



THAMIL
AND
SPHERE OF ORIGIN

SUPPLEMENT TO PART ONE

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CHAPTER VI

LATIN - THAMIL & GREEK - THAMIL (Contd.)

'Pelas-chi' (பெலாச்சி) is a Thamil term meaning 'Sea-Frogs' say Johann Philip Fabricius, Anandavikatan and Kathiravelpillai (Lexicographers). Historians concede that the 'Pelasgi' were the ancestors of the Greeks and the Romans

Pelham's "Outlines of Roman History" holds the field today, as it is admitted in the first paragraph of Preface that it is a reproduction from 'Encyclopaedia Britannica'. On page 5, Pelham quotes Greek Historian Dionysius 'II-30' stating that 'The Romans were an ancient people and a Greek one' and again 'I-14' (ibidem) for his own statement, "In the Aborigines, they recognised their own 'Pelasgi' and pointed to the rude stone walls long known in Greece as 'Pelasgi'".

It is easily seen that 'Chi' of Thamil 'Pelas-chi, became the 'gi' of 'Pelas-gi' in the mouths of their later descendants

These Thamilian "Pelas-chi" alias "Sea-frogs", the same as

(1) the "Pelas-gi" described by the Greek historian and tacitly admitted by his contemporary, the Roman historian Livy, as 'The ancestors of the Greeks and Romans',

(2) "The MAN-FISH" of Bero-sus described by Dr. HALL in his 'History of the Near East' as (most probably) the Dravidian who swam up the Persian Gulf conveying 'The Arts of Civilisation' to the Sumerian city of Eridu and the other towns therein, facts gathered by him as Mr. HALL of the British museum who joined the Archaeological Expedition from Philadelphia and uncovered the 'Bronze statues of THE SACRED BULL

that are known', (Incorporated as the bottom half of one of the Five Manifestations of Sivan, The name of the ALMIGHTY of the IN-DUS) in 'UR', the capital of A-An-Hi-Pad-Da' (The Thamilian) 'King of Sumer a thousand years before Pepi, the first king of Egypt, as evidenced by page 6860 of the 'Book of Knowledge of 10 Volumes,

(3) "The Sea-going people" described by Heinrich Schliemann, the earliest Archaeologist who had dug up the Mediterranean region, as the quondam rulers of Greece of whose lost Empire "Mycenae in Greece is a Bit",

(4) the ASIATICS, described by Archaeologist Sir Arthur Evans, as the people, with whom 'Crete' representing Europe, had a long struggle,

Were the identical PANDIONS (vide pages 17-8), the most ancient and the most influential of the three old Thamilian Kingdoms, whose ancient connection with the 'INDI-GENAE', the ancestors of the Greeks and Romans, was commemorated by the Famous ATHE-NIANS, "The very fount of all knowledge" (according to most European scholars), who assumed the Historic Title of "PANDIONIS POPULUS" as authenticated on page 18.

"These Pelas-chi alias "Sea-Frogs", the ancient Thamilians of Neydhal, the Littoral Culture of IN-DU, went to Sea very long ago, dozens of Millennia earlier than the Sea-Kings and "Sea-Dogs" of E-UR-O-PA. The Mediterranean races, the Semites and the people of the entire littorals from the mouth of the Euphrates to Far-Eastern Kams-kal-ka were the descendants of these Sea-Frogs. This common descent accounts for the affinity of the nuclei of corpuscles in the blood of the people of the vast territory from the Western gate-way of the Mediterranean Sea to the Philippines".

With the above words, the IN-DU Pelas-chi were introduced in Part One whereof pages 1-20 of Chapter One, the entirety of Chapter Two, the major portion of Chapter Three and the entirety of *Chapter Five* were devoted to the description of their maritime activities in transporting God's children of the Cradle of IN-DU to nearly Three quarters of the joint circumference of the Old World including "EKU-PITU" (EGYPTU(S) in A-PRI-CA and their langu-age.

"The fact of a Dravidian settlement along the Mediterranean Shore is admitted by many scholars",

Says F. Legrand, the French Research scholar in Classical and Biblical studies :

"When reading Classical authors as well as the Bible in Greek text, I have been surprised many times by a number of words that look more or less like Tamil, or to be more precise, seem to be of Dravidian origin. In several instances, the similitude is so striking since the meaning of the word is absolutely the same in both languages".

The writer then proceeds to deal with a number of Thamil words and adds; "The list of Tamil words is by no means exhaustive. Moreover, as we have seen before, all the words are so ancient that they seem to be original in both languages".

Having discussed the causes for this similarity, he concludes;

"At any rate, I have no doubt in my mind about their ultimate Dravidian Origin. Later on, I propose to show that even historically, the fact of a Dravidian Settlement along the "MEDI-TERR-ANE-AN shore is admitted by many scholars." ("TAMIL LOAN WORDS IN GREEK.")

Ours is the analysis, into its Thamil components, of the English derivative from 'MEDI-TERR-ANE-UM MARE'

authenticated on page 128 as "The Sea which is the MID-LAND TREASURY of the Thamilian Sea-Frogs" who passed over "CY-PRU(S) meaning 'Contemptible infant'" and occupied "CRETA" (CRETE) meaning 'the richest' (A 877) on account of its copper mines, whose tyrant "MI-NO(S) meaning 'Excessive afflictor'" enslaved early "GREE,CE" meaning 'Land disfigured by mountains', and iniquitously levied a tribute of the sacrifice of seven maidens and seven young men every ninth year. Later on, he occupied I-TALI-A (I-THALIA) meaning "This is the head as contrasted with "CAI-A-BRI-A" meaning "That has separated as a log", on the North of the said sea (TREASURY) opposite to "EGU-PITU," "EGY-PTU(S)" meaning "Long but narrow" on the South of the said Treasury. Every one of the above Thamil names have been authenticated with numbers of pages of relevant lexicons in Chapter two.

The said Chapter Five has demonstrated ONE HUNDRED AND FIFTEEN PELASGIC-THAMIL TERMS under the following HEAD;

"EARLY LATIN AND EARLY GREEK
BUILD A BRIDGE
BETWEEN THAMIL AND ENGLISH."

"The last of the following triplets consists of the original "Sweet sound of the human Souls", which has not changed during the past three Million odd years. The second is either Low Latin or early Greek which is almost like the third. English terms which are derived directly from Low Latin do not show much appreciable change. It is the intervention of later Classical Latin and Classical Greek which had been given much artificial beauty at the expense of intrinsic meaning that is, in many instances, responsible for the change, both in phonetics

and concept, in English terms derived through Latin and Greek.

WHY EARLY LATIN IS CALLED "LOW" LATIN?

VERB, VER-BU (M), VĒR-PU. The middle term 'VER-BU (M)' (Plural 'VER-BA') is "LOW" Latin whereof the significant adjective "LOW" tells us that this langu-agé that was built up on Thamil roots is LOW or inferior to that artificially beautified language that is Classical Latin. This interpretation is endorsed by "Vēr" (வீர), the first component of 'Ver-bu(m)', which Fabricius, the Western Lexicographer, defines as "Root" or foundation on page 905. "Pu" is another Thamil term meaning 'Flower' or blossom, says the same Fabricius on page 729. These two Thamil words blossomed out into the compound "Ver-bu(m)" designating it -- the new Pelasgic-Thamil term -- as 'Blossoming out of Thamil roots', as authenticated on the earlier page 88. It is well-known that there is no 'B' sound in the language of the Cradle. The letter 'm' was used to cover up the Thamil term.

• IRREBUTTABLE EVIDENCE THAT "VER BA"

• DESIGNATES THAMIL WORDS

DE-NOTE, DE-NOTO, DE-NODI-O. This bridge consisting of three 'Ver ba' or Thamil roots designates "Joining (or incorporating) ancient Thamil expressions to knowledge" as authenticated on page 89. The important Thamil word 'NODI' meaning 'ancient expression' has to be specially noted.

2 "CON-NOT-E" CO-NOT-O, CO-NODI-O. " This bridge consisting of three 'Ver-ba' or Thamil words designates "JOINING CHARACTERISTICS or Sense-Data to ancient Thamil expressions" as authenticated ibidem. The important Thamil single letter word "Cō" (Pori A 1048) designating 'Sense-Data' has to be specially noted.

The above terms bear witness to the method of transition from Thamil to early Latin. The terms that follow conform to this pattern

3. IN-TENSI-ON, IN-TENDO, IN-TANDA. This bridge consisting of the three Ver-ba means "Stretching, advancing or leaping from a place", as authenticated ibidem. 'In' is a Thamil term meaning 'Place, that had gone into Teutonic and come down into English designating 'LOCATION' as a preposition. The other Thamil word 'TĀNDA' means 'leap across' or 'stretch out.'

'Gepp and Haigh' tenders the following meanings for 'in-tendo'; 1) stretch out, 2) stretch upon, 3) stretch over 4) (with weapons) stretch out, strain or direct upon etc. 5) 'animum intendere = to direct one's thoughts' etc.

The above fifth expression 'ANIMUM INTENDERE' emphasises the fact that Psychological 'INTENTION, WHICH is a different word with a different spelling designating the direction of one's thoughts in one's mind (animum) is quite different from the term 'Logical Intension' which means "Stretching, advancing or leaping from a place" as seen earlier.

EX-TENSI-ON, EX-TENDO, ECC-TANDA. This bridge consisting of the three "Ver-ba" or Thamil words means "HEAPED UP BY STRETCHING OUT" as authenticated on page 90. It has to be noted that the Thamil term 'Ecc' meaning 'Going on ascending and heaping up' was transliterated into 'Ex' in LOW Latin.

Unfortunately, by an oversight, 'Gepp and Haigh' gives to 'EX-TENDO' the meaning of "Stretch out" also along with 'Spread out, extend' etc.

This mistake seems to have caused, in later Classical Latin, the confusion that has its echo in the field of Logic today. However, two points are clear from the above meanings of the terms:-

(1) Intension cannot be equated with the Psychological term 'Intention' unless it is accompanied by "ani-mum" which alone is capable of giving the meaning of "Stretching out the mind" and,

(2) 'Intension', in the strict sense of the term, can have no place today, for the bulk of the ancient Thamil terms which formed the "Verba" or roots of early Latin (also of early Greek, Teutonic and Aryan) words has been lost by neglect during the last two Millennia and become untraceable today. However, the traditional cumulative meanings of the original Thamil roots of these words have come down to us as their conventional descriptions giving us their conventional "Connotations."

The bulk of modern English vocabulary consists of descriptive words, as well observed by Bertrand Russell. These descriptions of words, which are generally found in our Dictionaries, had issued from earlier 'Connotations' heaped up by our ancestors on the bare elements that stretched out as 'Intensions'. Today, these descriptions of words give us only their 'Connotations' enabling us to determine their 'Denotations.'

LOGICIANS AT VARIANCE. The confusion created by the Latin derivatives "Intension" and "Extension" in the field of Logic can be verified from pages 25 to 32 of Professor Stebbing's work which states, on page 28:-

"Extension as used in relation to Intension is an extremely ambiguous word. The traditional treatment of this topic is very unclear owing to the fact that quite different notions have been confused and the topics connected with each of them have been dealt with together. These confusions run throughout the traditional Logic."

The same author correctly defines "CON - NOT - ATION" in terms of the intrinsic meaning of the

Thamil single letter word "CO" meaning 'Sense-Data' or 'CHARACTERISTICS' as follows :-

"The connotation of a word is the characteristic or set of characteristics which are such that these characteristics determine the objects to which the word can be correctly applied and which are therefore sufficient to mark out these objects from other objects "

On the other hand 'Cohen and Nagel', the American Logic, makes the following astounding statements on page 31 of "An Introduction to Logic and Scientific Method."

A. "Thus, the Extension of the term 'Philosopher' is 'Socrates', 'Plato', 'Thales' and the like; its Intension is 'Lover of wisdom', Intelligent and so on."

B. (1) "The Intension of a term is sometimes taken to mean the sum total of attributes which are present in the MIND of the person employing the term." Capitals are ours.

(2) "The Intension of a term may signify the set of attributes which are essential to it."

(3) "The intension of a term may signify all the attributes which the objects in the denotation of the term have in common, whether the attributes are known or not."

REPLY TO PASSAGE A.

"Cohen and Nagel" 's 'Philosopher' is really a 'Universal' and Socrates, Plato, Thales consist of 'particulars'. This is really a Classification.

It is a repetition of the unfortunate confusion of 'In-tendo' and 'Ex-tendo' with 'Universalis' and 'Particularis', a confusion that originated as a result of the rejection of the relevant terms 'Denotation' and

proposed by J. S. Mill on account of a few mistakes in his interpretation.

When Thamil expressions consisting of tiny mono-syllables were transliterated into LOW Latin and early Greek words, the four terms "Intendo", "Ex-tendo", "De-not-o" and "Co-not-o" were relevant to every word that was coined. Now that these LOW Latin and early Greek words have come down to us as compounds whose Thamil roots are not known, the 'In-tensi-on' or the single Thamil element that stretched out and extended as the compound, is not traceable; and consequently "Intension" has no place today as seen from the following thirteen bridges of which the first begins with 'Philosopher', the third with 'Socrates', and the thirteenth with "AMOEBEA" that had been introduced by 'Cohen and Nagel', on page 32.

PHI-LO-SOPHER, PHI-LO-SOPHI-OS, PHI-LO-SOPI-O. The intension of the English compound of these words is NOT the English expression "Lover of Wisdom" as stated by 'Cohen' and Nagel'.

It is the Thamil term "SOPI" meaning "Splendor" (A 1365) that stretched out and Ex-tended by the addition of the other elements, 'Pi' meaning 'Beauty' (Fab 694), 'Lo' short for "Ulavu" meaning "Love" (as fully authenticated under 'Lav-ini-a' (ULAVU-INI-A) on page 120), and 'O', the tenth Thamil vowel, meaning "One who is able" (A 593), conveying the cumulative meaning of "One who is able to love the beauty of the Splendor." This Thamil expression was incorporated into early Greek as 'Phi-lo-sopho(s)' (changing the vowel 'i' in the process of combination and covering it up by the meaningless letter 's') to "DENOTE" "the person who is able to love the beauty of the Splendor" whose "CHARACTERISTIC" (the meaning of Thamil

"CŌ", the first component of 'CO-NOT-O) is, today, the real connotation of the compound 'Phi-lo-sopher'. Thus, "Connotation" and "Denotation", become what are really important in Logic today.

SOCRATES, SOC-RA-TES, SOCCU-RA-TE. The Intention of the English term, which is a compound of the three monosyllables of the other two terms, is NOT the English expression 'Intelligent', as described by 'Cohen and Nagel'. The real Intension is the Thamil term "SOCCU" meaning "Ignorance" (A (1353), the second meaning) which stretched out acquiring the CHARACTERISTICS conveyed by "RA" (ira) meaning "Dead" and "TÊ" (thê) meaning "Burnt out" (A 1510, the last meaning). This Thamil expression "SOCCU-RA-TE" was incorporated into Greek as "Soc-ra-tes" (losing the vowel 'u' in the process of combination and covered up by the handy letter 's') to DENOTE that wisest person among the Greeks as "ONE WHOSE IGNORANCE WAS DEAD AND BURNT OUT TO EXTINCTION" which CHARACTERISTIC is, today, the Connotation that denotes the subject "SOCRATES".

AMOEBEA, AMO-E-BE, AMO-E-PE. The Thamil expression means "The mosquito larva that gradually develops its Beauty (Form)". "Ê", the fourth Thamil vowel, designates "The mosquito in the earliest stage of its existence as a Chaotic mass" (A 413, cosu-ku). "Cosu = mosquito" says Fabricious on page 298. "KU", the last component of "Ula-ku" discussed on page 23 means "Chaos". Anandavikatan defines "Ku" as 1) faulty, (Chaotic), 2) MINUTE, 3) contemptible (A 891 4th, 6th and 10th meanings). Amo = "Gradually developing" (A 149, AMO-KAM), BE = Pe = beauty (Fab 694).

Unlike the seven names (1) 'Phi-lo-sopher', (2) 'Phi-lo-sophy', (3) 'Soc-ra-tes', (4) 'Pla-to', (5)

'Tha-les', (6) 'Ho-mer', and (7) 'Ari-s-tot-le' whose very sounds conjure up their Connotations, this term 'A-MO-E-BA' is unintelligible to the lay mind without reference to Dictionaries. Oxford defines the term as "MICROSCOPIC ANIMALCULE perpetually changing shape". Chambers defines it as 'A name given to a number of the simplest animals or protozoa that consist of unit masses of living matter They flow out in all directions in blunt processes". Both derive it "From Greek 'Amoibe', 'Change'".

Neither "Amoibe", the Classical Dictum nor its English equivalent GIVES US A HINT ABOUT "MICROSCOPIC" NOR "ANIMALCULE" not to mention 'Shape'.

Wherefrom did these authors get their elements for their difinitions ?

Is it a mere coincidence that Thamil delivers the goods by accounting for "E", the middle syllable as "MINUTE MOSQUITO LARVA", the very equivalent of "MICROSCOPIC ANIMALCULE", for "AMO", the first as "GRADUALLY CHANGING" and for "PE", the last, as "BEAUTY" which implies 'CHANGE' for the better, thereby accounting for every letter in the term ?

Has it not been observed that 'The Sweet Sound of the HU-MAN SOUL' has been rendering similar service through-out the earlier pages ?

Can we escape the conclusion that it was the Traditional cumulative meaning of the Thamil roots (VER-BA), that was incorporated into earlier Greek as the "Connotation" of the term, that Classical Greek, which had lost touch with the intrinsic meanings of the elements of the term, 'bluntly' adopted its earlier 'Connotation' and that the same has flowed out into other langu-ages by the same 'Blunt' process ?

Can the fact that "investigations of the S-CI-entists of the LAST FEW CENTURIES have proved the Truth of the 'CONOTATION' of the term", explain away the 'Blunt' adoption of that 'Connotation' by Classical Greek OVER A COUPLE OF MILLENNIA AGO?

AN EXPLANATION BY 'GOHEN & NAGEL'. Page 32 runs as follows;

"From the point of view of knowledge already achieved, the understanding of the 'Connotation' of a term IS PRIOR to its Denotative use; we must know the 'connotation' of 'Amoeba' before we can apply it. In the order of the development of our knowledge, it is doubtful that there is such a periority. Philo-sophers have been unable to resist the temptation of regarding either the Intension or the Extension of a term prior in every respect; and much ink has been shed over this question."

THE CONCLUSION

The four expressions in question are derivatives from Latin. We have seen that 'Intendo' means "Stretching out from a place" and "Co-not-o", "The joining of attributes or characteristics to an ancient term". We have also seen the 13 terms from 'Phi-lo-sophos' to "AMO-E-BA" demonstrate how each of them originated, some Millennia ago, from a bare Thamil element as "INTENSION", how this "INTENSION" stretched out acquiring attributes or characteristics by the addition of other Thamil terms, how the connotative term thus extended was adopted into early Greek or early Latin, how that early term has been mutilated by the artificial Beauty that was Classical Latin, how the mutilated term has generally come down to us in the shape of a compound with the Traditional Cumulative meaning of its Thamil roots as its Conventional description, although the original Thamil

element which was the intension is untraceable today, and HOW THIS CONVENTIONAL DESCRIPTION NOW ENABLES US TO DETERMINE ITS CONNOTATION and DENOTATION which are all that is important in Logic today, as correctly observed by John Stuart Mill as well as Prof. Stebbing of the University of London.

It is, thus, seen that the bare element which stretched out as the INTENSION and is untraceable today has absolutely nothing to do with attributes or characteristics which are the legitimate monopoly of 'CO' of 'CO-NOT-O' as demonstrated earlier. And it is creditable that Professor Stebbing has embalmed the very derivative meaning of THAMIL 'CO' within the definition of 'Connotation' quoted earlier.

INTENSION that is not traceable cannot be classified as "Subjective" and "Objective".

PASSAGE 'B' AND 'COHEN AND NAGEL'S LATER ADMISSION THAT INTENSIVE MEANS 'NON-ADDITIVE' AND EXTENSIVE MEANS 'ADDITIVE'. Pages 296 and 297 make the following admissions:

- (i) "Hardness, softness etc. ... are non-additive qualities. Such qualities are frequently called 'INTENSIVE'".
- (ii) "Properties which are "ADDITIVE" are frequently called 'EXTENSIVE'".

It is time that this bonafide mistake, that had crept in, in the absence of correct "IN-FOR-MA-TI-ON" about the ORIGIN OF LANGUAGES, is rectified and the ancient S-CI-ENCE and Art of Logic divested of this confusion.

Note, "The repetition of the above few pages was considered imperative in the context of the important term "PELAGIC THAMIL".

"The Tamil single letter word "CO" meaning 'Joining' (A 1049, the 45th meaning) was adopted into LOW Latin as 'CON', the preposition, covered up by the handy letter 'n' and hence the double 'n' in CONNOTATION.

CHAPTER VII.

THE CHAOS WITHIN O-I-KO-NO-MI-A AND THE DEVISE NOT TO DEFINE SCIENTIFIC TERMS

E-CO-NO-MIC-S, O-E-CO-NO-MI-A, O-I-KO-NO-MI-A, O-E-CO-NU-MI-A. The third term which is early Greek builds a bridge between the last that is the Original Thamil term and the first which is the English Derivative. This "O-I-KO-NO-MI-A" is the second of the six compounds of the Cradle term 'NU' (Aristotle's 'NOU(S)', that later became 'NO' which shall help us in solving the puzzle of "Know", the Biblical term.

Chambers defines the English term as "The Science of household management" and derives it as follows; "Latin *Oeconomia* - Greek *Oikonomia* - *oikos* a house, and *nemos* a law." Oxford states; "From Latin, from Greek *Oikonomia* from *oikonomos*, a steward (*Oikos* house, *nemos* manage).

Unlike any important term in any language, these three terms consist of six single letter words out of the 94 available in the language of the Cradle. Of these six 'Ver-ba' or Thamil roots, "NO", identified under 'As-tro-no-mi-a' on page 106, as a variant of "NU" meaning "Meditation" (Fab 623), stretched out as the Intension and extended, by the addition of 'O' meaning "Similar to" (A 593), 'E' meaning 'This' (Fab 65), 'Mi' meaning 'Much' or intensive (the first component of Thamil 'Mi-ku', Greek 'Mi-gas' and 'Cretan, 'Mi-nos' (A 1977), 'A' meaning 'is' (Fab 47) and 'KO' meaning "Father" (A 1046), into the super-structure or Extension, "O-I-KO-NO-MI-A" conveying the cumulative meaning or 'Connotation', namely "This (meditation) is similar to the Intensive meditation of the father or head of the family", referring to Political Economy.

"O", the first component of the Thamil, Latin and Greek terms, meaning "Similar to", points to Political Economy tendering the following advice; 'Substitute the head of the COMMUNITY in place of the father or head of its UNIT, THE FAMILY, with all his anxiety for the Spiritual, mental, moral and material welfare of his children.'

This "O", the key word that tenders the above advice, has disappeared from the English derivative "E-CO-NO-MI-cs". This disappearance was due to the fact that It namely, "O" had been swamped by Classical Greek from which the English term was derived, for the six components of the early Greek term, "O-I-KO-NO-MI-A" conveying the cumulative meaning "This (meditation) is similar to the intensive meditation of the father or head of the family" had been regrouped by the materialists of the Classical Period into the only two 'OIKOS' and 'NEMOS' with the arbitrary meanings of 'House' and 'Law' according to Chambers and 'House' and 'manage' according to Oxford.

If the six components of 'O-I-KO-NO-MI-A' had been kept alive, Wootton would not have lamented, as he did, in his 'LAMENTATIONS FOR ECONOMICS'. 'Whenever six Economists are gathered together, there are seven opinions' says he on page 14. There cannot be any doubt that it is the early Greek name of the Science consisting of the six components that is here pictured as the seventh persona registering his dissent from the definitions tendered by all the six of them.

To start with, Adam Smith (1723-1790) had defined 'Economics' as 'An Inquiry into the nature and causes of the Wealth of Nations'. He had used the term 'Wealth' in the original Teutonic sense of 'That which is given for the negation of Evil'.

WEAL-TH, WE-AL-TH, VE-AL-TH. Even today Oxford defines it as Weal + Th. We = Ve of the Cradle,

meaning 'Evl' (A 2030) & (Fab 893). 'TH', the same as the last component of 'MON-TH' meaning 'Given by the Moon', is short for 'Tha' ('dha' which had gone into Latin as 'Do') meaning 'Give' (Fab 503), 'Al', the same as the second component of 'SA-UL-E' (SOUL) meaning 'This does not die', means 'not' (Fab 36). Thus, the intrinsic derivative meaning of the Teutonic-Thamil term 'WEAL-TH' is 'That which is given for the negation or elimination of Evil' and includes the services of priests, doctors, lawyers, financiers, labourers etc. Unfortunately, the significant meaning of this Teutonic-Thamil term was lost though it later revived with its pristine purity under the glorious Institution 'The COMMONWEALTH OF NATIONS' whereof advanced countries like Britain, Canada, Australia and New Zealand are helping their backward sisters with the services of doctors, Scientists etc. It is strange that Intellectuals like Carlyle and Ruskin did not understand the significance of this important term of their ancestors, for they too joined the chorus of Denunciation of 'Wealth' as Mammon-worship. And Adam Smith's definition was sharply criticised. Since then, numerous definitions have been tendered. Beveridge defined it in terms of 'Material needs', Pigou in terms of 'The measuring rod of money', Cannon in terms of 'Causes of material welfare' and Marshall in terms of 'The material requisites of Wellbeing'. Durban, Fraser, Wootton and others tendered their own definitions. It is noteworthy that even in the materialistic atmosphere of the time, Lionel Robbins pointed out that the services of doctors, lawyers etc. had 'nothing material' about them. Even the Classical Greek Version cropped up in the question 'Is this Science the study of man as an individual or as a member of the Society?'

When the conflict among the conjectural definitions of O-I-KO-NO-MI-A' reached its zenith, Dr.

J. N. Keynes was compelled to declare that 'Political Economy had strangled itself with definitions.' This significant declaration seems to have served as an eye-opener to all who were dealing with other Sciences as well.

SIMILAR DIFFICULTIES IN SCIENCES WITH PELASGIC-THAMIL NAMES. Naturally, all early Greek and Low Latin names of Sciences which kept embalmed within themselves their precise Scope and nature or definitions in tiny Thamil roots as in 'O-I-KO-NO-MI-A' presented the same difficulty. The following are a few such names which form the bridges between Thamil and English, as discussed earlier, on pages indicated within brackets :-

Phi-lo-sophi-a (92), Logi-ke (100), Mathe-ma-tikos & Ari-th(a)-metic (101), Al-ge-bra (102), As-tro-no-mi-a (106), E-du-cati-o (118), Bi-o-logi-a and Dam-ok-ra-ti-a (115), Phy-sic-a & Meta-phy-sic-a (134) and E-pis-te-mo-logy (135).

Many other Pelasgic-Thamil terms, Scientific as well as ordinary, presented the same difficulty. The following are also from the bridges:- 'In-tendo', 'Ex-tendo' (roots of Intension and Extension in Logic, exhaustively discussed on pages 89-100). Cal-culo & cal-culum (102), E-cli(p)-tic (106), Zodi-acu(s) (108). Ca-pri-cor-nu(s) & A-qu-a-ri-us (111), Rom-ulu(s) & Indi-ges (117), A-e-neas & Anchi-ses (118), A-e-ne-ades & A-e-ne-ides (119), Un-i-ver-sus, Un-i-ver-sita(s) & Un-i-ver-sali(s), (129 & 130) Ma-teri-a (132), Em-piri-cus and E-pis-te-me (135 & 137).

THE WAY OUT. THE ONLY WAY OUT OF THE DIFFICULTY was to give up the definitions of names of Sciences and of Scientific and other untraceable Greek and Latin terms and get on as best as possible with their conventional meanings. This practice became the literary etiquette of most of the later writers.

Unfortunately, many of the conventional meanings were what had come down distorted and even mutilated through Classical Greek and Classical Latin, long before the birth of this etiquette, within the field of such Sciences as Physic, Physics, Physiology, Metaphysics, Philosophy and a few others.

PHY - SIC, PHY - SIK - E, PHY - SIKKU - E. The last term is Thamil and the second and first are its Greek and English derivatives. Chambers defines the English term as 'The Science of Medicine' and derives it from 'Physis' nature. Oxford agrees. Phy - sici - an is derived from the same 'Physis' nature. Are we really applying for a dose of nature when we apply for a dose of 'Phy - sic'? Phy - sic - s, the name of 'The Science of Stuff that entangles the Mind', is derived from the same 'Physis' nature. Even 'Phy - si - o - logy' is derived from the same classical Greek Dictum 'Physis', nature. At this rate, it appears that everything in this world ridden by 'E - pis - te - me' might be derived from this Greek Dictum 'Phy - sis' nature. All this confusion is due to the fact that the real meanings of the Thamil monosyllables introduced into early Greece by the Thamilian Pelaschi had been lost with passage of time.

'Phy', the first component of all the three terms is the Thamil single letter word 'Pi' meaning 'beautify' (Fab 894 & A 1860). E means 'This' as often seen earlier. The middle component of all the terms is 'Siccu' (Sikku), the Thamil technical term meaning 'Retention of old dirty matter by the Intestines necessitating a thorough cleansing by means of a purgative' (A 1203). Thus, 'Phy - sik - e', the Greek term, originally meant 'This is healing by making the patient purge and thereby purify his intestines and correct his health'. Even today, Practitioners of In - du Siddha Vaidhya System of Medicine start treatment of an ordinary invalid with a mild dose of laxative.

The above cited Traditional meaning of 'Phy-sic' seems to have been in colloquial use in England, for Oxford says under 'Phy-sic' = "(Colloquial) Medicine as a dose of p', and there is no doubt that 'p' stands for 'Phy-sic'.

PHY-SICI-AN The first two components are easily identified with the first two of the Greek term 'PHY-SIK-E'. 'An', the last component is 'Termination of third person masculine singular' says Fabricius on page 40. This 'AN' appears also as the last component of Teutonic 'UNDER-STAND-AN' on page 22. Thus, 'Phy-sici-an' was MAN who eliminated the dirty matter from the Intestines and restored Health.

PHY-SI-O-LOGY, PHY-SI-O-LOGI-A, PHY-SI-O-LAKKU A. The Tamil term and its derivatives mean 'That is the science of the Harmonious Union of all Life (both in the animal and vegetable kingdoms)'. A means 'THAT is' (Fab 47); 'Logi' is transliteration of the Tamil term 'Lakku' meaning 'Science' as seen under Logic; 'Si' is all that remains of 'ISI' meaning 'Harmonious Union', its first 'I' having dropped off on the approach 'Y' of 'Phy'. 'O', the same as the second component OF 'BI-O' of 'BI-O-LOGI-A' discussed on page 115, means 'All'. 'Phy', the same as 'Bi' of 'Bi-O-LOGI-A' is 'PY' meaning 'Quality of all Life' (A 1928).

WHAT IS DEFINITION?

DE-FI-NITI-ON, DE-FI-NITI-O, DE-PI-NITI-O. It is wellknown that Tamil has no 'F' sound and that the letter 'P' is generally transliterated into 'P', 'B' or 'F'. It was also seen on the earlier pages that 'O' equals 'ON' both meaning 'Assemble' (A 240 and A 593). 'NITI' is the Tamil technical term designating 'The full meaning of a term' (A 1690, the 11th meaning 'Porul-thiral', 'Porul = meaning Fab. 749 'thiral' means Full A 1490). 'PI' means 'Unintelligi-

bility' (A 1928, the 11th meaning, 'Manthakkunam'). 'De' is 'Ide, meaning 'De-destroy or De-molish', of which it is the first component (Fab 68). The cumulative meaning of the four 'Ver-ba' of Thamil roots of the term which is its 'definition' is 'DEMOLISHING UN-INTELLIGIBILITY BY ASSEMBLING THE FULL MEANING of a word.'

PLATO ON DEFINITION. 'At present we are only agreed with the name. I dare say we may both of us have the same thing in mind, but we ought always come to an understanding about the thing in terms of a definition and not merely about the name minus the definition.'

Dr. Stebbing of the University of London quotes the above passage from Plato on the top of page 421 as her authority on 'THEORY OF DEFINITIONS' and states in the opening paragraph 'We can define words only when we understand them.' This admission coupled with her earlier statement on page 232 namely, 'The adjective 'empirical' is derived from 'experience'; It is not easy to define experience' truly represents the plight of most modern scholars, even of the front rank, who have to use derivatives from Pelasgic-Thamil, in plenty.

VAST ADDITIONS TO ENGLISH LITERATURE. The convention to avoid definition of Pelasgic derivatives has given the authors of the Nineteenth and Twentieth centuries ample opportunity to wander far and wide beyond the legitimate scope or permissible Range of each Pelasgic derivative resulting in a Colossal Literature of what might be described as Good English rather than Good Knowledge shorn of episteme.

Conscientious readers ought to be grateful to Professor Ioad for his reluctant picture of 'Blind men', 'Dark rooms' and 'Non-existent Black cats' in the very opening paragraph of his 'Guide to Philosophy.'

CHAPTER VIII

THE CHAOS WITHIN MODERN EUROPEAN PHILO - SOPHY

'It is usual to introduce a book on Philosophy intended for the general reader with an account of the subject matter of Philosophy, the nature of its results and the methods which it pursues. The reader is told that he will not be made free of any definite and agreed body of Knowledge; he is warned that Philosophers frequently do not even discuss the same question and that, when they do, it is only to give diametrically opposite answers and he is informed that he will be asked to take part not in a steady and ordered advance from speculation to knowledge but in a series of marches and counter-marches, in the course of which he will traverse and retrace the same territory in the company of travellers whose concern seems less to arrive at a goal than to obliterate the footsteps of their predecessors. It is conceivable that, if the book is of the lighter sort he may be regaled at this point with a gibe about blind men searching in dark rooms for non-existent black cats.'

The above is from the opening paragraph of the the Introduction to 'Guide to Philosophy' by Professor Joad, Head of the Department of Philosophy, Birkbeck College, University of London. This passage gives us in a nutshell the cumulative result of his splendid Review, in 587 pages, of the numerous systems which branched off from 'Philosophy' founded by Rene Descartes of the seventeenth century on materials borrowed from Pelasgic 'PHI - LO - SOPHI - A' of the early descendants of the IN - DU Pelaschi of ancient Greece.

The graphic picture of the Chaos in the field of Modern European Philosophy is followed by the tail-piece of 'Blind men', 'Dark rooms' and 'Non-existent black cats' which appear to be the reluctant obser-

vation of that Philosopher about Philosophers, Philosophy and the contents thereof. That they are fairly faithful pictures shall be seen from the ensuing pages.

WHENCE THIS CHAOS?

The Pelasgic vehicles, which had been specially constructed to contain and convey the quondam Science of Pelasgic 'PHI-LO-SOPHI-A', which was based on Splendor (page 52) the SUPREME DIVINE LIGHT, the POOL of the Spark or ANI-MUS, the Ra-ti-on-al Soul, did contain and convey 'The Love of the Beauty of the Splendor generating and finally absorbing the said Spark or ANI-MUS within a Full Cycle of Evolution.'

The materialists of the Classical Period of Greece most arbitrarily regrouped these vehicles giving them arbitrary meanings. We have seen how 'Sophi' that is Splendor was obliterated from Pelasgic 'PHI-LO-SOPHI-A' by the most arbitrary regrouping of the five components which conveyed the cumulative meaning of 'The Love of the BEAUTY of the Splendor' into the two namely 'PHILOS' & 'SOPHOS' conveying the artificial meaning of 'LOVERS' & 'WISE' as explained by Chambers. We have also seen how Modern Philo-sophy was founded by Rene Descartes of the Seventeenth century by borrowing these Pelasgic vehicles and substituting 'Theory of Know-ledge' as its Subject matter

THE-OR-IES OF KNOW-LEDGE. No wonder, the old Pelasgic vehicles which were specially constructed to contain and convey the contents of Pelasgic 'PHI-LO-SOPHI-A' refused to contain or convey the numerous Modern Theories of Know-ledge — a term whose second component '-LEDGE' remains 'Unexplained' (according to Oxford), not to speak of the different meanings assigned to the term 'Know' including 'To

have sexual commerce with' according to Chambers— which has been by about ninety-five per cent of modern Philosophers identified with the Pelasgic term 'E-PIS-TE-ME' that really means 'This gives Falsity to Know-ledge', as authenticated on pages 135-6. This refusal of the old Pelasgic vehicles to contain the new brands, even though they were much twisted and pressed into service, led to repeated re-fillings portrayed by Joad as 'retravelling the same territory'. The obliteration of the footsteps of predecessors and the total absence of Light indicated by the expressions 'blind men', 'dark room' and 'non-existent black cats' are easily traced to the obliteration of 'SOPHI' or 'Splendor', the very basis of the ancient Science of 'PHI-LO-SOPHI-A'. That is the immediate answer to the question 'Whence this Chaos within Modern European Philo-sophy?

E-PIS-TE-ME This Pelasgic term which means 'This (Em-**piri**-ous) gives Falsity to knowledge', as authenticated on pages 135-6, was coined as a retort to the materialist slogan 'Feeling is our Understanding' as authenticated on page 1.5 Today, this obnoxious term is identified with 'Theory of Knowledge' by about ninety-five per cent of Modern Philo-sophers. The few, the very few, who rejected this obnoxious term include Einstein and Joad.

The real meaning of 'E-PIS-TE-ME' may be assessed from the following passage from page 151 of 'Guide to Philosophy'.

'We have been engaged in considering the nature and validity of knowledge, OF KNOWLEDGE, THAT IS TO SAY AS DISTINCT FROM SENSE EXPERIENCE. The questions raised belong more especially to what is known as epistemology. Does our knowledge spring from, and is it all limited by, sense experience, as the empiricists asserted, or does it outrun sense.'

experience, as the rationalists believed? Do we, in fact, possess, a priori knowledge or do we not?

In fact, 'E-PIS-TE-ME' denotes the entirety of what is called Knowledge alleged to have been acquired immediately by the senses 'without the aid of the MIN in MIN-D and which is therefore tainted with the falsity inherent in 'SEN-SATI-O' the Treacherous feeling from all the five senses treacherous because they are with man and yet against him by giving him false 'IN-FOR-MA-TI-ON'.

SENSES. This is the English term derived from Pelasgic-Thamil 'SEN-S-UM' designating 'That which silences the harmonious union of knowledge' as authenticated on page 123.

SEN-SATI-O. This Pelasgic-Thamil term describes the feeling excited by external objects on all the senses as 'Joiner of Fraud or treachery to knowledge', as authenticated on the same page 123. SEN-SATI-ON, its derivative is, today, defined by Chambers minus 'SATI', its Treachery, as 'Feeling excited by external objects'.

AP-PEAR-ANCE. What shall we say of 'Ap-pear-ance', the feeling excited by external objects on 'EYE', the Premier of the Senses?

It cannot be gainsaid that ap-pear-ance is the true and faithful derivative from Pelasgic-Thamil 'AP-PAR-E-O' which means 'This organ of sight gives doubts and what is in excess of Truth', as authenticated on page 122, for that is the very meaning still retained by 'Ap-pear-ance' even among the High-School children of the quondam Crown Colony of Ceylon and the Indian Empire.

Is this not Evidence enough of the taint of Falsity attaching to 'E-PIS-TE-ME' and to its contributory

'SEN-SATI-O' *at least* to the extent of the contribution made to both of them by 'Ap-pear-ance', the Premier of the Five?

THE TERRIBLE AMOUNT OF CHAOS WITHIN 'SEN-SATI-O' ALONE. The terrible amount of Chaos that exists within the single subject of the In-for-ma-ti-on given by the Senses may be seen from the fact that Professor Joad, who formulated, in the fourth paragraph of the opening Chapter, the questions 'What kind of in-for-ma-ti-on do our Senses give us about the external World?', 'Is it reliable in-for-ma-ti-on?' has taken NINE chapters totalling 252 pages, nearly half his 'Guide' to Philosophy' to give us the following answer on page 253; 'If the foregoing criticisms have substance, the World as it appears to our senses, is not the world as it really is. There is, that is to say, a difference between appearance and Reality'.

ALL THE SENSES ARE DECEPTIVE. Then, there is the valuable testimony that all the five Senses are deceptive given by Rene Descartes, the very person who had borrowed these Pelagic vehicles and founded Modern European Philosophy in the Seventeenth century. He says in his 'Meditation I' (Readings in Philosophy, College outline Series);

"All that up to the present time I have accepted as most true and certain, I have learned either from the Senses or through the Senses; but it is sometimes proved to me that these senses are deceptive and it is wiser not to trust entirely anything by which we have once been deceived."

It is clear that the above evidence emphasises the experience of the founder of Modern European Philosophy that all the senses are deceptive.

PLATO PROVES THAT THE SENSES ARE DECEPTIVE. Professor Joad reviewing the Philosophy of Plato who

lived nearly Two Thousand years nearer the Pelasgi who constructed these vehicles than Modern Philosophers, states on page 271;

'Plato's theory starts from a critical analysis of the sensible world ... what sort of knowledge, he asks, do we have of the world which we experience by means of our senses? Continuously, he points out how fallible and relative this knowledge is. If I put my hand which has been chilled in a blizzard into lukewarm water, I shall pronounce the water hot, but a man coming out of a hot bath will find it cold. In other words, so far as the verdict of the senses goes, it is both hot and cold, at the same time.'

THE MEANINGS OF SEN-S-UM, SEN-SATI-O, AND E-PIS-TE ME ARE UNIMPEACHABLE. The earlier irrebuttable Evidence of Ap-pear-ance, that of Plato who lived Two Thousand years nearer the Pelasgi who constructed these vehicles than Modern Philosophers, that of Rene Descartes, the founder of Modern European Philosophy, who borrowed these vehicles, and the finding of Professor Joad in his Review of almost all Modern Philosophers in 252 pages go far to establish the facts that the intrinsic meanings of these Pelasgic terms, 'SEN-S-UM' as 'That which silences the harmonious union of knowledge', 'SEN-SATI-O' as 'Joiner of Fraud or treachery to knowledge' and 'E-PIS-TE-ME' as 'This EM-PIRI-CUS, that boosts feeling as our knowledge, gives Falsity to knowledge', are unimpeachable, quite apart from the absolute Truth that has yet to dawn on the MIN-DS of most people that these CONCEPTS created by ANI-MUS, the Ra-ti-on-al Soul are Intuitive Recognition of Truth, as corroborated by Einstein.

RUSSELL ON DESCARTES. Russell makes the following comments on Descartes and his experience of the Senses :

'Descartes 1596 - 1650, the founder of Modern European Philosophy, invented a method which may still be used with profit, the method of systematic doubt.' He imagined a deceitful demon who presented unreal things to his senses in a perpetual phantasmagoria. It may be very improbable that such a demon existed; but it was possible and therefore doubt concerning things perceived by the senses are possible''*

Russell is the one Modern Philosopher who has reminded us that every word has its own intrinsic meaning. 'Common words, even proper names are usually really descriptions' says he on page 40; and it was for him to convince the reader one way or the other by tendering the genuine description or definition of the derivatives 'Sense' and 'Sensation' rather than lightly dismiss an important subject by the use of the derivative from Pelasgic-Thamil, 'Possibilis' which unlike 'proba-bilis', has no proba-tive value.

DOCUMETARY EVIDENCE OF DECEIT IN THE SENSES.

'With changing wiles the senses five bewilder me' is the genuine translation by Dr. G. U. Pope of the opening line of Stanza 1 of the Hymn 'On the inner Temple' by My-s-tic Manickkavasakar of the early centuries of the Christian Era. This proves that the idea of the Deceit in the Senses is not an invention by Descartes, as alleged by Russell, but one that was in vogue at least 1200 years before him and had come down to him through the Pelasgic vehicles constructed to contain and convey the contents of the quondam Science of Pelasgic PHI-LO-SOPHIA, thousands of years before him.

PER-CE-PT-ION BY THE SENSES? The Pelasgic vehicle 'Per-ci-pi-o', which is the special preserve of

* Page 18 'Problems of Philosophy' (Home University).

the MIN in the MIN-D, resents the 'E-PIS-TE-ME' in Russell's expression 'Per-ception by the senses.' Does he really think that the Senses have a MIN-D to per-ceive?

Even the lay authors of Oxford (Concise) define the Pelasgic derivative 'Per-ceive' as 'Apprehend with the mind' and 'Per-cept' as 'A mental product object of perception.'

PER-CEPT, PER-CI-PI-O, PERU-CI-PI-O. The last term which is the sweet sound of the Hu-man Soul that had correctly emerged as the Low Latin and English terms means 'JOINING KNOWLEDGE AFTER CLEANSING FALSITY BY THE MIN IN THE MIN-D.' 'O' is the tenth Thamil vowel meaning 'Joining' (A 592). 'PER', the same as the first component of 'PER-SO-NA' designating (Figuratively) the tongue (NA = tongue A 1661) that sounds Knowledge into 'Peru', the sweet sound of the hu-man Soul that has gone into Low Latin as 'Per', means 'Knowledge' (Peru = Knowledge A 1928). 'PE' means 'Beautifying' (A 1900) which refers to cleansing of Falsity. 'CI' (KI), the same as the second component of 'S-CI-O' and 'S-CI-ENCE' meaning 'Harmonious Union of majestic Light', is the sweet sound of the Soul that has gone into Low Latin and English as the same 'CI', the synonym of MIN in the MIN-D of Man meaning 'Light' (A 1002). That is the same as 'Ā puri ōri' meaning 'The Light in the temple of God', as authenticated on page 24.

'Per-ception' is the brilliant picture of what happens when sense-data are presented to 'Ā puri ōri' which is the MIN in the MIN-D, in the form of the feeling of 'Sen-sati-o'. On receipt of 'Sen-sati-o', the treacherous feeling of the mixture of TRUTH and Falsity, 'NU', the Intuitive Faculty, which is the executive of the MIN in the MIN-D, focusses

the electric MIN, searches for, isolates, arrests and eliminates the Falsity represented by 'Sati' TREACHERY, A 1104) of 'Sen-sati-o' and delivers its judgment on the balance, moulding the said judgment into what is known as 'Per-cept'.

The above 'Per-cept' and 'concept' which is 'Intuitive Recognition of Truth' (or Free Creation of the MIN-D according to Einstein) that generally aids Per-ce-pti-on as well are the only two sources of the bulk of Knowledge that has come down to us from the CRADLE.

Per-ce-pti-on involves the Intuitive Faculty of Meditation which is the executive of the MIN in the MIN-D. And 'NU', (Aristotle's 'NOU(S)') the sweet sound of the hu-man Soul designating the 'Intuitive Faculty' of Meditation (Fab 624), is the root of 'KNOW' as shall be authenticated in the discussion of the Teutonic-Thamil term 'Know-leche' which yielded the modern term Know-ledge.

On page 12 of 'Problems of Philosophy'; Russell states. "Let us give the name sense-data to the things that are immediately known in Sensation". Generally, he uses 'KNOW' to designate 'Awareness which is 'being quite wary' and 'cautious' according to Oxford and Chambers and *not its intrinsic meaning of 'Joining 'NU', the 'Intuitive Faculty of Meditation'.* Thus, Russell's expression 'immediately known in Sensation' shuts out the brilliant process of "perception" including the Intuitive Faculty of Meditation and gives all power of acquisition of Know-ledge to the Feeling designated by the term 'Sen-sati-on', the derivative from Pelasgic-Thamil 'SEN-SATI-O' which definitely means 'Joiner of Treachery to KNOW-LEDGE' as amply demonstrated on the earlier pages beginning from 'E-PIS-TE-ME' emerging from the materialistic Slogan 'EM-PIR.I.CUS'.

Almost all Western Philosophers seem to be unaware of the powerful MIN in their MIN-DS and its executive, the Intuitive Faculty of 'NU' which alone yielded the term 'KNOW' (as shall be conclusively proved later), for they imagine that 'things' (NOT OBJECTS) are immediately known in 'Sen-sati-on' without the intervening medium of their MIN-DS. That is how 'E-PIS-TE-ME' rides on the W-OR-L-D, as observed in the concluding line of PART ONE, on page 137.

In fact, 'Sense-datum' is 'IN-FOR-MA-TI-ON' given' to the MIN-D by the treacherous Senses exactly like the 'IN-FOR-MA-TI-ON' or 'HEAP OF SWEET MATERIALS FOR JOINING KNOWLEDGE BY PIERCING THE MIN-D', registered at the Police Station about CRIME. Need it be said that all Police officers and Judges including the Highest Tribunal through whom this 'HEAP OF SWEET MATERIALS' passes, pierce their MIN-D for KNOWLEDGE touching that Heap of materials
IN-FOR-MA-TION, IN-FOR-MA-TI-O, IN-POR-MA-TI-O. The last term is the sweet sound of the Human Soul that has passed into Low Latin and thence into English with the meaning: 'HEAP OF SWEET MATERIAL FOR JOINING KNOWLEDGE BY PIERCING THE MIN-D' as duly authenticated on page 113.

The expression 'Piercing the MIN-D is significant in that it refers to the work done by 'NU', the Intuitive Faculty of 'Me-di-t-ati-on' for the purpose of passing Judgment on the heap of sweet materials. And 'Me-di-t-ati-on' is 'Much Piercing into the MIN, the Original Light, and assembling it', as shall be authenticated later.

The following illustrations give us a clear idea of the work done by the Intuitive Faculty of 'Me-di-t-ati-on' in Purgng 'Sense-data' of their Falsity and passing Judgment on the balance of the said Sense-data in the form of 'Per-cept', which, next to 'Con-

cept', is the only other Source of All Knowledge save 'IL-LU-MIN-ATI-ON, resulting from 'RE-V. EL-ATI-ON'.

THE CONCEPT PONTU(S). 'Pontu' (Ponthu), the sweet sound of the hu-man Soul designating 'A hole' (Fab 747), is a cradle Concept which is 'Intuitive Recognition of Truth'.

According to Einstein, this Concept is a Free Creation of The Minds of the Pri-mi-tives, a fact that justifies the derivative meaning of the term 'Pri-mi-tives' as 'Those who had dug up much virgin Soil', as authenticated on page 4.

This Cradle Concept 'Pontu' accompanied the Thamilian Pelaschi to 'I-tali-a' and there designated a 'Water-hole'. And 'Pontu(s)' long remained in 'I-tali-a' as the 'Uni-ver-sal' for a 'Lake' or 'An inland Sea'.

PER-CEPT (PONTUS) TRA-SI-MENE. When a later descendant of the Pelaschi was travelling a couple of yards away from such a 'Pontus', his MIN-D was given by the Premier of the Senses the following 'IN-FOR-MA-TI-ON' namely 1) that a large number of buffaloes were dwelling in that Pontus and 2) that millions of Silver pieces of various shapes and sizes were floating and sinking in the waters of that Pontus.

• Within a couple of seconds, his Intuitive Faculty of Me-di-t-ati-on pierced into the MIN in his MIN-D and delivered its Judgment in the form of the Per-cept 'TRA-SE-MEN-E' declaring 'This abounds in luminous fish', in the sweet sound of the hu-man Soul, which had not deteriorated in I-tali-a at that time. E='This', as often seen earlier, 'Tra' is short for 'Tram' (thiram) meaning 'Plentiful' (A 1489), 'Se' means 'Bright' or 'luminous' (A 1248), and

'Mēn' means 'fish' (A 1468). This has been authenticated on page 126 as well.

It is easily seen that item No. 1 in the In-for-ma-ti-on has been dismissed as FALSE by the In-tuitive Faculty that, unlike the double-window which is window No. One, on HER GOWN, knows the habits of buffaloes and that item No. 2 has been modified by the judgment into the 'Per-cept' 'De-s-cri-bed' as 'TRA-SE-MEN-E', and incorporated into know-ledge designating the particular Lake in I-tali-a where, in later years, Hannibal annihilated the Roman army under Flaminius, as seen on page 126.

PER-CEPT (PONTUS) E-U-XINUS 'There is a large quantity of water, and therefore this looks Black as if angry with you' is the 'De-s-cri-ption' (in the language of the hu-man Soul) of the 'Per-cept' 'E-U-XINUS' that crystallized from a similar but very interesting Judgment (appearing on page 73) delivered, on the In-for-ma-ti-on given by the Senses touching the Pontus known in later years as 'The Black Sea' into which the Danube, the DNIESTER the Dnieper, the Don and the Bug emptied themselves.

THE CONCEPT IN-SUL-AM. 'In-sul-am', the sweet sound of the hu-man Soul, designating 'A place entirely surrounded by water', as authenticated on page 127, is a Cradle concept or 'Uni-ver-sal', like Pontus. It accompanied the Thamilian Pelaschi to I-tali-a and there became 'In-sul-a' (Nominative) designating 'An Island'.

Like 'TRA-SE-MENE' and 'E-U-XINUS', the Judgment delivered by the Intuitive Faculty of the descendants of the Thamilian Pelaschi, on the In-for-ma-ti-on furnished by their senses touching the same Uni-ver-sal 'In-sul-a' situated in three different places within the Mediterranean Sea, crystallized into the

three 'Per-cepts' namely, 'SIC-IL-I-A', 'CY-PRUS', and 'CRETE'.

1. PER-CEPT 'SIC-IL-I-A'. This DE-S-CRI-BES the particular Island situated to the South of I-tali-a, as 'The home of the Siccels', who had given 'Lati-um' their original homeland to the Lati-ni, their relatives.

2. PER-CEPT 'CY-PRU(S)'. This per-cept DE-S-CRI-BES the particular Island in the Eastern Mediter-ranean as 'A contemptible infant', on which they declined to live, as compared with Crete which they occupied.

3. PER-CEPT 'CRETE'. This DE-S-CRI-BES the parti-cular Island situated between the last two as 'The RICHEST ONE' on account of its Extensive copper mines.

All the above three particulars which had been clothed in the sweet sound of the Hu-man Soul have been authenticated on page 127.

THE CONCEPT 'MARE' (μαρη). 'MARE' (MARI), the sweet sound of the hu-man Soul designating 'Winter' and 'WINTER FLOODS', is a Cradle Concept like 'Pontu(s)' and 'IN-SUL-AM'. It accompanied the Thamilian Pelaschi to I-tali-a and there began to designate 'The SEA' (Mare = Winter & winter floods A 1973).

PER-CEPT 'MEDI-TERR-ANE-UM MARE'. This per-cept DE-S-CRI-BES the entirety of the particular Mare that lies between the Old Continents of E-UR-O-PA and A-PRI-CA as 'THE BEAUTIFUL MID-LAND TREASURY' of the Pelaschi who occupied EGY-PTU S. on the South and the SOUTHERN COASTS of E-UR-O-PA on the North, as authenticated on page 128.

PER-CEPT 'A-E-CAEUM MARE'. This DE-S-CRI-BES the Eastern 'Medi-terr-ane-an' that is studded

with Islands as 'THE LAKE OF A SEA', as authenticated on page 128.

The above samples serve to point out to us the Origin and DE-S-CRI-PTI-ON, in the sweet sound of the Hu-man Soul, of the numerous Proper names dealt with in Part One, namely, 'LON-DON', 'CASSI-VELLAUN-US', 'CA-E-SAR', 'A-DAM' and 'E-VE' authenticated on pages 27-9, the forty two names of Coastal landmarks on the entire Joint circumference of the Old Continents of 'ASI-A' and 'E-UR-O-PA' including 'BRI-TANNI-A' and 'HI-BERN-I-A' as authenticated on pages 33-44, IR-AN; 'PAR-SEE' and the 19 names of important land-marks within E-UR-O-PA as authenticated on pages 72-7, the 10 names of the ancient communities of E-UR-O-PA namely Deut-chen, Ang-li, Sax-on, Ger-man, Slav, Goth, Wend, Vand-al, Celts and Hun authenticated on on pages 77-80 and the 13 Indo-European names of individuals authenticated on pages 80-3. These are the DE-S-CRI-PTI-ONS to which Russell refers in his famous passage on page 54 of his 'Problems of Philosophy'; 'Common words and even proper names are usually really descriptions'.

Unfortunately, it is not generally known that the term 'DE-S-CRI-PTI-ON' donounces the Senses as 'Guilty of Fraud' for, 'Cri', the third component, the same as the first of 'CRI-ME' (meaning 'Much Fraud', for 'Me', the same as the first Component of Greek 'me-gas' and 'Mi-nos', means 'Much'), the seriousness of which necessitates report from the Police to the nearest Tribunal, means 'Fraud', as authenticated on page 124 under the Pelasgic bridge that connects the English derivative 'De-s-cri-be' with its Thamil Original 'De-s-cri-pu'. The cumulative meaning of the four components is 'Beautifying with a name after demolition of Fraud' (which is the

same as elimination of Fraud) in the process of 'Per-ci-pi-o'. Thus, 'De-s-cri-ption' applies only to Per-cept and not to Concept which is 'Intuitive recognition of Truth' by the Divine ANI-MUS, the ATOM of the All-knowing Absolute and therefore contains no Fraud.

The bulk of the Vocabulary that has come down to us is what had passed through either the process of 'Conc-i-pi-o' (vide page 126) or through 'Per-ci-pi-o' followed by De-s-cri-bo' (vide page 124-5) in the unclouded min-ds of our ancestors from the First UNDER-STAND-AN downwards.

Now, for charging the Senses with Treachery and the resultant 'E-PIS-TE-ME' with Falsity, we have the irrebuttable evidence of (1) De-s-cri-ption, (2) Sen-s-um, (3) Sen-sati-o, (4) Plato, (5) Descartes, (6) Ioad and (7) the My-s-tic Manikkavasakar, the famous author of the verses on the full Cycle of Evolution

This chapter, based on the tail-piece of 'Blind mon', 'Dark rooms' and 'Non-existent Black cats' painted at the tail end of the very opening paragraph of 'The Guide to Philosophy' by Professor Ioad, the Head of the Department of Philosophy in a college connected with the 'UN-I-VER-SITY' (page 124) of 'LOND-ON' (page 27) has been Invited by another Philosopher of the same 'UN-I-VER-SITY' whose Blindness to the original Conceptual meanings of numerous English derivatives from Pelasgic-Thamil (LOW Latin) VER-BA like (1) 'PRI-MI-TIVUM' designating 'Those who had dug up much Virgin Soil' and (2) 'ONO-MA-TO-POE-I-A' meaning 'This is beautiful but USELESS to give know-ledge', as authenticated on the earlier pages 4 and 114 respectively, was responsible for the following passages under Head 'Language and Signs' in Chapter two of 'A Modern Introduction to Logic'.

(1) 'Yet the word 'man' (see the very opening page of this series), for instance, is a shape (as here printed) or a sound, if it be spoken aloud, that is arbitrarily devised to stand for SOMETHING (?) with which the reader is familiar. It is well known that primitive people not excluding some of the Greeks have been apt to assume that a word has an inherent fitness to represent what it 'signifies'.

(2) 'It is, moreover, well known that many primitive peoples are (?) reluctant to tell strangers their names lest power over them should be acquired. It is probably some relic of this belief that has led many to attempt to trace all language to an onomatopoeic origin'. (page 12).

(3) 'There is no need to dispute that onomatopoeia has played a part in the historic origin (REALLY?) of languages.' But in a developed language, recognised as such i. e. A SYSTEM OF ARBITRARY SIGNS, it has no place.

(4) The author quotes, with approval, the following similar but boisterous passage from 'de Morgan, Formal Logic, pp. 246-7; 'If all mankind had spoken one language, we cannot doubt that there would have been a powerful, perhaps universal school of philosophers who would have believed in the inherent connection between names and things; who would have taken the sound man to be the mode of agitating the air which is essentially communicative of the ideas of reason, cookery, bipedality etc. The writers of whom I speak ... treat words as absolute images of things BY RIGHT OF THE LETTERS WHICH SPELL THEM. 'The French', said the sailor, 'Call a cabbage a shoe; the fools! Why can't they call it a cabbage, when they must know that it is one?'

II. The author attacks Russell for speaking the TRUTH that 'Common words, even proper names are usually

really descriptions', concluding Appendix B with the Insinuation, 'Our difficulty is to know when we are speaking nonsense' (how splendidly the Cap fits the author!)

III. Again the author repeats the name Russell in about a Hundred similar attacks.

The above coupled with the general trend of Blindness demonstrated throughout the entire treatise compels me at this my 81st year to step a bit beyond my customary regard for Chi-val-ry in order to test her logic with the simple question 'Was she prepared to disclose her name to every 'strange' shape that met her eyes, unlike the (dirty) primitives (Not excluding the Greeks)?'

CHAPTER IX

SOME IMPORTANT DERIVATIVES FROM PELASGIC-THAMIL WHOSE GENUINE DERIVATIVE MEANINGS ARE GENERALLY UNKNOWN TO SCHOLARS

A FEW MEDICAL TERMS

PHARM - A - CO - POE - I - A, PHARM - A - CO - POE - I - A,
PARAM - A - CO - PE - I - A. The middle term that is
early Greek builds a bridge between the English deri-
vative and the Original Thamil term. All the three
consist of the same six 'Ver-ba' or Thamil roots namely,
'PARAM' (which was disguised as 'PHARM' by elimi-
nation of the second vowel), 'A', 'CO', 'POE', 'I',
and 'ā'. 'PāRAM' (PHARM) is the ancient techni-
cal term designating 'Disease' (A 1850, the 26th
meaning is 'VARUḥHAM' which Fabricius defines as
'All kinds of sickness' on page 849). ** This term 'PARAM'
(PHARM) started as the intension and extended, with
the addition of 'I' meaning 'This' (I = E = This Fab
65), 'A' meaning 'Is' (Fab 47), 'PE' (POE) mean-
ing 'Beautiful' (Fab 694), 'CO' meaning 'Collection'
(A 1048) or 'Composition' (Fab 359) and 'A' the
same as the first component of 'A-moral' as well as
'A-GNI', meaning 'Elimination or Negation', into the
superstructure, Additive or Ex-tension 'PHARM - A -
CO - POE - I - A' conveying the Logical Connotation
which is generally the Cumulative meaning of the
'Ver-ba' or the Thamil roots, namely, 'THIS IS A
BEAUTIFUL COLLECTION OR COMPOSITION OF
THOSE THINGS WHICH ELIMINATE DISEASE'. 'Pā-
RAM' (PHARM) is the Intension that stretched out
into the next three Superstructures as well.

** 'PARAM' originally meant 'Burden'. As sick man was
generally a burden to the rest of the family, it acquired the mean-
ing of 'Disease' tendered by Fabricious and Ananda Vihatan as well
on page 1850, the (26th meaning, 'Burden' is the 8th).

PHARM-A-CEUTIST, PHARM-A-KEUTI-CO, PARAM-A-KOODDU-CO. 'PARAM', the Intension stretched out, with the addition of 'A' meaning 'Elimination', as seen earlier, 'CO' meaning 'To unite' or make a mixture with compatibles and not a MIXURE with 'Incompatibles', A 1048 and the Thamīl technical term 'Kooddu' otherwise known as 'Mithuru' designating 'Friendly' or 'Compatible drugs' as contrasted with unfriendly or 'Incompatible ones' A 981 and extended into the Superstructure, 'PHARM-A-KEUTI-CO' conveying the logical connotation which is the cumulative meaning of the four 'Ver-ba' or Thamīl roots, namely, 'HE WHO UNITES COMPATIBLES OR FRIENDLY DRUGS INTO A MIXTURE FOR THE ELIMINATION OF DISEASE'. The significant Thamīl Concept of 'Compatibles' has been Lost, for Chambers defines the English term as 'One who practices Pharmacy' and Oxford defines 'Pharmaceutical' as 'of engaged in Pharmacy, of the use or sale of medicinal drugs'. What is Pharmacy?

PHARM-ACY. This child of Morpho-logy means 'DESTROY disease' designating the Business of preparing medicines for destroying diseases, for the second component 'Acy' is the stem of 'Acy-dhal' designating the action of destroying (A 37). It is PHARM-A-KE-I-A and not Pharmacy that designates the 'Dispensary' or the place for the elimination of Disease.

PHARM-A-KE-I-A. I=This; A=Is; 'Ke', the third component, is 'Ki' meaning 'Place'. That is the first of the 101 meanings given for that word on A 1002. 'Pharm-a' means 'Elimination of Disease' as seen earlier. The cumulative meaning of the five 'Ver-ba' or Thamīl roots is 'This is the place for elimination of Disease' namely, Dispensary.

DRUG, DRO-GA, DRU-KA. Oxford states that the English term 'Drug' is derived from 'Italian and Spanish *'Droga'* etymology dubious'. The unknown roots are 'Ver-ba'

or Thamil (roots) which was the language of the In-du Pelasgi, the earliest inhabitants of 'I-Tali-A, and '(H) is-pan-i-a', who had coined these two beautiful Thamil names designating the first as 'This is the head as contrasted with Cal-a-bri-a that has separated as the leg' and the second as 'This is a sauce-pan with a handle' describing their shapes, as seen under Coastal landmarks 27 & 34 in Chapter two. * *

The first component 'dro', the same as the second of 'As-tro-no-mi-a', is the Thamil term 'Dura' which Fabricius, the Western Lexicographer, defines as 'Send away' (539). 'GA' is 'KA' meaning 'Disease' (A 630). Thus Pharm-a = 'Dro-ga' = drug = eliminator of Disease

CHEM-IST, CHYM-IS-TA, CHAM-ISI-TA. The middle term is Latin (OXFORD) that builds a bridge between the English derivative and its original, the Thamil

** 'UN-I-VER-SITY' (page 129 - 31) OF PENNSYLVANIA, Please note;

Some years ago, an interesting article appeared in a Ceylon paper under Head, 'They look for the Spirit of Ancient Man' raising a large number of questions touching 'Ancient History' & 'Hidden Secrets' whereof the last but one was from a Professor of Ancient History at yours. Says he; 'How early man stumbled to put Tin and Copper together to make bronze? Copper was plentiful in CRETE but Tin deposits were far away in Spain ((H) IS PAN-I-A, ?) and ENGLAND (BRI-TANNI-A ?). Was there a closer source?'

Today, this 'Droga' and the terms 'HIS-PAN-I-A', 'BRI-TANNI-A' (both p. 33), PELAS CHI (Sea-Frogs), the opening word of Chapter VI the evidence of Historian Pelham and EN CYCLOPAEDIA BRII ANNICA that the Greek historian Dionysius admitted that 'PELAS-GI' was the name of the INDI-GENAE of GREE-CE and I-TALI-A along with the evidence of 'SEM-PADAVU' (Good, elegant and beautiful boat'), their owners 'SEM-PADAV-AR' and 'PARA-DAV-AR' (pages 38-41) 'CY-PRU(S)' and 'CRETE' authenticated on the closing pages of Chapter VIII ought to answer his question to your entire satisfaction.

term. 'Cham' (Kam), 'Vindhu' and 'Dhādhu' are Tamil synonyms designating 'The Primordials' and Elements (A 707, N 1282, N 758). 'Isi' means 'Harmonious union' as seen under S-peech, S-tory and S-ceptre (A 316). 'Ta', the last component of the Latin term is 'Ta' (tha) meaning 'Gives' (A 1452). The Cumulative meaning of the three 'Ver-ba' or Tamil roots is 'One who gives Harmonious Union to elements' designating 'The person who has a thorough knowledge of Compatibles and Incompatibles'. Today, the above intrinsic meaning is lost. Lexicographers define 'Chemist' as 'One skilled in Chemistry'; and for 'Chemistry' they give us no derivation beyond referring us to 'Alchemy'.

CHEM-IS-TRY, CHYM-IS-TRY, CHAM-ISI-TRY. The first two words have been explained earlier. The last word 'Try' (Tiri) the Tamil root of 'Drive', means 'Redemption of elements from Compounds' (A 1493, meelal for thirithal). The cumulative meaning of the three 'Verba-ba' or Tamil roots is 'The Harmonious Union of Elements into compounds and redemption of the elements from Compounds'. It has to be noted that Reduction of elements from compounds does not generally fall within the sphere of activity of an ordinary chemist and so 'Try' the last syllable of Chemistry is not found in the term Chemist. Thus, the Dictionary definition of Chemist as 'One skilled in Chemistry' is not exact.

ALCHEMY, AL-CHIM-I-A, ALI-CHAM-I-A. The middle term which is Latin builds a bridge between the English derivative and its Original Tamil term. 'Cham' meaning 'Element' is the Intension that stretched out with the three 'Ver-ba' or Tamil roots, 'I' meaning 'This', 'Ā' meaning 'IS' and 'ALI' meaning 'Change or transmute' (Āli=thiri in thirithal meaning change or transmute A 193 & 1493). The Cumulative meaning of the Tamil roots is 'This

is Transmutation of Elements'. Lexicographers state that 'Chemistry' is derived from 'Alchemy' but this derivation from Thamil tells us that the one is different from the other.

A FEW SCIENTIFIC TERMS IN CURRENT USE.

A-TOM, A-TOM-E, A-TAM-E. The middle term, that has disappeared from Latin but is seen in French, builds a bridge between the English term and its Thamil Original. E = This; A = not (Fab 1). Tom is the variant of the Thamil term 'Tam' (Tham) meaning 'Divide' (A 1415). The Connotation which is the Cumulative meaning of the three 'Ver-ba' or Thamil roots is 'This is Indivisible'. One with a smattering of Thamil can easily test the Worth of the Thamil term.

EL-E-MENT, EL-E-MENT-UM. EL-E-MANTU-UM. 'Gepp & Haigh' defines this term as 'First Principle' and its plural as 'The four elements'. Both Chambers and Anandale derive it 'From Latin elementum, plural, elements, first principles'. Oxford states 'From Latin elementum, etymology dubious' a statement that almost points to the fact that 'VER-BA are Thamil roots'. The unknown etymology is the Thamil expression 'EL-E-MANTU-UM' meaning 'THIS IS SIMILAR TO BEAUTIFUL SOVEREIGNTY', the very same Beauty that, today, decorates the 'A-TAM-E' as 'THE MINUTE SOLAR SYSTEM'. E = This; 'UM' means 'Beautiful' (Fab 27). 'MENT' is the same as 'MANTU' meaning 'Sovereignty' (A 1955). It is this 'Mantu' that forms the last syllables of 'Government' and 'Parliament' as shall be seen in the chapter on Teutonic-Thamil. 'El' means 'Similar to' (A 578).

These two 'Atom' and 'El-e-ment', along with the next two namely, 'Hy-dro-gen' and 'Compound' ought to serve as an eye-opener to those in the Thamil Educational world who keep on complaining from plat-

forms in Thamil-Nad that 'Thamil which is reputed to be an old language, affords no facilities for the framing of Scientific terms'. The mistake is not that of Thamil. *And it shall soon dawn on their minds that there is no Scientific term but has its 'VER-BA' or Thamil roots.*

HY-DRO-GEN, HY-DRO-GENE, HY-DRUM-SINI. Chambers derives Hydrogen 'from Greek hydor water and genos producing.' The last term 'Genos' is a variant of the Thamil word 'SINI' meaning 'Embryo' or fetus (Feb 404) from verb 'Seni' meaning 'Be born' (Feb 443) from which 'Gens' race and 'Indi-gena' meaning 'The fetus of 'In-du' were formed. The first word 'hydor' is a compound of the two Thamil words 'Ki-dirum' meaning 'Power of water'. KI = Pāniḡ (A 1002) = water (A 1842). Dirum (dhirum) means 'Power' (A 1489). Thus, 'Hy-dro-gen' was formed from the Thamil roots 'Hy-dirum-sini' meaning 'Embryo of the Power of Water'.

The Rig-Veda calls 'Fire' the 'Embryo of water'. 'APAM NAPAD', the Title of hymn 35 of the Second Book of the Rik-Veda, meaning 'Invisible constituent of Water', designates Hy-dro-gen.

Even as the Pelasgic-Thamil term 'Amphi, which originally meant 'Both water and Earth', was later used to designate 'Both' only, irrespective of Water and Earth, so also the term 'Hy-dirum' which originally meant 'Power of Water' was later used to designate 'water' only irrespective of power. Hy-dirum was later shortened into 'Hy-dro'.

COM-POU-ND. 'Com' is 'CAM', meaning 'Element' as seen under 'Chem-is-try: 'Pou' is the single letter word designating 'Pou-dikam' meaning 'Union of Elements' (A 1399). 'Nd' is all that now that remains of the significant Thamil word 'Ēndu' meaning 'Unite' (A 1417). *The full term means 'Elements*

unite as *Pou-dikam*'. Thus, it is seen that '*Com-pou-nd*' is the very echo of the Tamil technical term '*Pou-dikam*' designating '*Union of Elements*'.

A FEW SAMPLES OF MISCELLANEOUS TERMS

SE - MIN - ARI - UM, SE - MIN - AR, SE - MIN - ARY, SE - MEN. The first is Latin, the second German and the third English. Oxford defines the English term as 'Place of education (formerly in pretentious use for school or Academy; now rare except either figuratively as a S. of vice &c., or R. C. and especially Jesuit schools whence seminarist, from L. *Seminarium* seed-plot SEMEN, - ARY)'. It appears that those who are guided solely by Phonetics found the full sound of 'Seminary' within the first eight letters of '*Seminarium*' and rushed to the conclusion that 'Seminary' is derived from '*Seminarium*' and that both are derived from 'SEMEN', the glittering seed of man.

1. 'SĒ', the Tamil single letter word, has thirty meanings amongst which are; 1) She, 2) The Sea, 3) Seed in general, specially solid ones 4) The glittering liquid seed of man and animals, 5) Brilliance and 6) Puss (A 1248).

2. The Tamil word 'ARY' has 101 meanings amongst which are 1) Dense, 2) Instruments and Institutions, 3) Alphabet and 4) Pebbles (A 165).

The first meaning of 'Sē' was adopted by the Angles as 'She' and also as 'Chi', the first component of '*Chi-val-ry*', meaning 'Pumping out strength in defence of women, the weaker sex'. The second meaning namely, the Sea was adopted by the Angles as the very 'Sea' and by the Dutch and the Germans as the very Cradle term 'Sē' designating 'The Sea' (Chambers, Anandale & Oxford.)

SE - MEN. The above fourth meaning is embalmed within the 'Sē' of this word, 'Men' (Min), the second

component, means 'Bright' or glittering (Fab 800). SEA-MEN means 'The glittering seed of the Humans and Ani-mals'.

'Se', the first component of 'Se-min-ari-um' refers not to this liquid seed but to 'solid seed' which is the third meaning given above. 'Ary', the the third component, means 'Dense' which is the first meaning of that term. 'Um' means 'beautiful' (Fab 27). 'Se-min-ari-um', the synonym of Nursery or seed plot, conveys the cumulative meaning 'Dense seedlings but bright and beautiful'.

'Se', the first component of 'Se-min-ar' and 'Se-min-ary' is not the 'Se' of 'SE-MEN', but a different term, the 'Se' of 'ZE-US' (with a short 'E') meaning 'Good' (Feb 431). 'MIN' means 'Light' (Fab 800). Chambers defines 'Light' as 'Knowledge' as well. 'Ary' means 'Institution', the second meaning seen earlier. Thus, the German and English terms designate 'An Institution for imparting good knowledge', for 'Ar' of the German term is short for 'Ary' just as 'Ar' of 'Cal-end-ar' is short for 'Ari' of 'Cal-end-ari-um'.

CAL-END-AR, CAL-END-ARI-UM, CAL-ENDU-ARI-UM. The Thamil term and its derivatives mean 'The beautiful Instrument for (Knowing) what the time is'. 'Cal-endu' is the ordinary Thamil question, 'What is the time?', for 'Cal' = Time (A 846) and 'Endu' means what (A 549). 'Um' and 'Ary' mean respectively 'Beautiful' and 'Instrument' as seen earlier.

DICTION-ON-ARY, DICTI-ON-ARI-UM, DUCCU-AN-ARI-UM. Oxford defines 'Dictionary' as 'A book dealing, usually, in alphabetical order with the words of a language' and derives the same 'From Dictionarium'. The same authors define 'Diction' from 'Dictio' and 'dicere' meaning 'Say'. 'Ary' is defined as suffix forming adjectives from Latin '-arius'. Where

is the authority for 'Alphabetical order' in their definition? It is Thamil that delivers the goods here also. The last component 'Ary' means 'Alphabet', the third meaning seen earlier. 'On' is Thamil 'An' meaning 'Assembly' as seen in 'Nati-on'. 'Dictio' is the variant of the Thamil term 'Ēduccu' the stem of the famous Thamil expression 'ĒDUCCAR-ADAKKAL' meaning 'Suppression of ungentlemanly speech'. 'Ēduccu' is the root of Latin 'Dico' whose supine 'Dictum' yielded 'Dictio' & 'Diction'. 'Um' means 'beautiful' as often seen earlier. On the basis of the four 'Ver-ba' or Thamil roots, 'Dicti-on-ari-um' means 'The beautiful assembly of spoken words in Alphabetical order'.

All the above-cited four meanings of each of the Thamil terms 'SĒ' & 'ARY' have been adopted into English for, 'Pebbles', the fourth meaning of 'Ary', appears on page 101, embalmed within the first component of 'Ari-th-me-tic' meaning 'Supporting the knowledge given by pebbles'.

SE-MEN & SEED. Although Lexicographers derive 'Se-men' from Latin, it is highly probable that the Deut-chen as well adopted this name for their indispensable commodity from the Cradle language. The cumulative evidence of the two components 'Se' and 'Min' is reinforced by the fresh evidence of the Teutonic term 'Se-ed'. The first component 'Sē' conveys the said third meaning 'Seed in general'. The second component 'Ed', the synonym of Latin 'Id' is derived from Thamil 'Edu' (edhu) meaning 'This itself' (A 334) IT namely, 'Ed' is there to emphasise 'Se-ed' in general even as 'men' in 'Se-men' stands there emphasising the particular variety that is glittering.

AM-PHI-BI-AN, AM-PHI-BI-AN, AM-PI-PI-O. All the three terms consist of the same four 'Ver-ba',

or Thamil roots conveying the cumulative meaning 'All lives both in water and on land'. O = ALL, as authenticated under 'Bi-o(s)' on page 115. An = assembly (A 240 & 241). Thus 'O' = AN. 'PI' is 'BI' of 'BI-O(s)' meaning life as seen under that term on page 115. 'AM' means 'Water' says Fabricius on page 27; and that is important as the key word among these Thamil roots. 'Pi' (Phy) is another Thamil term meaning 'Earth', 'Water and land' the meaning of the Pelasgic-Thamil term 'AM-PHI' had come down as the Traditional or conventional meaning even after Classical Greek had arbitrarily converted the two components of the Pelasgi-Thamil term into the single term 'Amphi' and endowed it with the artificial meaning of 'both'. Oxford defines the English term as '(animal) living both on land and in water' and derives it as 'Amphi + bios life'. There is absolutely no hint for land and water. As in 'O-I-KO-NO-MI-A' and hundreds of other terms, the lexicographers are, in desperation, coupling the meanings of the original Pelasgic-Thamil terms, which had come down as the Traditional and conventional meanings with the later artificial creation of Classical Greek.

POLY & PAN. POLY is the Thamil term meaning 'several'. 'PAN' is its synonym. Fabricius gives the verbal meaning of 'Poly' as 'Increase' on page 750 and states on page 581 that 'Pan' is the synonym of 'Poly'. There are over fifty English compounds of 'Poly' and 'Pan' like 'Poly-theism and 'Pan-theism'.

MAN-I-A, MAN-I-A. This is pure Thamil expression bodily adopted by the Deut-chen. Oxford defines it as 'Mental derangement marked by excitement, hallucination and violence' and derives it 'From Latin, from Greek = madness (mainomai be mad, st. man-)'. The comment 'Stem man' is very significant, for 'man' is alien to the vocabulary of the Greeks and the Lati-ni.

'Man' is the first component of Thamil 'Man-e-than' and 'Anglo-Saxon 'Mannian' (Oxford) as discussed on the opening page. 'I'='E'='This person' (Fab 65). 'A' means 'Has Become' (Feb 47). 'Man' (Mun) means 'King' says Fabricius on page 786. 'MAN-I-A' means 'This person has become a King'! 'He is under the hallucination that he is a king'. This derivative meaning from Thamil is supported by the next term.

ME-GAL-O-MAN-I-A, ME-GAL-O-MAN-I-A, ME-KAL-O-MAN-I-A. K=G. Thus, all the three terms consist of the same six 'Ver-ba' or Thamil roots of which 'Man', meaning 'Ruler' or king, stretched out as the Intension and extended by the addition of 'E' meaning 'This person', 'A' meaning 'Has become', 'O' meaning 'All' as authenticated under 'Bi-O(S)' on page 115, 'ME' short for 'Mi-ku' (Gk. ME-GAS) meaning 'Great' (Fab 797) and 'Kal' meaning 'Learning' (Fab 754), into the superstructure or extension 'ME-GAL-O-MAN-I-A' conveying the Connotation 'This person has become the ruler of all great Learning!' This derivative meaning from Thamil is supported by Chambers who defines the English term as 'The DELUSION that one is great or powerful' and derives it 'From Greek megas great and mania'.

E-U-THAN-ASI-A, E-U-THAN-ASI-A, E-U-THAN-ASI-A. All the three terms consist of the same five 'Ver-ba' or Thamil roots, 'E', 'U', 'THAN', 'ASI' and 'A' of which 'ASI', the same as the first component of 'ASI-A', the name of the Blessed Continent where the First 'UNDER-STAND-AN' is alleged to have appeared, meaning 'Blessing' as well as 'blessed' (Fab 50), stretched out as the Intension, and extended by the addition of 'A' meaning 'Has come' (Fab 47), 'E' meaning 'This' (Fab 65), 'U' meaning 'You' and 'Than' meaning 'God' (A 1443)

into the superstructure, 'E - U - THAN - ASI - A', conveying the connotation 'This has come to you as the Blessing from God'.

The above term is an echo of the Phi-lo-soph-i-a of the Early In-dus (Thamils) and their descendants namely, the Pelasgi of Gree-ce and 'I-tali-a', the Deut-chen and the Semites, as demonstrated by the recently discovered Literature of Origen, the Essenes, and of the Aryans, that man generally takes with him, at the end of his Pilgrimage, the sum total of his *Merits* and that a good amount of Merit which he takes with him to start the next life 'has the Power to manifest itself in a happy and painless death' at the end of this life. That is the subject matter of the hymn number 35 of the second Book of the Rik-VEDA.

CHAPTER X

HISTORY OF MORPHOLOGY

MORPH-E, MORPHE-US, MORPHO-SIS, MORPHO-GENESIS, MORPHO-GENY, MORPHO-NOMY, MORPHO-GRAPHY. Chambers, who gives all the above terms with definitions for most of them, defines Morphology as 'The science of organic form, of the development of the forms of living organism' and derives the same 'from Greek morphe, form'. He makes no mention of the application of the term to the sciences of Bi-o-logy or Philo-logy.

Anandale, who mentions almost all the above terms and gives almost the same definition and derivation for Morpho-logy, refers to its application to Bi-o-logy but not to Philo-logy.

Oxford, who mentions only Morphe-us, Morpho-logy and its two compounds, defines Morpho-logy as follows:- '(Biol) study of animals and plants; (Philol) 'study of the forms of words' and derives it from the same Greek term 'morphe'.

Thus, it is clear that its application to Philo-logy originated recently on the principle that English language is a living organism.

Whence the Greek dictum morphe? Was 'form' its original meaning? 'Moyppu' is the significant Tamil term for 'sleep' (A 2004). It conveys the picture of sleep approaching man even as thousands of flies approach him and cover the entirety of his body. This term 'Moyppu' accompanied the Thamilian Sea-frogs, Pelas-chi (பிலாச்சி) alias PARADAVAR (பரதவார), the Indi-Genae of Gree-ce and became the Plagic-Thamil (early Greek) Ver-bum 'Morphe' meaning sleep, even as the Tamil term 'Ōthu' meaning 'spoken word' was incorporated into Icelandic as

'Orth' and English as 'Word' (page 30) with an 'r' sound added.

MORPHE-US. The fact that the Greek term 'morphe' originally meant sleep is confirmed by Oxford's definition of Morphe-us as 'God of dreams or sleep'. Anandale states; 'Morphe form, the form he causes to appear to people in sleep'. This term Morphe-us was coined by the addition of 'u(s)'. U(s) = 'Almighty' as authenticated under the Greek and Latin terms 'Ze-u(s)' & 'De-u(s)' designating 'Good Almighty' and 'God Almighty' as seen on the earlier page 50 in order to personify the wonderful power of Sleep over man as 'Almighty Sleep' just as one of Oxford's definitions of 'God' happens to be 'god of this world, the Devil'.

MORPHO-GENESIS & MORPHO-GENY. Fabricius defines 'SENY' as 'Be born' on page 443.

This SHAPE 'SENY' accompanied the Pelas-chi alias PARA-DAV-AR of IN-DU, who are the identical people called 'INDI-GENAE' (meaning 'Born in IN-DU', on the very authority of the above page 443 of the Western Lexicographer Fabricius), 'The ancestors of the Greeks and Romans' to Greece and there, in the process of word building, started as the INTENSI-ON and stretched out by the addition of the other SHAPE 'SIS' (the same as the second component of 'Men-sis' designating 'Mon-th' as the child of the Moon), an echo of the original Thamil SHAPE 'Si-su' designating the child as 'The small excellent thing' ('si' & 'su' 'ਸ਼' and 'ਸ਼' are Primary SHAPES or single letter words of the Cradle meaning respectively 'Small' and 'Excellent'), into the Logical Extension 'MORPHO-SIS' conveying the Logical Connotation 'The birth of a child to SLEEP'. MORPHO-SIS. Thus, the second stage in the development of the so-called 'S-CI-ence' of MORPHO-

LOGY Dawned with the Birth of a child to ALMIGHTY SLEEP.

While pursuing the main theme reserving details for later consideration, the one question that arises naturally is 'Who are these children of ALMIGHTY SLEEP?'

NO DOUBT, they are 'DREAMS' which Chambers defines as 'Thoughts and Fancies during sleep; something only Imaginary' and derives 'from dreug, draug, drug, to deceive, the radical sence therefore illusion'.

Oxford states 'cf. German Traum perhaps cognate with German trugen, deceive'.

Anandale derives it from 'Anglo-Saxon 'dream', old Frisian 'dram', Dutch 'droom', German 'traum' old Saxon 'drom dream'.

All the above words given by the three are but variants of the significant compound shape of the Cradle Language, namely 'Drodam' (*thirodkam*) in current use in In-du Philo-so-phy designating 'Illusion that shrouds Reality' (A 1513).

The third stage in the development of Morphology began when these illusory 'forms' described by Chambers as 'imaginary', by Anandale as 'illusory' and by Oxford as deceptive were given shapes of Reality and drafted into the science of Biology after the time of Chambers.

The drafting of these illusory forms into the science of Phi-lo-logy after the time of both Chambers and Anandale marks the fourth and the last stage.

It may be that the adoption of these illusory forms to the natural structure of plants and animals has yielded a certain amount of satisfaction. Language is 'Lanku-kua' (p. 20) designating the distinguishable sound made by the 'NA' or tongue of the

sacred 'PER-SO-NA' embodying the Conceptual knowledge freely framed by the Divine ANI-MUS, the Rational Soul, 'feeding on' 'Knowledge Absolute, namely, the 'Supreme Divine Light' from an atom of which it evolved; and so, success of these 'Deceptive' Shapes in the Sacred field of Hu-man S-peech shall be a tantalizing Vision.

'Gepp & Raigh', the modern Latin lexicon defines 'ANI-MU(S)' as the Ra-ti-on-al Soul within the body. It is what evolved from God's Divine Substance as had Dawned on the Minds of advanced men like 1) Boheme of 'The supra sensual world', 2) Karl K. Darrow, the famous S-CI-entist of New York and the great Christian Divine Max Muller who has said, 'I am neither AFRAID NOR ASHAMED to say that I share his (Schopenhauer's) enthusiasm for the Vedanta (which is 'Re-in-car-nati-on' itself) and feel indebted to it for much that has been helpful in my passage through life'.

RE-IN-CAR-NATI-ON, RE-IN-CAR-NATI-O, IRI-IN-CARU-NATI-O.' Caru', the Cradle shape designating 'Spark' and 'Fetus' (A 722) as exhaustively discussed and authenticated on pages 49-51 under 'Gutha' (Thamil Kutha) that is today on the lips of Thamil Catholics as 'Kutha(r)' ('r' is suffix denoting respect) designating God, started as the Logical Intension and extended by the addition of other shapes namely 'In' meaning 'Pleasure', Re (Iri) meaning 'Going back', O meaning 'Joining' and 'Nāti', the first component of the compound ROMIC SHAPE 'NATI-ON' that is identical with the original Thamil Shape, embalming the Cradle Concept of 'Assembly of closest relations' meaning 'CLOSEST RELATIVE', into the Logical extension or superstructure, 'Re-in-car-nati-o', designating the Cradle RE-LI-GI-ON that was 'In-du-ism' as 'THE PLEASURE OF THE

PILGRIMAGE OF THE SOUL TO GO BACK AND JOIN HIS CLOSEST RELATIVE', the Giver of the Spark and fetus. 'TN-DU' meaning 'Pleasure of the pilgrimage of the Soul' as authenticated under item 12 on page 35 is only a precis of the bigger term, which designated the Universal Re-li-gi-on until 500 B. C., the time of the materialists of the Classical period of Greece and disappeared from the Hebrew world only circa 500 A. C.

The Cradle SHAPE 'IRE LAKKU' meaning 'Go back to the place whence you came from' accompanied the PARA-DAV-AR to I-tali-a and was incorporated into LOW Latin as the almost similar SHAPE 'RE-LIGO' which 'GEPP & HAIGH', the Modern Latin lexicon defines as 'BIND BACK' on page 452. Its noun SHAPE 'RE-LI-GI-O' yielded the English derivative 'RE-LI-GI-ON'. This SHAPE 'RE-LI-GI-ON' and the connected 'SHAPE' 'CHURCH', the derivative from Greek 'KURI-AKON' which is the identical THAMIL SHAPE 'KURI-AKAM' meaning 'HOUSE OF GOD, THE TARGET OF UNION' as authenticated on page 51 (and by Oxford as well who identifies 'Akon' with 'Domus' meaning 'House'), are today openly denouncing the Advocates of the most Iniquitous estrangement of God from His 'CLOSEST RELATIVES' by the 'AN-A-THE-MA' Ban of circa 500 A. C.

That is, as it should be, for they dishonoured Christ and his faithful followers Origen and the ESSENES, as is clear from the following:

Origen considered by St. Jerome to be 'The greatest teacher of the Church after the Apostles' was awake to the esoteric teachings of Jesus, as his writings CONTAINING THE DOCTRINES OF 'KARMA' AND 'REINCARNATION' show. By 553 Christianity was already well along a path that neither Jesus nor Origen would have recognised. In this year, the emperor

Justinian and the second Council of Constantinople, for political reasons, Anathematised the truths expressed by Origen (Reincarnation pp 322-325) and the laws of Reincarnation became and remain the 'lost Chord of Christianity'.

An earlier passage from page 36; 'Every soul comes into this world strengthened by the Victories or weakened by the defeats of its previous life. Its place in the world is.....determined by its previous Merits or Demerits..... It at one time puts off one body, which was necessary before, but which is no longer adequate in its changed shape, and it exchanges it for a second', ORIGEN (A. D. 185 - 254).

These extracts are quoted, with apologies, from 'The Christian Yoga World', the monthly published by 'The Christian Yoga Church' of Nevada, and 'The Himalayan Acres' in the Democratic World of America, which had quoted the same from 'Reincarnation Anthology compiled by Joseph Head and S. L. Cranston, NEW YORK, Julian Press, 1961'.

The above extracts demonstrate clearly that the Hebrew community, the early Christian Church and their Master as well had full Faith in 'CARU', the 'CAR' of 'Re-in-car-nati-o' that designates the Divine Substance that is an atom of the Supreme Divine Light alias KNOWLEDGE ABSOLUTE from which the Divine ANI-MUS, the Ra-ti-on-al Soul evolved.

The Thamil Shape 'MEN' exhibited on the opening page as the very Original of the first component of the 7 Indo-European names of MIN-D, means 'LIGHTNING' (Fab 800). That is the very THAMIL SHAPE 'MEN' of the first component of 'MEN-O' (O=JOINING) used by Socrates to demonstrate the 'FLASH OF LIGHTNING' in the MIN-D of his untutored slave who did, after a few failures, PER-CE-IVE in the diagonal of the given Square the side of the double

Square IS IT ANY WONDER THAT THE UNCLOUDED MIN-D of the PRI-MI-TIVE Thamilis freely framed 'CONCEPTUAL KNOWLEDGE' by the process of THINKING known to them as 'THEN-CAN'?

'THIN', the first component of English 'DIN-E' meaning 'Feed on this', means 'FEED on' and 'CAN' is another Cradle Shape designating 'Knowledge' (A 674, the 16th. meaning). These two cradle 'SHAPES' accompanied the 'KON-ar of Pastoral Mullai and crystallized into the identical 'THIN-CAN' in Teutonic and Anglo-Saxon and in German as 'DEN-KEN' (Oxford & Chambers) fully supporting the 130 odd earlier Pelasgic Bridges in establishing the VEDANTA-IC TRUTH that the Langu-age of the Universal Soul ought to be identical in 'SOUND', SHAPE and Concept.

Today, Einstein, who has prostrated Materialism that strode the 19th century World like a Colossus by starting his Twentieth century Physics and Philosophy with his definition of Concept as 'The Free Creation of the human Mind', uses the very 'THEN-CAN' that had gone into German as 'DEN-KEN' in explaining the Primitive prerogative of the MIN-D for creating conceptual knowledge. On page 7 of his Autobiography that constitutes the early part of VOLUME I. of 'Einstein, Philosopher Scientist' published by 'HARPER & BROTHERS NEW YORK, he raises the question 'Was ist eigentlich "DEN-KEN"? His are the *double quotation* marks for 'DEN-KEN'. He discusses the question with the anticipation of a Charge of PRIMITIVE THINKING for which he gives his DEFENCE as well. Here is his anticipated CHARGE AND DEFENCE.

'With what right, the reader will ask, does this man operate so carelessly and *primitively* with ideas in such a problematic realm without making even the

least effort to prove anything?; my defence; all our thinking is of this nature of a free play with Concepts.

Again he says, 'In a certain sense, therefore I hold it true that pure (unclouded) thought can comprehend reality AS THE ANCIENTS DREAMED' as recorded on page 142.

The above quotations prove that he was aware of the huge Fund of Conceptual Knowledge that had come down from the Pri-mi-tives which very term designates 'Those who had dug up much virgin soil', (page 4) and that he accounts for it all, as the Pri-mi-tive Prerogative' exactly as the ancient Thamils considered it as 'Framing knowledge by Feeding on Knowledge Absolute'. This ancient Tamil land of North E-ilam (item 13 on page 36) was overflowing with original Conceptual Knowledge as exhibited by the almost daily talk of the village ladies about (1) வித்து இல்லாச் சம்பிரதாயம் வேலும் இல்லை கீழும் இல்லை meaning = 'No life can come into being without seed even in Heaven', the Cradle truth that has been later proved by the irrefutable conclusion of S-CI-ence namely 'Ex Nihilo nihil fit'; (2) 'பா' போனால் கிழக்கு விழும் meaning 'It is the minute hair like fibres springing from SEEDS that develop into big tubers'. This significant Cradle shape 'பா' (PA) crystallised into the 119th of the 246 Primary shapes** in Tamil which went into Romic that was copied from MINOAN Tamil as the identical 119th of the same 246 shapes, as shall be seen shortly, with the identical concept, proving the Vedantic truth emanating from 'Car' of re-in-car-nati-o that the language framed by the Hu-man Soul by 'Feeding on' its original the Universal SUPREME DIVINE LIGHT ought to be one and the same as demonstrated on

** : One of the 247 Primary shapes in Tamil is the equivalent of 'H' but is not attracted and charmed by the 12 vowels. That accounts for the number 246.

page 63. There on page 63 under 'One Hundred ESSENTIAL terms in Indo-European vocabulary 'PA', PAT-ER and FA-THER were demonstrated. They are the name of the Original GIVER of the seed and of those who subsequently transmitted the same from generation to generation.

Just like 'Reli-gi-on' and Church, this Cradle shape 'PA' as well today denounces those who ignore the genuine Conceptual meaning embalmed within it. The greatest majority of the people of this ancient Thamil land do ignore its meaning today. That was not the case with the people of this Palm-grove of North E-ilam on the Southern border of the Cradle of IN-DU, even a Hundred years ago.

It appears when my grand-Pā who was the MOOPPU or Elder of the Catholic Church at Vayavilan was convinced of the genuine concept of 'PA' and of its relationship to re-in-car-nati-o, he quietly handed over the reins of his office to his nephew and immediately embraced 'Re-in-car-nati-o', that ancient mode of life, seen earlier boosted by Max Muller as well, echoed by 'RE-LI-GI-ON' whose four tiny Thamil SHAPES proclaim 'BINDING BACK' with NATI, the closest Relative as proved earlier on the very authority of the Modern Latin Lexicon. This beneficent act of his enabled his son, my 'PA' to marry according to IN-DU rites the only daughter (who seems to have been similarly enamoured of Re-in-car-nati-o) of another, but Bigotted Mooppu of the adjoining Parish of Tellippalai with the result that there is, today, in this Thamil land this 'THAMIL-AKAM' that publishes this series of books proving that Thamil 'KUL-TUR' is a fait accompli.

With the DAWN of 'THE NEW AGE' announced by the ALMIGHTY'S opening words to Umadeviar in the conversation registered on the earlier page 138'

Thousands of Human Souls have found their way to RELEASE from 'Re-birth' by embracing 'Re-in-car-nati-o' in the Christian Democratic World of America during the last seven years owing to the unceasing activities of 'The Christian Yoga Church of Nevada', San Francisco, and their later 'Retreat', 'The Himalayan Acres' as evidenced by their numerous publications on 'Re-in-car-nati-on' like 'The Wheel OF KAR-MA', 'SELF-GOD', 'GEMS OF COGNITION', etc. too numerous to mention here. Suffice it to make mention of the very important fact that they had given to their Institution the name of 'SUBRAMANIYA ASHRAM' commemorating the name of SUBRAMANIYA KURUNATHAN whom Almighty Siva has employed as 'TA-E-CAN' meaning 'One who gives eyes' (the cumulative meaning of the four tiny Tamil SHAPES which had gone into Teutonic as the very 'TAECAN' authenticated by Oxford as the root of 'TEACHER') in my case as well. He acting as the Almighty's Deputy for two years, gave me his Gracious Dharsanam burning out the 'De-merits' which had already been balanced by the 'Merits' (both early Christian Oregon's terms) which lay to my Credit and doing all that was necessary for the Dharsanam of the Almighty ushered me into HIS ETERNAL Presence July before last, in whose Presence and LIGHT I am writing out these pages.

Now to THAMIL 'KUL-TUR'; There is another school in this Tamil land supported by all the Pandithamunies who had been initiated into English. Their Ideal is Tamil-'CULTURA' (Oxford), the future participle of the Pelasgic-Thamil SHAPE 'COL-O', which (CULTURA) continues to proclaim that it is about to plough for a future Cultivation and not that it had ever, even ploughed not to speak of cultivation—from the time of the Classical Period of the Materialists whose ideal that 'MIN' in 'MIN-D' is a by-

product of the first of the Primordials, happens to be the ideal of that school and of its supporters

That school was not able to recognize even the single 'SHAPE' 'COL-O' that is said to have yielded their 'CULTURA' as an ECHO of the very THAMIL SHAPE 'COL(U)-O'.

CULIURA, COL-O, COLU-O. The Thamil SHAPE 'COLU' meaning 'Plough-share' accompanied the Thamilian Pelas-chi alias PARA-DAV-AR to I-tali-a and there, in the process of 'Flowering of VER-PU' (வேர்-பூ) into 'VER-BUM' or the process of 'Word building' from Thamil roots, (vide page 88), started as the INTENSION and stretched out by the addition of 'O', the 11th of the 246 Primary shapes, meaning 'Join' (A 493) and extended into the Logical Extension or superstructure 'COL-O' ('u' the last vowel of the stem naturally stepping out on the approach of the other vowel 'O') conveying the Logical Connotation 'Join the plough-share' or 'Plough'.

Heaven only knows what connection this 'COL-O' has with 'KUL-TUR', an unadulterated Thamil SHAPE meaning 'Filled up with knowledge', that accompanied the Thamilian 'KON-ar' of Pastoral MULLAI of IN-DU and became the identical SHAPE 'KUL-TUR' in the language of their descendants the 'DEUT-CHEN' and that of their direct descendants, the Germans as acknowledged by Oxford and Chambers.

The Thamil SHAPE 'TUR' (THUR), தூர், means 'Filled up with' கிரம்பு, the last meaning on A 1571; the same author defines 'KAL' or 'KUL' as கல்-வி kul-vi, designating 'Intensive knowledge' on A 754.

The Thamil SHAPE 'KUL' appears also as the first of 'KUL-AY MANITHAR' in Saint My-s-tic Manickavasakar's famous lines on the Full Cycle of Evolution whose Genuine Translation is as follows:

'Grass, herb, worm, tree,
 Ani-mals diverse, birds, snake,
 Man, the UNDER-STAND-AN, devil, Angel,
 Titan strong, Siddha, De-va,
 Within the Evolution of Vegetable and Ani-mal
 kingdoms
 All these have I been born and I was weary, O Lord
 but have now obtained Re-lease from Re-birth by
 your Dharsanam.'

Dr G. U. Pope, the Christian Divine who following the ideal of the Materialists considered 'CAR' of RE-IN-CAR-NATI-O an AN-A-THE-MA' or 'CURSE' has translated the same as follows:

'Grass was I, shrub was I, worm, tree,
 Full many a kind of beasts, birds, snakes,
 STONE, man and Demon, amidst Thy host I served
 The form of mighty Asuras, ascetics, gods I bore
 Within these immobile and mobile forms of life
 In every species born, weary have I grown, great Lord
 Truly, seeing Thy golden feet this day, I have
 gained release'.

Here is a My-s-tic of the early centuries of the Christian Era who has, at last, had the Dharsanam of the Lord which had enabled the Evolution of his Original 'MIN' and Ani-mus into their Original Native Brilliance so as to avoid incompatibility in Final Union with HIM. As a result of that 'IL-LU-MIN-ATI-ON', a term which demonstrating below that it is identical in Phonetics, SHAPE and Concept in Thamil, Low Latin and English, means 'ASSEMBLING THE ORIGINAL LOVELY LIGHT WITHIN THE HOUSE!

IL-LU-MIN-ATI-ON, IL-LU-MIN-ATI-O, IL-LU-MIN-ATI-O. In I-tali-a, 'O', the 11th of the Primary shapes corresponding to the 11th Primary Shape in Thamil, the langu-age of the 'MINOANS' from which

it was borrowed with the identical meaning of 'Assemble' (A 493), started as the Intension and by the addition of other SHAPES namely, 'Ati' meaning 'Original' (அதி = Original A 272). 'MIN' that is 'A puri or i' meaning 'Light in the temple of God' (pp. 1 & 24), 'Lu' meaning 'Lovely' as authenticated under 'Lav-ini-a' alias '(U)lavu-ini-a' (Page 120) and 'Il' meaning 'House' (Fab 88) referring to the 'Body' and extended into the Super-structure seen above conveying the Connotation 'Assembling the Original Lovely Light within the House'.

As a result of that IL-LU-MIN-ATI-ON, the My-s-tic was able to reveal that he was, as the result of the earlier 'Vote of Confidence passed on its legs' by an 'Inflated skin-bag', born an 'ANTHARAM-PĀ' or 'PA with a perfect Waist' (Āntharam = Waist Fab 22, 6th meaning, a shape that was mutilated into the Arbitrary 'Anthropos' by the 'Classical Beauty' which joined the majority soon afterwards) alias 'UNDER-STAND-AN' (vide Oxford & page 22) designating 'One who had emerged on top of the animal kingdom with a large fund of MIN and its executive 'NU' the Intuitive Faculty of Medi-t-ati-in (Fab 624) that developed pari passu with the Antharam, a Truth that has not yet been revealed by any S-CI-entist.

By its side is the additional picture of the My-s-tic as 'AN Ignormus who had come out with the unscientific, and so, unacceptable story of having been born a STONE as well, just before his hu-man birth, a diabolical Lie, that makes his story of the Dharsanām of the Lord equally false', painted by a Christian Divine, 'a' D. D to boot, who had entered uninvited into the field of 'IN-DU-ISM' which is the very 'In-car-nati-o' that he had rejected as 'An a-the-ma'. That is just the TYPE of service rendered to 'Thamil KUL-TUR' by Christian Dignitaries.

The influence of the Pandithamanies who follow the materialistic Ideal has been so over-powering in this land of the Thamils that not one of the so called '(H) In-du' (another relic of An-the-ma-tisation, as shall be proved in another context) Pandithamanies has, as yet, come forward to point out the fact that if the My-s-tic had actually thought that he was born a STORE as well, he would have posited the term 'KUL' (KAL) not between ani-mals and man but at the very first before 'Grass' of the In-organic world

It is a pity that 'NU-bes', the cloud, had shrouded the Intuitive Faculty of these scholars and made them unable to understand that 'KUL' (KAL), the first component of Modern 'KAL-VI' designating 'E-DU-CAT-ON' as 'Increasing the original Power of understanding brought by the CHI-L-D', is the ancient Thamil term designating 'The Original Power of Understanding' which is the prerogative of MAN, and that 'VI', the second component of 'KAL-VI', is a term that sometimes means 'INTENSITY' according to Fabricius 870 It is this Cradle term 'KAL' that is found as the first component of 'KUL-TUR' meaning 'Filled up with Knowledge'.

Anandavikatan does, on page 754, tender 50 meanings for this word 'KUL' of which the 21st, is 'KUL-VI'. 'AY', the second component of 'KUL-AY', is the stem of 'AY-thal' for which the same Lexicon tenders 20 meanings, on page 290, of which the 16th is THIYANAM, the technical term for 'MEDITATION' that is IDENTIFIED WITH 'NU' by FABRICIUS on page 625.

RE THE 'VOTE OF CONFIDENCE ON LEGS', need this Truth be proved by a demonstration of the successful efforts made by an Advanced Quadruped in shifting the weight of its body to its hind legs?

CHAPTER XI

ANI-MUS HAD ALREADY MADE AMPLE PROVISION. ABSOLUTELY NO NECESSITY FOR THE HUNT AFTER DECEPTIVE SHAPES

THAMIL AND ROMIC ALPHABETS ARE IDENTICAL
IN PRONETICS AND CONCEPT

Part one, that discloses itself as Forecaster of what follows, has, on pages 28-30 revealed the above Truth by delivering the genuine Conceptual meaning of (1) 'Lit-tera' & 'Let-ter', (2) 'Wri-te' & 'Ri-ta' (Norse & Icelandic Chambers & Oxford), (3) 'Con-so-nants' & 'Vowels' which were all, till then, treated as mere artificial symbols by those who followed the ideal of the Materialists. There, it was proved by reference to relevant pages of respectable Lexicons that;

(1) Both 'Lit-tera' and 'Let-ter' are echoes of the Thamil SHAPE 'Lati-tara' (a compound of 'Lati', the first component of 'LATI-KI' ELATHI-KAI — designating 'The joint position of the thumb, the middle and index fingers — and 'Tara', the second of 'Ma-tara' meaning 'Giver of nourishment to the fe-tus through 'MA' the Placenta), meaning 'GIVEN BY THE JOINT POSITION OF THE THUMB MIDDLE AND INDEX FINGERS', (A 386).

(2) Both 'Wri-te' and 'Ri-ta' are the identical Cradle SHAPE 'Ri-ta' meaning 'Given by the Quill.'

(3) 'Con-so-nant' is the identical Thamil SHAPE 'CO-SO-NANTU' meaning 'THESE ARE DEAD but can be revived by the attraction and charming of what are called 'VUVVALS'.

(4) 'VOWEL' is the identical Thamil SHAPE 'VUVVAL' designating 'THOSE WHICH ATTRACT CHARM AND revive the dead 'Co-so-nantu'.

Small wonder, the above Truth has been ignored by Pandithamanies who, though strutting daily into

and out of the Various Institutions honoured by the unadulterated Thamil shape 'UN-I-VER(U)-SITY' disclosed on pages 128-31, have not yet repelled the dirty Insinuation pregnant in the Expression 'Corporation' that is imported into Oxford's derivation, 'Universus, whole, universe, CORPORATION', as if they had accepted the same as TRUE.

Now, I have no other alternative but to amplify the same by the following demonstration.

1. அ = Ā, ஆ = Ā, இ = E, ஈ = Ê, உ = U, ஊ = Ū, எ = E, ஏ = Ê, or Ā as in Fate, ஐ = I, ஒ = O and ஔ, the identical ஔ face (with the elephant trunk) of 'O-SIRI(S)' of ancient EGYPT (pre-dynastic) and of 'O-DI(N)' of E-UR-O-PA, still remaining in Norwegian chronicles, Chambers and Anandale, representing the Romic 'O' borrowed from the Thamilian 'MINOANS' as an echo of the identical 11th of the 246 PRIMARY SHAPES in THAMIL and ஔ, the last of the 12 Thamil PRIMARY SHAPES = AU.

2. The 21 CONSONANTS in ROMIC are but the COUNTERPARTS of the 18 'CO-SO-NANTU', for J and Z are but echoes of ஃ, the S sound, B and F are but echoes of 'ப', the P sound, Q is an echo of கஔ, the compound Romic sound 'KIU'. Double U is but an echo of உ + உ (U+U) and 'x' is but an echo of எக்க, 'ECC' sound. On a previous page 'EX' of 'EX-TENDO' had been identified with 'ECC' of THAMIL 'ECC-TANDA' meaning 'GOING ON ASCENDING AND HEAPING UP'.

3 Just as the 12 'VUVVALS' REVOLVE ROUND EACH OF THE 18 'CO-SO-NANTU' attract, CHARM and REVIVE them to give us 12×18 'PRIMARY SHAPES' full of life named in Pelasgic-Thamil 'Alphabeta' describing them as 'THAMIL GIVING FORM OR BEAUTY TO EARLY IGNORANCE OR VOID', even so its 12

Counterpart 'VOWELS' do revolve round each of the 'CON-SO-NANTS', attract, CHARM and revive them giving us, for reasons stated above, the very same 246 PRIMARY SHAPES IN ROMIC full of life as contrasted with the tantalising SHAPES fleeting in Dreams with which some scholars calling themselves 'PHI-LO-LOGISTS' (an unadulterated Thamil SHAPE as shall be authenticated in its proper context) dabble under the honorific of 'MOR-PHO-LOGISTS' as well.

ALPHABET, ALPHA-BETA, AL-PA-PE-TA. 'LIU', 'PA' the 119th of the 'PRIMARY SHAPES' in Thamil designating 'THAMIL' (A 1884, the 25th of the 31 meanings) which has, for reasons given earlier, become the identical 119th PRIMARY SHAPE in RomiC as well, accompanied the Thamilian Pelas-chi alias PARADAV-AR to CRETE (CRETA - RICHEST A 877) and there, in the process of 'VER-PU' (Page 88), 'The Bossoming of Thamil Roots', or Word-building, started as the INTENSION and stretched out with the addition of the other Thamil term 'TA' (DHA, that had gone into Low Latin as 'DO', with the same meaning of 'GIVE', meaning 'GIVE' (A 1452), 'Pe', the 120th. of the Primary SHAPES in both Thamil and RomiC, meaning 'Beauty' (Fab 694) and 'Al' the compound SHAPE meaning 'DARKNEESS' (Fab 36) into the Extension or superstructure 'AL-PHABE-TA' conveying the Logical Connotation which is the cumulative meaning of the four shapes namely 'THAMIL GIVES BEAUTY TO (EARLY) IGNORANCE OR VOID.

Those who had EYES to see ought to have seen the identity in Phonetics as well as concepts of over 95 per cent of these Primary SHAPES in THAMIL & ROMIC as the constituents of the ONE HUNDRED AND THIRTY ODD PERFECT BRIDGES built on the earlier 170 odd pages and of other single words as well.

Even now it is open to any scholar or Per-so-na whose 'NA' the tongue (Fab. 594), sounds (so=sound Fab. 454) knowledge (Per(u)=knowledge A 1928) to refute the meanings tendered by Lexicographers for the four components of the International compound Shape 'Al-pha-be-ta'. Until then who-ever pronounces the term 'Al-pha-be-ta' or its English equivalent 'Alphabets' ought to accept the truth that the said International compound Shape proclaims that 'THAMIL GIVES BEAUTY TO (EARLY) VOID'.

It is significant that Aryam that is now being proved as VEDIC-THAMIL and which is given a respectable place among the Indo-European languages has adopted 'ACHCHU' designating 'AXIS' or axle which is this very concept that is being expounded here as the ONLY name for her VUVVALS.

This is in perfect consonance with the following derivative meaning of 'Ba-sha' (ur-on).

BA-SHA, PA-SA. It is wellknown that there is no 'B' sound in the language of the Cradle. Thus, 'Bā' is the identical 'Pā' the 119th Primary Shape designating 'Thamīl' as authenticated earlier. 'Shā' is the disguised form of the identical 'Sā' which Fabricius defines as 'the equation of the centre' and which was proved earlier, on the 'International Al-pha-be-ta Chart' as the 41st of the Romic and Thamīl Primary Shapes.

That is as it should be, for if the SOULS are all Atoms of the UNIVERSAL SOUL which is God, their languages cannot be different, a fact that has already been proved by the untimely Death of all languages which mutilated the original sound of the Hu-man Soul.

Further, the proof of the pudding is in the Eating. An impartial verdict on the translations of the Rik-Vedic stanzas by one who knows not an icta of Samas Kṛitam shall reinforce the above fact.

CHAPTER XII

CONCLUSION

THAMILIAN PARA-DAV-AR WERE THE INDI-GENAE OF CRETE, GREE-CE & I-TALI-A

These chapters have told the reader how the ancient Thamilian 'Sea Frogs', PELASCHI (பிலாச்சை) alias 'PARA-DAV-AR (படவார்) who had earned that Honourable Title by 'Hopping and Jumping to Foreign lands' as authenticated on the earlier page 40, braved the dangers of the Sea and went all the way TO MEET THE WEST but met only the bare lands, Mountains, rivers and other landmarks to which they gave their pregnant names, embalming their distinctive features within the tiny monosyllables of those names which now disclose the History of what had been relegated by Historians as the 'Mythical' and 'Dark' Ages of GREE-CE and I-TALI-A. No wonder, they met no hu-mans there, for all were, then, in the E-east or to be more specific, to the E-east of a line from the Ur-als to the frontier of Dār-dan and down South to meet the Ni-le. Naturally, the Celts and others, who stepped into E-UR-O-PA a few Millennia later and occupied 'GALLI-AI (Kalli-a=unoccupied land, Kali=unoccupied and ā=is) and other places, thought that the people whom they met in the Mediterranean region were Indigenous to the soil. The few Millennia which intervened between the two Immigrations were enough even for the descendants of the earlier Immigrants to consider themselves 'Natives'.

These chapters have also reconciled the divergent views expressed by many a EUROPEAN scholar, deeply learned in Greek and Latin Lore, that Gree-ce was the fountain-head of all 'SOPHI-A' (what has come from Splendor, 'Sophi'=Splendor & ā=has come), Wis-

dom and that 'Civi(s)', (Civi-ta(s) - One given by the bulls that plough namely, the husband man, the later citizen) the Roman citizen, was the source of all Civilisation, with the views of their own brethren who raised their voices in Dissent. Among the latter were Professor E. R. Dodds who persisted in his statement of 'The Oriental back-ground against which Greek Culture rose and from which it was never isolated save in the minds of Classical scholars', H. R. Rawlinson who revealed that 'Almost all the Theories, Religious, Philosophical and Mathematical taught by the Pythagoreans were known in India in the sixth Century B. C.', Professor Tarn and a few others.

The above Voices were Drowned in the louder tones of Goethe, John Stuart Mill, Shelley, Macaulay, Sir Henry Maine and a host of Giants who had been captivated by the glamour of the painted Butterfly that was Classical Greek with the result that today, we see the following passage registered on page 3119 of 'The Book of Knowledge', a passage that is worth repetition:

'All Science, literature and art began with this single people (Greeks).....We still use the words they 'INVENTED'; we still think in channels they were the first to discover; our whole civilisation moves on a course which they set for MANKIND five centuries before Christ'.

Of this quotation enough has been said on the earlier pages. Suffice it to mention here that the Thamilian Pelas-chi alias PARADAVAR and their vast volume of Human experience accumulated during Millions of years ought to be Credited as the Root and Source of all this Glory as it has been proved that they were the ancestors of the Greeks and the the populus Romanus.

In Chapter 2, we have heard the linguistic evidence of the 37 Coastal landmarks from 'Kam(s)-kal-

ka' to 'Gi-bra-al-ter'. They have told us how a Thamil an 'Sea-going-people' had reached them, stayed with them long enough to ascertain their distinguishing features and embalmed them as their ornaments within the Thamil Monosyllables of their names. 'Gree-ce' has told us that the same Thamil Sea-going-people had reached her, stayed with her and baptized her 'Gree-ce' embalming her distinctive feature that 'She is disfigured by mountains' within the two monosyllables 'Gre' and 'Ce'.

It was generally conceded that the 'Pelasgi' were the original inhabitants of Gree-ce. The only point at issue was whether the Greeks were the descendants of the Pelasgi. One school headed by Smith persisted in holding that they were. Another denied it but was unable to account for the origin of the term 'Gree-ce'. In between, was Professor Bury's school which held that the Pelasgians were a non-Aryan race. All these schools seem to have arrived at their conclusions via a couple of Possibilities. Today, we have the irrefutable evidence of 'Gree-ce' that she was given her significant name by the Sea-going-people embodying the Concept that 'She was disfigured by mountains'. This evidence of Gree-ce is fully corroborated by the European Philologist and Lexicographer Johann Philip Fabricius who says that the said 'Pelas-chi' (பெலாச்சி) is a Thamil term designating 'Sea-frogs' (708), that 'KRE' (GRE) means 'Mountain' (244) and 'Ce' means 'Disgust' (405). This joint Linguistic evidence of 'Gree-ce' and Fabricius that the Original inhabitants of Gree-ce were a 'Sea-going-people' is corroborated by the Archaeological evidence of Heinrich Schliemann that 'Mycenae' in Gree-ce was a bit of 'The lost empire of a Sea-going-people'. Again, the joint Linguistic evidence that 'Pelaschi' (Pelasgi) the original inhabitants of Gree-ce were 'Asiatics' is corroborated by

Archaeologist Sir Arthur Evans who has pronounced the verdict that 'Crete was the centre of an island empire which represented Europe in the long struggle against 'ASIA'

E UR·O·PA'S LONG STRUGGLE AGAINST ASI·A WAS WITH THAMILIAN PELAS·CHI ALIAS PARA·DAVAR. How Crete was the centre of the long struggle of E·UR·O·PA against Thamilian Sea-Frogs the Pelas·chi alias Paradavar has been already unfolded in Chapter VI.I. by the Phi·lo·so·phical evidence of the 'Percep's' 'Crete' (= the richest) and 'Cy·pru s' (= contemptible infant). The significant Phi·lo·logical evidence of 'MI·C(s)' (= excessive afflictor) and 'DAE·DAL·US' (= the first Aeronaut who used 'WINGS' ('VI·INGE) to pierce through the sky, as authenticated on page 16 had already given us a glimpse into 1) the excessive affliction suffered by early Greece that was enslaved by that Themilian king of CHETE and 2) the Huge Fund of Human experience and wisdom accumulated during Millions of years from the Cradle that accompanied the Thamilian Pelas chi alias Paradavar via Crete to Greece, the so called 'Fountain Head' of all wisdom, where, soon after the Historic 'DESCENT OF THE DORIANS' (= Greek Pastorals) and the Ruin of the Cretan Empire, it blazed out, all of a sudden, like an immense stack of hay on fire and left absolutely nothing for similar demonstration by their mighty successors the Romans.

The ESSENCE of the HUGE FUND that accompanied the Thamitian Paradavar to Gree·ce and later to E·UR·O·PA was the vast stock of 'Conceptual Knowledge' freely framed by the unclouded MIN·DS of the 'PRI·MI·TIVE Thamils' as well as the 'Script' or 'PRIMARY SHAPES' meaning 'THAMIL GIVES BEAUTY TO (EARLY) IGNORANCE OR VOID' proclaimed by 'AL·PHA·BE·TA' which was really bor-

rowed from the MINOAN THAMILS as proved to the hilt by the HUNDRED AND THIRTY odd PERFECT BRIDGES (PERFECT IN PHONETICS AS WELL) built by early Greek and LOW Latin between THAMIL and ENGLISH demonstrated on the Hundred odd earlier pages.

The prediction by the pre-Christian Thamil Saint THIRU MOOLAR in stanza No. 1619 of his THIRU-MANTHIRAM THREE THOUSAND that 'THAMIL CONCEPTUAL KNOWLEDGE THAT PERVADED THE FIVE THAMIL CONTINENTS OF HIS TIME SHALL LIFT THEM UP TO THE HEIGHT OF WORLDLY POWER' is being disclosed in the Chapters on 'THE CRADLE OF MAN'.

All the above mentioned facts are proved by the glowing accounts given of the Cretan king MIN-OS and his people on several pages of the 'BOOK OF KNOWLEDGE' of 10 VOLUMES. A few extracts from page 6805 are given below along with his picture. The Ethnological features and head-dress 'MUNDASU', the distinctive mark of ancient Thamilians, ought to reveal his identity.

'Of all the kings, of the ancient world *Minos is probably the one of whom the Modern-world would be most interested in hearing about in a definite manner.* He reigned in the island of Crete when it was the centre of a civilisation that is now called 'Minoan' after him.

Such knowledge, as we have, comes to us in three ways. First, some of the Greek historians wrote of him as one of the wisest and best kings who had lived before Greece became famous. *His laws were said to have been those on which the best laws of Greece were based. He kept order, by land and sea, in the Eastern Mediterranean, and his country was magnificent and prosperous, great in art and in commerce.*

Around His name sprang up many legends, transmitted through Greek poetry It was said that in



MI-NOS KING OF CRETE

his palace was an underground labyrinth or maze in which any stranger was lost; and there was kept a strange monster, half man and half bull, *as the Minotaur*. Every ninth year the tyrant king demanded as tribute from Greece seven young men and seven maidens, who were devoured by the monster

In recent years, the traditional site of the palace of Minos, at Knossos in Crete, has been carefully and thoroughly excavated, with remarkable results. The palace, a most labyrinthine building, has been disclosed, and a great deal of knowledge has been gained about the people who lived in Crete in the days of Minos, as we read on page 322. It is clear that he lived in the midst of a civilisation of an advanced kind, in great magnificence, and that *his country played a leading part in the Eastern Mediterranean, exchanging the products of its industry and art with ancient Egypt, and influencing powerfully the life of the world.*

His people seem to have been the precursors of the Phoenician mariner race who later dominated the sea-borne trade of the world, and it is now believed, *that the invention of the alphabet and writing, which had been attributed to the Phoenicians, was not by right theirs, but that they only changed in style the writing of the Minoans. In short, it may be said that a stage in human development that lies beyond the thought and art of the Greeks had been lost to men's knowledge when Knossos and other Cretan towns were destroyed. Indeed, the one personality in that forgotten period that impressed itself on men's minds was a real and great king, Minos by name; and his greatness is shown by the fact that when all his works were buried in the earth, vague memories of him, dressed up in fanciful forms, were transmitted from generation to generation. So Minos comes to us as a great though shadowy, king.**

* My apologies to the publishers, for this and a few other quotations which have more than amply rewarded me for the couple of Hundred rupees paid for the ten Volumes of 'The Book of Knowledge' in the late Twenties:

ANOTHER FRESH FOOD FOR THOUGHT

To Conscientious critical readers of this sixth Decade of the twentieth century who are untainted by prejudices due to Color and Might, here are Five clear points for identifying the Greeks as the descendants of the 'IN-DUS':

- (1) The term 'In-du Pelas-chi' and its synonym 'Pelas-gi', the name of the ancestors of the Greeks as tendered by historian Pelham and the Greek historian Dionysius.
- (2) 'Sea-Frogs', the meaning of Thamil 'Pelas-chi' tendered by Fabricius on page 708 and the sea-going people of Heinrich Schliemann, the earliest Archaeologist.
- (3) Indians and the 'Asiatics' of Archaeologist Sir Arthur Evans.
- (4) 'IN-DU' and 'INDI-GENAE' meaning 'Born of IN-DU' interpreted exactly like the Similar Greek compound 'INDI-KON' which is generally acknowledged as 'The Blue of IN-DU' and its English derivative 'INDI-GO' as authenticated on page 116. There is also the other similar Greek compound 'INDI-GES' authenticated on page 117 as meaning 'IN-DU Brahman of the Vaishnavaites' being the Honorific conferred by the Roman Senate on ARYAN A-E-NEAS.
- (5) IN-DU 'PANDION', the name of the oldest king in the World and 'Pandionis Populus', the title assumed by the Athenians.

On top of the above mass of Philological, Archaeological and Historical evidence is the irrefutable evidence of the Hundreds of Pelasgic - Thamil terms which succeeded in building HUNDRED AND THIRTY ODD perfect Bridges between Modern English

and Ancient Thamil in numerous subjects such as 'Phi-lo-sophy', 'Phy-sic-s', 'Chem-is-try', 'As-tro-logy', 'As-tro-no-my', 'Logi-c', 'Me-di-cine' and in short, almost all Sciences, with whose Origin, Gree-ce was credited so far. It is, thus, reasonable to conclude that the Thamilian Pelaschi of In-du, in ASI-A, were the original inhabitants of Gree-ce and that they called themselves Greeks from the Name of the land disfigured by mountains, which was, for that reason known as 'Gree-ce' **even** as the later immigrants into 'Galli-a' called themselves 'Gauls'.

I-tali-a has told us that the same Thamilian Sea-going-people had reached her, stayed with her long and baptized her 'I-TALI-A' embalming within the three Thamil monosyllables, her distinctive feature that 'SHE IS THE HEAD as contrasted with 'CAL-A-BRI-A' which had separated as the leg', as authenticated under Coastal landmarks 27 and 30 on page 42. This Linguistic evidence of 'I-tali-a' is corroborated by the Greek historian Dionysius of the first century B. C. who states that the Pelasgi and their Greeks did partake in the founding of Rome along with A-E-NEAS and that 'THE ROMANS WERE AN ANCIENT PEOPLE AND A GREEK ONE'. Lest any motives be imputed to Dionysius, it has to be said that Livy, the contemporary Roman historian has not denied the statement that the Pelasgi and the Greeks had a hand in the founding of Rome.

As for the Populus Romanus, we have the conclusive evidence of its 'Three only' constituents namely, Rames, Titius and Luceres and the Roman historian Livy's significant evidence 'Nominis et originis causa incerta est' touching the last. All these three names of the constituent communities of Populus Romanus have now told us that they are all Thamil terms designating the descendants of the

Sturdy Sea-frogs, the Pelasgi, with the qualification that the first, 'Ramnes', alone had an admixture of Aryan blood accruing from A-E-NEAS the founder of Rome (Vide pp. 11 & 12 and 117-122). 'Sikkels' has told us on page 18 that it is a pure Thamil term derived from 'Sikkam' (Net A 1203) designating 'Those who fished with the net' referring to 'Lati', the lesser Fry, the last of the three classes of the Littoral Community of ancient IN-DU. It has also told us on pages 19 & 127 that, 'After the occupation of Crete and GREE-CE, during the hey-day of their Aegean Empire, they and the Pelaschi invited a few Thamilian Merchant princes and accommodated them in their own homeland that was the plain land adjoining the seven hills known as 'LATI-UM' meaning 'The beautiful settlement of Lati, the lesser Fry' and that when they, 'The Lati-ni' or 'Relations of the Lati', developed into a fairly large community, they handed over 'Lati-um' entirely to their Relations and occupied the Island South of I-tali-a and gave it the significant name 'Sic-il-i-a' meaning 'This is the home of the SICKELS'.

'CURIAE' has told us on page 12 that it is the identical Thamil term 'CORAI' that designated 'The smallest Political Unit of ancient IN-DU', known also as 'Patti' (A 989 & A 1782) the key-stone of ancient IN-DU Political system.

As correctly anticipated by Sir William Jones as early as 1785 in the following memorable words, 'The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than Greek, more copious than Latin and more exquisitely refined than either; yet bearing to both of them a stronger affinity both in the roots of verbs and in the forms of Grammer than could possibly have been produced by accident; SO STRONG INDEED THAT NO PHILI-

LOGER COULD EXAMINE THEM ALL WITHOUT BELIEVING THEM TO HAVE SPRUNG FROM SOME COMMON SOURCE WHICH PERHAPS NO LONGER EXISTS Greek and Latin now disclose themselves as a series of candhus or compounds of Thamil monosyllables disguised by meaningless letters and held together by innumerable artificial rules of Syntax.

The statement of 'Gæpp & Haigh' in the Preface to the Latin Lexicon is also worth repetition in this context, 'So much uncertainty exists on these points, authorities are so much at variance, and modern scholars have so much to unlearn from time to time, seeing that the Philology of twenty years ago is now practically obsolete..... and many errors which have been handed down even to the exceptionally accurate Lexicon of Messrs Lewis and Short have been eliminated'.

Those of us, who had learnt 'Little Latin and less Greek' with TEARS, lisping 'JOVIS' and its flexions while declining 'JU-PITER' (Ju = su = excellent and pita = Father), the Thamil candhu and dabbling in similar irregular conjugations of Thamil verbal candhus ought to be able, now, to appreciate the fact that those subtle rules of Declensions, Conjugations and Syntax were necessitated by the bodily transformation of 'VER-BA', which are Thamil words, into a new language.

And something more, the brilliant Archaeological Discoverise about 'The Sea-going People' and of 'Asiatics' remained a mystery, as there was no other evidence to support them save the Thamil monosyllables which lay disguised within Greek and Latin. This evidence was not available to Philologists who had discarded Thamil. All available evidence painted the ancestors of the Greeks as 'Pastorals' and those of the Romans as 'Husbandmen'. From the 'Fry' to

the 'Flock and herds' is a far cry; to the 'Civi' that plough, a still longer way. For long, ancient Greece was a vassal of the Aegean Empire of the Sea-going people, 'The Sea-frogs'; Pelaschi, and Sikkels. The Thamili term 'Doru' (dhoru) designating 'Pastorals' as well as 'Herds of Cows' (A 1617) tells us that the 'Dorians' had abandoned their oars and entered the next Laboratory of Pastoral Culture. Love of freedom inherent in the Ideology of the Pastorals was responsible for 'THE DESCENT OF THE DORIANS' and the ruin of the Tyrants of Crete and their Aegean Empire. Similarly 'CIVI' in 'CIVI-ta(s)' (meaning 'One given by the Bulls that plough' namely 'Husbandman', the later citizen) tells us of the entry of the descendants of 'The lesser Fry' and their relations, the 'LATI NI' into the last Laboratory of Agriculture. The Sabel-ians (Carsmen, for sabel = saval = oar (A 1160) were the first to abandon their oars and cultivate 'campu' (millet) in their extensive millet garden 'CAMPU-ACARAM-NA' (NA = extensive A 1661 and 'acaram' = 'land' A 8), the later 'Camp-ag-na' and Modern 'CAMP-A-NA'. Soon they changed their names into 'Sab-ines' designating 'Relations of Sabakan or Saturn, the Deva of Agriculture. The UM-BRI-ANS (Those who abandoned the Sea, for bri = pri = separate and Um = AM = Water) followed suit and the Thamili monosyllables in their name proclaim that they were 'An assembly of people who had abandoned the Waters'.

With the evolution of the people of I-tali-a into an Agricultural community, all the descendants of the lesser Fry and the Pelaschi changed their names; but the Lati-ni who had never touched a net nor handled an oar in their lives would not. Like their Kith and Kin, the Pandyan kings of IN-DU, who retained their Honorific of 'MEEN-AVAN' or 'HE OF THE FISH EMBLEM' (Meen = fish and avan = He) till the very

last days of their existence which extended far into the post-Christian Era, the 'LATI-ni' retained their name which bespoke their connection with the 'FRY'. That speaks volumes for the height of their Culture which approved 'dignitas laboris' and gives us the handle of a couple of intermediate links connecting 'Lati', the Fry, the Historic Roman people and the Thamil Pandyans of IN-DU.

The very same conclusion detailed in this Chapter seems to have been arrived at by European scholars as well. F-Legrand, the French Research scholar in Classics, closes his comments on a long list of Thamil words in Greek with the following significant remarks; 'This fact of a Dravidian settlement along the Mediterranean shore is becoming more and more probable and is admitted by many scholars' ('Thamil loan words in Greek').

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