்சலன், நிச்சிந்தன்	Amaiwan, Nischalan. Nichinthan
9.	,, ,, Ever Blessed,	நித்தியமுக்தன், நித்திய கலியாணன் சதானந்தன் ஞானந்தம்	Nithiyamuk than. Nithiakalyanan. Sathānandhan. Gnanandhan.
IV	His Relation to the word (in incarnation).		
1.	He takes the form of Mercy,	கிருபாமூர்த்தி, கருணமூர்த்தி	Krupamurthi. Karunāmurti
2.	,, is the Incarnation of widom,	ஞானமூர்த்தி	Gnanamurthi
3.	,, Coming to human form as a guru,	குருமூர்த்தி, ஞானகுரு, ஞானபரன்	Gurumurthi. Gnanaguru. Gnāna Paran.
4.	,, is the Image of virtue,	புண்ணிய சொரூபி	Punniyasorūpi
V.	His Relation (through his presence).		
1.	,, ,, Creator.	படைத்தான், உலக கர்த்தர்	Padithan. Ulakakanthar
2.	,, ,, Protector,	உலகபாலன்	Ulakapalan
3.	,, Controls and guides,	நியந்தா	Niyantha
4.	,, is Lord of the world,	உலகநாதன், தம்பிரான், தலைவன் தேவராசன்	Ulakanathan. Thambiran. Thalavian, Devarajan.
5.	,, the one and only Ruler,	ஏகநாதன்	Ekanathan
6.	,, ,, Eternal Lord,	சதாபதி	Sathapathi

IV	(continued)		
7.	He survives all things,	சேடன், ஊழிமுதல்வன், நெடுந்தேவன்	Sedan. Ulimuthalvan. Nedunthevan.
8.	,, is the one and only means of attaining bliss,	ஏகா சாதனன்	Ekasāthanan
9.	,, ,, ,, Universal Witness,	உலகசாட்சி கருமசாட்சி, சர்வசாட்சி, சீவசாட்சி	Ulakasatchi. Karuma Satchi. Sarvasatchi, Jivasatchi.
10.	,, ,, ,, inner life,	உள்ளுயிர்	Ulluyir
11.	,, dwells in the heart,	உள்ளத்துறைவோன்	Ullathuraivōn
12.	,, is the unseen Helper	தோன்றுத்துணை	Thonrathunai
13.	,, ,, ,, gracious One,	தயாபரன், பேரருளாளன்	Dayāparan, Pērarulalan
14.	,, ,, ,, above of grace,	கருணகரம்	Karunākaram.
15.	,, ,, an ocean of grace	கிருபாசமுத்திரம்	Krupasamudram
16.	,, ,, benevolent to all creatures,	சர்வ ஜீவதயாபரன், சர்வ காருணியன்	Sarvajivadayāparan Sarvakārunyan
17.	,, has light in himself and enlightens others,	சுயஞ்சோதி, சுயம்பிரகாசம்	Suyanjothi, Suyamprakasam
18.	,, is the object of knowledge,	ஞேயம், தேயம்	Gneyam. Deyam.
19.	,, belongs to His worshippers.	பக்தபராதீனன், பத்த பராதீனன்	Bakthaparāthinan. Batha Parathinan
20.	,, loves His worshippers as His children.	பக்தவத்ஸலன்	Bakthavathsalan.
21	,, belongs to us,	நம்பன்	Namban.

A CHAPTER FROM INDIAN LOGIC AND PSYCHOLOGY.

(Being the Anyadhakhyati Vada from Tattwa Chintamani.)

[TRANSLATED BY M. R. Ry. K. GOPALA KRISHNAMMA M. A. L. T.]

Some one may say ;—Akhyāti admits of no bādha in the form of the denial of what suggests itself ; for, it is this bādha that forces on us the acceptance of illusion (Anyathākhyāti)." This is quite opposed to our tenets. Badhyatwa consists in nothing but being contradicted by each other. Each of the two cognitions is equally known to be produced contradictorily to the other, owing to the experience that even the previous cognition sometimes contradicts the subsequent one. So it is but proper to say that a cognition or usage suggesting itself owing to the non-cognition of the distinction, is simply contradicted by the subsequent cognition of the distinction (between the two objects and cognitions) ; when no impression is left on the mind by some previous cognition, there cannot be expected any utterance in expression of the same cognition (so no need of any contradictory cognition). The Visayata resting in an object with refer to a cognition cannot but belong to the actual Visaya connected with the cognition (cognition of silver).

Then, how can anything but silver become the object of a cognition of silver alone, in utter violation of the intrinsic nature of Visayata ? The cognition cannot have both the objects even (silver and pearl), because a compound cognition would result. Says an authority—" The idea that an object appears as something else is self-denying on the face of it, (such illusion cannot stand) because when an object is cognised by the senses, another has no place or cannot force itself on the senses at the sam

time." If it be said that the object, though unreal, may fall within perception. it is rather a phase of Buddhism. In case a wrong cognition also be recognised, then every cognition being liable to be suspected as such, there can never ensue or result prompt activity. It cannot be said that a cognition can be accepted as right, if it be known as not brought on by defects; for, if this cognition be, to some illusion (of the form we accept), not understood as right, then no activity would result. Nor can the cognition be said to be right by reason of its being understood as not being brought on by defects; for, being a cognition, even the understanding of the above cognition as not brought on by the defects, cannot be relied on. Hence says an authority :—

" Oh ". what a wonder it is, that even the great intellects have fallen into this error! When cognition, in general, is liable to become illusive, then how can it be relied on as right ?" In case illusion has a *real* object, then the cognition is not at all wrong ; if, however the object of the illusion be *unreal*, then it is Asatkhyāti (a cognition comprehending an unreal object). There seems no evidence to warrant such cognition, as there is neither oral testimony nor a faultless reason to establish the same. Nor can such Anyathākhyāti be based on semblances of oral testimony and reason (Middle term), for, knowledge by oral testimony and Inferential knowledge are to be acquired through (1) an oral testimony characterised by consistency, contiguity, expectancy &c,, and (2) apaksha qualified by a faultless reason, respectively. A genuine cognition of these cannot be expected from their semblances, owing to the want of geniune evidences in the two cases. But what really exists is but a pair of cognitions the distinction between which is not cognised. Nor can it be perceived, because sense organ is capable of grasping just those objects which are in contact with itself and nothing else. Nor can Asatkhyāti be based on recognition, for संस्कार as already stated, (the impressions left on the mind and the sense organ comprehend rather different objects—silver and pearl respectively). It cannot be held that a sense— organ can under the influence of a defect however produce a contrary cognition ; for, a defect is hardly capable of helping the production of contrry effect. We can hardly expect a Yava plant to come out of a Kutaja seed. The (hunger-producing) powder is no defect, but the rest of hunger grows to excess ; it is. indeed, well known to be capable of consuming food. Of course it does not generate any vigour for the reason that all the food is consumed and burnt. The Vetra seeds burnt by wild fire are no more, so it is their ashes from which springs up the plaintain plant. Says an authority— " knowledge is always right, in as much as it cannot be regarded as otherwise for these reasons 1. The theory of ideation has to be accepted 2. the unreal admits of no cognition, 3. a cognition cannot have for its object a strange thing. 4. there is no clear evidence of illusive cognition and 5. No cognition can be relied on as promting fruitful activity. Therefore the cognition in question has no heterogeneous factor as its characterestric, because it is knowledge just like the true cognition (of true silver), The property of having a hetrogeneous factor for the prakara can well be realised in the desire of silver in a pearl shell brought about by the non-cognition of the distinction between the two (pearl and silver). The property 'being a cognition' or the characteristic of cognition cannot rest in such as determines the Visayata, distinguished by an (its) heterogeneous factor, for it ought like validity, to rest in the generality of knowledge.

One may say 'the eye can produce such knowledge as is other than the ocular right perception, because it is, like tongue, a senser organ, thus the above said syllogism cannot stand.' We reply it cannot be so for the reason is incapable of leading to the inference of the above mentioned Sadhya. secondly the Syllogism is tainted by the condition ' producing such knowledge as is other than the ocular perception' thirdly the attribute Satya in the objectors syllogism is superflous in as much as the illusive knowledge also may be regarded as right in so for as the objection front is concerned. Thus has yet been established that the double cognition recognising no distinction either between the cognitions or between their eespective objects is the only producer of such activity as leads to no fruition. Says an authority 'just as a right cognition silver arises in reference to a silver piece before us so does this so called illusive cognition arise in consequence of the nan cognition of any distinction between the two. But it must be understood though the generality of cognition verses by the non cognition of distinction, two distinct types of knowledge—right cognition and wrong one—can be distinguished according as they do or do not lead to fruitful activity respectively sense like in this world the cognition 'The water is hot' is not regarded as wrongr Bnt latent cognition is so regarded because of its incapability to generate frutful activity. There ends the poorva pagsha of the Anyadhakyati.

The Siddanta Regarding the Anyathakyati.

The Siddanta is as follows ;—

In the case of the real silver the double cognition of the desired as well as the objection front being regarded as the producer of activity in general atiprasanga necessarily ensues (where activity is not produced when two different objects in front are cognised).

To get over this fallacy we adopt for fecility and brevity that activity in general is always prompted by such knowledge as is characterised by the idea of the desired factor being possessed by the object in front. This is because the kind of relation, being cognised through the frost conclusion at the time of assigning the cause of the relation, is instantaneously brought before the mind and is not contradicted by anything of subsequent occurrence. But the recollected non-cognition of the distinction between the desired and the objective front, can by no means be regarded as producing the activity in question ; nor can the characteristic of such non cognition be taken as the characteristic of the cause ; for this assumption involves complication and artificial calling to mind of such non-cognition. The objector may say that the non-cognition of the distinction may well be regarded as the cause of the activity because of its being necessarily taken as the cause of the compact cognition (Vishista gnana). We reply—it cannot be so regarded for the following reason. It is only after the compact cognition is acquired that the non cognition of the distinction is assumed as its cause. So such non-cognition of the distinction could not have been conceived before the assignmen of the cause of the activity. It cannot be contended by saying that the assumption of the illusive cognition involves, complication for, in discussing the validity of the evidence the negation of the illusion being refused by reason of its giving rise to glaring inconsistency in relation to its existence and non existence, this kind of complication cropping up posterior to the assignment of the casual relation ought not to be set down as a fault, particularily because it does in no way affect the casual relation and, as such is quite acceptable to a genuine authority. Thus unfruitful activity is prompted by the compact knowledge, because it is, like the fruitful activity, also a kind of activity. This unfruitful activity cannot come into existence unless prompted by the aforesaid cause (the compact cognition), for, being prompted by nothing else, this activity cannot but point to the compact knowledge as its cause ; such compact knowledge is generally produced by a defective sense. The fact of its being prompted by nothing else is more potent than other circumstances, in the way of pointing to the compact knowledge. It cannot be held that the (unfruitful) activity in point may be possibly prompted by the non-cognition of the distinctness ; for if

so, both activity and prevention should have to simultaneously occur in each case of the double cognition liable to fourfold operation. It cannot be said that there is no evidence for such cognition ; for, as in the case of the genuine cognition of real tin and silver, there is sufficient cause of the illusive cognition of tin and silver in silver and tin respectively ; so, such a double illusion is quite within our experience. Otherwise in case compact and double cognition were not at all recognised, there would be no perception of duality &c. Further this sort of illusion may result from an invalid oral testimony ' these two are tin and silver respectively. In my case there can be no doubt at all because the distinction from silver and tin is cognised owing, to the influence of sense defects, in silver and tin respectively. On the other hand a doubt would (in your contention) necessarily ensue in each case because of the non-cognition of the distinction from both silver and tin in each of the two cognitions. Another objector may say :—activity and prevention would, as the case may be, accrue from the non-cognition of the distinction from an object in that particular place the knowledge of which brings the object before the mind. For instance the characteristic of tin and silver recalls to mind silver and tin respectively but not tin and silver respectively ; similarly we see that the black perceptible in a heap of black gram prompts activity towards black gram particularily because of the non-cognition of the distinction recalled to mind by the perceived black substance. The so-called double illusion has never come within our experience and hence cannot be accepted. Otherwise if such a cognition be accepted it should follow that according to you also both the cognitions should have to be accepted in each case of the double cognition. We reply: —The objection cannot stand for the following reasons. It, the agency of the object in front will not occur when the desired as well as the shunned is recalled either by the invalid oral testimony or by perception. But according to my contention though both the substances are simply brought before the mind by a single characteristic, both the silver and tin, are not, owing to a defect at the same time present within the range of the then cognition ; this much is acceptable to us both ; the reverse cognition is due to the influence of a predominant defect. It cannot now be said that both activity and prevention may rather indiscriminately be brought about by defect; for no such defect is seen to operate in the case of a valid cognition. Nor can it be held that a defect may be accepted as causing an unfruitful activity,for there is nothing like uniformity in the defects attaching to senses the sign marks and oral testimony etc. Further there should be accepted different species in the cognitions caused by t he influence of defects.

The Modern Mimāmakās (Prābhakaras) hold :—

One who cognises silverness in tin feels a strong desire for silver, because a desire always proceeds in the direction of what is immediately apprehended. At the same time he does not feel so strong a desire for tin because it presents rather less charming glitter ; so the desire, if at all, for tin is rather weak and powerless. Similarly, one who cognises *tinness* in silver feels tin, flashing on the mind more prominently than silver. Hence, since a weak desire is eclipsed by a strong one, it can be said that, in the first cognition (cognising silver in tin), the hazy impression of tin does not lead to prevention (simultaneously with the activity prompted by silver). Similarly, activity cannot be prompted by the mere hazy impression of silver in the case of the second cognition (apprehension of silver in tin).

(To be continued)

NEWS NOTES AND COMMENTS.

Aryan Civilisation in Southern Islands.

The Greece and Rome carried the light of civilisation to the European continent, Asia received its illumination from the sacred Bharatavarsha. Tamil Literature still preserves records of ancient tradition when land existed further to the South. It is believed by some of the Oriental Scholars that the war described Ramayana took place in the Island of Ceylon. That is matter on which evidences are yet required. Be it Ceylon, or whatever island it may be it is true that an island existed beyond the modern mainland, in which the Rakshasa King Ravana ruled. We have on a previous occasion referred to Ravana as an Aryan descendent. The Civilisation of Ceylon was thoroughly Aryan. The second wave of Aryan Civilisation to this South Sea Island passed during the time of Srirama. Vibhishana remodelled his Kingdom on these improved lines. The Traditions preserved in Mahavamsa are our third record of spreading our civilisation to the South. Banished by Simhababu, Vijaya sailed on a ship to Ceylon and conquered it in historical times. It was he who carried Buddhism to this Island. Another record of the influence of India on this Southern Island is to be found in the missionary zeal of Asoka in sending Mahindo and Sangamitta to Ceylon. The latest evidences are in the occupation of the Island in very early times since Vijaya married a Tamil Princess. Ceylon is one of the most important *centres of Tamil* Learning.

The Sankhya system.

Writing to the Kistna Patrica, Mr. V.V.S. Avadbani B.A., B.L., explains the following theories thus.

The Sankhya ada :—The Vedantins and Sankhyas are agreed on this point. Is the effect inherent in the cause or is it outside the effect ? That the effect is latent in the cause and becomes manifest whtne the Instrument Acts is in essence the Theory of *Satkaryavada*. Clarified milk exists in the ordinary milk in small quantities when the mixture is made. The pot is latent in the potter's earth and becomes manifest when the Instrument viz the potter operates. If effects are not inherent in the cause as for instance the clarified milk in ordinary milk and the pot in the clay, these effects cannot proceed out of nothing. If the effects are not due to such latency curds may come from clay and a pot from milk As we do not see this to be the case, we must say that that effect is latent in the cause. The Logicians do not accept this view. They say that the effect is " new product not latent in the cause. If so just as there is no pot in milk nor curds in it, why should curds alone come out of it and not the pot ? Why should there be the inference tha from the clay the pot alone must come. The Logicians answer this objection by saying milk has the property of producing curds and clay the pot. It is this inherent property that the Sankyas call the Satkaryavada.

2. *Parinamavada*. Though cause and effec are different from each other, their operation always stands. Dung is inanimate, the scorpion is animate. Yet the scorpion is born of the dung. The same kind of relationship is noticod between the silkworm and the thread. Thus from the inanimate the animate comes into being and from the animate the inanimate' From the human body which is animate are produced our nails and hair which are inanimate. The inanimate thread comes from the mouth of the animate spider. There is therefore no rule that from the inanimate only the inanimate must come into being and *vice versa*. It is not therefore impossible for the inanimate world to come of the animate Brahman. The assertion of the Sankhyas is contrary to the above experience and does not stand. It is asserted that out of the same thing the same thing must ensue. This is wrong. The potter may

would the clay not necessarily into a pot, but also into a dish. Waves and bubbles rise from the sea. These are different from each other though produced from the same cause. The world is thus the parinama result of Brahman.

3. *Vivartavada*.—This is where we discern an effect before the cause has really become so. We may thus mistake a mother-of pearl for silver ; a rope for a snake ; the mirage for real water. In these cases what we see is a mistaken impression. When the delusion is known we do not see silver, the snake or water. The world also looks as though it is, but from scriptures we know that it is all an illusion.

Everymans Review.

The Editor of this Journal should be congratulated on the bold enterprise and pursuit of Research he has undertaken. The eight numbers of this Journal which have been published so far maintain the same high level with which it started. We wish our contemporary a very long and useful life.

Ancient Indian Marriage.

We quote the following from the Indian Review :—

Verses 7 and 8 of Chapter I of Vyasa Smrithi lay down rules for the religious rites to be done for the children born to a Brahmana by his Brahmana, Kshatriya, Vaisya and Sudra wives, to a Kshatriya by his Kshatriya, Vaisya and Sudra wives and to a Vaisya by his Vaisya and Sudra wives. The Brahmana wife of a Brahmana is called a Vipravinna, and the Kshatriya wife, Kshatravinna. Verses 8 and 9 will show that the marriage of a man of an inferior caste with a woman of a superior caste is reprobated.

In Verse 11 of Chapter II, it is said that a Brahmana may marry a Kshatriya or Vaisya girl : a Kshatriya can take a Vaisya wife and a Vaisya can wed a Sudra's daughter, but the member of an inferior caste cannot wed a girl of superior caste.

In Vishnu Samhita, there are rules similar to those found in Vyasa Smrithi allowing intercaste marriages. In Chapter XXIV, it is laid down that a Brahmana may have four wives in the direct order of castes, a Kshatriya three, a Vaisya two and a Sudra one. Wives marrying husbands of their own caste shall join their hands. In marrying a husband of a different caste, a Kshatriya girl shall take hold of an arrow in her hand ; a Vaisya girl a goading stick, and a Sudra girl the skirt of her cloth. Chapter XVI lays down rules regarding the castes to which the offsprings of intercaste marriages are to be assigned, the rule being that in all cases of Anuloma marriages (marriages of women of inferior caste with men of superior caste) the caste of the issue is that of the mother and in cases of Pratiloma marriages (marriages of women of superior caste with men of inferior caste) the offsprings ought to be assigned castes inferior to that of Sudras ranging from the Ayoguva (musicians) to which the offspring of a Sudra upon a Vaisya woman is assigned, to the Chandala caste to which the issue of a Sudra upon a Brahmana woman is assigned.

The Site of the Ancient Ophir.

We quote the following from the Madras Mail : —

" The site of the Ancient Ophir which recalls to memory King Solomon and the Queen of Sheba, much fine gold and " ivory, apes and peacocks," is still the subject of speculation. It has been placed in several regions from Egypt and Mashonaland to the Far East but the trend of modern enquiries inclines to the opinion, we believe that it was " somewhere east of Suez." probably in Arabia. Two places in India however lay claim to the honour. Marco Polo identified it with a place called Ovari, now a fishing village, on the sea coast of the Tinnevelly District, and Mr. W. Logan, I.C.S, the well-known Collector of Malabar had a try at the problem in the Malabar District Manual and placed it in the neighbourhood of Beypore, In doing so he says " It is hazardous after all that has been written about this place to contribute anything more to the controversy." quoting the quaint words of Master Purchas in support thereof :—

" This Golden Country," says ' Purchas, his Pilgrims,' is like Gold hard to find, and much quarrelled and needs a wise Myner to bring it out of the Labyrinths of darkness and to try and purify the Myners themselves and their reports." Wherever it was it has fallen from its greatness. If it was the village of Ovari it may interest our readers to know that it has emerged from out of the work of centuries to provide a wild sensation in the locality in the form of a faction dispute between rival sects of christian fisherfolk.

An explanation.

As we had to finish the printing of this number earlier than than expected, we had to reduce the number of our pages, which will be made up in the coming number.

The Archaeological Department.

One great defect of the work of the Archaeological Department in India is the divorce of geological ideas in the matter of excavations. Government have never noticed the fact that the Archaeological experts employed by them are not geologists who can determine the geological nature of the bed they are digging. The result is a dangerous reflection on the ancient history of India. We have thus only some finds but their geological connotations are lost for ever. If geology determines the age of the bed and archaeology the kind of culture therein found, these Departments in India ought to have shown results of a surprising nature. We therefore invite the attention of the authorities to this important question.

The Colour Question

We learn from the Brahmananda Purana Sk 11 chapter XVII that in the Krita age all men were white even as the swan. Gradually other castes lost their colour but the Brahmins still retained their complexion. The Scholiast of Pataiyali, Kaiyata tells us that the white colour of Brahmins referred to a bygone age. If Brahmans of the earliest age were as white as the swan, and Brahma who lived on Meru in Ilavrita Varsha was white in complexion and rode on the swan, and if everything in Brahma's dominions was as white as snow, the conclusion is irresistable that the Aryans migrated into India from some colder zone in the North. The fact is further verified by the statement that in the Krita age all men were white. The conclusions drawn by us on this subject in October last are thus verified by this evidence

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Gentlemen, to whom sample copies are sent are kindly requested to note that owing to the high paper market we are not able to continue sending some more issues to them. A copy of the journal has now been posted to many of them and gentlemen willing to help this necessary yet very expensive cause are requested to remit to us their subscription at once. Business Communications may be addressed to the Office Manager, Vepery. In case of delay or non-compliance kindly write to the personal address of the Editor c/o Tawker Gardens, Royapetta, Madras.

T. RAJAGOPALA RAO, B.A.,
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We warmly welcome this most useful effort, and heartily wish it success. ...All who are interested in Indian Research—and what educated man is not ?—should subscribe to this brave journal and help it to continue.

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The need for research in every direction—especially in science—is very pressing in India. Research scholars are now-a-days increasing in India, and we have no doubt that a journal of this kind will serve an excellent purpose in publishing the valuable results of research and in giving an incentive to genius and patience.

5. *The Kistna Patrika.*

" A new English magazine has been recently started with this name " The South Indian Research." The editor is Mr. T. Rajagopala Rao B.A. His name is very widely known all over the Andhra territory on account of the many books he has written in the Telugu Language. We hope that Mr. Rajagopala Rao will not in his Researches adopt the purely western methods, but also his own independent methods of work and thus achieve the end in view."

6. *The South Indian Mail.*

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" The Journal is started with very high aims. We wish it success,"

12. M R Ry *Rao Bahadur* M. *Shama Rao Avl.* Retired Inspector General of Education: Mysore

I am glad to say that you maintain a high standard of work in both the issues. The workers in this field are very limited, and it is bold of you to engage yourself in it, I hope you will receive sufficient public patronage to maintain the same high standard and to continue your work.

13. *The Principal of the American College, Madura.* I think there is a large need for such a Magazine and the numbers thus far received give good promise.

14. *M. R. Ry. N, A. Narasimha Char, Avl. Maharani's College Mysore.*

The South Indian Research being unique, deserves support and encouragement by the Public and the Educational Department of Government.

15. M. *R. Ry. T. Narayan Sastri Garu.*

After going through the pages carefully I cannot but express admiration and heartfelt

congratulations for the very interesting and original articles contained in your magazine... The Editorial and other learned and scholarly contributions deserve a wide notice by those who are interested in the regeneration of India.

16. *The Hon'ble* Mr. *Justice Sir John Woodroffe Kt C. I. E.*

I am obliged to you for sending me a copy of the October number of South Indian Research, which promises to be of interest.

17. *The Rev F Lionet Marler.*

I am glad to know that you are taking up such useful work and wish you all success.

18. *Prof.* J. *W. Johary* M. *A. B. D.*

The November number you sent has good articles.

19. *The Hita Karini.*

Four numbers of South Indian Research are now published. The articles up to now published cast a horoscope of its future greatness. We have now no journal solely devoted to Scientific, Philosophical, Literary and Historical matters and we are confident that this Journal supplies this want.

20 *F. W. Thomas esq. India office. London.*— " Allow me to tender to you my sincere thanks for your kindness in sending me the issues of your interesting new periodical 'The South Indian Research'. I have read them with pleasure. You are covering a wide sphere of knowledge and should appeal to a considerable public."

21 M. R. Ry. *Bhimachar, Bellary.*—That the Journal is a very useful one and contains much valuable information is undoubted.

22 M.R.Ry *S. Kambhotlu B A. B L.*—I appreciate the articles in the magazine very much.

Some opinions on the Research work of the Editor.

1. *The Hon'ble Sir Harold Stuart, K.C. .O. K. C. I. E.*—I can only say that you seem to be treating the subject in great detail and no doubt with great skill.

2. *His Highness Sri Kerala Varma Va ya Koil Tamburan C. S. I. of Travancore.*— From what I have been able to see of your work, I make bold to say that it will be as important and useful as that of Bishop Caldwell. I hope I shall soon have the happiness of seeing the completion of your mobumental work.

3. M. *R. Ry. Sri Raja Raja Varma Koil Tumburan, Principal Maharaja's College Trivandrum and Examiner to the University of* Madras *&c, &c.*—What the Rev. Caldwell has done to Dravidian Grammar you have done to Dravidian Prosody. Your disinterested labours on the matter, I hope, will be adequately appreciated by all the communities of the Dravidian race.

4. *M. R. Ry. .Rao Bahadur S. Mangesha Rao Avl, Chairman, Canarese Board of Examiners University of Madras*—I have gone through the whole with care and interest, and am glad to be able to say that I am very much struck with the powers of laborious research which are displayed therein. I had been led to believe that there are few English Educated Indians who cared to devote themselves to the study of Dravidian Languages and apply Western methods of research to them and am glad to find that there is one at least who has not only the capacity but also the inclination to do so, in spite of the want of encouragement in the present state of circumstances.

5. *From* M. *R. Ry. B. Rama Rao Avl. Canarese Translator to the Government of* Madras,—I find that your phamplet bears ample testimony to your patient labour and powers of close reasoning—The booklet has enabled me to form a high opinion about your fitness to undertake such valuable research work.

6. *The* Madras *Mail.*—The South Indian Literary Research Institute deserves to be congratulated on Mr. Rajagopala Rao's contribution to a branch of study of such great interest.

7. *The Rev* J. *S. Chandler, Chairman, Tamil Lexicon committee.*—It is hoped that yourself and others will develop this and kindred subjects

until the relations of the Dravidian Languages to one another and to Sanskrit are clearly brought out in all departments of Language.

8. M. *R Ry. Vedam Venkataroya Sastrula Varu, Editor-in-Chief of the Lexicon of the Telugu Academy, and Chairman for the Board of Oriental Titles Examinations of the University of* Madras. —His South Indian Literary Research Institute has already brought to light many hidden facts in the Prosodial and Grammatical systems of the Dravidian Languages, reaching as far as the Indo-Germanic Group.

9. *M. R. Ry. K. G. Sesha Aiyer Avl., B.A. B. L.,* M. *R. A. S. Judge of the Travancore High Court.*—I have no hesitation in saying that you have achieved considerable success. I think highly of your work.

10. M. *R. Ry. A. Panchapakesa Aiyer Avl,* M.*A., L.T., Examiner to the University of* Madras. —The opinion that I have formed of him is that he is eminently fitted to take up research work. Mr. T, Rajagopala Rao is one of the few that can add to the stock of knowledge that we possess on Indian subjects.

11. *The* Madras *Christian College Magazine* —This.....belongs to a class of Literature which we hope to see greatly developed in the new future.....We congratulate Mr Rajagopala Rao on the Subject he bas chosen and hope he will continue his investigations into what promises to be a very valuable field of research ancillary to comparative Dravidian Philology

12. M.*R.Ry, C. Bhanumurty Pantulu Garu B.A,, now Telugu Translator to the Govt. of Madras.*—"A wide and accurate research in matters connected with history and Philology of the Languages."

13 M *R Ry G Kanakaraju Pantulu Garu, B A B L, late Telugu Translator to the Govt. of Madras,* From what I know of the few contribntions from your pen...I have built great hopes of the rich store of knowledge on this neglected branch of the history of language.

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II. I shall endeavour to do my best to act up to the ideal of these principles and shall cherish a brotherly feeling towards all men. I shall do for our poor, sick and suffering brethren all that is in my humble power to do for them.

III. I shall endeavour never to violate the rules of temperance and chastity and shall always refrain from acts of an immoral nature

(*Signature*).....

Signed this day of 19 .

For further information apply to the Secretary, Vepery, Madras.

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South Indian Research Book Depot, Vepery, Madras.

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The Phonographic Observer, published in London, in July 1918 *issue says*:—

Y. Narayan is a man of brains, of culture, and of knowledge; his likeness, which appears on the second page of the inside cover, plainly indicates that he possesses, in a rich degree, all these virtues, natural and acquired. The Typist who makes himself or herself thoroughly acquainted with this Typewriter Manual, will know everything that is to be known in connection with Typewriting machines from the 17th century to modern times. The "Machanism Lessons" appear to me to leave nothing to be desired in that direction. This Manual is profusely illustrated; the type is large, and the printing beautifully done. One rarely sees such good printing in a Manual of this kind. In addition to being a Typewriting Manual, this book, can claim to be an exponent of much excellent everyday philosophy.

The Typewriter Topics & The International Office Equipment Magazine, published in New York, in May issue (1918) *says*:—

We have made editorial comment on your book in the June issue of 'Topies," a copy of which, you as a subscriber should receive shortly after this letter. We are of the opinion that your book covers a subject that has not been sufficiently explained to the school-going population of this country, and we believe that from an Educational Standpoint the Underwood Typewriter should profit greatly thereby in both the near and distant future. We have already shown your book to quite a number of people in our industry, and on each occasion complimentary comment was made thereof.

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R. C. / P. Dis. No 1794

Office of South Indian Research

Madras,

Dated 1st May 1919.

-7 MAY 1919

64 Edn 921 B

From

M. R. Ry.
T. Rajagopala Rao Pantulu Garu B. A.
Editor, South Indian Research,
VEPERY, MADRAS.

To

~~M. R. Ry.~~ The Secretary to the Government of Madras
Home Education Dept.
Ootacamund.

SIR,

ENCLOSURES.

In enclosing herewith a copy of the May number of South Indian Research, I beg to refer you to the article on "The Historical Basis for Kanyaka Purana." Kanyaka Purana is a sacred Purana to the Komati community and the article in question is based on the short notes to inscriptions found the Epigraphical reports Madras 1912-1918. These inscriptions are very valuable to the wealthiest of the Telugu communities, viz the Komatis, and they are very keen about their publication. I know that they will appear in the projected volumes, but it takes at least five or six years before the Department can reach the epigraphs [illegible] and after that there [illegible] a further [illegible] year or six [illegible] for Printing. As there is thus [illegible] prospect of the publication, permission to publish the reading of the inscriptions embodied in the article is respectfully solicited

I have the honour to be
Sir,
Your Most Obedient Servant,

T. Rajagopala Rao
Editor.

Sectt. II 8 (c).—12-1-15.

NOTES.

Page 65

Home (Edn) Dept

C. 921 B.

Memo. No. 921 B-1 22-5-19

With reference to his letter R.C. 1794 of 1.5.19, Mr. T. Rajagopala Rao Pantulu Garu, Editor, "South Indian Research" is informed that the copy of the issue of the "South Indian Research" for the month of said to have been sent there with has not been received in this office. He is requested to forward a copy now.

19.5.19

22/5/19

20.5.19

Verified in O/o

Verify in Oct. & Madras Offices well before issue

22/5

22.5.19

To Mr. T. Rajagopala Rao Pantulu Garu Editor, "South Indian Research" Vepery, Madras (memo)

Deb'd. 22/5

Noted in C.B. 22.5.19

Note

1st reminder to issue after a month

19.5.19

R. C. / D. Dis. No 1837

Office of South Indian Research

Vepery Madras,

Dated 24 6 1919

Educ No. 1273 B / 26.6.19

66

From

M. R. Ry.

T. Rajagopala Rao Pantulu Garu B. A.

Editor, South Indian Research.

VEPERY, MADRAS.

To

M. R. Ry. The Secretary to the Government of Madras, Home Education Department, Ootacamund

REGISTRAR HOME DEPARTMENT 26 JUN 1919 GOVT. OF MADRAS

ENCLOSURES.

With reference to your memorandum dated 22.5.1919, I have the honor to submit herewith a copy of the May number of South Indian Research. A copy of the June number also which contains some important historical matters on the subject is submitted per a separate packet.

p. 2 ante

pp 379-383 of the June no. (put up)

I have the honour to be
Sir,
Your Most Obedient Servant,

T. Rajagopala Rao
Editor.

Sectt. II 8 (c).—12-1-15.

NOTES.

Page 4

61

Home (Edn) Dept

C. 921B
C. 1273B

Endt 1273B-1
3.7.19

Referred to the A.A.S for Epigraphy for remarks

GM
28.6.19

Id
1.7.19

CR
3/7/19

To
The A.A.S for Epigraphy
with current in orig.
& copies of the issue of
the "South Indian Research"
for April May & June to be
retd. with reply)

1st reminder to issue after
one month

GM
28.6.19

CR

C.F. 29—9,886—22-1-18.

DEPARTMENT.

No. 1409 B 68

Received 18 JUL 1919 Registered 18-7-1919

Subject

Submitting that the Editor of the South-Indian Research, Madras, may be given permission for editting certain inscriptions of this office in his journal.

ENCLOSURES.
No. Editor's letter and 3 Journals.
Spare copies

No. 453

Station Madras *Dated the* 17th July 1919.

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

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

To The Secretary to the Government of Madras,

HOME (Education) Department.
"Stone House Hill" The Nilgiri

Sir,

(5)

By G.O.No. 1327, Home (Education) Department, dated 9th October 1918, Mr. Rajagopala Rao was informed that he must postpone his publication of select Dravidian inscriptions till all the inscriptional texts had been issued by the Department. Other required help from the office was ~~also~~ however ordered to be granted to him by this same G.O. Recently he was allowed all facilities to study the Vaiśya history from connected records in this office. As a result he appears to have selected some inscriptions which are of immediate interest for publication in his journal. If he is in a hurry about it and cannot afford to wait for the iss

6

issue of inscriptional texts as required by the G.O. quoted above, he may be given the permission to do so provided he transcribes the inscriptions himself, takes the responsibility for the correctness or otherwise of the transcripts and the interpretation thereof upon himself and also does not take away the concerned estampages out of the office.

A

2. It is submitted that these inscriptions when they come up for publication in their turn will be carefully transcribed and published in the South-Indian Inscriptions, by the Department.

3. The file is herewith returned.

I have the honour to be,

Sir,

Your most obedient servant,

H. Krishna Sastri.

Asstt. Archl. Supdt. for Epigraphy.

Subject
Publication of inscriptions.

Sectt. II—8 (a)—160,004—16-1-17.

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Page

Home (Edn) Deptt.

C.921/B, from the Editor of S. I. Research, 1794, 1.5.19
C.1273/B, " " " " 1837, 24.6.19
C.1409/B, A.A.S. for Epigraphy, 453, 17.7.19

The editor of the South Indian Research asks for permission to publish in his journal some of the inscriptions bearing on the 'Kanyaka Purana', texts of which have been secured by the Govt. Epigraphist. Last year, the Editor asked for similar permission to publish now & then select South Indian Inscriptions and was told, at the instance of the A.A.S. for Epigraphy that the Editor must wait till the Deptt. had published them according to the programme of publication entrusted to it.

p. 1, c. f.

G.O. 1327 Edn (5) 9.10.18

2 The A.A.S., to whom the present specific request to publish the inscriptions bearing on Vaishya history, was referred, seems to have changed his view & is inclined to comply with the Editor's wishes subject to the conditions at 'A' — p. 6, c. f. If, in pursuance of this, the Editor is authorized to publish these inscriptions the chances are for his pursuing

pp 5-6, c. f.

the publication further and asking for authority to publish several other inscriptions. But it is not likely that any damage would result therefrom. For even if the transcription of the texts happen to be faulty in certain respects, these will later on come under the scrutiny of the A. A. S. and correct transcripts (will be) supplied by the publication branch of the Deptt:. On the whole there seems to be no serious objection to the permission asked for being granted. Subject to approval, a draft order is subd:.

para 2 — p. 6, c. f.

26.7.19

We should naturally help and encourage private research as far as possible.

27.7.19

29/7/19

Sectt. II-10 (b)—1-17. Inscriptions. Hon DEPARTMENT. (Edn)

Permitting the Editor of the South Indian Research to publish under certain conditions ~~certain~~ some South Indian — bearing on the 'Kanyakapurana'.

READ AGAIN G.O. No. ....., dated ..... 191 .

" " " " ....., " ..... 191 .

READ ALSO:—

C. No. 921/B, From the Editor of the South Indian Research, No. 1794, dated 1.5- 1919.

" " 1273/B " " " " " , 1837, " 24.6 — 1919.

" " 1409/B " " A.A.S. for Epigraphy, 453, 17.7 — 1919.

ORDER. No. 935, dated 29.7. 1919

Mus.

Permission is accorded to the Editor of the South Indian Research to publish in his journal the inscriptions bearing on the 'Kanyakapurana', (estampages) ~~texts~~ of which have been secured by the Epigraphical Deptt. The permission herein given is, however, subject to the qualification that the Editor transcribes the inscriptions himself, takes the responsibility for the correctness of the transcript

p. 6, e.f.

transcripts & the interpretation thereof and does not take away the concerned estampages from the office of the A. A. S. for Epigraphy.

26.7.49

27.7.49

29.7.49

To the A. A. S. for Epigraphy (q.x.)

Copy to the Editor of the South Indian Research (q of 1&2 to)

Despo CR 1.8.49

When given for copying
When copied
When examined
When signed
} 191

Read again G.O. No. 191 , dated

Current No.

Enclosures to C. No.

Order of Government	A	A	A	A	A	A	A
Letter of Government.							
Statement with ditto.							
Papers not filed up, being meant for despatch in original.							

N.B.—
A = Copy in full.
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