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Tamilian Antiquary.

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By Pandit, D. Savariroyan, M. R. A. S.,

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We regret that owing to circumstances beyond our control, the publications of the T. A. Society has been hitherto much delayed.

D. S. & T. B. V.

October, 1907.

ஸ்ரீ க. சுப்பிரமணிய ஐயர்,
B.A.
அவர்களின்
அன்பளிப்பு

The Bharata Land

OR

“DRAVIDIAN INDIA.”

BY

Pandit D. SAVARIROYAN, M. R. A. S.

PART I.—THE TAMILIANS.

1. Their Migration and Original Home.

THE pre-Aryan conquerors of India, who were known as the *Bharatas* and from whom the country received its name (*Bharata Bhūmi*), were the most powerful and populous nation in ancient India. They formed a branch of the extinct Chaldaic-Elamite race and migrated in very early times into India, in successive batches, from Acadian-Chaldea, the earliest seat of ancient civilisation. Their first exit from Chaldea dates from the time of Manu and the legend of the Indian *Deluge*. One clan led by Manu passed through the Persian Gulf, crossed the Arabian Sea, and landed on the south-west coast of India. It first occupied *Malaya*, “the mount,” in the Western Ghats, not far distant from the modern Cape Comorin, and colonised the southern continent known as *Pandu* (பண்ட); hence the names *Pāndyās* to the kings of the south and *Pāndavas* to the heroes of the *Mahabharata*.

The Pandu land extended of yore farther to the south than at the present day. A greater portion of the land, it is said, has since been claimed by the ocean. This tradition recorded in the ancient Tamil classics has been confirmed by the researches of geologists and naturalists.* It speaks of a large continent which once existed contiguous to Southern India and which was submerged by the ocean, during a certain inundation, at a time not far removed from human recollection. According to this the submerged land was bounded by the river *Pattuli* (பஹுளி) and the mount *Kumari* (குமரி) and consisted of 49 districts to the south of the present Cape Comorin, covering an area of 700 *yojanas*. It was thickly inhabited, was the seat of learning and culture and the centre of the ancient civilisation of the antediluvian TAMILIAN race that settled and occupied the whole southern continent of which India formed a part. It is noteworthy that centuries before the birth of the sciences of Geology and Natural History these facts have been recorded and preserved in a more or less accurate form in ancient Tamil classical works. The author of *Silap*, "the Epic of the Ancklet," who belonged to the 2nd Century A.D., † refers to this tradition in Canto XI, lines 19-20, which runs thus: பஹுளியாற்றுடன் பன்மலை யடுக்கத்துக்—குமரிக்கோடு கொடுங்கடல் கொள்ள," i.e., "the piece of land originally situated between the river *Pattuli* and mount *Kumari* was

* Prof. Haeckel says—"The Indian Ocean formed a continent which extended from the Sunda Islands along the coast of Asia to the east coast of Africa. This large continent is of great importance from being the probable cradle of the human race." And in the 'Science of Man'—Australia, (December, 1900), we thus read: "The locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean."

† See the learned article on "The Augustan Age of Tamil Literature," by Mr. S. Krishnaswami Aiyangar, M. A., in the *Madras Review*, Vol. X, No. 36 (February 1904), pp. 30—56.

swallowed up by the ocean." Nakkirar, a famous poet and commentator of the 3rd Tamil Academy, has also recorded this fact in his introduction to the *Irrayanar's Agapporul*. Mention is as well made of this tradition by *Ilampūranar* in his preface to *Tol-Kappiyam* and by *Nacchinarkiniyar* in his commentary to the same.

Before this diluvial catastrophe, the Western Ghats were known as the *Northern Mountains*, in relation to the southern land which was submerged by the ocean. The *Satapata Brahmana* relates that the ark of Manu rested in the *Northern Mountains* and the *Puranas* mention that he, the "Lord of the Dravida,"* underwent austere penance in the Malaya. The *Mahabharata* and the *Puranas* give an account of seven other *rishis* who accompanied Manu and settled in the new colony. This indicates the advent of other clans headed by other *rishis* who followed the footsteps of the "Lord of the Dravida." Thus it appears that the Tamilian race that settled in the *Pandu* land belonged to these eight *rishis* or *Prajapatis*, one of whom was the famous *rishi* Pulatiya of the extreme South, from whom were descended Acatiya, the *Tamil Muni*, and Ravana, the king of the South.

The *Satapata Brahmana*, in which the story of Manu first occurs, does not mention the name of the *Northern Mountains*. However, there is ample evidence in the *puranic* accounts to identify the "*Northern Mountains*" with the Western Ghats, and the particular spot on which the ark rested with *Malaya*. The *Matsya purana* says that Manu, "the son of the Sun," underwent severe penance in Malaya and the "Divine Fish" appeared to him in the river *Kritamālā* or the

* Manu is spoken of in the Bhagavata-Purana as the "Lord of the Dravida."

Vaigai* on whose banks Maḍura, the capital of the Pandian kings, was built. That the "Lord of the Dravida" offered sacrifices on the river Kritamālā is also mentioned in the *Bhagavata-Purana*. The *Agni-Purāna* supports the fact that Manu performed his penance on the banks of the Kritamala. The Vana-Parva of the *Mahabharata* relates the fact a little differently and says that Manu performed his penance on the banks of the river *Chīrini* or *Pālāru* (பாலாறு), once the northern boundary of the Pandian kingdom. According to its version Manu reached, many years hence, with seven other *rishis* the summit of the Himalayas.

All the ancient records thus unanimously agree in regarding the scene of action of Manu as the land of the Tamils. The story in the *Mahabharata* that Manu went from the South to the North, *i. e.*, from the Malaya to the Himalayas is not of much value, for it is unsupported by any of the ancient *Puranās*. It is clear that the writer of the passage in the *Mahabharata* mistook the *Northern Mountains* of the *Satapata-Brahmana* for the Himalayas, and erroneously

* In Vishnu Purana, in the chapter in which *Kaliyuga Dharma* is treated, the Rishi Parasara says: "There will in future arise great saints in the Tamil land on the banks of the rivers; *viz.*, the Thāmbraparni, the Kritamala, the Chirini, the Caveri and the Prethichini." The Vaishnava Saints who were respectively born on the banks of these rivers are: Nammalwar (in the Thāmbraparni or Porunai), Perialwar (in the Kritamala or Vaigai), Thirumangaiwar (in the Chirini or Palaru), Thonder-adi-podigal and Thiruppan-alwar (in the Caveri or Ponni), and Kulasekharalwar (in the Prethichini—a river falling in the Arabian Sea near Calicut).

We also make mention of the Kritamala from one of the Sivite Puranas. In the XII chapter of the Alasya Mahatmya, a portion of the Skanta-purana where Suta Muni addressing other Rishis says as follows: "I have described to you the origin of the river *Vaigai*. This river is also named as *Siva-gangai*, *Vekavati*, *Siva-juanam*, *Vilambithi* and *Kritamala*."

connected Manu's *descent* on the Malaya with the Himalaya mountains. This unconnected mention of Manu and the Himalayas is inexplicable except by concluding that this is a non-Aryan myth which has been borrowed from other sources by the *Satapata-Brahmana* and repeated in subsequent works as the *Mahabharata*, &c. "The story has no roots in Aryan myth in which it stands alone, unconnected with any of its legends, being evidently torn out of its own native cycle of the Izdubar poems"*

If, then, the scene of *Manu's* appearance was in the land of the Tamils; if the penance of *the son of the Sun* was performed in the *Malaya*; if *Satyavrita* offered sacrifices on the banks of the river *Kritamālā*; and if the Divine Fish, which became the royal emblem of the TAMILIAN kings, appeared before the progenitor of the great nation in the ancient metropolis of the Pandiyans; would it not be right for the scientific student of Indian antiquity to hold that the wise suggestion made by the learned professor, the late Mr. Sundaram Pillay, M. A., is perfectly correct? He observes: "The attempt to find the element of Hindu civilisation by the study of Sanskrit in Upper India is to begin the problem at its worst and most complicated point.....The scientific historian of India, then ought to begin his study with the basin of the Krishna, the Caveri and the Vaigai rather than with the Gangetic plains as it has been now long, too long, the fashion."

Another branch of the Elamite race, after quitting their original home in Western Asia, marched through Baluchistan, entered India by the Bolan Pass and colonised the northern parts. The invading host was led by its chief, Bharatan, the strongest and

*Vide "Vedic India," p. 311.

bravest of them. When the territorial unit was formed he became the first of a line of kings. The Royal house as well as the settlement was known by the name of its founder. In latter days the name *Bharata*, as rightly observed by Dr. Oppert, in his "Original Inhabitants of India," underwent many phonetic changes as Bhāra, Bāla, Palla, Bhār, Bahar, Bār; Mhāra, Māla, Malla, Mhār, Mahar, Mār; Palva, Palhava, Pārthva, Paraya; Brahui, Billa, Bhilla, Billāla; &c., &c. These names are philologically and sematologically identical with the name *Bharata*. *

The long chain of Brahui mountains extending from the northern frontier of India near the Bolan Pass continuously to Cape Monze in the Persian Gulf, was the western border of the Bharata land or Tamalic India. The Brahuists the western borderers, are of the same stock as the Baluchis, and both belong to the TAMILIAN or BHARATAN race. The Brahuists (properly Barahis) and the Baluchis (correctly Balachis) are 'highlanders' and 'lowlanders' respectively, and are identical with the Parayas and Pallas of Southern India and Māras or Mallas and Bāras or Pallas of Northern India.

The first syllable in the word "Brahui" was originally dissyllabic and authorities like Dr. Oppert and Mr. Masson also hold this view. *Bra* in *Brahui* is a corruption of *Bara* identical with *Bala* of *Balachis* and both are modifications of *Bharata*. Dr. Oppert recognises the name Baluchis as that of the ancient Bhalanas (a non-Aryan people), mentioned by the

* It is a peculiarity in the TAMILIAN tongues that when there are two consonants, one is sometimes dropped and the preceding vowel is lengthened instead: Cf. Vellala, Vēlala: Palla, Pāli: Mallas, Mālas or Māras; &c. The interchanges of *l* and *r*, as in Māras and Mālas and of *m*, *p*, and *b*, as in Mallas, Pallas or Baras are not uncommon in the Indian tongues.

bards of the Rig Veda as living near the Bolan Pass.* Dr. Caldwell has lately pointed out the affinity of the Brahui dialect to the Tamilian group, though it was originally supposed to belong to the Iranian group of the Indo-European family of languages.† In like manner, although the dialect of the Baluchis is now considered as belonging to the Iranian group, a thorough research in the linguistic field will, we trust, disclose its affinity to the Tamilian family of languages.

Similarly, other branches of the Elamite race of Chaldea migrated westward into Europe and settled in various parts of the continent. These branches are represented by the Hungarians, the Finns and the Archaic Etruscans of Rome. "The Lapps (*included in the Finnic group*) though now using a Finnic idiom are not," Prof. Sayce remarks, "related to the Finns in blood." What slender reasons support the theory that the Accadians and their collateral branches of the East and the West belong to the same source as the mountainous races of the Uralic slopes, and the Ugric-Altaic ranges, as well as the original inhabitants of Central Asia, Africa, and Australia? They are all usually, but unscientifically, included under the name *Turanian*. It is, for instance, pointed out that the myths and legends of the latter people resemble those of the Accadians and Chaldeans and that their languages, and dialects are of the agglutinative character as those of the Finns and the Tamils. Alien races may borrow the idioms, myths and legends of others and use them; still they may vary in blood as the Lapps do from the Finns.

The old theory of Dr. Caldwell, Prof. Max Muller and others of their school, that the ancestors of the Tamilians entered India through the north-west boun-

* Vide "The Original Inhabitants of India," p. 34.

† The Dravidian Comparative Grammar, Introduction, p. XXV.

dary from Central Asia and were driven subsequently towards the south by the pressure of the Aryans, is now generally considered as not resting on sufficient data. Dr. Maclean holds an opposite view and says, in his *Manual of the Administration of the Madras Presidency*, that if the Tamilians had moved from outside into India at all, it may more reasonably be conjectured that they came from the south or east, and this view agrees with that of Prof. Haeckel who holds *Lemuria*, the submerged land, to have been man's "primeval home." But, however, we are not at all left hopelessly in the jungle of conjectures as regards the primeval home of the Tamilians. The whole nation preserves to this day the tradition of its native land. All the traditions point out a central place as their earthly paradise, and that in the land watered by the two rivers the Tigris and the Euphrates. The Brahuis state that their original home was in the Mount Haleb (Aleppo).* The modern Balúchis assert that their forefathers came from Aleppo in Syria.† The Finns point out their home in Summir, a name applied both to the upper part of Chaldea and a mount in it as well.‡ The Accadians of Babylonia looked for their cradle in the Mount Elam, "the present Mount Elmond" which rises in the eastern plain of the lower Chaldea.|| The tradition of the ancient people of India, as preserved in the *Puranas*, points out *Ela-vritam* as the native land of

* Dr. Caldwell, in his "Dravidian Comparative Grammar," Introduction, p. XXV, says—"The Brahuis state that their forefathers came from Haleb (Aleppo)." The Doctor goes on further stating, "but even if this tradition were to be regarded as a credible one it would apply to the secondary or conquering race of Indo-European origin, not to the aboriginal indigenous Dravidians." We do not know on what ground Dr. Caldwell bases his opinion. We are sorry to note it is an unwarranted assertion.

† Vide the "Original Inhabitants of India," by Dr. Oppert, Note 30, on page 35.

‡ Vide "Encyclopoedia Britannica," under the word 'Babylonia'.

|| Sayce's "Introduction to the Science of Languages," Vol. ii, p. 191.

their fathers. *Ela-vritam* is a mountain city identical with the civilised land of Elam. *Vritam* is a Sanskrit term denoting a country or land. According to the *Puranas* *Ela-vritam* is situated in *Meru*, "the mount." They state that *Ela-vritam*, the mountain city, was the primeval home of the Devas and others who were classified as the eighteen *ganas*,* probably the eighteen sects of the Southern Tamilians.

All these traditions and records fully agree in tracing the cradle of the Bharatan or Tamilian race, not to Central Asia as conjectured by some, nor to the submerged Lemuria as others assume, but to the land of Elam in Western Asia. And the course of their travel indicates that they came only from the west and not from any other direction. This is clear from the legend of Manu whose ark is narrated to have rested at the southern-most point of Dravida and who himself is said to have performed his penance in a certain part of the Malaya, which is no other than the mountainous range bordering Travancore. There does not seem to be any sign of their having been forced or compelled in any manner whatsoever to move to the southern portion of the peninsula as is groundlessly believed by the writers of Aryan histories.

II. Their Original Stock and Racial Name.

The Elamite or Tamilian race that moved from Accadia towards the east was so numerous and prolific in ancient days that it domiciled the whole continent subsequently known as "The Bharatha Kadam." Accordingly, there was originally "one

* The eighteen *ganas* of the Sanskrit literature are told to be the descendants mostly of Kasipa, a Southern Rishi, through the daughters of Daksha, another Southern *Prejapati*, who all lived in the South in ancient India.

simple and homogeneous language from the Himalayas to the Indian Ocean." This language spoken by these pre-Aryan settlers was akin to the languages of Accadian-Chaldea. Mr. Taylor points out that the earliest probable refinement of this language was the *Pāli* of the North and the *Tamil* of the South and that Sanskrit assumed its own form by engrafting numerous Chaldaic terms of science and others of common use on the old *Pāli*. Thus one and the same language of the ancient *Tamilic India* has received the two designations of *Pāli* in the North and *Tamil* in the South. Dr. Oppert derives the word 'Pāli' from the "Dravidian Pallas" of the North to which race Kapila, the greatest philosopher of the ancient world and Buddha, "the Light of the East" belong; and Dr. Pope assumes the name Tamil to be a modification of the word, *Ten-moli*, "Southern Language."

The hand of time assisted by local influence transforms and gives colour to the tongues of the same family and thus separates one from the other. In the long run, the language of the north the *Pāli*, unavoidably and inextricably mixed with the new intruder—the Aryan tongue—gave birth to the modern *Neo-Bharata-Aryan* dialects of the Northern India; while the language of the south has preserved its purity and simplicity and stands now as the worthy and living representative of the family to which it belongs. The Southerners, in early days, thought it a sin to admit Aryan vocabulary into their sacred tongue and were scrupulously careful to preserve intact their language as handed down to them by their ancestors. Even now the Tamil literati give more value to compositions free from the admixture of Sanskrit vocabulary.

This ancient language of the Bharata land is now confined to the southernmost part of the peninsula and is known only as one of the vernaculars of Southern India; yet an acute and critical student of the language will not fail to notice that Tamil is something more than a mere vernacular and is one of the two important classical languages of India. Oriental scholars unanimously agree in holding that Tamil "is one of the most ancient, copious, and refined languages spoken by man." But they are at variance in the discussion of the question as to which family or group the language and the race belong. Scientific students have already abandoned Dr. Caldwell's theory that the Tamilian race and language belong to a supposed Scythian group of the Turanian family.

Mr. C. E. Gover says: "Since the learned book "by Dr. Caldwell—*Comparative Grammar of the Dravidian Languages*—was issued, it has been taken "for granted that the Tamils, etc., are a Turanian "people. The progress of philological enquiry and "the new means of analysis furnished by the great "German writers on language have shown the error "of this classification.....As an interesting example "both of the true character of the language and the "linguistic progress made since the publication of Dr. "Caldwell's book, it may be noted that the learned "Doctor gives an appendix containing a considerable "number of Dravidian words which he asserts to be "Scythian, and most efficient witnesses to prove the "Turanian origin of the language. It is now known "that every word in this list is distinctly Aryan, "although some of them have representatives in the "Finnish group of Turanian tongues—the group which "has been most constantly exposed to Aryan influences. "The greater portion of them are included in Fick's "*Indogermaniochen Grundsprache* as Aryan roots,

"although Fick does not appear to have seen Dr. Caldwell's work."*

This view has been confirmed by the researches, of no less a Tamil scholar than Prof. J. Vinson of Paris. He says:—"I must add that I never admitted the existence of the Turanian family; this is an absurd and inadmissible hypothesis which neither facts nor reasoning can support. Each group in the so-called family is quite independent from all others, and exists by itself unconnected with one another; such is the case with the Basque, the Ugro-Finnic, the Dravidian, the Kolarian, the Japanese, the Maleo-Polynesian, etc.....Dr. Cladwell's opinion that the Dravidian may be related to a pretended Scythian group is equally unfounded, and we can but assert as very stupid asserion, which was presented by some amateurs, that Tamil and Australian are of the same origin. Nothing is more deceitful than etymologies; and grammatical resemblance ought to be accurately discussed." †

Not only Philology but even Ethnology is in favour of this assertion. From an ethnological point of view the Tamilians do not racially belong to the Turanian (Mongoloid) family. Recent investigations go to prove that there is a marked mental and physical difference between the two species. Organic laws, on which we more strongly depend for the classification of races, establish that the *Dravidian* of Southern India belongs decidedly to the Caucasian melano-chroid physical type of the human species, a branch of *Homo Caucasicus* of Mr. Keane. The physical characteristics of the Tamilian type are a dolicho-

* *The Folk Songs of Southern India*, Intro., pp. 6 and 7.

† *The Light of Truth*, Vol. V. p. 193.

cephalic head, unmarked cheek bones, long, black and curly (but not wooly) hair, black and bright eyes, pointed if not aquiline (but never evidently platyrrhine) nose, fair skin—the colour of it being fairer than No. 29 of Broce's colour types. These are the characteristic features of all South Indian castes or tribes that are admittedly Tamilian. The worthy personages of ancient India as Indra, Varuna, Yama, Rama, Krishna, Arjuna and the host of others including the god Vishnu and the goddess Uma are explicitly of this type and are described to have had but fair black skin.

Dr. Caldwell and Mr. Campbell acknowledge that the Dravidian physically belongs to the Caucasian type; yet they cannot scientifically account for it as *their* Dravidian comes from mongoloid origin and hails from Central Asia. Mr. Keane supposes that the Dravidians acquired their physical characteristics from the Aryans by long residence in close proximity to them. Such expressions given out by so eminent scholars as the above mentioned are but unwarranted and find no support or evidence in Ethnology. Scientists and Historians are puzzled when trying to account for the Mongolian origin and Caucasian features of the Tamilian peoples. It is a stumbling block to many an Ethnologist and Historian. As observed by us already, the Tamilian did not come from Mongolia, or the Altaic range; his original home was in the land of Elam including Asia Minor. He decidedly belonged to the Caucasian branch and sailed to Southern India through the Arabian Sea. The recognition of these facts will remove the difficulties of many an Indian Ethnologist and Historian.

Mr. Crooks and Mr. Keane hold an opinion that the Tamilians landed in South India from the South-Sea Islands called by them the *Indo-African-Austral*

continent. For the leading Ethnologists hold that there is a marked resemblance between the physical type of the Dravidians and that of certain Australian tribes. Prof. Simon says that "the features of the Australians with all their ugliness and coarseness frequently remind one of the Caucasian features." According to Quatrefages not only Caucasian but Negro and Mongol elements exist in Australia. Giglioli believes of an Aryan element in Australia. Now, if the Caucasian type can be proved to be Tamilian or Dravidian, it can be assumed that there was a Tamilian migration into Australia in remotest times before the submersion of the southern continent. For a similar reason we find also Aryan, Mongoloid and Negro types in Australia. They were removed for ever from the original stock by the sudden inundation which overwhelmed the southern continent.

All the leading Ethnologists agree, as we have seen above, in believing in the Caucasian type of the Tamilian peoples. And the Caucasian type is nearly allied to the Indo-European and differs altogether from the Mongoloid and Negroid types. We conclude the subject with the observations of Dr. Maclean as quoted in the *Encyclopædia Britannica*: "They (the Dravidians) were, at one time, on the ground of the general structure of their languages, classed with the Mongoloid (Turanian-Scythian) and even the Australian races, but that classification is rejected by all the leading Ethnologists. They form in fact with the other members of the group, a separate and distinct family, which is of the dolichocephalic class, and which comes near the Indo-European or Aryan type"

We have seen from philological and ethnological points of view that the Tamilian language and race greatly differ from the Turanian family. It may also

be noted by an earnest student that by its classical nature and highest order the Tamilian tongue would differ from those tongues with which it has been so long the practice to associate it, and it must be obvious that there is a wide gap which cannot be hoped to be filled up by those who claimed to have discovered the origin of the Dravidian and attributed to the same sources the derivation of totally unconnected races and languages.

In grammatical structure, in conception of ideas, in refinement of expressiveness, in its polish of prosody and grandeur of literature, and in the development of the language, Tamil is surpassed by few, and has secured for itself a very high and envious status among the languages of the world. The quotations we give below from the writings of eminent Oriental scholars will prove the truth of these statements. Dr. Caldwell writes: "Grammatical gender has been more fully and systematically developed in the Dravidian tongues than in perhaps any other languages in the world. Properly speaking there is no such thing as gender in the Scythian language. Gender appears in the Indo-European languages in the pronouns and pronominals but not in the verb. In the Semitic languages, the verb distinguishes from the masculine and feminine in the singular; but in the plural, as in the verb of the Indo-European languages, gender is ignored. In the Dravidian languages, on the other hand, not only is there a full equipment of sex-denoting pronouns, but there is the same development of gender in the verb also. We have verbal forms without the necessity of using the separate pronouns as nominative for expressing *he is, she is, it is, they (persons) are, they (things) are*. This is refinement of expressiveness in which the Dravidian languages appear to stand alone. Sanskrit is far less

“highly developed in this particular, so that if there were any borrowing, the Dravidian family must have been the lender, not the borrower.” (*Caldwell's C. D. G. page 147.*) The Rev. P. Percival, in his excellent book—*The Land of the Veda*, thus remarks:—“Perhaps no language combines greater force with equal brevity; and it may be asserted that no human speech is more close and philotophic in its expression as an exponent of the mind.....The language, thus specific, gives to the mind a readiness and clearness of conception, whilst its terseness and philosophic idiom afford equal means of lucid utterance.” The Rev. W. Taylor, the well-known Dravidian scholar, in his *Catalogue Raisonnee of Oriental Mss.* (Vol. I., p. 5) thus declares: It is desirable that the polish of the Telugu and Tamil poetry should be better known in Europe so that competent judges might determine whether the high distinction accorded to Greek and Latin poetry as if there were nothing like it in the world is perfectly just.” Dr. Winslow observes that “it is not extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek and more copious than the Latin. In its fulness and power it more resembles English and German than any other living languages.” In the opinion of Charles E. Gover the “Tamilians possess one of the noblest literatures the world has seen.” As regards the absurdity of affiliating the Tamilian family with the Turanian, the latter savant, in his excellent work—*The Folk Songs of Southern India*, thus declares, “These such witnesses, added to the hundred this book contains, suffice to show that, whether as regards literature or morals, the Dravidian people are deserving of and entitled to the honour of omission from the Turanian family.” (Introduction, p. ix.)

It will not be out of place here to note what place the Turanian people occupy among the nations of the world. The general opinion of scholars, as a rule, is that the 'Turanian' peoples display an utter want of moral elevation.' Their languages are poor in literature; they have no high moral ideas; and their aspirations are low. Mr. Farrar, the learned author of *Families of Speeches* (p. 155), thus remarks: "We may say generally that a large number of them (the Turanian peoples) belong to the lowest palæozoic strata of humanity—peoples whom no nation acknowledges as its kinsman, whose languages, rich in words for all that can be eaten or handled, seem absolutely incapable of expressing the reflex conceptions of the intellect or the higher forms of the consciousness, whose life seems confined to the glorification of the animal wants with no hope in the future and no pride in the past. They are for the most part people without a literature and without a history, and many of them apparently as imperfectible as the *Ainos* of Jesso or the *Veddahs* of Ceylon,—peoples whose tongues in some instances have twenty names for murder, but no name for love, no name for gratitude, no name for God." Such is the description of the race to which the earliest civilised nation of the world was supposed to belong! Even among these Turanian peoples, Dr. Caldwell is pleased to give the Tamilians a place in the Scythian group. The reason which he assigns is "the term Scythian having already been used in the classics in a vague, undefined sense, to denote generally the barbarous tribes of unknown origin that inhabited the Northern parts of Asia and Europe, it seems to be the most appropriate and convenient word which is available." An appropriate name indeed to a people who distinguished themselves in the ancient world and to a tongue which is, in the opinion of an accomplished Orientalist, 'one of the most copious, refined and polished languages spoken by man' !!

From the above observations it can be seen that the Tamilians are not to be associated with the Turanians, whoever they may be, and that there is a great gulf between these two peoples that cannot be bridged over by any means. Hence the Tamils and their language are to be placed under a separate group. It is to this group that most of the languages and peoples of Northern and Southern India, the Chaldean, the Accadian and the Lykian of the ancient Western Asia, the modern Hungarian, the Finnic and the archaic Etruscan of Europe, etc. belong. When the unscientific name "Turanian" is found to be no more applicable to these races and languages, the difficulty naturally arises as to by what denomination they are to be signified. The common term "Dravidian" having been often used in a narrow and limited sense to denote only the South Indian people, cannot admit of a wider extension to be freely applied to all the allied races. In the preface to his learned work—*The Original Inhabitants of India*, Dr. Oppert, met by the same difficulty, remarks that "the branch which is domiciled in India should, according to my opinion, be called *Bharatan*, because the *Bharatas* were in olden times its most numerous and most honoured representatives." Philologically it has been possible to derive the names of the numerous tribes and castes inhabiting India from the word "Bharatan." Although the name suggested by Dr. Oppert is more representative in character than "Dravidian" still on account of its significance being by long usage limited only to the people within India it cannot be safely adopted as a generic name. As languages and races derive their generic name from the most developed and civilised representatives of their family and as Tamil is the only most ancient, cultivated and polished living representative in the group, it seems proper to designate the whole family by the name "Tamilian".

III. Their Ancient Civilisation and Occupation.

We now come to examine the condition of the people of "Tamilic India", the degree of civilisation attained and social progress made by them, before the advent of the Aryans into the land. The material prosperity of a country depends upon its favourable situation; maritime intercourse enlarges commerce and enriches the nation; peaceful and industrial habits of the people no less adds to the wealth of the country. The people of the North were disturbed by successive waves of foreign invasions. Armed with the sword they were often compelled to defend their hearth and save their kith and kin. There was neither security of person nor of property. The people of the South were, on the other hand, more fortunate; they were engaged in no bloody or costly wars which emptied the coffers of a country; pirates were unknown in the southern seas and there was tranquillity in the land. On account of the vicinity of the sea they commanded extensive trade, and commerce extended to all the maritime countries and civilised parts of the world then known. Babylonia, Assyria and Egypt traded with India. The land flourished; people of the South grew richer and thrived better than their brethren in the North. They enjoyed the blessings of continued peace and held a very influential position among the then civilised nations, on account of their maritime pursuits and commercial enterprise. "The sea voyages were frequent, for there is clear evidence of a regular sea trade between Babylonia and parts of the South-West Coast of India. And the way is further opened for probable guesses as to the habits of the pre-Aryan conquerors of India, in that these merchant-sailors were mostly Dravidians, not Aryans. Such Indian names of the goods as

were adopted in the West (Solomon's ivory, apes,* and peacocks, for instance, and the word 'rice') were adoptions not of Sanskrit or Pali but of Tamil words." (*Madras Mail*, 28th Sept. 1903.)

Nor did they enjoy less the fertility of the land. "The earth was so bountiful in its mineral resources that gold flowed with the torrent of its rivers, and diamonds glittered on the mountain sides, while pearls and coral reefs covered the depths of the seas, and there flourished in spontaneous growth the spices that perfumed the royal tables." The royal palaces and magnificent temples of neighbouring countries have borne witnesses to the extensive groves of *Teak* and *Sandal* that graced the lofty mountains and luxuriant forests; profusion of rain and numberless rivers fertilized the soil, and the plains were clothed with green verdure. We see the Tamilians were a race not only of enterprising traders but also of assiduous agriculturists and that they had reached the agricultural stage of civilisation before their advent into this land. This may be illustrated from the two terms *Nādu* (நாடு) and *Ur* (உர) which signify *country* and *town* respectively. *Nādu*, "planted ground" comes from *nādu* (நாடு), "to plant;" and is applied to country; and *Ur*, "that which is surrounded by paddy fields," is derived from the root *ulu* (உழு) or *ur* (உர) "to plough," and applied to town. This brings out what the Tamilian conception of country and town was even then. It is worthy of note here that the capital of the ancient Chaldeans was named

*We beg to note here that the Hebrew word for ape is "goph," and is not a Tamilian designation; the Hebrews must have known apes and their designation in Egypt. For every article that was imported by sea from India into Babylonia brought with it a Tamilian name,

Ur, and of the Romans *Urbs*, both identical with the Tamilian word *ur*.*

From the term *Nādu* opposed to *Kādu* "forest" lit. "that which is difficult of access," we are justified in concluding that what occupied the attention of the Tamilians first and foremost in their colony was to clear the forest and to cultivate the land. The immortal poet thus utters: "Those who till enjoy plenty

*The term *ūr* (உர), "town" or "Village," lit. that which is surrounded by plough-lands, is derived from *ulu* (உழு), "to plough." Its original form is *ur* (உர்), yet found in Tulu, one of the offshoots of the ancient tongue of the Bharata land. The sound *l* (ழ) and *r* (ர) are interchangeable in the Tamilian tongues as it is in the Aryan; Cf. *ilu* (இழு) and *ir* (ஈர்), "draw" and the Latin, *eruo*, "I draw"; *elu* (எழு) and *ēr* (ஏர்), "to rise," and *or* as in *orient*, "rising" or "the east." The primitive root of *ur* (உர்) or *ulu* (உழு) is *ar* and it has undergone a phonetic modification an *er* and then *ur*; in its fourth stage the word is now in use in Tamil. It may be seen that the word has passed its three stages before the race separated as we can note this from the name of the Accadian capital which is known by the name *ūr*.

The permutation of the vowels *a*, *e* and *u* can be studied from the following: *paru* (பரு) and *peru* (பெரு), "great"; *eri* (எரி) "fire" and *uri* (Tulu and Can.) and *uro*, (Latin), "I burn." Though the roots *ar*, *er*, *ur*, which mean ploughing, are lost in Tamil they survive in the following words: *ar* in *āru* (Can.), "ploughing" and *āriyar*, "ploughers"; *er* in *oru* (ஓரு) "manure", *erudi* (எருதி), "oxen" or "ploughing animal", *erumai* (எருமை) "buffalo", *ēr* (ஏர்) "ploughing instrument", and *erukku* (எருக்கு), "to cut"; *ur* in *uram* (உரம்) &c. Compare with the above the Latin *aro* and the Greek *aro-o*, "I till." All the Indo-European words which designate the plough and its uses contain the root *ar*, *er*, *ir*, and *or*. Dr. Schledge connects them with the Sanskrit *ri* which he thinks to mean to cut. Dr. Caldwell does not agree with Dr. Schledge and thinks that the Indo-Germanic words to have relationship not with the Sanskrit root *ri*, "to go", but with the Tamilian root *ar*, "to cut." He says: "I should then also have felt surer of the relationship of the Dravidian words with the Indo-European; *ar*, "to cut" being an undoubtedly Dravidian root and probably the origin of *ār* (Can.), "a plough." The radical meaning of *ri* (Sans.) however, seems rather to be to run' (Caldwell's "Comparative Dravidian Grammar", p. 477.).

and happiness; the rest being followers and servants of the great, depend on their assistance." (*Kural*.) How different is this from the assumption of Mr. Dutt that the art of agriculture spread from the north to the south and all from a fanciful and an ingenious reconstruction of the great stories! He says in his *Ancient India*: "As in the *Mahabharata*, so in the *Ramayana*, the heroes are myths pure and simple. Sita, 'the field furrow,' had received divine honors from the time of the Rig Veda and had been worshipped as a goddess. When cultivation gradually spread towards Southern India it was not difficult to invent a poetical myth that Sita was carried to the south." This seems to us to be a conception for which stronger reasons are required in addition to the statement of an ingenious interpretation.

It was the wealth of the country increasing by maritime trade and natural fertility that attracted the foreigners from all other parts of the civilised world. And we are taught to think that the "Indo-Syrian" trade had its beginning some millenniums before the time of King Solomon and before the advent of the Aryans, "a receptive and docile people," as Prof. Armitage calls them, into the Bharata land. The Hebrew empire of David, after rapid conquests, took possession of the (Indo-Syrian) Caravan route, over which the Hebrews got the mastery in the reign of Solomon who consolidated the empire founded by his father. Prof. Max Muller first pointed out that the names of certain rare articles which King Solomon's trading ships brought him were not originally Hebrew, and their native names traced through Hebrew corruptions have been set down by him as Sanskrit. But lately Dr. Caldwell brought proofs to show that these are corruptions of pure Tamil introduced in the Hebrew texts with the imported articles, native to the Tamil soil.

We read in the *Book of Kings*, I, that "the navy of Solomon with that of Hiran brought him once in three years gold and silver, ivory and apes and peacocks." And another passage in the same text reads thus: "And they came to Ophir and fetched from thence gold 420 talents and brought it to King Solomon." (*I, Kings IX*, 27-28.) Early writers identified Ophir with a certain place in South Africa. Recently, a writer in the *Indian Review* brought strong proofs to show Ophir as the town Supera situated five miles to the north of Bassein in the Bombay Presidency. But have we not every reason to suppose that Ophir which exported gold and sandalwood indigenous to the Western Ghats and no were else, with other rare articles known by their Tamil names to the Western world, should be a seaport within the Tamil land near the mountainous range of Malaya between Tinnevely and Travancore? Dr. Pope also observes that "Gold was found in the South in abundance from pre-historic times" (*Vide Dr. Pope's Naladiar*, p. 295, under the word இருமுடி).

If all these considerations are taken together we shall be forced to conclude that, in all probability, the 'Ophir' of the Hebrew text should be no other place than Ovari, (correctly Uvari, உவரி,) "seaport", now a small fishing village to the south of Tuticorin, but a seaport in bygone days near Korkai, the older metropolis of the Pandyan Kings. The late Mr. Thomas Nadar, M. A., an eminent Sanskrit scholar, has also expressed the same opinion in an article contributed by him to the "Christian College Magazine," (Vol. VII. No. 9.), Korkai, "long the emporium of South Indian trade," was the capital of the Pandyan dynasty till the 9th cent. B. C. when Madura was built.*

* It is no longer a matter for dispute but a veritable historical fact as well established as any fact yet known in the history of Southern India, that Kūn Pāndiyan, alias Sundara Pāndiyan (கிண்டிநெடுமாதன்), the contemporary of the great Saiva Gurus, Jnana Sambandha and

Tradition says that the modern Korkai, a village situated on the bank of the *Tambraparani* alias *Porunai*, is the remnant of the once famous city extending eastward to the sea, which has now retreated seven miles from its old position. And the modern *Uvari*, "the seaport," formed a *Pauk* (பாக்கம்—derived from பக்கம், "closeness") of the ancient city. People in the neighbourhood say that the sand mounds seen to this day in the suburbs of *Uvari* mark the spots where the gold mines were once worked and they assert that when rain falls in abundance the peasants even to-day go to the mounds and pick up gold grains in the washed sand. From the above-mentioned facts and unbroken traditions of centuries we may infer that the Pandyan kingdom of the South had reached a high degree of civilisation, so early as the 10th cent. B. C., the time when Solomon reigned in Judea.

We have also earlier records of Dravidian sea voyages, and their maritime enterpraise. There are

Appar, reigned in the early part of 7th cent. A. D. This Kūn-Pāndian is the seventy-third in succession from Kulasekara who built the modern Madura. If it be granted that each king reigned at an average for about 20 years, it will bring Kulasekara's reign in the 9th century B. C. This is corroborated by another fact. Simon Casie Chitty, the learned author of the *Ceylon Gazetteer*, in his *Tamil Plutarch* says:—"All accounts concur in assigning the foundation of the Pandiya Kingdom at Madura to Kulesēkara Pandian; but they are at considerable variance with regard to the time when that event happened. Some place it as high up as B. C. 1500, while others bring it down to a later period; but we have reasons to believe that it could not have been later than, at least, the 9th century B. C.; for from the fact of Vijaya, who founded the Singhalese dynasty in Ceylon in B. C. 543, marrying the daughter of a Pandiyan, and the Pandiyan sending along with her to Ceylon a retinue of seven hundred daughters of his nobility, together with eighteen officers of state, and seventy-five menial servants, besides elephants, horses, and charoits, as recorded in the *Mahavanso*, it would appear that the Pandiya Kingdom was not then in its infancy, but fully organised and at the lowest calculation a few centuries old."

scattered indications of these in the *Samhita* or Collection of the *Rig Veda*, the oldest existing record of the Aryans, even the latest of which could not have been later than 1200 B. C. It is said of Varuna in the first Mandala, Hymn XXV—7, that "He knows the path of the sea, and knows the ships that are therein." In the seventh Mandala, Hymn LXXXVIII, 3, we read thus :—

"When Varuna and I embarked together and urged
Our boat into midst of ocean,
When we rode over the ridges of the waters we
Swing within that swing and we were happy."*

We hear of Varuna from the ancient literatures of the land, as the master of the sea, and the Lord of the western coast. According to the *Mahabharata* his reign was in the western sea coast just opposite to the modern Nizam's Dominions.† It is also reported in the *Mahabharata*, Adiparva, that Varuna was married to Divi, the daughter of Sukra, the famous high priest and the preceptor of the Asuras. And a section of the Rakshas known as Niritis, from Niriti, is said to have descended from Varuna and dwelt in those early days in the most South-western part of the peninsula. We have shown elsewhere that the Asuras and the Rakshas, the Rulers of ancient India, were different sections of the Tamilian nation.‡

We should also note here that not only the region of Varuna, one of the eight protectors or lords of the

*Translation by Ralph T. H. Griffith.

†See the map given by Dr. Maclean in his "Manual of the Madras Administration."

‡See our article on the "Admixture of Aryan with Tamilian" in the *Light of Truth*, Vol. IV, Nos. 5, 7, 10, 11, 12.

eight cardinal points, but also the regions of others were situated in South India as it may be inferred from descriptions contained in the *Mahabharata* and the *Puranas*. South India, then, had the reputation to be known to the ancient world as "the land of the gods and fairies," and the mount *Malaya*, in it, is called *Pothiyil*, "the common home of the Devas." Varuna and his colleagues, though chiefs of the ancient Tamil land are extolled as "gods of the Aryas" and receive honours and praises in the Rig Veda. This fact also brings out to the front some useful information regarding the pre-Aryan conquerors of the land.

Nevertheless, the use of the word *Manā* in the *Rig Veda* to denote a definite quantity of gold, which is traceable to Chaldea and Babylonia with the same meaning, as well as the above inferences of sea and sea-going ships point clearly to a well established commercial intercourse between "Dravidian India" and "Chaldean Babylonia." Then again one of the precious things that the old Babylonians imported into their country "comes to the fore with a bit of very choice information, namely, that the old Babylonian name for *muslin* was *Sindu*, that is, that the stuff was called, simply by the name of the country which exported it." And Zenoile A. Ragozin in his *Vedic India* goes on to remark that the export of muslin points to the fact that it was from another people different from the Aryans that it came; since it cannot be supposed that the Aryans were acquainted with the sea or ships, and he believes that those other people were only the *Dravidians*.

All these important facts corroborated by another discovery conclusively prove that South India had commercial intercourse with other countries from a

very early period. "In the ruins of Mugheir, the ancient Ur of Chaldea, built by Ur-Ea, the first king of united Babylonia, who ruled not less than three thousand years B. C., was found a piece of Indian *teak*. This evidence is exceptionally conclusive, because, as it happens, this particular tree is to be located with more than ordinary accuracy: it grows in Southern India (Dakkhan) where it advances close to the Malabar Coast and nowhere else; there is none to the north of the Vindhya." (Vedic India, p. 305, by Z. A. Ragozin.)

In the absence of contradicting facts, we believe ourselves justified by the reasons stated and authorities quoted above, in drawing the inference that this commercial intercourse of the Tamilians had its beginning some 5,000 years ago. In those days the enterprising Phœnician mariners and wealthy Babylonian merchants entered the land of the Pāndees, through the lower Euphrates—known as the "Indo-Syrian Trade Route," made purchases and sold the articles to the civilised countries of the west. This commercial intercourse of the Tamilians with the then civilised countries from pre-historic times till the break-up of Alexander's Asiatic Empire, brought immense wealth to the land, and was the chief cause of their attainment to a high degree of civilisation which dates contemporaneously with that of Chaldea, Babylonia and Egypt.

All these external evidences receive additional force when examined under the light of an internal evidence which the TAMILIAN literature itself provides. The ancient works of the land speak of 197 Pandian kings who were successively the patrons of three ancient Academies. The last of them was *Ukkira-*

Peruvaluthi who reigned at Madura about the first century A. D.* Taking him to be the last of the above-mentioned series of patrons to the Sangams, and giving an average of 20 years per sovereign, the date of the inauguration of the Sangam falls not less than 3000 B. C. It is remarkable enough that this period coincides with the building of the 'Ur' of the United Babylonia, in the ruins of which the above-mentioned piece of Indian *teak* was discovered, which is held to have taken place about 5,000 years from the present day. As all these facts prove that the Tamilians had attained to an advanced stage of civilisation and had an organised government at so early a time as 5,000 years ago, their civilisation must certainly have begun at a far remoter antiquity.

*The ancient Tamil classics disclose that Pandian *Ukkira-peru-valuthi* preceded Chola Karikala the Great, by some decades. We learn from *Purra-nanurru* that the former was a contemporary of *Peru-nat-hilli* who, according to *Kālingathu-parani*, preceded Karikala. Besides, *Uruva-patter-Ilam-Chetchenni*, the father of Karikala, is one of the heroes sung by Paranaṇṇar and Perum-kuntur-Kilar. From inferences we gather from *Purraṇam* and other ancient classics, it is obvious that the above mentioned poets Paranaṇṇar and Perum-kuntur-Kilar with Auvai and Kapilar were contemporaries and flourished during the reign of *Ukkira-peru-valuthi*, a friend of *Peru-nat-killai* already referred to. (Vide lyric 367, in *Purraṇam*.)

Karikala the Great, is the hero of many ancient Tamil songs. Two of the Ten-Idyls are sung in his honour. He is referred to in *Silap*, a composition of the 2nd century A. D. He is also sung about in several lyrics of *Purra-nanurru*. The period of the reign of this Great monarch is fixed by Mr. Kanagasabhai Pillai, as the latter half of the 1st century of the Christian Era, between years 50 and 95. (Vide, "The Tamils: Eighteen hundred years ago" p. 66.)

It is thus evident from literature, that *Ukkira-peru-valuthi* preceded Karikala by a few decades and Karikala having existed between the years 50 and 95 A. D., we can safely assign the date of *Ukkira-peru-valuthi*'s reign as the first half of the 1st century of the Christian Era.

The solar & the lunar races of India.

Who are their modern representatives?

BY

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INDIA is, like China, a very old country. But, unlike that country, it possesses no records of its past history. The only materials available to the historian for forming an idea about the state of ancient India are the traditions and legends preserved in the literature of the Hindus, together with some fragments of information which a few Greek writers thought fit to commit to writing in the early centuries of our era. By a study of these a few eminent scholars of Europe have attempted to penetrate into the mysteries of its primitive* condition. Some of the inferences on which they appear to be agreed may be mentioned here. They maintain that the ancestors of the Sanscrit-speaking peoples were strangers to India, who entered it in remote ages through the passes of the Hindu-Kush ranges; that they found it occupied by aboriginal races identical with the Asuras, Danavas, Dasas, etc., of the Sanscrit classics; that they kept up a prolonged warfare with these races till they defeated them utterly and reduced them to a state of complete subordination to them and that, in course of time, these subjugated races formed the Sudra caste of the Brahmanical policy. The hymns of the Rig-Veda, which refer to the battles of Indra against the Asuras, Vala and Vritra, are supposed to relate to some of these ancient wars. Some have identified these aborigines

*Please consult any European writer on "Indian Antiquities."

with a Tibetan tribe, and others with an ancient race of whom the Dravidian is the present representative. The expedition of Rama, as described in the *Ramayana*, is held to have resulted in the permanent extension of the religion and the political power of the Brahmanical tribes among the peoples of the Dravidas. The Pandiyas of Madura have been held to be an offshoot of the Lunar Branch of the Brahmanical race which had very early established itself in the extreme South. In short, the 'Deva' races of the classics are now represented by the Northern races of India, while the Dravidians, and the other tribes which occupy the extent of the country between the Vindhya hills and the sea, are identical with the Dasas and Asuras of the Vedic hymns.

It is proposed to investigate whether the above conclusions are really supported, as they are alleged to be, by the Itihâsas and Purânas of the Hindus.

As the first step in this enquiry, I would mention the fact that the Indian classics refer to various communities or races which inhabited ancient India under the name of "the eighteen Ganas or the Bhuta Ganas" as they are sometimes called, over whom the god Siva or Dakshina-Murti, *i. e.*, the god of the South, presided. The following are their appellations, viz:—

- | | |
|-----------------------------|---|
| 1. Asurar (அசுரர்) | 12. Pûtar (புதர்) |
| 2. Amarar (அமரர்) | 13. Pisasar (பிசாசர்) |
| 3. Taittiyar (தைத்தியர்) | 14. Antarar (அந்தரர்) |
| 4. Sittar (சித்தர்) | 15. Munivar (முனிவர்) |
| 5. Karudar (கருடர்) | 16. Nâkar (நாகர்)* |
| 6. Kinnarar (கின்னரர்) | 17. Akâya Vasikal (ஆகாய வாசிகள்) |
| 7. Nirutar (நிருதர்) | 18. Pôka Pûmiyor (போக பூமியோர்) or Kuruvar (கருவோர்), <i>i. e.</i> , the inhabitants of Kuru Shetram. |
| 8. Kimpurudar (கிம்புருடர்) | |
| 9. Kantarubar (கந்தருவர்) | |
| 10. Iyakkar (இயக்கர்) | |
| 11. Vinchiyar (விஞ்சையர்) | |

*For an account of the birth of the Nakars, *i. e.*, Nagas vide *Maha Bharata* Adi Parvam, Chap. Xvi, 6—12,

The origin of these * Ganas, as far as it can be gathered from the Sanscrit literature, is as follows:—

(1) Asurar or † Taittiyar were the descendants of Kasipar by Diti, the daughter of Takkan.

(2) Surar or ‡ Amarar were the descendants of Kasipar by Aditi, daughter of Takkan.

(3) Karudar were the descendants of Kasipar by Vinatai, daughter of Takkan.

(4) Munivar were the descendants of Kasipar by Muni, a daughter of Takkan.

(5) Iyakkar consisted of two clans, one, the descendants of Kasipar by Kiridai, daughter of Takkan, the other, the descendants of Pulastya, grandfather of Ravana.

(6) Pūtar and Nākar were the descendants of Kasipar by Surasai and Katturu, daughters of Takkan.

(7) Kinnarar and Kantaruvār consisted of three clans, one, the descendants of Kasipar by Arittai, daughter of || Takkan, the other, the descendants of Pulastya, while the third clan were the children of Angiran and Sanapati.

(8) Kimpurudar were the descendants of Pulahan.

(9) Vanarar consisted of two clans, one, the descendants of Vayu, the other, the descendants of Pulastya.

(10) Nirutar were the descendants of Ataruman by Niruti. Ataruman was the son of Varunam by Divi, daughter of Sukiran, son of Piruhu (Sanskrit Briga), a Vedic saint.

* For a detailed account of the birth of the several Ganas, etc., see *Maha Bharata, Adi Parva*, Chaps. 65 and 66. Also Chap. 95.

† Asuras, Taittiyar, Danavar, Avunar, and Rakshas are used indiscriminately in the Indian classics to denote the primitive races or rulers of India.

‡ Vide *Maha Bharata Adi Parva*, Sec. LXV.

|| For a detailed account of the descendants of Takkan (*Sans. Daksha*) vide *Maha Bharata Adi Parva*, Chap. XCV.

From the above, it is perfectly clear that the majority of the Ganas were the offsprings of Kasipar and * Takkan. Kasipar was the father of the Sun, i. e., he was a member of the Solar race, and it follows, therefore, that the Asuras or the Taittiyar whom the Indian classics identify with the earliest rulers of the country were themselves members of of the Solar race, from which † Ikvaku, the great Solar conqueror, sprang in subsequent times. Thus it would seem that the great races of ancient India called the Rakshas, Asuras, and Devas, were all kindred tribes of the Solar race, of which the Rakshas or Asuras represented senior branch.

The theory that the Devas were a race altogether distinct and separate from the aboriginal rulers of Bharatavarsha is thus seen to be flatly opposed to the Puranic accounts of the pedigree of the Ganas whom the primitive Indian, in so far as his myths and legends may be relied on, evidently believed to be of common origin. For the Puranas and the Itihasas likewise insist that the races of ancient India were divided into two great main sections called the Devas, and the Danavas or Rakshas, who ethnologically belonged to the same family or ‡ race. It is the uniform testimony of Hindu literature that the Danavas and the Devas, though enemies, were in reality brothers. || In Amarakosha, the Danavas and Rakshas are classified under the head "Déva Yonies," i. e., the offsprings of the gods.

* Vide "The Ariyan Witness," by Rev. Bannerjee, p. 18.

† Vide *Ramayana* Uttara Kandam, Sec. 11.

‡ Vide *Maha Bharata* Udyoga Parva, Chap. C, Sloke. 18.

|| The "Deva Yonies" comprised the Rakshas, Apsaras, Kinnaras, Kimpurudar, Kantharuvār, and Yakshas. We find a reference to the "Rakshas" in the Rig Veda. Vide Mandalam vii, lxiv. 2 and lxxxix-i.

From these facts, it is clear that the *Dévas, and the Asuras were people of a purely common origin and members, not of two different nationalities, but of, essentially, the same race, who, in all probability, spoke also the same language. The theory that the Devas and the Rakshas of the classics represent the ancestors, respectively, of the Sanscritians and the Tamilians, is thus seen to be manifestly untenable, if the ethnological conditions implied in the legends are to be considered to be of any consequence whatever in this investigation, unless it can be supposed that the Sanscritian who is, on all hands, allowed to have brought with him an extremely fair skin when he first entered the land of Bharata was such an expert in matters of anthropology and so singularly free from all social prejudice and bias that he was ready to admit that the pre-settlers though separated from him by differences of colour and language, were but his veritable brothers in blood.

Secondly, the Itihasas and the Puranas expressly state that the Rakshas, or Asuras, were the descendants of †Yadu, the progenitor of the Yadavas of the *Maha Bharata* fame. Krishna belonged to this race, and, as it will be admitted that the dynasty of Dwarka was of 'Déva' origin, the identity of race of the Asuras and the Devas of the classics can hardly be questioned. Moreover, there are instances in Sanscrit literature of the ‡ application of the very name 'Asura' to the prominent leaders of the 'Deva' race.

* By "Devas" is here meant "the Vedic race."

† The legend goes that Yadu disobeyed his father Yayati and hence became the progenitor of the Rakshas. *Vide* *Maha Bharata*.

‡ This has been noticed by Rev. Bannerjee. *Vide* preface to his "Aryan Witness."

Thirdly, the Rakshas according to the Itihâsas were more a South Indian than a North Indian race. The scenes of the events described in the *Râmâyana* and the *Scanda Purâna* are all associated with the *Southern regions. The South was "the direction in which the Rakshas resided." Lanka was one of the most ancient strongholds of the Asuras who were originally the paramount rulers of all the three worlds.† They were called the Pūrva Devas, *i.e.*, the primitive Devas. South India was, unquestionably, the home of the Dravidian from the remotest times, as neither tradition nor legend favors the opinion that there is, at present, any remnant of a race which preceded the Tamil-speaking races in the ownership of the Pandiyan country. It follows, therefore, from these considerations, that the Asura brothers of the Vedic race were none but the ancestors of some sections of the Tamilians—a conclusion fatal to the theory that the Vedic race were identical with the primitive Sanscritians.

Fourthly, the classics are agreed as to the prevalent complexion of the Rakshas, that it was almost black. Admitting that the Asuras, a brother clan of the Devas, were a very swarthy race, is it possible to conclude that the Devas, unlike their kindred, were an extremely light-skinned race? And yet this is the conclusion which has found universal acceptance to-day. But the evidence available is emphatically to the contrary, as one might indeed expect under the circumstances. For we learn that almost all the prominent heroes among the ancient

* Vide *Maha Bhavata Udyoga Parva*, Chap. CIX,

† The three worlds may mean the three ancient dominions of Tamilagam. In one of the *Pattu-paddu i. e.*, மதுரைக்காஞ்சி it is stated that *Ravana* was expelled by a Pandian from the Tamil land. (Editor).

Ariyas or Devas, viz., such as Krishna, Vishnu, Upendra, Indra, Rama, Arjuna, Bhima, etc., were all swarthy-looking individuals.

But it is said that the epithets of contempt, such as "the noseless ones," "born of a black womb," etc., which the Vedic Ariyas applied to the 'Dasyus,' distinctly imply a vast difference of colour as well as of race between the former and the latter. In order to arrive at a correct conclusion on this point it is necessary to remember the fact that, according to the Aitereya Brahmana, the enemies of the Ariyas or the Dasyu or 'Dasas,' as they are called, were themselves Ariyas, being the descendants of Visvamitra who was an Ariyan Kshatreyas. The Brahmanical fabrication that the '*Nishadas' sprang from the thighs of the impious king 'Vena' has been quoted by some writers, as containing a vague hint about the non-Ariyan affinities of the 'Dasas' of the Vedic hymners. It is remarkable that, in this respect, the most material point has been uniformly overlooked. I mean, the fact that the Asuras and the Devas were brothers, and that there are instances in the Vedas themselves of the appellation 'Asura' being used to denote the Great Ariya worthies, such as Varuna, Indra, etc. This being so, it is only reasonable to suppose that, if there had existed any difference as regards complexion between the Ariyas of Indra who was a "black" himself and their opponents, it must have been, mainly, one of degree only. And it need

* The "Nishadas" are said to have been the progeny of Visvamitra. It has often been assumed by Western writers that the Dasyus were the same as the Nishadas, and I have here availed myself of this assumption. It does not matter if the identification is wrong, for that the Nishadas were a black race can hardly be contradicted.

hardly be thought a curious thing that the leader of the Ariyas should have been a swarthy-skinned person as he was as much a 'Kausika' himself as 'Visvámitra' who, judging from the complexion of his progeny, must have been a very 'nigger.' The theory of "white Ariyas" is, thus, seen to be ill-supported by the traditions and writings of India. However black or dark-skinned the 'Dasyus' might have been, there need be no doubt as to the fact of the prevailing complexion of the Vedic Ariyas having been also very much akin to that of their much despised opponents. We have no warrant to assume or believe that the average complexion of the Ariyas was anything vastly different from that of their prominent heroes, such as Vishnu, Rama, Krishna, Arjuna, Aiyyanar, and Indra, who were all dark-skinned personages.

The Vedic Dasyus were, doubtless, a very black race, like the Veddhas of Binntenne, whom an average Tamil would usually call "a black race." It is the habit of the people of this country to call a person "black" if he happens to be a shade or two darker than the ordinary run. The late *Mr. Neville has mentioned an instance of one clan of the Ceylon *Veddhas* calling another "black fellows" on account of the latter's complexion being a little darker than theirs.

The question to be decided, then, is not what complexion the sentimentalism of individuals or races will condescend to call "black" or "white," but what the Ariyas of the Vedic hymns meant when they spoke of a black skin. The complexion of individuals and races is admitted to undergo marvellous alterations in process of time owing to a variety of causes.

*Vide his "Taprobanian,"

* Drs. Caldwell and Oppert have written strongly in favour of this view. It cannot, therefore, be held that the present complexion of a race affords a correct clue to what it was three thousand years ago. The fact should be borne in mind that it is a misrepresentation to call the whole Dravidian race "a black race." † "Not one of the epithets expressive of contempt," said the late lamented Swami Vivekananda, "for the ugly features of the Dasyus or the Veddhas would apply to the great Tamilian race. In fact, if there be a toss for good looks between the Northerners and the Southerners of India, no sensible man would dare prognosticate the result."

Who, then, were the Dasyus? Are we in a position to identify them with any race or races that are alive to-day? Surely if Southern India was the primitive abode of the Dasyus, one should expect to meet with in some corner or other thereof, some race or remnants of a race who might be identified with the Dasyus of old. If such exist at all, their abode must be, not in any portion of the open and fertile sections of the country, but in the hills and solitudes to which they must necessarily have retired under the pressure of ‡ Ariyan invasion. One finds this exactly to be the case. There are at present the remnants of some very ancient races occupying the solitary dales, hills, and forests of Southern India, and leading a very precarious life, who, in their physical appearance, answer to the description of the

* *Vide* Madras Journal of Literature and Science for 1886-1889. Article by Dr. Oppert entitled "The original inhabitants of Bharata Varsha" please see the first paragraph.

† I found this remark quoted in an Indian Journal entitled "The Prabhu Bharata."

‡ By 'Ariyan' is meant "the Vedic race" or the followers of Indra.

enemies of the primitive Ariyas, as given in some of the Vedic hymns, and they are the Kadir, the Paniyans, the Sholigas, the Kurubas, and the Irular, who are all a very black, short-statured, snub-nosed people, which last feature is, apparently, what made the Vedic *Manavas* call them "the noseless ones." Any careful observer of the facial features of a genuine Veddha of Binntenne would have noticed his unusually broad nose. It is not, therefore, unlikely that the Veddha race of Ceylon is racially identical with the ethnic group called 'Dasyus' or "the noseless ones" in the Vedas.

To sum up what has been said above, the Vedic race and the Asuras or Danavas of ancient India were but sections of the same race, the Asuras were the senior branch of the Solar race, who were also the first or earliest legendary rulers of India, that the chief seat of the Asura ascendancy in India was in the Southern regions, that the Asuras and the Vedic race were a dark-complexioned people who traced their descent to Kasiper and Takkan.

Can the above be alleged or affirmed of the ancestors of the Sanscrit-speaking races who are admitted, on all hands, to have entered India after it had been for centuries in the occupation of the Tamilians? I think not. In so far as the records of India are concerned, there does not seem to be any possibility of mounting beyond the Asura or the Daitya races who form the deepest stratum to which the antiquarian could hope to penetrate in the history of ancient India, and these were a South Indian people who had their chief cities in the South.

There seems to be only one Indian race now to which most of these considerations readily apply, namely the Tamil-speaking race, the representative of the Dravidian peoples of India. Their antiquity in India is conceded on all hands to be far greater than that of the Sanscrit-speaking peoples. The traditions of India as preserved in Sanscrit literature itself associate their kings with events of remote antiquity. The Tamils themselves have lost traditions if they had any *current among them* which indicate any locality outside India as their original land of birth. On the contrary, the few legends that linger among them point to the existence of a belief among the early Dravidians that their ancestors lived in a continent that lay to the south of the present Cape Comorin and was subsequently submerged under the sea, with all their ancestors.

What do the Sanskrit records say on this point? They declare that the Manu who was saved in the flood was a monarch of the Dravidas, named Satya Vrata, that he was a king of Malaya, or the Pandiyan kingdom, and that he was the great ancestor of the Ariyas, who ordained that his descendants should offer sacrifices to the gods as he did on descending from the ark. Yama, the great monarch of the South, was one of the earliest kings of the Ariyas in India. The puranic genealogy associates Yama with the first beginnings of the family of man after the deluge. For it represents him to be the son of the Sun (Vivasvat) and identifies him with the great Manu, the virtuous and faithful Vaivasuvatha or Satya Vrata of Malaya who survived the flood. This makes it perfectly clear that the primitive Indian believed that the Pandiyan country was the cradle of the human race after the flood and that the fountain-head of the Ariya race of India was in its extreme South.

The above is in entire accord with the traditions of the Pandiyan country. An old tradition that has been preserved to our day in some of the Tamil classics locates the commencement of the civilisation of the Pandiyan country in the hoary past, far beyond the times when the Asuras and the Devas of the Rig-Veda fought their fratricidal and sanguinary wars, on the plains of South India. According to this tradition, Southern India was the seat of powerful dynasty at a very remote time, and the capital of that dynasty was the centre of a literary activity which continued throughout three successive periods separated from one another by two deluges, one universal, and the other partial. The tradition gives the number of the Pandiyans who held sway during these three periods to be 196, beginning with 'Kāisina-Valudi' and ending with 'Ugrapperu-Valudi,' the respective number of the Pandiyans who ruled during the three periods being 89, 59, and 49.

It is not my purpose to discuss at length the credibility of the tradition, whether it can be accepted as containing facts of authentic history, or whether it can be believed in part or in whole. I may observe, however, that traditions in general often contain or embody in a more or less distorted form facts of history which, by the aid of information derived from other allied sources, may often be gleaned and brought within the pale of authentic history. The main or the central facts of the *tradition now before us,

* The tradition is preserved in "Irayanar Akapporul," a work attributed to Nakkirar. I however think that Uruttirasanman, to whom the collection of "Akananunru" is attributed, was also the author of the commentary on Irayyanar-Akapporul. The commentator Nachchar quotes it, who, according to the late Mr. Sheshagri Shastriyar, flourished not later than the 11th century of our era,

on the truth or falsity of which its fate must necessarily depend, are, obviously, the following, *viz.*, that a large continent once existed in the Indian Ocean which was connected with or contiguous to South India and which was, in course of time, submerged by a huge deluge, that Southern India was the seat of human habitation from very remote times, and that the race which occupied it had an organised government of its own, and possessed extensive literature, and that this race was identical with the ancestors of the present Tamil-speaking peoples of South India.

The above would seem to represent, briefly, the essence of the whole tradition. That a deluge which swept away whole races of men occurred within the recollections of the primitive tribes, is a fact that no scholar will be disposed to deny. The Hebrew Scriptures have preserved a fairly distinct account of an appalling catastrophe of this kind. If the deluge of the Hebrew records and that mentioned in the traditions of the Dravidians refer to one and the same event, the historical character of the reference to a great flood made in the tradition receives full corroboration, and it has only to be pointed out that, whereas the Hebrew records do not give us any definite indications of the particular part of the surface of the globe which was the abode of the antediluvian man, the Dravidian tradition definitely locates the prediluvian abode of their ancestors if not of the whole human race, on a large continent which once stood above the waters of the Indian Ocean, and of which the present Southern India formed a part. The existence of a large continent in the Indian Ocean at a period not very remote from the present time has been surmised by such eminent scientists

as Professors Haeckel, Topinard and Huxley.* These savants have held that this large continent of former times was the cradle of the human race, and that, within the recollection of man, Southern India did not form part of Asia. Not less interesting or significant is what Sir John Evans said in his † Presidential address at the British Association some years ago, viz., that there were strong reasons for supposing that South India was the cradle of the human race. "Investigations in relation to race," says ‡ Dr. Macleane, "show it to be by no means impossible that "Southern India was once the passage ground by "which the ancient progenitors of Northern and "Mediterranean races proceeded to the parts of the "globes which they now inhabit. Human remains "and traces have been found on the East Coast of an "age which is indeterminate but quite beyond the "ordinary calculations of history. Antiquarian re- "search is only now begining to find means of supple- "menting the deficiency caused by the absence of "materials constructed or collected by usual his- "torical methods. These results are especially to be "regretted as, without doubt, the people who have for "many ages occupied this portion of the Peninsula "are a great people influencing the world, not much, "perhaps, by moral and intellectual attributes, but to "a great extent by superior physical qualities."

The agreement between the Tamilian tradition concerning the existence in times past of a large continent in the Indian Ocean and the conclusions of modern science in that respect as voiced by some of the most

* *Vide* "The Anthropological Journal (Madras Government Museum), Vol. II, Bulletin No. 3, pp. 134 and 197.

† See under "The Dravidian Problem."

‡ *Vide* "The Manual of Administration of the Madras Presidency" by Dr. Macleane, Vol. I., pp. 110 and 111

eminent scientists of the century, is a circumstance that must needs arrest the attention of any honest mind, especially when viewed side by side with the fact that centuries before the sciences of Geology and Natural History were born, the records of South India had, in no uncertain voice, declared that once a continent stood in the Indian Ocean of which South India formed a part and that a watery catastrophe overwhelmed the races that occupied it.

The old theory of Drs. Caldwell and Max Muller and others of their school, that the ancestors of the Dravidians entered India through the North-West boundary and through Scind and were driven, subsequently, towards the South by the irruptions of the Sanskrit-speaking races, is now generally considered as not resting on sufficient evidence. Dr. Caldwell* himself would seem to have been fully conscious of the weakness of this supposition when he wrote that "there is no proof nor is there even a tradition among the Dravidians to indicate that they had ever occupied the North of India." Hence † Dr. Fergusson, with a full understanding of the various aspects of the question, has expressed himself as follows, namely: "Their (the Dravidians') settlement in India extends "to such pre-historic times that we cannot even feel "sure that we regard them as immigrants or, at least, "as either conquerors or colonists on a large scale, "but rather as aboriginal in the sense in which that "term is usually understood. The hypothesis, that "would represent what we know of their, history "most correctly, would place their original seat in the

* *Vide* his Comparative Grammar.

† *Vide* "Indian and East Architecture" by Dr. Fergusson. Introduction, pp. 11 and 29.

"extreme south, some-where probably not far from Madura or Tanjore, and thence spreading fan-like towards the North. They have no traditions which point to any seat of their race out of India, or of their having migrated from any country with whose inhabitants they can claim any kindred. So far as they know they are indigenous and aboriginal."

The above facts speak for themselves. They shut us up to the conclusion that the Asuras whom the classical traditions of India represent to have held the dominant place in times of remote antiquity among the races of India, and, indeed, of the three worlds as well, were identical with the primitive races of the Pandiyan kingdom. This is just what one might expect to arrive at,* consistently with the traditions in Sanskrit. For, as noticed elsewhere, if it was at †Malaya in the South that the ark of Manu rested when the waters of the flood began to abate, if the scene of Manu's encounter with the little fish is identified with a part of the Pandiyan country, if the penances of the progenitor Manu after the flood were carried on among the hills of Malaya, if the scenes of the Matsya Avatar of Vishnu are expressly located in Madura, the capital of the Pandiyas, if the adoption by the Pandiyas of the "fish emblem" on their banners was traditionally attributed to the mythological connection between the Pandiyas and their great ancestor whom "the Divine Fish" saved from the deluge, if the Manu of the Vedas was identical, with

*Vide Mr. Taylor's Report on "The Historical Manuscripts," Vol. 11, p. 787, See Dasavatara Charitram.

† The Matsya Puranam gives a part of Malaya or Malabar as the scene of Manu's encounter with the little fish, while in the Bhagavatam the scene is laid in the south of India and Manu is represented in the character of Satya Vrata, king of Dravida.

Satya Vrata Pandiyan, king of the Dravidas, if the Sanskrit records agree that the Ariyas were the offspring of this southern prince, it would indeed seem that our antiquarians have all this while been seeking for the truth where they can least hope to find it.

Before proceeding any further, however, with the investigation on hand, it appears essential to meet and answer a difficulty which must have by this time suggested itself, I dare say, to some, at least, of my readers. I mean the difficulty of proving that the word "Ariya" is a pure Tamil vocable and not a Sanskrit term naturalised in Tamil as now generally supposed. The hypothesis of the identity of the primitive Ariyas and the primitive Dravidians requires that the name 'Ariya' should have likewise been a pure Dravidian term and not a Sanskrit word as now maintained by Northern Pundits. The author of the Tamil lexicon "Divakaram" gives the following terms as synonyms for "the nobility" or "the upper classes," viz.:—

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|----------------------|------------------------------|
| 1. Sānrōr சான்றோர். | 6. Ooyarntor உயர்ந்தோர். |
| 2. Mikkōr மிக்கோர். | 7. Ariyar ஆரியர். |
| 3. Nallavar நல்லவர். | 8. Ulaku உலகு. |
| 4. Mēlavar மேலவர். | 9. Anrōr ஆன்றோர். |
| 5. Ayntōr ஆய்ந்தோர். | 10. Arivudaiyōr அறிவுடையோர். |

Any scholar of the classical Tamil will readily admit that, of the above ten words, the first six and the last two are beyond question words of indigenous origin. Of the remaining two words, viz., "Ariyar" and "Ulaku," the latter has, of late, been the subject of much discussion among Tamil scholars, and one is not sure that its supposed alien origin can be satis-

factorily established. But whatever the history of the word "Ulaku" may be, if it can be proved that the word "Ariyar" is a pure Tamil vocable, it is not too much to say that the modern theory concerning the racial affinities of the Ariyas of India must be an entirely faulty one, and, as such, will have to be taken on hand for serious revision. I will only ask your attention to the following table of Tamil words derived from the four pure Tamil roots 'Karu,' 'Paru,' 'Valu' and 'Aru'.

From "Karu," meaning "black," or "dark," we have—

1. Karu-mai (கருமை), blackness or darkness.
2. Karum (கரும்), black or dark.
3. Kari (கரி), anything black or dark,
4. Kariya (கரிய), black or dark.
5. Kariyan (கரியன்), a black person.
6. Kāriyon (காரியோன்), or Kariyan (காரியன்), a black person.
7. Kār (கார்), dark.
8. Kāri (காரி), black or a black person.
9. Kāriya (காரிய), black or dark.

From "Paru," meaning "great" or "large," we have—

(1) Paru-mai (பருமை) bigness or largeness. (2) Parum (பரும்), large or big. (3) Pari (பரி), large or big. (4) Pariya (பரிய), large or big. (5) Pariyan (பரியன்), a big or great person. (6) Pāriyon (பாரியோன்), or Pāriyan (பாரியன்), same as the above. (7) Pār (பார்), large or big. (8) Pāri (பாரி), same as the above. (9) Pāriya (பாரிய), same as the above.

From "Valu," meaning "strong," we have—(1) Valimai (வலிமை), strength. (2) Valum (வலும்), strong. (3) Vali (வலி), strength or strong. (4) Valiya (வலிய), strong. (5) Valiyan (வலியன்), a strong person. (6) Vāli-yōn (வாலியோன்) or Vāliyan (வாலியன்), same as the above. (7) Vāli (வாலி), same as the above. (8) Valiya (வலிய), strong. (9) Vāl (வால்), strong.

From "Aru," meaning "noble" or "precious" we have—

(1) Aru-mai (அருமை), preciousness or exaltedness. (2) Arum (அரும்), noble or high. (3) Ari (அரி), same as the above. (4) Ariya (அரிய), same as the above. (5) Ariyan (அரியன்), a noble person. (6) Ariyan (ஆரியன்), same as the above. (7) Ariyon (ஆரியோன்), same as the above. (8) Ar (ஆர்), noble or precious. (9) Ari (ஆரி), a noble person, the Chola king. (10) Ariya (அரிய), noble or high.

A cursory glance at the above table must suffice to show how utterly untenable is the current notion that the Tamil word "Ariyar" is a Sanskrit term adopted into Tamil in later times. As has been shown above, it is as much a derivative from the Dravidian root "Aru" as the words 'Kāriyan,' 'Pāriyan' and 'Vāliyan,' whose indigenous origin has never been questioned, are admittedly such from the Dravidian roots 'Karu,' 'Paru' and 'Valu.' "Ari" in the sense of the Chola king is usually, but I think, erroneously, held to be an equivalent of another name of the Chola, namely, "Arthari," which means "the king who wears a garland of the flowers of the Atti tree." 'Ari' is simply a synonym of "Ariyan" which the Chola really was. The dynasty of Jaffna, which was an offshoot rather of the Cholas than of the Pandiyas, made use of the name 'Ariyar' as their distinctive

title. Besides this, “*Ariyan” is a synonym of “Surian,” which is a name of the Chola king. The Tamil classics and the latest results of South Indian archæological decipherments agree that the Cholas belonged to the ancient solar race of classical India, and were, therefore, the kith and kin of the five Ariya tribes of the Vedic hymns. On these grounds, it is obvious that the accepted interpretation of the Cholyan name Ari is based on an error, and that its correct signification is the same as that of ‘Ariyan’ assumed by the Chola rajahs of Jaffna. It may be interesting here to draw attention to a remark which the author of the last chapters of the *Maha Vansa* has been good enough to make in relating the history of the invasion of Ceylon by the Ariya Chakkravarties of Jaffna in the beginning of the thirteenth century, namely, that although the Chakkravarties called themselves “Ariyas,” they were, in reality, not “Ariyas” but “Dravidians.” Thus it would appear that the idea now generally prevalent, namely, that the dignity of calling oneself an “Ariya” is the exclusive privilege of the Sanskritian races, was in vogue also at the time of the writer above quoted. In fact, there is enough evidence to show that, for some centuries past, the Sanskritian races of North India have claimed this name as one of their exclusive appellations, while they have stigmatised as “Am-ariyar,” i.e., non-Ariyas, all those races who were not of their extraction. On the other hand, it is not less significant that the word “Ariyar” in Tamil means not only the noble and the great, but also a barbarian or “Milechcha”. This is a curious instance of a word doing duty, not merely in different, but in

* Seliya Sekara Sinka Ariyan was the first of the Chakkravarties of Jaffna (*vide* Yalpana Vaipava Malai)

quite opposite, senses. What is the explanation of this unique anomaly? It has already been shown that "Ariyar" is a Dravidian appellation, with which the upper classes of the primitive solar race of India were dignified. How happens it, then, that the Sanskritian has been claiming it as his own? To my mind there seems to be only one explanation or solution of the difficulty, and that is, that the use of the name "Ariyar" originated among the races of North India only after their upper classes and their royal houses came in contact with the Dravidian Solar race in the South of India. That the Sanskrit in which the epics and the puranas are written shows evident marks of having been profoundly influenced in its formation and development by the Tamilian languages, has been admitted by such great authorities as Drs. *Oppert and †Caldwell. As fusion of languages must necessarily imply a fusion of the races which spoke them, the striking affinities which the classical Sanskrit is held to bear to the classical Tamil can be satisfactorily explained only by the assumption that the modern races of Northern India are to a considerable extent the hybrid progeny of the primitive Dravidian and Sanskritian races of Northern Hindustan.

If the facts noticed in the foregoing pages have any value or afford us any help in the elucidation of the antiquities of India, they certainly lead us to no other conclusion but what we have endeavoured to establish in this paper, and that conclusion is that, if any remnant of the old solar race should exist in India, it would be found, not among the Northern races, but among the Dravidian population of the

* *Vide* his "The Primitive Inhabitants of Bharata Varsha"

† *Vide* his Comparative Grammar. He has maintained that the cerebral sounds which now exist in the Sanskrit were adopted from the Tamilian languages

South. The existence of three distinct strata of races in Southern India, viz., the pre-Tamilic, the Tamilic, and the Sanskritic, is a fact now generally admitted by antiquarian scholars.

The following *classification of the Hindu races adopted by some anthropologists would seem to represent the same view, viz.:

FIRST: *Pre-Tamilic*, now represented by the Santals, Kols, Bhils, Ghonds, Yanadis, Mandas, Varalis, Veddhas, etc.

SECOND: *Tamilic*, represented by the Tamils, the Telugus, the Canarese, the Malayalese, etc.

THIRD: The *Sanskritic*, now represented by all those races that speak Sanskritian dialects in the North of India.

All the solar and the lunar races of ancient India, with whose praises the Sanskrit books are full, belonged to the second group, while the primitive Sanskritians† were identical with a race that came in contact with them many centuries before the Xtian era, and in course of time adopted their literature and philosophy. For it is never pretended that the ancestors of the Sanskritian races ever possessed a literature which was perfectly independent of the solar race of Hindustan.

* Vide 'The Anthropological Journal,' The Government Museum, Madras, Bulletin, No 3, The Dravidian Problem.

† I have used the name "Sanskritian" instead of "Ariyan" as the latter name is manifestly a misnomer in the case of the Northern races except in so far as it implies the mixed origin of these races.

Ode to Cheraman
PERUM CHOTRU UDIYAN
CHERALATHAN.

(No. 2 OF PURA NANURU.)



By K. G. Sesha Aiyer Esq. B. A., B. L., Trivandrum.

The song of which an English rendering is given below, is among the most ancient of the lyrics in the *Pura Nanuru*, a collection of 400. It is placed second in the collection, and is written in honour of the earliest Chēra sovereign known to Tamil literature, by a contemporary poet, Mudi-Naga-Royar of Murangi-ūr. The Chēra therein celebrated was possessed of such boundless resources that he was able during the Mahabharata war to feed the rival hosts throughout the campaign. Hence the name *Perum Chōtru Udiyan*, "Great Rice-giver", by which he is handed down to posterity in Tamil literature. Truly, charity has been the household divinity of the Chēra kings from remote antiquity. The unique distinction of feeding the contending forces at Hastinapur which this ancient Chera king is, in the accompanying song, said to have achieved, is also found attributed to him in another ancient work, the *Chilappadhikaram*, of which the author is another Chēra,—Ilan-kō-adigal. It is obvious that the hero and the author of the *Pura Nanuru* lyric lived at the time of the Mahabharata war, to which different dates from the middle of the 15th century B. C. to the middle of the 10th century B. C. have been assigned by Orientalists. A very recent writer, Mr. Velandai

Gopala Aiyar, concludes, as the result of an able and elaborate investigation into the question, that the date of the great War is 1176 B. C. If this date be accepted, then nearly thirty-one centuries have rolled by since *Chēraman-Perum Chōtru Udiyan-Chēralathan*, and his court-poet *Mudi-Naga-Royar*, who sang the *Pura-Nānūru* lyric in his praise, lived. The Tamil poem exhibits an aptness of language and a style, perfect for grace, terseness and suggestiveness that cannot possibly be reproduced in a translation. To appreciate them and to realize the excellence attained by Tamil poetry even in that remote age, the reader should go to the original itself.

P. N. N. 2.

Hail noble king! whose nature well combines
 The qualities of all the elements;
 Whose long, forgiving suffering is a match
 To mother earth's; whose judgment wise is wide
 As all pervading ether, and whose might
 Like air illimitable, and like fire
 Resistless, with refreshful mercy still
 Is tempered, which thy glorious sway upholds
 As water cool enlivens Nature's face.
 Hail warrior-king! Thy land with plenty smiles,
 With untold wealth the deep sea's bosom yields,
 And treasures new that ceaseless to thy ports
 From foreign lands rich merchant-vessels bring.
 The sun that in thy eastern sea is born
 To thy foam-crested western ocean seeks
 His rest at eve. Sky bounds thy land alone!
 Majestic monarch! when the *ten times ten*
Kauravas, crowned with golden *tumpai* wreaths,
 Wrathful in battle 'gainst the heroes *Five*—
 Lords of the fiery steeds with tossing mane—
 Their patrimony lusting after, fought,

Thou didst unstinted savoury food supply
To either host, till all the *Kurus* fell.
Illustrious king! though luscious milk may sour,
The sun his brilliance lose, and e'en the four
Vedas themselves their holy teachings change,
Mayst thou by ministers be served, whose love
For thee and wisdom in thy councils shall
Constant through all vicissitudes remain!
Mayst thou in power and glory steadfast shine
Throuhout all time like Pothiya's sacred mount
And golden-peaked Himalaya where rest
The dainty-headed fawn and large-eyed deer
Securely by the holy triple fire
Which for their ev'ning rites the sages raise!

NOTES

ON THE RELATION OF THE PANDAVAS TO THE TAMILIAN KINGS.

The *Puranânûru* lyric before us is a piece of historical importance bringing, as it does, to the front certain remarkable data in the investigation of the early history of the Bharata-land, namely, the relation of the conquerors of Kurukshatra to the royal families of Southern India.

The popular belief that the Pandavas and the Kauravas were cousins is getting abandoned and the early stories of their birth and boyhood discredited

by scholars. The oldest portion and the original story of the Maha-bharata was only the narration of the "great war". The present bulky and voluminous character of the epic is the natural and gradual outgrowth of later generations.

It was once surmised by Western Scholars that the Pāndu-brothers were from *uttara* (Northern) *Kuru*, which was supposed by them to have existed somewhere in the neighbourhood of Tibet; and which is identified by Mr. R. C. Dutt with Kashmir. But information gathered from local traditions, and inferences gleaned from ancient literatures bring to light that the Pandavas were natives of the South and that their residence, before they invaded and colonised the *Indraprasta* in the north, was in *Dravida*. *Kandava-prasta* was converted into *Indraprasta* and named accordingly in honoric remembrance of the great and first heroic act of Arjuna, the son of Indra.

The fraternity of the Five was not of birth but due to the tie of their united co-operation for the common cause; and it is a proof against their consanguinity that each so called brother was known by his own ancestral or dynastic name. Yudhishtira, the 1st member of the brotherhood is called, *Aran-magan* (அரண் மகன்) in the oldest records of Southern India. An ode addressed to him by Gautama is yet preserved in the collections of *Pura-nānūru*, though some fragments of the lyric have unhappily been lost.* There Gautama addresses Yudhishtira *Aravōn-magan* "son of Yama"; *Dharma-putra* is the Sanskrit equivalent and the name Yama and Dharma are synonymous.

The region of Yama was in the southernmost portion of the peninsula and it is still known as such among the masses. And Yama was the lord of the South and the founder of the oldest Tamilian dynasty and

* Vide, Puran lyric 366.

his lineage was subsequently known as *Pāndiya* or *Pāndava* from *pandu* (Tamil), "old". They are also called *Palaiyar* which means 'the old kings'. One of the epithets of Yama is Aran (அரன்) "the just", hence his descendants, the Pandiyas, claimed the name Aravôr (அரவோர்), "the just". Both Aran and Aravôr are derivatives of Aram (அரம்) "justice", or "virtue". The assertion that the denominations *Pāndiya* and *Pandava* are synonymous may be studied from the following. In the *Mahavansa* of Ceylon the King of Madura who gave his daughter in marriage to Vijaya, the founder of the Singalese dynasty, is called 'the King *Pāndava* of Southern Madura'. And the son of Vijaya was named, after his grand-father, *Pāndava-vamsa-Deva*. From this it is not difficult to conclude that the *Pāndiya* of Tamil literature and *Pāndava* of Sanskrit are one and the same and Yudhishtira, the son of Yama or Dharma belonged to the Royal family of Pandiyas of the South.

Who was Arjuna and to what family did he belong? Arjuna is titled as the son of Indra. Now Indra was the lord of the East, and inferences from *Stala-puranas* point out that the region of Indra comprised the districts between and about the *Krishna* and the *Godavary*. Dr. Maclean has also, in his *Manual of the Administration of the Madras Presidency*, located the Kingdom of Indra in the very region above specified. The famous capital of Indra is identified with the old city of Amaravati at the mouth of the Krishna river. It was the great sea-port town of the Indra dynasty. Besides, the *Mahendra*, "the Great Indra range", which runs through the basins of the two rivers and the city of *Raja-Mahendra*, "the city of the Great King Indra", situated in the district, still bear impress on their very names of the reign of the Indras. Moreover, we read in the *Maha-bharata*

that *Janamejaya*, the Great-Grand-son of Arjuna and the crowned Emperor of the Kurukshetra, came down from his capital *Hastinapuri* to the junction of the river *Haritha* with the *Thungabhdara* to perform his great sacrifice the "Naga-Yaga". Why such a tedious journey? May it not be that he had something to do in commemoration of the native land of his fore-fathers? Thus we see clearly that the region of the Indras was located in the South, and not in any place in Northern India, and that Arjuna belonged to the Royal house of the Indra dynasty. He had matrimonial connection with the Royal families of Pandian of Madura and of Naga King of Manalore somewhere near the river Thungabadra*.

Yudhistra, the Pandava, and Arjuna of the Indra dynasty became acquainted with each other and made alliance. Their ambition for conquests and thirst for victories cemented their friendship. They had heard the valour of the strong-built and fearless Bhima who was moving about the hilly tracts of Mysore and his victories over Bahan, the greatest Asura of the day, who resided in the neighbourhood of the Nilgris and was terrifying the people around him. They felt the importance of having a friendship with such a giant and met Bhima in the neighbourhood of the Nilgris and included him in their alliance. Bhima belonged to the Vayu dynasty to which the ancient Hanuman son of Kesari, also belonged. The region of Vayu is said to have comprised the hilly provinces of Mysore and Nilgris and his descendants had gained a world-known fame by their bravery and traditional valour.

* Kulothunga Cholan says in one of his inscriptions that he defeated Vikkan (Vikramāditya) and chased him from Nangili in Kolar District by way of Manalore to Thungabhadra. From this we learn that the ancient Manalore was situated in those parts

Yudhistira was a man of commanding personage, and possessed a calm intelligence, coupled with breadth of mind and loftiness of principles. Bhima possessed extreme muscular strength and a fearless and stubborn nature, and was proficient in the use of the club. Arjuna had a keen and quick understanding, possessed a lovely and brave character, and was one of the greatest archers of the day. These three were joined by the twin-brothers, Nakula and Sahadeva, who were of equal nobility and daring. Of these, the former was distinguished as a horse-man and was skilful in the art of breaking in horses. Sahadeva, being a perfect man of letters, had many admirers around him. He was specially proficient in astronomy and had mastered all the knowledge of the day.

It is probable that the last two belonged to the lineage of the Chēra Kings and lived in that portion of Malabar bordering on the Nilgiris. This can be conjectured from the great interest which the king *Chēramān, Udiyan Chēralādan*, evinced in the "Great War". He partook in the warfare, helped the Pandavas and fed their armies in the camp during the war, which of course must have been a prearranged plan. The *Chēramān's* charity was so boundless that he fed not only the army of his alliance but also that of their enemies impartially as is eulogised by the royal poet *Mudi-Nagaroyar* in the lyric above mentioned. Besides, according to tradition the twin-brothers were the sons of Deva-physicians. There can be little doubt that "Deva" is a Sanskrit translation of the Tamil name *Vanavar*, one of the titles by which the ancient *Chēras* were known. The mother of the twin-brothers, whoever she may have been, belonged to the royal family of the *Chēras* and had married two of the royal physicians of the *Chēra* house.

These five heroes formed themselves into a brotherhood and thenceforward lived together. And the brotherhood was virtually known by the name of the first and eldest member of the Society. They were accordingly called the *Pāndavas*, and were also known as the *Panjavas*, "the five." They lived for a considerable period in the neighbourhood of the *Nilgiris*, until they felt themselves strong enough to achieve their longcherished end; and there are many stories & very many traditions around the hill tracts of the *Nilgiris* about the movements of the Pandu-brothers in those parts. The Fort of *Bahan*, the Asura, and the rock where he was killed by Bhima are still remembered by the people around. The cave where the Pandavas dined, slept and lived is a place of pilgrimage to this day. The Todas of the *Nilgiris* say that they are the descendants of *Kadōrkasa*, son of Bhima by *Idumbi* who was a lady of great fortune and the owner of a fertile forest, and who fell in love with Bhima and took him for husband, this union causing the death of *Idumban*, the brother of the maiden. According to the existing Epic, Sahadeva travelled from Indraprasta as far south as Mysore and his native land and sent from there Kadorkasa to Ceylon to procure valuable articles for the coronation ceremony of the great Yudhistira at Indraprasta, the capital of their newly established kingdom.

We are likewise without any reliable information about Kunti-devi and as to which of these she was the mother of. However, no sooner is the fraternity founded than we find the gracious lady there. The legend says that Bhima took the other members of the brotherhood to the forest of Idumbi. This clearly shows that Bhima was the prominent factor at the time of the formation of the brotherhood and one to whom the others were attracted. And Kunti is there to receive

them with the proverbial dravidian hospitality. Besides we hear Kunti-devi relating an incident in the childhood of Bhima to the Brahmin lady of *Munnutrumangalam*, "a hamlet of 300 families," or, *Vetrakiyam*, "a place of bamboos", on the banks of *Ponnam* running westward from the Nilgiris. But she never alludes to the early history of the other four. So she must have been either unacquainted with the early history of the others or she must have had no occasion to relate it. These and other such incidents gathered from legends and stories make us infer that Kunti was the mother of Bhima and the foster mother of the others. The kind patronage and the tenderness of Kunti was the knitting bond of the five. Besides the benevolence and the fortunes of Idumbi were so boundless as to make any want unfelt by the *Panjavas* in their forest life.

The northern literature of the time ignores anything like the forest life, the birth, or the origin of these Panjavas. Their prowess was felt at the time of the great war when they secured reputation and the admiration of nations. The Epic of the Mahabharata was composed in honor of their victory in the war. It was purely a narrative poem. As Mr. Dutt says, "every later poet and editor has contributed his mite towards enlarging, altering, and distorting the ancient Epic; every new sect has been careful to incorporate its new-fangled tenets in this national work; and Krishna-worship, which is of later origin, has been bodily transplanted in the ancient narrative of the Kuru-Panchala war." (Page 130, Ancient India.)

In the same place Mr. Dutt remarks, "the heroes of the existing Epic are the five sons of Pandu called Pandavas who are entirely unknown to ancient Sanskrit literature. In the Buddhist work, Lalita Vis-

tara, the Pandavas are described as a wild mountain tribe ; but, if so, how do they come to be enrolled as heroes in a war among the Aryan nation? We will not try to conjecture an answer." As has been pointed out in the foregoing pages, the Pandavas were not the sons of the same father, nor were they brothers by birth. With regard to the second part of the question it is clear from what we have said who the mountaineers of the Buddhist work, "Lalita Vistara," were. Further the war was not one "among Aryan nations" but an invasion of the Dravidians into Northern India. The Tamilians of those early days were an ambitious and active people. The race was known in antiquity as Bharatas and they were likewise agriculturists, maritime traders, and warriors. They were accustomed to sea-voyages* and conducted trade with all the civilized nations of the world then known. And they went forth by land to seek their fortunes, and founded kingdoms of their own in several directions in and out of the Bharata-Kandam which owes its name to the Tamilian race. Manu calls them Kshatrias because of their military character.

Before the 'Great War,' we find another adventurous Dravidian† tribe occupying the tract of country near modern Kanouj. Their capital was Kampilya famous for its silk manufacture and looked upon as a centre of civilization by the surrounding kingdoms. Their country was known to the subsequent generations as Pāṇchāla. There is no mention of the Pāṇchālas in the Rig-Veda. The Satapata-brahmna says that the Pāṇchālas were called *Krivis* in ancient days. Prof. Zimmer supposes that the *Krivis* came from the

*See pp. 22 to 27.

† By Dravidians we mean the Tamilians to the south of the Narbhada. To denote the whole race, we use the word 'Tamilian' or Bharatan.

North hills. There is no reliable evidence for this assertion; however, it seems to have been based on the antiquated theory of the northern origin of the Tamilians and of the Aryans. But the original home of the Tamilians was not Central Asia but Western Asia as shown in the article on "the Bharata land" (p p. 1 to 9). From the identification, in the Satapata-brahamna, of the Pāṇchālas with the Krivis we have to assume that the term *Krivi* is no other than an abbreviated form of the Tamilian word *Karuvar*, "people of the black soil," belonging to the Karu-nadu [from Kar(u) black, nad(u) country], by which designation the plateau of the Southern Dekkhan is ever known. Kannada or Canera is a corrupted form of the above word. Sanskrit literature reproduces the name as Karnataka. Moreover, the customs and manners of the Pāṇchālas apparently show that they belonged to the Dravidian or southern sect of the Tamilian race. Pāṇchālī, the daughter of Durupata, married five husbands. This was a fact, not a myth, nor an act of sacrifice on the part of the civilized Durupata "to save his empire or his head."

The dame of the ancient *Tamilagam* (Home of the Tamils) had the right to select her husband at her own choice. She was the mistress of the house and the heir to and owner of all property. *Tamilagam* was known in ancient literature as *Kumari-nadu*, "the land of the maiden," and among other nations as the "Land of Queens." We read in Egyptian annals that Hatasu, a Queen of Egypt, was the first to enter into commercial relations with "*Punt*" which was ruled by Queens. This *Punt* is further spoken of as the "Holy Land" from which the Egyptians received their *Ammon* worship. The description given of that land makes mention of "cocoanut palms overshadowing

the huts." *Punt* has been generally identified with Southern Arabia. But among the articles or products of the land mentioned in the inscription of Hatasu, there are several which Arabia could not possibly have furnished.* The land of the cocoanut palm is evidently the southern portion of India from which a brisk trade was carried on in olden days to Egypt, Babylon, Arabia and Asia Minor. *Punt* cannot, therefore, be Arabia or any tract in Africa, but only South India. Megasthenes, in his account of India, says: "Next come the *Pandæ* the only race in India ruled by women. They say that *Hercules* having but one daughter, who was on that account all the more beloved, endowed her with a noble kingdom".†

The Puranas relate that Manu, "the Lord of the Dravidas," divided the country into two halves giving the southern portion to his son *Yama* and the northern where his capital was situated to his beloved daughter *Ela*.‡ To this day, the southern land now submerged under the sea is known to the masses as the dominion of *Yama*, the Lord of the south. The land of *Ela* was *Kumarinadu*, 'the land of the maiden'.

* *Vide* "Egypt" by Mr. G. Rawlinson, pp. 181-2.

† *Vide* Dutt's "Ancient India," p. 255. It is regrettable that, owing to utter want of information regarding Southern India, so great a historian as R. C. Dutt has not been able to claim the valuable evidence furnished by Megasthenes to any part of India.

‡ *Ela* is also found written in Sanskrit as *Eda*. It is well known the Tamilian peculiar sound *l* (ழ) changes into *l* or *d* or *r* in Aryan tongues. Cf. *palam* (பழம்) "fruit," *palam* Sans. ; *piḷai* (பீழை), "misery," *pīḍa* (Sansk.); *ilu* (இழு), "draw," *eru-o* (Lat); etc. So the word *Ela* and *Eda* of the Sanskrit literature correspond to *Iḷai* (இழை), a Tamilian metaphoric appellation generally applied to the fair sex as in *Nēr-iḷai* (நெரிழை) and *Sey-iḷai* (சேயிழை) "lady decked with jewels."

For centuries it was ruled & presided over by Queens. Even today, in Malabar a portion of the ancient Tamilagam, the Queen is the owner of the kingdom and her brother who governs the people is her representative; the succession descends in the female line; and women in Malabar are heiresses and owners of property and are treated with greater regard and consideration than men.

The Tamilian system of marriage was *Swayamvaram*, by which the dames selected their husbands. Women had the liberty of marrying several husbands; but she could have only one husband at a time. Marriage was a contract of union between woman and man for a life time or a part of it; so that when the period of contract was over, she could marry another husband. Bhima lived with Idumbi until she bore him a son when she took leave of him. Arjuna married the heiresses of the Naga & Pandiya kingdoms one after the other staying with them until they became mothers. The same was the case with Santhanu and his first wife. The Puranas are full of such instances taken from the annals of reigning families more or less Tamilian.

The system of marriage was, however, not polyandry. Polyandry has assumed a meaning totally inapplicable to the ancient Tamilian custom, namely, the possession of many husbands at the same time. The Tamilian women always lived with single husbands. Dr. Oppert, when speaking of the Kunnavaas of the *Palani-hills*, Madura, in his excellent work, 'the Original Inhabitants of India,' (p.214), says "Polyandry, it is true, does not actually prevail among the Southern Kunnavaas, but a woman can take in succession as many husbands as she likes, though she is allowed only one at a time." It was the old Dravidian custom. Many of

the South Indian castes are still strictly adhered to this ancient social habit. Though the Dravidian Pānjāli took five husbands yet she never had more than one husband at a time. As the Maha-barata says each member of the brotherhood lived with her for a fixed term, when the others regarded her as a sister or mother. The system fully justifies the popular saying ‘ஐவர்க்குந்தேவி, அழியாப்பத்தினி’ “though wife to five yet the seat of chastity.” Chastity was ever the home deity of the ancient Tamil dames. It is seen, therefore, that polyandry as applied to the Tamilian system of marriage is incorrect and conveys a wrong meaning; and for the purpose of accuracy the term *Henandry* seems best suited, as Prof. Max Muller once proposed the term *Henotheism* to the Vedic Religion.

To resume the thread of our discourse, Pandavas, the mountaineers of the Lalita Vistara, living in the neighbourhood of the Nilgiris, had an occasion to turn their attention to the north. The heralds from the country of Drupata came to Dravidam to announce the *swayamvaram* of Pānjāli. As the proposal of Pānjāli was to take in for her husband the most skilled archer of the day, the five brothers decided upon attending the *swayamvaram*; they had a full confidence in their superior skill in archery. Accordingly they went to Pānjālam and Arjuna won the bride for them; Pānjāli was then married to the five brothers according to the agreement drawn by Vyasa. The daughter of Drupata thus became the wife of the Panjavas. This was not in obedience, as the story says, to their mother, but in accordance to the then social custom, because the Dravidian custom sanctioned it. This is one of the strong proofs of the Pandavas belonging to the South Indian nations; for such a social custom was ever not known among Aryan nations.

We learn from the existing records that there had been a dispute between the Kurus and the Pānchālas about the possession of Kāndavaprasta, dating from the time of Kuru, the founder of the Kaurava dynasty at Hastinapuri. The greater part of this Kāndavaprasta was gradually deserted by its people as a result of incessant disputes and quarrels between these two mighty kingdoms. It was under the protection of the Naga kings, feudatory of the Pānchālas or the Kurus—the more powerful of the time being the liege. Finally Drona, the Commander-in-chief of the Kauravas, took the country from the hands of Drupada. Now Pānchāla became powerful consequent upon the new alliance with the Pāndavas, who took the Kandavaprasta by force, reconstructed its capital as Indraprasta, and colonised the country and established their rule over it. The coronation of Pandava, the first member of the brotherhood, was duly celebrated and, among the kings invited for the occasion, Krishna, a statesman and warrior, and who newly established a kingdom at Guzaret, is given a prominent place. A new alliance was then made by the Pandavas with this Krishna, who belonged undoubtedly to the Tamilian race. The affinity of Krishna to the Tamilian race will come to light once more.

The domineering spirit and overweening pride of the Pandavas, the prominence and elevation of Krishna, the influence of the strong Pānchāla, and the united efforts of these three influential and growing powers in his neighbourhood and above all the arrogance of Pānchālī roused the anger and jealousy of the strong-minded and self-respecting Suyoddhana, who then held the paramount power of Kurukshetra against the ambitious and active Pandavas. Then and there rises a rupture which comes to a crisis with the

“Great War” and there the story of the Mahabaratha ends.”

As far as it is in the recollection of man, the Bharata-war was the first invasion of the Southernns over the northern India, excepting of the earlier settlements of the adventurous Dravidian tribes, the Pāñchālas and the Yādhavas, at Campilya and Guzaret respectively. We can positively say that the members of the “brotherhood” represent the four great Tamilian sections of the Dravida; viz: Yudhistira- the Pandava, the Tamils, Bhima the Kanarese, Arjuna the Telugus and the Twin-brothers, the Malabarrians. Immediately after the “Great War,” Parikshit, the Tamilian Monarch who was descended from Arjuna and Subadra, the Yadhava Lady, is crowned Emperor of Kurukshetra and virtually becomes the paramount ruler of Hindustan. A thousand years after, about the beginning of our era, we find the Andhras, a sect of the Tamilians, ruling in Magadha. They were then the supreme power in northern India and “held distant kingdoms under obedience if not under subjection.” And thirdly, a thousand years later, the Cholas became very powerful in the South, and Kulothunga, their King at Uraïur conquered the kingdoms of the Andhras or the Kalingas, and his conquest of Bengal and Burma well deserves the attention of modern students of History.* These historical facts bring to the front the warlike and adventurous character of the ancient Tamilians.

That the Tamilians were a martial race and had a glorious past may be studied from the ancient

* See the learned article on “The conquest of Bengal and Burma by the Tamils” by the late lamented Kanagasabbai Pillai, B. A., B. L., published in the Madras Review for August 1902.

literature of the land. I may be permitted here to conclude this cursory note with the remarks of Mr. J. M. Nallasami Pillai. The learned writer, in the *Siddhanta Deepika* (October 1906), a scholarly magazine published at Madras, says: "The Purrananurru and Aganānurru are full of incidents of sublime heroism. The men delighted in the number of wounds they received in the front part of their body as do the German students now. The conquests made by the Tamil kings were far and wide. We have forgotten all this past now. We take delight in recounting the deeds of other nations. The ancient Tamil martial race are now employed in carrying on the most menial offices. Our ancient swords have been literally beaten into sprindles and ploughshares." I may add here that the two chapters in the *Sacred Kural*, 77 and 78 Viz: "The Excellence of an army," and "Military spirit" are evidence to the above statements. Heroism was displayed even by Tamil dames; men imbibed valour from their mothers. The following stanzas, as quoted in the above mentioned magazine, from the Purra-nānūrru, will represent a lively picture of the heroism of the ancient Tamil women.*

Stanza 278.

நரம்பெழுந் துலறிய நிரம்பா மென்றோள்
முளரிமருங்கின் முதியோள் சிறுவன்
படையழிந்துமாறின னென்றுபலர்கூற
மண்டமர்க்குடைந்தன னாயி னுண்டவென்
முலையறுத்தடுவெள் யானெனச்சினைஇக்
கொண்டவாளொடு படுபிணம்பெயராச்
செங்களந்துளவுவோன் சிறைத்துவேறுகிய
படுமதன் கிடக்கை காணாஉ
நன்ற ஞான்றினும் பெரிதுவந்தனளே.

* *Siddhanta Deepika*, Vol. VII. No. 7, pp. 244, 245.

"She was very old, her views stood out and bones
 "protruded. She heard many people say that her son
 "had turned from the battle-field and fled. She vowed
 "that it be true that her son was afraid of battle, she
 "would cut off the breast that suckled him. With fury
 "in her face and sword in hand, she turned over the
 "dead bodies in the red field and searched and she
 "came across the dead body of her son cut in two.
 "At sight of her dead son, she rejoiced more than on
 "the day she gave him birth to."

Stanza 278.

கெடுக சிந்தை கடிதிவள் துணர்வே
 மூதின் மகளி ராதல் தகுமே
 மேனா னுற்ற செருவிற் கிவடன்னே
 யானை யெறிந்து களத் தொழிந்தனனே
 நெருந லுற்ற செருவிற்கிவள் கொழுநன்
 பெருநிறை விலங்கி யாண்டுப் பட்டனனே
 இன்றும், செருப்பறை கேட்டு விருப்புற்று மயங்கி
 வேல் கைக்கொடுத்து வெளிது விரித்துடிஇப்
 பாறு மயிர்க்குடுமி யெண்ணெய் நீவி
 ஒருமக னல்ல தில்லோள்
 செருமுக நோக்கிச் செல்கென விடுமே.

"Our heart ceases at this dame's great courage.
 "Well may she merit her ancient age.
 "In a former war, her father it was
 "Who, killed by an elephant, died in the field.
 "It was in the other day's battle, her husband
 "Fell overpowered by numerous hosts:
 "And now to-day at the beat of drum,
 "Delighted and yet how sad was she this woman
 with an only son.
 "She lovingly oiled and combed his hair,
 "Gave him his spear and bade him seek the
 battle field!"

II.

ON THE WORDS CHERA & KERALA.

The present Malabar, a portion of the ancient "Tamilagam" was called by the ancients the Chēranādu, a corruption of the old classical word *Chērala-nādu*, and which is found in Sanskrit as Kērala. There was much discussion about the origin and meaning of these two words. It was once argued by a recent writer, in the "Malabar Quarterly," an able journal, published at Ernakulam (Cochin State), that the two names Kērala and Chēra are not etymologically one but were of different origin, that both the words are not of a Dravidian origin but of a Sanskrit: Kērala being derived from Nali-kēram "Co-coanut", and Chēra from Sekh-ara, "Crown", and that Kērala was more ancient than Chēra for the former is found in the early literature of Sanskrit.

The above arguments are one sided and based on the authorities of the literature and the inscriptions of the North. Recent writers are greatly mistaken when they deal with questions historically connected with the South India. It is true that Sanskrit has a vast literature of its own and that much of the history and learning of Hindustan may be disclosed by a study of that literature. But it should be borne in mind that Tamil is a more ancient and the literary language so far at least as Southern India is concerned. The history of Southern India cannot be perfect unless the vast treasures of Tamil literature are laid under contribution. It is to be regretted

that scholars are sadly wanting in this respect. We may be permitted to record our opinion here that regarding the history of the people, language and religion of ancient India in general, the antiquarians and the historians should have as well consulted the literature of the South which are no less ancient and vast than that of the North.

Among the existing ancient Tamil literatures, *Purra-nanurru* is, as already spoken of, one of the eight collective works of the Madura academy and is of a purely historical character. It gives us detailed information of more than twenty Chēra kings, most of whom have assumed either the title of *Chēral-ādan* or that of *Chēral-Irum-Porrai*. In these compound words *Chēral* denotes the country, while *ādan* or *irum-porrai* is a titular name. *Chēral*, from the root *Chēr* (Tamil), "join," and the formative *al*, means "the range." The derivatives *Chēralan*, "the owner of *Chēral*," and *Chēralam*, "the region of *Chēralan*," proceed from the above word *Chēral*, "the mountain range." This most ancient classical name *Chēralam* for Malabar had first found its way into the Sanskrit literature, through the edict of Asoka, and hence is known there as *Kērala*. In the *Kapur Di Giri* version of Asoka's edict, in the third century B. C., the king of the *Chēralam* is called *Kērala-putra*.

There is little doubt that the northerners have learnt the name of the country from the people on the border-the Canarese. It is a well known fact that in Canarese the initial palatals of Tamil words change, as a rule into gutturals, *e. g.*,

Cheydān (Tamil), "He did," Gēyidanu (Canarese)

Chevi (do), "ear," Kivi or Kimi (Canarese)

Chenni (do), "head," Kenne (Canarese.)

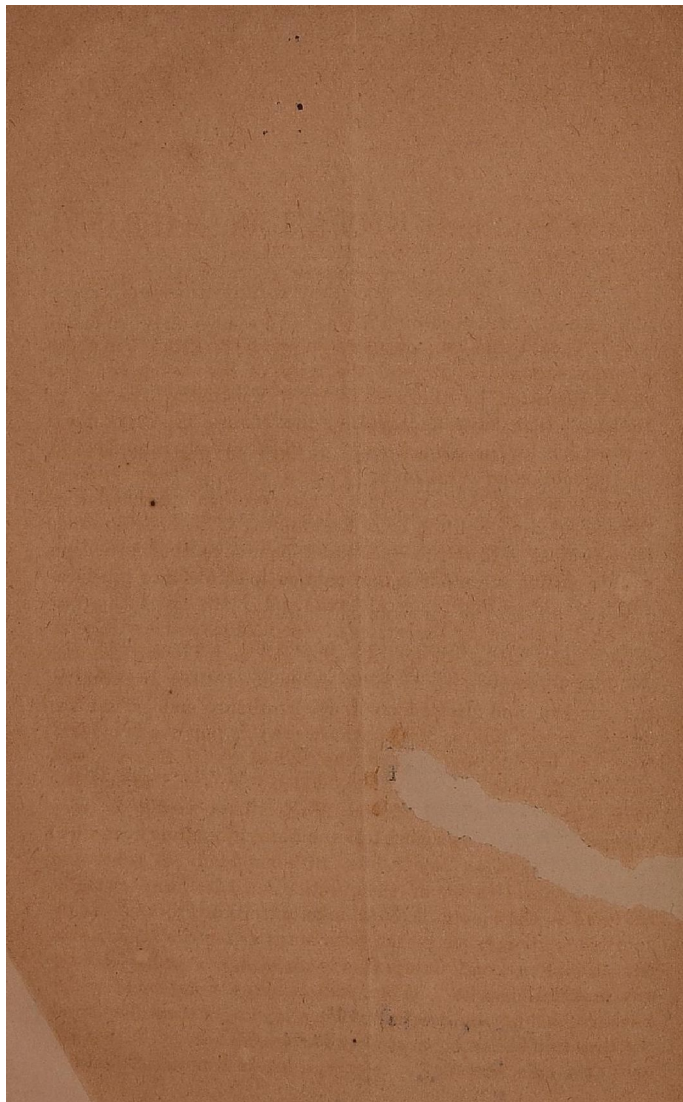
There are many instances as these; and the same

PREFACE.

It is to be hoped that the republication, in pamphlet form, of Mr. Swaminatha Aiyar's essays on Vernacular Studies in Madras will serve to draw increased attention to this important and much discussed subject. The essayist has shown, I think, that there is very much more in the question than appears at first sight. For instance, he has pointed out in a very able manner, that there is a social as well as an educational side to it: and, as the *Indian Social Reformer* has rightly observed, "unless this is realised, one cannot look for any practical results" in the promotion of a wider and deeper knowledge of the indigenous languages of this part of India. Mr. Swaminatha Aiyar is not a mere theorist or essayist: he has done much practical work in the encouragement of Vernacular Studies through his Diffusion of Knowledge Agency and by means of his excellently conducted periodical the *Vidya Vahini*. He can, therefore, be considered to have established a claim to make his voice heard on this matter.

HENRY BEAUCHAMP,

Editor, *Madras Mail*.



VERNACULAR STUDIES IN MADRAS.

PART I.

It is said that on-lookers see more of the game than those actually engaged in it; and the truth of the saying has been well illustrated by the articles on "Vernacular Studies in Madras" that have appeared in the *Madras Mail*. In their enthusiasm for the subject, many of those directly interested in the promotion of Vernacular Studies seem to have allowed themselves to be led away into a mere academic discussion of the same, losing sight of, or at best leaving in the background, the practical side of the question. You have therefore done well in calling attention to that particular side of the question, and it would be highly useful in the end if the new turn given to the discussion by the writer of the leading articles in your paper, were taken up by the able and eminent writers and scholars who have already given so much of their attention to the subject, and carried on to its legitimate end. That the articles in the *Madras Mail* have served this purpose is evident from the leading article in the *Indian Social Reformer* has recently devoted means to the subject, which I was glad to find you duly extract in the *Chintamani* *Madras Mail*. That article is very suggestive to have thrown more light on the subject from a practical point of view than any I have hitherto read. A sober and thoughtful consideration of the question must lead any thoughtful mind to the inevitable conclusion so forcibly pointed out by your contemporary that "the question is as much a social as an educational one, and, unless this is realised, one cannot look for any practical results." Your contemporary's statement about Sanskrit being the greatest enemy of the Vernaculars, and the Brahmin's extreme partiality for Sanskrit is, I fear, but too true, as a rule, the very rare exceptions to it notwithstanding.

But this, in my opinion, is but a minor factor in the causes that have combined to produce such disastrous results to the vernaculars, which are now universally admitted and deplored. Only the other day I was speaking to a Brahmin friend, a graduate and a distinguished Sanskrit scholar, a man of remarkable literary activity, who has himself contributed not a little in his day to the current vernacular literature for the enlightenment of the masses, and I asked him what his personal views were about the discussions that were going on regarding the encouragement of vernacular studies; and I was surprised to hear him give his undisguised opinion, that the vernaculars may go to the wall if Sanskrit is well encouraged. The tone and gesture that accompanied this expression of opinion showed how intense his affection for Sanskrit was even at the expense of the vernaculars. That was a practical demonstration of the truth of your contemporary's statement that I did not expect to meet with so soon.

As I said before, the Brahmin's intense partiality for Sanskrit even at the expense of the growth of the vernaculars, is but a minor factor among the causes operating against the growth of vernacular studies, from the social side of the question. We shall push the inquiry a little farther and see what other causes operate against the improvement of vernacular studies and a healthy growth of vernacular literature, from the social side of the question, apart from the educational side with which alone our University, as at present constituted, can in any way be concerned. In going into this question, I would at the outset declare my intention of looking more at the practical side of it than the theoretical side; and would therefore eschew all arguments, theories and discussions bearing on "far reaching results" in the future, and confine myself to stating a few stray thoughts and considerations that practically struck me in the course of my personal experience, while labouring in the cause of vernacular literature and the education of the masses through its medium.

It is a patent fact that vernacular studies in Madras are very much neglected; so much so, that a large majority of the graduates that our University turns out, do not feel, after a few years of their graduation, "able to speak and write with fluency" their own vernacular. It is admitted on all sides

that the large majority of the masses are still in an unenlightened state. Of these two states of things, that one is the natural consequence of the other would not require much argument to show if the true conditions and existing state of affairs were taken into consideration. Owing to the widespread influence of Western thoughts, Western knowledge and Science, with its concomitant methods of teaching and the leavening caused by such influence permeating the mass of the people, they have lost their veneration for the old methods of teaching and the learning of the old school and have learnt to admire the new learning of the West, without, however, the means of acquiring or assimilating it by direct means. A sixth form schoolboy returning to his remote village in the country to spend his school vacation creates greater stir among the village community there, than the most venerable Pandit of the locality. The men of learning of the old indigenous school having lost their influence with the masses around them, prefer to lead a life of contemplation and self-introspection, thinking it will do them greater good to look after their own spiritual welfare than to go and meddle in worldly affairs, with the impudent, irreverent people, in the midst of whom the advance of Kali, the Iron Age, has destined them to live and move for the expiation of their sins in former births. The less respectable among the class adapt themselves to the exigencies of the situation and by alternately coaxing and praising or defying and threatening excommunication, eke out a livelihood among the educated and the well-to-do classes as Priests or Purohits.

The educated young man of the new school, while quite able to flaunt his superior knowledge and show himself off to advantage to his non-English educated countrymen, is unable to enter into their thoughts and feelings, much less, to impart his newly-acquired knowledge to them, owing to his ignorance of the vernacular. The English educated man has even to *think* in English; poor soul, he could not do his thinking in the vernacular of his country, thanks to the system of school education that begins to drill his mind and mould his thoughts in a foreign language before he has learned to think in his own vernacular. And so he finds himself unable to command their respect, while exciting their admiration with his superior

airs and supercilious conduct—the latter more from a desire to cover his ignorance than to behave ill. The mass of the people, at least the great majority of them, having thrown off the yoke of the old school Pandit, who was their guide, philosopher and friend, and unable to find a fresh guide in the newly educated man owing to his incompetence to instruct and lead them, are left without any guidance, to fall a prey to the vagaries of their own undisciplined mind, untrained imaginations and uncultivated tastes. Thus left to themselves, they soon lost their taste for the old learning, which gave them at least a good spiritual training, and found themselves unable to satisfy their hankering after the new learning, because of the new knowledge being available entirely in a foreign tongue which they could not easily acquire, and of the absence of any facility for acquiring the same in their own vernacular. Thus left, their condition unheeded and their wants unsupplied, they in course of time lost by disuse what little of yearning they had to acquire true knowledge and fell to imitating the superficial acquirements of the class they admired and to picking up in their intercourse with that class a little disjointed information on general subjects, interspersed with disconnected phrases and words in English, without which an English educated man can hardly communicate any idea or information which he has acquired in English.

This accounts for the foibles and weaknesses of English education, as imparted in our Schools and Colleges, being much more far reaching in their evil influence than are the influences at work in the same places for good. Their taste for acquiring useful knowledge by self-reading thus atrophied through want of suitable literature in the vernaculars to feed the same, the little taste for reading left among the lettered class of the people spent itself out in reading the old Puranas and the new ones written in imitation of the old; or worse than that, took to reading debasing ballads and stories and other worthless trash which a number of starving half educated men ever poured forth in the name of *Pughazhendi* and other names popularly known throughout the Tamil land. (I draw my practical observations from Tamil, with which I am familiar, but the condition of the other Dravidian langu-

ages, I am informed, is worse, and these observations will, in most cases, I think, be, *mutatis mutandis*, applicable to the other vernaculars also.)

The position that the old class Pandit lost through his unchangeability, the new class of educated men found themselves unable to take up owing to their incompetence; and the responsible and onerous position of instructor and guide to the mass of the people was taken up by a class of half educated men belonging neither to the one class nor the other and possessing neither the virtues of the old school nor the modern knowledge of the new school. Their one object was to get the wherewithal to keep the wolf from the door, by pandering to the depraved taste of the masses and further debasing their morals by the filthy outpourings of a putrid imagination, which a corresponding class of P. D.'s with cheap wooden press and a case of cast off vernacular types readily transformed to the dignity of a printed book and placed before the people at a cheap rate through the Gajili Bazaar, and the itinerant ballad singer. This is how by sins of omission and-commission on the part of the educated and the half-educated, the people and the vernaculars were left to their fate at first, and when that fate has overtaken them and the old Pandit class has dwindled away, the head of the Education Department finds himself confronted with the difficulty of selecting suitable candidates for the posts of Pundits in Schools and Colleges, which it is his official duty to get filled by competent men; and the educated class just waking from the slumber of years at the voice of the Director, wipe their eyes and find the vernacular studies neglected and the masses unenlightened after so many years of University education, during which they themselves have advanced by leaps and bounds in knowledge and enlightenment at very little cost indeed to themselves, though at considerable expense to the masses whom they had so long neglected and left to drift to their fate.

The head of the Education Department no doubt has made out a strong case for himself; but it is different with the educated class. The motor force for the organisation and extension of education in this country has ever sprung from the necessity of the State, and though that is a primary demand which should

be promptly met for the well being of the State itself, yet, it should be borne in mind that in organising a system of public education either in Oriental or Occidental studies, the organisers should not allow their views to be bound by that limited horizon. In saying this I would not be understood as making any reflection on those at present engaged in considering the subject of an Oriental Faculty for the Madras University. I am myself in entire sympathy with the movement and I may say that some at least of those now considering the question know how deadly in earnest I feel on the subject. But I do not expect any immediate or lasting good would result from a mere institution of an Oriental Faculty for the University, if we proceed to build our future plan without taking a retrospective and introspective view of the question as a whole, probing thoroughly into the causes at the root of the evil and in so doing taking stock of all the sins of omission and commission whether it be our own or others that have contributed to the evil in question. And for this purpose we should take a broad, all-embracing view of the question, omitting nothing in the conditions, peculiarities and circumstances of the people that will throw light on the cause or causes of failure that have attended our past efforts, and will prevent disappointment in the future. As this has already, I fear, exceeded the usual length of an article, I shall, with your permission, proceed with the further consideration of the subject in a subsequent article.

PART II.

In my previous article on the above subject, I described how the educated class failed to take its proper place as instructors and guides of the people at large, and how they have suffered by that neglect. I do not undertake to find fault with or father the blame on any one, but am simply describing facts and pointing out the mistakes made that have contributed to the present deplorable state of vernacular studies in Madras. Another social factor that militates against the proper cultivation of the vernaculars, in my opinion, is the absence of any stimulating influence in the home life of the people. The absence of this home influence is at the bottom of most of the anomalies that the present widespread system of

higher education has brought into prominence. So long as the supply of educated men was just enough to meet the demands of State requirements, everybody was satisfied with the result and no one ever thought that anything was amiss. But the moment the supply outran the demands of the State and the educated man had to make his way in the world and fight "the healthy 'breezy battle' of life" for himself, the defects in his education made themselves felt one by one, and what was at first an excellent system for manufacturing educated men to serve the State, turned out to be all insufficient to equip them for the battle of life. The system that suited well to train a Madhava Rao, a Muttuswami Aiyar, a Ranga Charlu entirely failed in its purpose when it had to be applied to train a set of students not merely a handful in number as before, but to be counted in scores and hundreds. It cannot be that a nation that produced such giants in intellect and moral backbone as Madhava Rao, Ranga Charlu, Muttuswami Aiyar and others has within a generation or two so decayed as to become almost sterile. To my thinking, it is the educational system that is at fault. The home influences that surrounded them, it may be said, were the same. Yes! May be, but it never came in conflict or interfered with their school influence, as is at present the case; and their school influence, in a way not existent under the present circumstances, combined in itself, by the close and healthy contact with their Professors in which they lived, the essentials of a healthy and stimulating home influence. Intellect, very fine and keen intellect too, exists at the present day as it existed in days past. But the circumstances and environments have changed, and the battle of life has become now far keener and beset with far more obstacles than before.

An educated man then lived in unison with his times and his surroundings, or too high above them to be affected by the din and turmoil below. His education was universally respected for the high and quick return value it brought him. He himself had not lost touch with his surroundings, nor did his cunning and knowledge in the vernacular ever desert him. He was looked up to by his contemporaries and was their recognised leader in every way. English education had not yet so entirely absorbed him as to turn him from the pursuit of his vernacular studies; and in the Courts and public offices he

spoke and dealt with his countrymen as one amongst themselves and not with a foreign brogue and strange hauteur that alienate the present official educated class from the masses of the people. But now all, all are changed. The times are quite out of joint with him. The school has gone far ahead of the home, and the successive rapid changes that have occurred in the phases of a boy's school life in recent years, and the inert conservatism of his home life make it impossible for him to reconcile the two influences he is alternately subjected to from his early age. They are not merely at variance with each other, but often conflicting and sometimes directly antagonistic. The methods pursued in schools are not merely not understood but often ridiculed at home; and the poor innocent boy unable to decide between the opposing forces of school and home life, learns to accommodate himself to the conflicting situations he finds himself in, by the simple process of adopting and discarding respectively what is agreeable or disagreeable in one place for changing it again perhaps in the reverse order in another. Thus he learns that what he is taught in school is not approved at home and what is considered good at home is not approved in school. His very first lessons in his vernacular he reads from a book prepared for him by a foreigner and the lessons he reads aloud at home excite the laughter and very often the ridicule of his ignorant mother, grandmother, or aunt, who seldom think of the incalculable harm they are unconsciously doing to their young hopeful. He soon finds out that he can have no sympathy, no encouragement at home in the pursuit of his school life. The schoolmaster cares as little to study the home life and the home influence of the boys committed to his care, and goes on his appointed course of school curriculum with a single eye to passing his boys in the results grant or Grant-in-aid examination.

The true test of a nation's character is to be found in the character of its school boys. The British school boy stands pre-eminent over all others in this respect. A well-known American visitor to England who had travelled all over England and had mixed with the best English society, when asked "what had struck him most?" is reported to have replied, "your boys, I know nothing in any part of the world corresponding to your English schoolboy."

Comparing Indian schoolboys with English schoolboys, Sir Monier Monier-Williams says he was most struck by the Indian schoolboys in his intercourse with the natives of India in this country. He admires "their fluency in English, their acquaintance with our literature, their powers of mental arithmetic, their proficiency in all kinds of knowledge." In all this he gives the palm to the Indian schoolboy over the English schoolboy; even the latter's greatness in manly and outdoor games he does not think much of, as giving the English schoolboy any great superiority over the Indian schoolboy. "No; an English boy's superiority, I venture to affirm," says he, "consists in the possession of that moral backbone, that moral stamina, which is the product of a combination of school discipline with home influence, so that when he goes forth into the world every fibre of his character is nourished and strengthened by the cherished memories and associations of both school and home life."*

To quote again Sir Monier-Williams's expressive language, 'the superiority of a country depends not only on the excellence of its schools but on the excellence of its homes; and the excellence of its homes depends on the character of its wives, mothers and daughters. Their greatest privilege, their noblest work, their highest duty is to be the creators of free, pure, and healthy family-life.'

Owing to the neglect of female education and the consequent ignorance and narrow-mindedness, stagnation and listless acquiescence in the existing state of things, however bad or harmful it may be, of the women of this country, the great stimulus of a free and cultured home is utterly wanting; and this has its own deleterious effects on the educated men of the country. Every man, unless he be utterly lost to all the higher aspirations and noble impulses that a liberal education creates in his mind, is paying dearly now the penalty for the invidious and unwholesome distinction that his predecessors made of giving a high education to their boy at the expense of the girl. The female was neglected when she was a girl and she has her revenge when she is grown up a woman. She is hanging round the neck of man like

* *Vide* his Address delivered at Urie, Cannes, on the 27th January, 1898, published in the July number of the *Indian Magazine and Review*.

a huge mill-stone and is pulling him to the ground with all the dead weight of her ignorance, narrow mindedness, and want of sympathy in his hopes and aspirations. If man is going to have a monopoly of education to himself, she allows him to have his fill of it without a murmur, but makes him pay dearly for it in after life. Go to school, work and struggle, study hard and pass your examinations—every examination you pass will raise her in the estimation of her neighbours as your wife, and you will have to help her keep up that dignity by giving her more jewels and finer clothes. Get an employment, earn anyhow as much money as you possibly can—your tastes and fancies and your susceptibilities are nothing to her—give her plenty of dress and jewellery to wear, marry your children while yet infants to please her fancy, and be her ever obedient slave. Then and then only can you have peace at home though not peace of mind. What more do you want for the high privilege of monopolising all education to yourself? Man, selfish shortsighted man! what more penalty can he pay for his first neglect of the gentler sex? None. He pays it all and what is more, bears his lot with grace. Trained from early age to live under conflicting influences he finds it easy to leave his aspirations and high ideals outside the doors of his house; or if he brings them in, carefully puts them into his coat pocket and gets domesticated very soon. If he is in easy circumstances and can satisfy his wife's wants easily, he is let off lightly; and then he takes to the luxury of newspaper reading and discussing political and social questions in newspaper columns and Club meetings. He is at full liberty to declaim against Government or even against social evils, outside his home; and if he be a pertinacious man and has fully satisfied his wife's wants, he may even be allowed to indulge in his declamations at home. But when it comes to action, he must consult his wife, his mother, or grandmother, or perhaps an aunt; and ten to one the women folk would prevail over him and he begins exercising his ingenuity in finding arguments to prove that black is white and that his action was quite in accord with his preaching, making allowance of course, for "unavoidable" causes and circumstances that ever readily present themselves to him on such occasions.

Who will have the heart to blame such men for neglecting or perhaps forgetting their vernacular studies, and omitting to work for the enlightenment of the masses, themselves? They are ever ready to help others who would come forward and work, and if ever any one takes them in earnest and begins work on one's own responsibility and then claims from them the fulfilment of their exuberant promises, they will get disgusted with one. For, is it not sheer ingratitude on one's part, not to be content with the lip support and encouragement that they so freely lavished on one in proof of their interest in the cause? Surely it is—it is. Let the Government come forward and found scholarships for the encouragement of vernacular studies or let them confer a degree or title on the student of vernacular studies, and encourage him by throwing open the Service of Government to holders of such degree or title. Then the people would themselves consider how they could benefit by it. This is certainly a duty for the Government to undertake. It has educated them at such cost; why does it not do its duty similarly to the masses also? For themselves, the educated class are fully discharging their duty in earning their own livelihood and adorning their wives' person with costly jewels and clothes. If the Government comes forward with its purse, they will give it their ripe knowledge and experience free, gratis and for nothing, in proof of their patriotism, provided of course, they have the patronage pertaining to such honorary functions to exercise, and that their names are not forgotten when the Birthday or New Year's Day Honours Lists are published.

PART III.

I have endeavoured to present to the reader a vivid picture of some of the social conditions at work that have combined to produce the present deplorable condition of Vernacular Studies in Madras, and the neglect of the education and enlightenment of the masses. Limits of space forbid my pursuing the subject still further, but I have shown enough to establish that the social side of the question is by no means so unimportant as to be ignored in any solution of the problem regarding the improvement of vernacular studies and the encouragement of the growth of vernacular literature. The absence of a healthy and stimulating home in-

fluence is, in my humble opinion, one of the greatest stumbling blocks in our way, and a right consideration of the question will show how the subject of female education and its extension is closely interwoven with the question of the improvement of vernacular studies and is really at the bottom of the whole question. There may be educated men who publicly boast that they are above being influenced by women at home and speak scornfully of their extremely limited sphere of influence even at home. Of such men, allowing them to be sincere in their boast, I would say, they know not themselves. "For, mark this:" as Sir Monier-Williams truthfully said to his audience at Urie. Cannes, "mark this: The women of India may be sunk in the depths of ignorance, their minds may be steeped in superstitious ideas, they may be slaves to petty household duties, they may have no hopes or aspirations beyond dress, jewellery and marriage, and their whole existence may be given to trivial pursuits, yet their influence over men is as great as the influence of women in Europe." And so long as you allow this undoubted influence at the very source and mainspring of your action to be against you, make sure you can make no headway in real progress, whatever amount of State help and encouragement you may succeed in getting by your clamour.

To return now for a brief moment to the educational side of the question. Have those interested in the improvement of vernacular studies and the growth of vernacular literature considered the question as a whole, or have they been simply trying to find out reasons and justifications for the institution of an Oriental Faculty to the University? If the object of seeking to institute an Oriental Faculty be merely to supply the State's demand for a certain number of Munshis and Pandits, then there can be no question of the excellence of the means sought for the end in view. But if, on the other hand, it be true, as it has often been said in the discussions that arose out of the question, that the present movement in favour of vernacular studies has also for its object the improvement of the existing system of popular education so as "to convey to the masses of the people the rudiments of modern knowledge and to fix that knowledge in their minds as a permanent possession"; or to put it in the words of the famous Educational Despatch of 1854, if the present movement has for its object the carrying out,—more fully and effectually

than now, by reaching the masses—of what was solemnly admitted to be “one of our most sacred duties to be the means, as far as in us lies, of conferring on the natives of India those vast moral and material blessings which flow from the diffusion of useful knowledge,” then, it is a matter for serious consideration whether the question has been considered in all its bearings and whether the practical proposal that has been put forward is the outcome of a full and thorough consideration of the subject. It has been rightly admitted that “most momentous issues are involved in the settlement of this question” and that every one who takes up the task of discussing it “must approach it in all seriousness, and with a full sense of responsibility. In all seriousness, I ask, Have the causes of the decline of vernacular studies been fully diagnosed? Does the fault lie in the University system of education or does it lie deeper at the very root of the present one-sided system of school education? I pause for an answer; and ere it comes let us examine the effect of the present system of school education on vernacular studies from its commencement.

To begin at the very beginning. A young boy who is admitted in the Infant Standard, as soon as he has mastered the vernacular alphabet and has learned to read and spell monosyllabic and dissyllabic words in his vernacular, is introduced to the English alphabet; and from the time he learns the English alphabet, the vernacular is always given the second place in his estimation. A first standard boy is often drilled in the various and changing sounds of the consonants and vowels of the English alphabet. In the second standard, the English Reader is given the place of prominence over the Vernacular Reader; and the sprouting intellect of the Hindu child is spoiled for ever by the mechanical drill in English spelling. When he reaches the first Form in his 8th or 9th year, he has his Vernacular Reader as text book, of course; but he has his geography, history, and arithmetic taught from English text books. From the first Form upward the tendency to neglect the vernacular is increasing and the boy is trained to think and speak in English; and the vernacular text book is only tolerated because of its having a place in the school curriculum. The evil is aggravated by the growing tendency of the teacher to encourage the study and cultivation of English to the neglect of the vernacular. Even in the latter half of the seventies, when the present writer was a young school boy, this tendency

had particularly made itself felt. The writer remembers to this day the shame and humiliation he was put to in the class for having violated the iron rule of the teacher that boys should not converse with each other in school in Tamil, but should endeavour to practise themselves in expressing their thoughts in English. The writer's sensitiveness and keen sense of ridicule having stood as a great obstacle in the way of his blurting out what came to his mouth without understanding what he was saying, the ingenious teacher hit upon this plan of helping him to overcome his sensitiveness by making the situation worse for him, if he omitted to shoot his ideas at random in the exceedingly limited vocabulary of English at the disposal of a lower Form school boy. From this highly injurious influence of the teacher, it has become the general rule among very young school boys each one to possess himself as early as he can with a diglot vocabulary book and get by rote as much of it as his early trained powers of cramming would make it possible for him—and that, in practice, is a good deal.

This explains the phenomenal acquaintance of the Indian schoolboy with English, which strikes casual observers and visitors of our Indian schools as most remarkable. But all these wonderful acquirements which catch the eye of a casual observer are only evanescent, and evaporate as quickly as they have been acquired, if the mechanical process of "keeping them in mind" by continuous practice is not regularly resorted to. It often happens that a boy who has been first in his class before the long school vacation occurs is found the dullest on the re-opening of the school. The secret of the change is, the boy had his mind otherwise occupied during the vacation and the knowledge he had so laboriously stored in his memory has all evaporated without leaving a trace of its remains.

So much for the vernacular studies of the student in school. Let us see whether he is in any way a gainer by the overstrained attention he has paid to the acquisition of English. A statement of Mr. J. A. Baines, the Census Commissioner, has been quoted with approval in this connection and I take it as expressing the universal opinion about the knowledge of English generally acquired by an Indian schoolboy during his school career. Mr. Baines says: "The class is numerous that learn a certain amount of English at school, but carry the use of it no further than the last examination, and cease to be able to read and write it after

the lapse of a few years." The same or very nearly the same is the case with the vernaculars in the majority of cases.

Thus the school education now imparted to our boys instead of giving them a good grounding either in their own vernacular or in English, encourages a superficial study of both, resulting in their acquisition mechanically of a certain amount of knowledge which serves them only to "pass" certain examinations, without any guarantee, however, of their possessing that worth and knowledge for the ascertainment of which the examination was but a mere test.

If this is the real state of school education, does it not show that there is something radically wrong in the present system? Before we meddle with the superstructure and try to add to it, is it not necessary that we should look to the ground floor and make sure that it is based on a sufficiently broad and true foundation to allow of further expansion? If, under such circumstances, we begin the reform from above, would it not show that we are beginning at the wrong end? The note of warning sounded by the *Madras Mail* in its issue of the 1st July, and repeated again on the 13th idem, that "the proposed Oriental Faculty is expected to accomplish too much" has been raised none too soon. The possible result of an Oriental Faculty becoming a *fait accompli*, viz., that it may lead to a complete divorce of the vernaculars from the studies now prescribed for the Arts course, as is now the case in Bombay and Calcutta, is not one to be contemplated with equanimity by the real lovers and sincere friends of vernacular studies. (To realise that the divorce of the vernaculars from the present Arts course will but prove to be the beginning of the end of vernacular studies, we need only look at the pitiable fate of the Upper Secondary Examination that was instituted with a similarly laudable object of encouraging technical studies.) If the above contingency which the *Madras Mail* has pointed out in its issue of the 13th July really happens, as it may sooner or later, then woe to the vernaculars that are already in a languishing state! The remedy they have applied will be found, when too late, to be worse than the evil! For, once the enthusiasm of novelty wears off, people will grow apathetic over the question of vernacular studies and any proposition seriously brought forward to transfer them from the present Faculty of Arts to the would be Oriental Faculty

will meet with little real opposition worth the name—and then you will hear people giving expression to their feelings in the well worn and expressive Tamil proverb, which says, “He (in all good faith) set about fashioning an image of God [*Pillayar*], (who averts evil results) but it turned out (to his surprise) to be that of a monkey (the incarnation of mischief).”

To sum up the results of “the few stray thoughts and considerations” that have occurred to me in the course of my practical experience, I find, as I have endeavoured to show in these columns, that—

(1.) The problem of the improvement of vernacular studies and the education and enlightenment of the masses through the medium of the vernaculars, is a large and complicated one, having a social as well as an educational side to it, and any attempt to solve it from one-sided considerations will only end in failure and disappointment in the future.

(2.) The English educated class, and especially the graduates of our University who have solemnly promised to bear the torch of learning to their uneducated brethren, have, owing to diverse causes, failed to do anything in earnest to fulfil the promises extracted from them by the University; and owing to this neglect have lost their influence with the masses of their countrymen, allowing them to drift to their fate without instruction or guidance.

(3.) The influence of the social factor in the causes contributing to the decay of the vernaculars and the neglect of the education of the masses, has been altogether lost sight of by the advocates of the cause in the present movement in favour of vernacular studies.

(4.) Even in the one-sided discussions that have taken place on the subject, a disproportionately undue importance has been attached to the proposed institution of an Oriental Faculty to the University, as a remedy for the existing evils, clouding thereby, in a way, the real issues that arise out of the larger and broader question of the education and enlightenment of the masses.

As to remedies, I have but space to lay stress on a few salient points to be borne in mind in discussing them. The work of educating the masses is such a large one that it could not be satisfactorily carried out either by the Government or the educated classes working alone. It is a gigantic work which would absorb all the

energies and resources of both the Government and the educated class; and, therefore, what little of these either of them could bring to it should be utilised in a cordial spirit of mutual help and co-operation, so that as little of the energies and resources employed for the purpose may be wasted as possible.

The Government should so arrange the system of education that it imparts in schools, especially in the Primary and Lower Secondary Departments, as to give a good grounding in the vernacular to the young student who goes up to the Upper Secondary Department and create in him a taste for his native language. To effect this he must have greater opportunities to acquire true knowledge and develop his ideas in the vernacular, thus enabling him to think and to reproduce his thoughts freely in his own mother tongue. This can be done without in any way encroaching on the teaching of English proper in the lower Forms, but by simply enabling him to acquire all his general knowledge, such as history, geography, &c., in the vernacular. He could thus acquire and assimilate more information and knowledge in general subjects, than he could, working through the unintelligible medium of English. In this respect my views are in such complete accord with those that have already found expression in the *Madras Mail* (*vide* leading article on "Indian History in Madras Schools" in the issue of April 22nd, 1898), that I do not think it necessary to say anything more here. The principle advocated therein has already met with the marked approval of Educational experts like the learned editor of the *Educational Review* and others who have devoted much practical attention to the subject. In my humble opinion, a reform in the system of Primary and Lower Secondary education is more urgently called for, in the interests of the vernaculars, than the proposed institution of an Oriental Faculty to the University.

In speaking of popular vernacular literature, care should be taken to discriminate between a healthy growth of that literature and a mere production of it. Healthy growth implies production and distribution. Production without distribution will be mere accumulation and not real growth. The present decay of the vernaculars is due as much to the want of good literary activity among the educated class as to the absence of a healthy taste for reading among the literate portion of the people. Our aim in any attempt at reform should be to provide for the supply of both these

wants. A good grounding in the vernacular and the creation of a real taste for the same in the early days of school life is absolutely essential for the success of any reform that aims at the improvement of the vernaculars as a medium for the diffusion of useful knowledge among the mass of the people. I have personally known cases of young men who have acquired a taste for their vernacular in early boyhood but who have taken to the study of Sanskrit from the Fourth Form upward, having kept touch with their mother tongue, owing to the early taste imbibed, to such an extent as to be able to wield it with much greater force and ease in the diffusion of useful knowledge on subjects they have themselves studied, than most of the graduates who have carried their vernacular studies up to the B. A. degree examination.

The field for sowing the seeds of popular education stretches far and wide as a large expanse of cultivable soil. But owing to long neglect, it has in most places become barren; and in those little patches where the fertility of the soil still survives, it is filled with noxious overgrowth. The University that was established with a view to reclaim this vast expanse of dreary waste and turn it into useful arable lands, is engaged in turning out year after year, a number of men well equipped and fortified for the task, their heads filled with seeds of learning—extracting promise from each one of them that he will go forth and sow the seeds of learning committed to his charge and help to reclaim “as far as in him lies” a portion of the immense waste that lies around him. Year after year in increasing numbers have these men gone out, wearing the badge of the University and solemnly promising that what each receives with the one hand he will scatter with the other. Forty long years have rolled by and yet the wide expanse of waste lays open to our view, none the better for these numerous sowers that have gone forth solemnly promising to work in the field. The men are all there, but what has become of the seeds of learning committed to their charge by the University? A wag from behind blurts out, “Oh! they are all living on it.” In spite of the waggishness of his remark, I cannot help quoting him. I fear there is a larger grain of truth in his remark than he weens. But why dilate? What is wanted, and wanted urgently, to reclaim the wild waste of popular ignorance, is a number of hard, patient workers full of faith and fervour, who will set about their work in right earnest, each in his

own way and according to his individual abilities, but all imbued with an earnest desire that they should really and honestly do their utmost to redeem the promises solemnly given to their *Alma Mater*. If these workers could devise some means of working close together in union and co-operation, so much the better for the tangible results they could show to the world; if not, better far, a thousand times better, that each one works individually in his own way and has some tangible results,—if it be nothing more than a mere patch or speck of cultivated area in the wide expanse,—to show, than do nothing at all and continue to “live on the seeds,” (thanks to my waggish friend for this expression), pending the promulgation of a big scheme for the reclamation of such a large expanse of waste. What we want and want urgently, I repeat, is real hard work and not paper schemes for the reclamation of these wastes. I do not mean to minimise the importance of “schemes,” as facilitating the production of maximum results with minimum waste of energy and labour; but I feel that we are relying too much on “schemes” for results, while doing too little of work to achieve them.

PART IV.

I have taken a brief survey of the question of vernacular studies as affecting the education and enlightenment of the masses and have pointed out the salient points that demand full attention and fair consideration in any attempt at finding a satisfactory solution of the problem. I shall close this series by devoting the present article to a consideration of the subject in connection with the University. It is a fact that the Madras University recognises the importance of vernacular studies; it has given much more prominence to them than the sister Universities of Bombay and Calcutta. And yet the cultivation of the vernaculars and the growth of popular vernacular literature is far more behind in this Presidency than it is either in Bombay or Bengal, where the Universities as such, pay no heed to the vernaculars and do not give them a place in the studies prescribed for their Arts course. Considering the persistency and vehemence with which the “Battle of the Vernaculars,” as it is called, has been fought—fought and lost, I am sorry to note—in Bombay recently, and in Calcutta some years previously, I learn; and the little impulse

that University recognition has given to the improvement and growth of vernacular studies in this Presidency ;—considering these, one is forced to reflect seriously, whether after all, it may not prove a hunting after a mare's nest to seek to solve the problem of the improvement of the vernaculars as an efficient medium for the education and enlightenment of the masses, by merely fighting for their greater recognition by the University. Intellect alone, as shown by Benjamin Kidd, can never insure social progress.

It is an admitted defect in the Indian Universities that they tend to encourage cram to the neglect of real mental culture, which includes the formation of character. Education in England produces quite different results from what it does here in India. To quote a recent writer on the subject :—“ Education there does not consist in passing a few prescribed examinations and getting a few letters of the alphabet appended to our names : it is the training of self, the developing at full advantage one's own faculties and the bringing out one's own character and work. A University must be a school of universal training ; it must impart a liberal education, and must have for its object the ‘making of men.’” Yes, “The making of men.” Therein lies the weakest point in the system of education carried on under the fostering care of the Indian Universities. In England, “it is intended to prepare them for higher, nobler and purer ends.” In India, “it is the hope of Government employ which is at present the chief stimulus for the acquisition of knowledge with our students.” University learning here is prized more for the sake of what it will bring in the shape of lucrative Government appointments than for the permanent intellectual results it will produce. The University was created to meet the State's demand for intelligent public servants and it has fulfilled that object admirably. What should ever have occupied a secondary place in organising a system of University Education was allowed to occupy a primary place, though temporarily in the beginning ; and the mischief has been done. Now that the State's demands are well and fully supplied, the authorities wish the true and primary object of University education were given its full claim and legitimate attention ; but the wrong ideal first given a start over the right one, has settled into a

sort of tradition and no academic criticism of the poor results of University education or abuse of men educated under it, can turn the tide in the right direction. The authorities made a mistake in the beginning, and unless a heroic attempt is made to rectify the mistake and remodel the system of University education, the results would continue to be the same, for all the criticism and denunciation the thinking few may deem fit to heap on the devoted head of the University and its poor *Alumni*. Once the root principle was sacrificed even temporarily for the exigencies of State, in organising a system of higher education, the mischief has been irrevocably done. That mischief has grown with the growth of years and it is no wonder that we now hear strong expressions of opinion as to the "stark inefficiency and barrenness of higher education in India," and find that after nearly half-a-century of trial, the so-called higher education "has not served the *higher* ends which it was expected to serve."

Writing of the functions of Colleges and Universities, Professor S. Sathianathan with his rare insight into the working of English and Indian Universities, states that they should be other than the mere giving of information as is the case here. "These institutions," he continues, "should not only afford to youth the highest of all educational privileges, but they should also give the student the opportunity of coming into personal contact with men either of original speculative powers in several departments or of universal fervour and enthusiasm, kindling into zeal all that come near them and imparting life and fire to all that they touch." It is the entire absence of this stimulating and vivifying influence in the University that is at the bottom of the decadence of vernacular studies and literature both in and outside the University. It is the living personal contact with men "of universal fervour and enthusiasm" that can kindle into zeal and impart life and fire to indigenous efforts to improve and cultivate vernacular literature; and not the cold promulgation of dry syllabuses of studies under a new and separate Faculty worked perhaps by men whose mental vision may not extend beyond the length of their own shadows and whose influence instead of "imparting life and fire to all that they touch" may prove blighting and chilly enough to cool the most ardent fervour that may come near them.

That there is much that can be done by the personal influence of men of the type described by Mr. Sathianathan, is evidenced by the stimulating influence the late Rai Bahadur P. Runganatha Moodelliar exercised over vernacular studies and the growth of vernacular literature. His death has been a greater blow to the improvement of vernacular studies, especially Tamil, than anything else. That even outside the University, our educated men of position and influence can do much to stimulate the growth of vernacular studies is evidenced by the healthy impetus that the late Rai Bahadur Salem Ramasawmy Moodelliar gave to classical research in the field of vernacular literature that is still bearing fruit in the ancient and classical Tamil works that are seeing the light of day for the first time, under the able Editorship of that excellent, persevering and painstaking Tamil scholar, Pundit V. Saminatha Iyer of Kumbakonam. His editorial labours have won for him the high approval and warm admiration of distinguished Oriental scholars in the West, like Dr. G. U. Pope, of Oxford, and M. Julien Vinson, of Paris; but enquire if the local University has recognised him and the answer the lights of our University can give, will probably be *non est inventus*.

Another instance of the immense good that can be done by personal influence, outside the University, is to be found in the great stimulus that Mrs. Brander is able to give to indigenous efforts in the cause of popular and female education; kindling into zeal by her own earnest fervour and enthusiasm all that come near her and exerting a vivifying influence on those that approach her with a practical bent for doing good. The late Professor P. Sundram Pillay was an instance of a man endowed with "original speculative powers in several departments," who exercised a healthy and stimulating influence on vernacular studies and growth of vernacular literature, kindling into zeal all that came near him with a love for vernacular studies or a desire to promote vernacular literature. Though himself able to contribute but occasionally, owing to his numerous engagements and his failing health, yet his influence over the present writer in connection with the disappointing and disheartening work he was engaged in, was most electrical in its vivifying effect, which

made him vividly realise the strange power of "imparting life and fire to all that they touch" possessed by such men. The late Professor Runganatha Moodelliar too, though his own contribution to the growth of vernacular literature was almost nil—the one original work, *Kachikkalambakam*, he composed in Tamil, served more to show the versatility of his genius than to fulfil the expectations formed of his setting a high example, from his intellectual eminence, for others to follow in his footsteps—he too, still exercised the stimulating and vivifying influence of a genius, which he undoubtedly was. It is sad to think that genius as he was, he has not left any tangible memorial of the great gifts God had endowed him with. Of him, the late Professor P. Sundram Pillay wrote to me at the time of his death:—"Of recent times it is impossible to think of one in Southern India who deserved better the name of genius. It is a pity, however, that owing to one cause or other, his magnificent, capacious and versatile intellect was not concentrated upon any one particular undertaking, calculated to leave behind a standing memorial of the gifts God has endowed him with. O! what could he not have done either in science, literature or action, if circumstances had simply permitted him to throw his heart and soul into some well-considered and useful undertaking! I am really moved when I reflect on his life."

I have shown what a heavy loss the University and the cause of vernacular studies and literature have sustained in the deaths of such eminent men as the late Rai Bahadur Salem Ramasawmy Moodelliar, Professors Runganatha Moodelliar and Sundram Pillay. We want men like them to fill their places still remaining void, and to exert the healthy stimulating influence they exercised when alive. We have "uncrowned Kings" and "unelected Presidents" among our public men, who would exert their utmost and talk their loudest in political claptrap; advising the people to stand together and "present a bold and united front" to the Government; and presenting a sorry spectacle of division and disunion among themselves when it comes to sharing the spoils of their political fight: each one putting forth his own "indisputable" claim to occupy the first representative seat thrown open to election, in the Councils either of the realm or of the University—as a reward for his staunch adherence to the political cause. But

these, our political leaders, consider it no part of their duty to have anything to do with such unattractive work as the education of the masses or the improvement of the vernaculars. I cannot blame them for not feeling any interest in such work ; for then it would be going near expecting an all round development in a political agitator, which he, of all others, and in all countries, is most wanting and least cares for. "But he can help and encourage, it is his duty to do so !" the thoughtful reader may exclaim. Yes ! But then, it is a duty that touches his pocket ; and an "uncrowned King" or "unelected President" has often to dip his hands too deep into his pocket to maintain his (untenable) position and he cannot afford to touch it for any purposes that do not threaten to affect his position. No, not even to pay his debts of honour, nor yet to keep his promise, which an importunate worker in another and humbler cause may have extracted from him, infecting him for the moment, in the exuberance of his (worker's) own zeal, with a little of his overflowing enthusiasm for the cause.

Littleness and obscurity have their disadvantages in the world, which often make themselves inconveniently felt ; but I, for one, believe, they have their advantages too, which are denied to persons of greater note. One should experience the mirth and merriment that one enjoys—with mingled feelings of joy and sorrow, of course—when one sees one of these "leaders" of men, who make light of their own pledges so much in private, standing on an elevated platform, thumping hard and declaiming in thundering tones against Her Majesty's Government, talking big of broken pledges and disappointed hopes, and growing eloquent over the morality of nations and the laws of retributive justice. While the sturdy orator, eloquent and bold, keeps the audience spell-bound, hanging on his lips and swaying it to and fro according to the flights his fancy and imagination take ; the knowing one alone sits quiet in a corner uninfluenced by the majestic tones and moral indignation of the orator, chuckling over the thoughts and recollections that involuntarily rise to his mind, and laughing in his sleeve at the hollow pretensions and empty grandeur of the orator and at the easy gullibility and extreme sentimentality of the audience that frequently cheers him to the echo. The reflections that rise in one's mind who is in the know are curious and entertaining, but they are foreign to

the subject of this article. I will only say, it is worth while being little and obscure if it be only to get this insight into the real state of affairs. If good Haroun-al-Raschid of olden memory were living to-day and wielding his sceptre on India's "coral strand," instead of on Tigris' fertile shores, he would, many an evening, gladly change his robe of state and sceptre of gold for the beggar's garb and staff to know the truth; and were he so to do, I warrant he would meet with as many great surprises as of old, if not with as many and equal adventures.

To return to the University. It can do much to encourage not merely vernacular studies, but vernacular research and growth of vernacular literature. It has an amount of power and prestige and some patronage too, which if *rightly and wisely exercised*, will do much to stimulate literary activity in the vernaculars. Instead of being the *foster mother* as it was rightly intended to be, it is, through no fault of its own, found acting the part of a veritable step-mother to struggling merit, and tends to effectually nip in the bud any indigenous efforts at the improvement of the vernaculars, by its inappreciative indifference and exasperating callousness. In a thoughtful leader on "Revival of Tamil Learning," published in June last, your contemporary, the *Hindu*, while taking a hopeful view of the signs of the times, refers to the authors of this step-motherly attention on the part of the University in plaintive and desponding tones as follows:—"There are unfortunately some amongst ourselves, who pose as great Tamil scholars, but who have not the natural genius of those great minds to whom the community owe their great classical works, nor sympathy with the young and more active minds struggling to render useful service to their Native literature. These people are so selfish and so narrow-minded that not only do they appropriate to themselves what patronage the University and private individuals are in a position to render to authors of Tamil works, but throw positive obstacles in the way of the younger and less pretentious writers towards whom they entertain a most unworthy jealousy."

It is not merely "the younger and less pretentious writers" that have had to suffer this fate. Older men, like the late Professor P. Sundram Pillay, who were by many degrees

superior to these worthies in all the excellences of the head and the heart, fared no better. Such men, owing to the prominent position they otherwise occupied in public estimation, had for decency's sake, to look unconcerned and indifferent to the petty treatment they and their works often received. But in their heart of hearts, they suffered none the less; and in their private and confidential intercourse with friends, they gave full vent to their feelings of vexation and disappointment. Writing privately and in friendly confidence, the late Professor P. Sundram Pillay freely expressed himself as to the treatment his excellent Tamil work *Manonmaniyam* received at the hands of the University and the educated class generally. Though he marked these letters "confidential and private" lest he be found unconsciously wounding other men's susceptibilities, still I think I would not be charged with breach of confidence, if at this distance of time, I ventured to quote a single passage which throws a flood of light on the particular point I am trying to emphasise here. "With regard to my play," wrote he, in 1893, to the present writer, "With regard to my play, I would certainly feel very much discouraged if the University does not even this year think of doing me the justice of prescribing it as a text for the F. A., or the B. A., in the place of one of those lifeless insipid old puranas or tilted apologies for prose that they have been now inflicting on the poor candidate (and Examiners too) for years and years together." This from one who pursued learning for learning's sake, and in whom the love of study was carried to a passion. Just hear his own pathetic lament over the loss of his health. "I am sickly", wrote he in another letter, which I have already given to the world; "I lost my health in too passionate a study of my own tongue first, and then of European philosophy and science. Nothing pains me so much as that I should be thus overtaken by ill health before I should have realised an infinitesimal portion of the comprehensive schemes for the sake of which I imprudently overtaxed my energies."

Such, indeed, was the man, whom the University or rather those entrusted with the sacred exercise of its functions, drove, by their shortsighted indifference, to the verge of desperation, and made him cry for justice as if in a wilderness. They

cannot accuse him of impatience, nor plead in their own behalf the excuse of long deliberation and slow action necessary to a cautious and careful exercise of the sacred trust and responsible functions entrusted to them by the University. For, it is not unknown to the public that such culpable tardiness in one case can often give way to ridiculous and even indecent hastiness when other and closer interests are at stake. I should in justice add, that the book complained of has since been prescribed as a text for the F. A. Examination, but the worry and trouble and the waste of precious energy involved in—no, that is quite another story and it is better left unsaid here.

There is no need to call in the voice of the dead to speak to the inefficiency of the management of vernacular studies by the local University. It is patent to all who would care to look into it with the necessary knowledge of and interest in the subject. If the University has given room for such bitter complaints (the instances quoted above are but samples of others that are too many and too often heard) in its fulfilment of the comparatively limited responsibilities attaching to it in connection with the vernacular studies, what guarantee is there that it will do better if it adds more to its present responsibilities? Where are the men who would manage with efficiency the newly proposed Oriental Faculty and carry out its objects to complete fruition? No system, however excellent in itself, will bear fruit unless properly and efficiently worked. The inefficiency, neglect and indifference that characterise the conducting of vernacular studies in Schools and Colleges is but the reflex of the spirit that pervades the University within its very walls.

The observations made above in connection with the management of vernacular studies in the University are not merely those of an outsider. Those within the charmed inner circle know and admit as much, nay more; they draw even a more lurid picture of the state of affairs than what I have ventured to present to the public here. Their pictures are private and being intended for the eyes only of the privileged few who enjoy their confidence and intimacy, are drawn with a freer hand and unhampered by restrictions of public etiquette or formality. Writing as I do, for the argus-eyed,

hydra-headed public, and under restrictions inevitably to be observed in such a case, I am obliged to considerably tone down the picture, which I could otherwise have drawn more vividly and with greater effect. In one department at least of the vernaculars with which I am necessarily thrown into closer contact, it would appear that inefficiency has reached its lowest depths, bordering on disorganisation and decay; and no one feels and mourns for it more than some of those immediately concerned. They realise the situation; they understand that things are rotten to the core; and they feel the extreme delicacy of the position they find themselves in. And yet they seem quite helpless to do anything, but allow matters to drift to what end the force of circumstances may carry them to.

This policy of drift and inaction is the bane and curse of everything that is left to the control of an Indian organisation—the very canker that eats into the vitals of the body politic and leaves it enervated and helpless to act in an emergency. I am aware that similar and worse abuses and grievances abound in other countries in the West that boast of greater advancement, and higher and “aggressive” civilisation. But one does not meet with this helpless policy of drift and inaction there. There is sure to be at least “one redeeming feature of the situation,” as the *Hindu* would put it, in such cases. And that is, there would be people “ever ready to call attention and to see that the grievances complained of are remedied.” I shall conclude this observation in the ringing words of “the leading organ of native thought” which says:—“Such philanthropy, such determination and such persistent endeavour as we see displayed in European countries on behalf of depressed and downtrodden humanity are rarely seen in India and herein lies the great difference between the East and the West.”

An observant English official of position, whose knowledge of and sympathy for Indians is remarkable and well-known to all who have come in contact with him, used frequently to remark in his letters of advice and encouragement to his Indian friends working for public good, “There is too much of talk and too little of action; what India wants is less talk and more action.” No sincere and impartial observer of India

nd Indian society can question the truth of the statement
r the soundness of the advice contained in these pregnant
remarks. We want men of action, men, true, sincere, hard-
working, unselfish and patriotic; the influence for good such
men can wield is simply enormous. True greatness does not
consist in rolling in wealth or driving in a coach and pair.
There are humbler and far wider fields for achieving greatness
—greatness of being serviceable to the public and exercising
an influence for good on those around us, however small and
however humble the sphere to which it may be confined. In
the eloquent words of a great and wise journalist, Mr. W. T.
Stead, “Who is there among the people who has faith in him,
who is no self-seeker, who is no coward and who is capable of
honest painstaking effort to help his country?” Such men are
the very salt of the nation and to them, when they achieve
greatness by their work, will apply with truth, the Poet’s
teaching—

“Lives of great men all remind us, we can make our lives sublime,
And departing leave behind us footprints on the sands of time,—
Footprints that, perhaps another, sailing o’er life’s solemn main,
A forlorn and shipwrecked brother, seeing shall take heart again.”

C. V. SWAMINATHA AIYAR.

The following few extracts from a number of letters received, with it is hoped, prove to be of interest to the reader of these articles on 'Vernacular Studies' as a whole and they are therefore included in this Pamphlet:—

From the Rev. W. H. Blake, B. A., Principal, St. Peter's College, Tanjore:—

"I read your letters in the *Madras Mail* with much interest, and I thought them very well written and agree largely with your views. I think it would be very good to reprint them in pamphlet form."

From Mrs. Brander, Inspectress of Schools, N. and C. Circles:—

"I have read your three articles in the *Madras Mail* with interest. I quite agree with your view that all subjects in Hindu and Muhammadan Schools should be studied in the pupil's vernacular, English being learned when it is learned at all, as an optional subject. The curriculum of studies from the Infant Class to Form III inclusive allows of this course and it is followed in all Girls' Schools. The girls prepare for and pass the Primary Examination and Lower Secondary Examination in their vernaculars and there is nothing to prevent boys doing the same. Boys' education would no doubt be more sound and thorough if they did so. I presume that the fault lies with the parents who urge teachers to teach English too exclusively with the view that a knowledge of English is conducive to advancement in life, which, no doubt it is. I should think, however, that if English were carefully studied as an optional subject from Standard II (as provided in the Curriculum) sufficient knowledge of it would be obtained for practical purposes and also for entrance into a High School, but of this I am not sure, as I have no experience on the matter.

"I presume that on entering the High School it is necessary for boys to take English as the first language to enable them to pass the Matriculation Examination, but they might with advantage, continue the study of their vernacular as a second language as now."

From the Hon'ble Justice Rao Bahadur M. G. Ranade, of Bombay:—

"I have read these articles with great interest. . . . With much you have written I entirely agree. Earnest work is what is wanted, but in this matter as in others, there is room for all workers and I should myself not come in the way of any experiments being tried from various quarters.

"(P. S.) The articles are well worth reprinting in pamphlet form.

Later:—"The leader in the *Madras Mail* (of 9th September) makes the suggestion which you have practically carried out. You will have to be disappointed of the result of that experiment but as I have already written to you such disappointments are inevitable. You should make another experiment under more favourable circumstances. I feel sure you will succeed."

From Rao Bahadur C. Nagoji Row Avergal, B. A., Acting Principal, Kumbakonam College:—

"The books of the 'Viveka Chintamani Series' are excellent and deserve to be extensively read. But are they? I ask the question as I know how indifferent our people are toward vernacular publications. I am sorry to say I have not read all your articles which appeared in the *Madras Mail*, nor much of what a great many others have written on the question of a vernacular side to the University. The reason is I do not believe that anything that the University can do can encourage Vernacular literature. A taste for it must be created in the people and it will be, in course of time, not at once, and chiefly by the supply of suitable books such as those you are bringing out."

