

EUROPE AND THE DRAVIDIANS

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To Dr. Jinn & children  
with the compliments  
of the author.

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## PREFACE

In the present work the author attempts to adduce evidence to prove that the first neolithic farmers who came to Europe were of the same stock and spoke a similar language as the Dravidian-speaking peoples of India and Ceylon. The Dravidian-speaking peoples are presently concentrated in the four southern states of Tamil Nadu, Andhra; Karnataka and Kerala in India and in the northern and eastern parts of the neighbouring island of the Republic of Sri Lanka whose name itself is of Dravidian origin. Besides, large pockets Dravidian speakers are found scattered all over central India and in Baluchistan in Pakistan. In southern Asia as a whole there are more than twenty languages belonging to the Dravidian family. Among them Tamil, Telugu, Malayalam, and Kannada are the most developed, each having a wide range of literature. The history of Tamil Literature could be traced from pre-Christian times. The Tamils had their own kingdoms and had developed a rich literary and poetic tradition when the rest of India was under the rule of the Great Mauryas.

The Dravidians have generally been identified with the people of the megalithic culture as they have been concentrated in historical times in those parts of India where megalithic monuments have been found in large numbers, Megalithic culture was a synthetic one. The population of the megalithic society in South India was not a homogeneous one, it was a composite one. Literary evidence reveals that ancient Tamil society also was such a one. The megalithic builders appear on the Indian scene long after having passed the neolithic stage. Indeed, they were responsible for the wide diffusion of iron technology over large parts of India and Ceylon. They were also responsible for introducing improved methods of horticulture and artificial irrigation. Available evidence suggests that the Dravidians had moved into central and southern India since the middle of the second millenium B. C. Anthropologists claimed that the Dravidians in India were mostly of the Mediterranean physical type and it was generally believed by historians that they once had a wide distribution in Northern India.

Ever since the publication of Caldwell's monumental treatise, **The Comparative Grammar of the Dravidian family of Languages** Indological studies assumed a new dimension. Caldwell pointed out convincingly that the Dravidian languages, unlike those of the Indo-European family are agglutinative and have close similarities to those of the Finno-Ugrian and Caucasian groups of languages.

The problems regarding the origin and spread of the Dravidians had to be investigated by archaeologists and anthropologists. Time-honoured views on the origins and development of Indian Civilisation had to be modified after the discovery of the Harappa culture. Archaeological explorations at the Harappan sites revealed that Indian Civilization had a pre-Aryan and pre-Vedic origin. Sir John Marshall who conducted the pioneer excavations at the Harappan sites expressed the view that the Harappans who were predominantly of the Mediterranean type were in all probability Dravidian. Fr. Heras who attempted to decipher the inscriptions on the Harappan seals claimed that the language of the inscriptions was Dravidian. Yet, these views did not find general acceptance for a long time among historians both European and Indian, whose outlook was coloured by romanticist thinking firmly rooted in the studies of the pioneer Indo-European philologists.

**The Dravidian Etymological Dictionary** by Burrow and Emeneau, two leading authorities on Indo-Aryan philology in the contemporary West, represents a landmark in the rational and dispassionate approach to Indological studies. These two great scholars recognised that the Dravidian influence on the phonetics, morphology and structure of Vedic Sanskrit was considerable. The influence of Dravidian on Vedic Sanskrit presupposes the presence of Dravidian speakers in considerable numbers in the Indo-Gangetic plain before the compilation of the Vedas. Recent studies on the Harappan script seems to confirm such a view. Asko Parpola and his colleagues who made a strenuous effort at the decipherment of the Harappan inscriptions claim that the language recorded in the inscriptions is proto-Dravidian. This claim is strongly supported by Gurov and Knorozov who made a similar effort at the decipherment of these inscriptions.

There is evidence to show that the Dravidians and the Harappans had close affinities with the Sumerians. It would appear that they all had a common origin in the remote past. It has been claimed that Sumerian is the twentieth member of the Dravidian family of languages. In our view it is more appropriate to speak of Dravido-Sumerian than to claim that Sumerian belongs to the Dravidian family of languages. The Dravidian family of languages as known from historical records had developed in Southern Asia after branching off from Proto-Dravidian. Dravido-Sumerian was presumably spoken over a wide area stretching from Asia Minor to the Indus in pre-Harappan times.

The origins and spread of the Dravidians have to be analysed systematically and scientifically on a chronological basis by correlating anthropological, archaeological, and linguistic evidence. In this monograph the author has attempted to show that the Dravidians had migrated to Europe in neolithic times. Similarities between Basque and some other European languages on the one hand, and those of the Dravido-Sumerian group on the other are unmistakable. Yet, one has to handle linguistic evidence with caution. Mere phonetic similarity between a few words of different language groups cannot by itself prove affinity or common origin. The etymology of such words has to be explained scientifically before postulating a theory of common origin. The wide distribution of megalithic monuments in Europe and Asia would of course suggest that the proto-Dravidians had migrated to Europe in pre-historic times.

It is hoped that this work would stimulate further interest on the subject and lead to a more systematic and detailed investigation of the problems concerning the origins and distribution of the Dravidians.

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# EUROPE AND THE DRAVIDIANS

## I - THE PEOPLING OF EUROPE

Prehistorians now admit that as a result of ecological changes there was a migration of people from the East, Neolithic farmers who had discovered new techniques of cultivation spread out through most of the areas of Western Europe, and eventually reached Britain. These pioneering immigrants were to form the basis from which the present population of Europe is descended.<sup>1</sup>

Professor Carlton S. Coon says "Painted pottery wares had developed and spread throughout the Middle East before the beginning of the age of metal, i. e. before 3000 B. C. (they originated in Iraq, Iran, Afghanistan and Pakistan). This was not, however, the only diffusion of Neolithic culture. Farmers who grew the conventional grains and bred the conventional animals crossed the Egyptian delta to settle in the fertile plains and valleys of North Africa. The Neolithic people of North Africa arrived at the Straits of Gibraltar before 3000 B. C. Some of them crossed the Strait to Spain and eventually settled in France and the British Isles, while others moving in parallel fashion along the opposite Mediterranean shore settled in Greece, Crete and Italy. In the meanwhile, other pioneers had moved across the Hellespont and along the western shore of the Black Sea to the mouth of the Danube. Following the banks of this river and its tributaries they eventually reached Germany, where they met the vanguard of the southerly migration."<sup>2</sup>

As early as 1858 the Rev. R. Caldwell, who first used the word Dravidian, deriving it from Dramila, Dravida, etc., stated:

"Does there not seem to be reason for regarding the Dravidian family of languages not only as a link of connection between the Indo-European and Scythian groups, but in some particulars, especially in relation to the pronoun, as the best surviving representative of a period in the history

of human speech older than the Indo-European stage: older than the Scythian, and older than the separation of the one from the other.”<sup>3</sup>

In 1924, Dr. G. Slater stated that it was possible that Dravidian culture spread from India westwards.<sup>4</sup> In 1927, my uncle, the Reverend Gnana Prakasar, single-handed produced many volumes of his monumental Tamil Lexicon, which was more exhaustive in certain respects than the Sinhalese Lexicon. H. Heras calls Gnana Prakasar the foremost Dravidian philologist and calls himself “a Dravidian from Spain”. Gnana Prakasar arrived at the conclusion that Dravidian and Indo-European words were actually derived from the same primitive roots.<sup>5</sup> I should not go so far as Gnana Prakasar and the purpose of this study is to adduce evidence to prove that the first Neolithic farmers who came to Europe were of the same stock, and spoke a similar language as the Dravidian-speaking peoples of India and Ceylon. These people were later absorbed by Indo-European speaking conquerors. There were some who fled to the hills and escaped absorption, like the Basques, who are stated to be the oldest race in Europe<sup>6</sup> and whose language is related to Dravidian.

Tovar says:

“We are able to affirm without exaggeration that Basque language is the sole remnant of a linguistic continent of unknown extent that was submerged by the waves of Indo-European invaders 3000 years ago. Uhlenbeck considers Basque as a survival of an extended language group that included not only the Basque but other languages of southern Europe no longer existing.” (The Basque Language by A. Tovar p. 18)

The reason for my disagreement with Gnana Prakasar is because of Wegener's theory of continental drift which, though abandoned by earth scientists forty-five years ago, has now been accepted by them as a result of advances in rock magnetism, geochronology, oceanography, sea-floor spreading, climates, fossils, etc. According to Wegener's theory, a single land mass,

Pangaea, broke up into two, a southern land mass Gondwanaland and a northern one, Laurasia, I hold the view that two separate types of culture, languages, etc. developed in these areas.

The theory of continental drift was recently established by the discovery of the fossil reptile *Lystrosaurus* in Africa, and Antarctica. As this reptile could not have crossed the 2,700 miles of ocean that separates Antarctica and Africa, the only explanation is that one continent broke away. The discovery of the fossil remains of the reptile *Mesosaurus* on both sides of the Atlantic is another proof, because being a freshwater animal, its presence can only be accounted for by presuming that at one time there were rivers or lakes on a land that is now sea.

It may be argued that man would not have evolved during such epochs of geological time, but seeing that rifting may have started as early as Cretaceous time, but that most of the displacement is Cenozoic and some as young as Pleistocene, which began only  $2\frac{1}{2}$  million years ago, and as Professor David Pilbeam, a British anthropologist, has discovered a virtually complete jaw of earliest man eight to ten million years old on the Potwar plateau in India<sup>7</sup>, and as Dr. Leakey has also announced in Washington that man in Africa was four million years old<sup>8</sup>, my theory is not so far-fetched.

The main Dravidian languages are Tamil, Telugu, Malayam and Kannada. The others are Brahui (in former Baluchistan), Gadba, Gondi, Kota, Kodagu, Kurukh, Malto, Naiki, Parji, Toda, Tulu and Konda. In giving this list Burrow and Emeneau state that "it is not yet certain that all the Dravidian languages of central India have been found" and that further reconnaissance work by Burrow and Bhattacharya in 1956 added one more language, Pengo, to the number of known Dravidian languages<sup>9</sup>.

The Tamil word for city is Ur, which is the same as Ur in Sumerian referred to in the Bible as "Ur of the Chaldees". As people migrated westwards, 'ur' became 'urbs' in Latin, 'ir' in Hebrew and 'iri' in Basque. But there is a village called 'Ur' in Scotland which is not found in the Atlases, but which

I found in the Census Reports which would mean that the people who first settled at Ur in Scotland were purer Sumero-Dravidians than the Hebrews and the Basques. There is literary evidence for an Egyptian city called A-Ur on the Canopic branch of the Nile Delta near Alexandria which was founded before 3000 B. C.<sup>10</sup>

A hint as to the origin of cultivation is provided by the names given to agricultural implements. The Tamil word for plough is 'ar' in Latin 'arare' is to plough, in Celtic is 'caruca' which became 'charrue' in French, but there is an old English word for plough, 'ard' which is not found in the New English Dictionary, Websters' etc. but which is known to archaeologists. An illustration of an 'ard' is given by Cunliffe<sup>11</sup>. This would mean that the first farmers of England are purer Sumero-Dravidians than those of the continent. This is in accord with the ancient chronicles of England, Scotland, Ireland and Wales which speak of settlers who came by sea, about Britons migrating to Brittany, and the Roman accounts which refer to the Druids first settling in Britain and then migrating to the Continent, etc.

As agriculture was linked with rivers there are similar words for river. The Tamil word for river is 'aru', the longest river in Switzerland is called 'Aar' which word is probably as old as the Swiss lake dwellings. The river Gotha in Norse is 'Gautelfr'<sup>12</sup> which is a compound of Gotha and 'ar' which is derived from the Tamil 'aru'. The river Elbe in Germany is called 'Elfur' in Icelandic<sup>13</sup> which is another compound. Dover is derived from the settlement which grew up at the mouth of the river 'Dour'. The river 'Stour' flows into the sea near Ipswich. The names of both rivers stem from the Tamil 'aru'.

The Tamil word for son is 'makan', in Scottish it is 'Mac' and the Maya word for son is 'mehen'<sup>14</sup>. As far as I am aware nobody has so far referred to similarities between the American Indian languages and the Dravidian languages, and an attempt is made in this study to supply the omission. Chaman Lal in **Hindu America** has referred to the colonisation of America by people from India. Whether Indian sailors reached America



Kontiki-style, or the similarities arose when S. America was part of the land mass which included India, Egypt etc. before it broke up into continents is for future prehistorians to decide. Chaman Lal states that the largest temple in Mexico was the temple of Lord Siva, the war god the Mexicans, and that the temple had a South Indian gopuram and had 3,000 temple courtesans just as in South India. I am reminded of Fergusson's statement that South Indian temples were architecturally like Egyptian temples. R. A. Jairazbhoy in his **Ancient Egyptians and Chinese in America** makes no reference to Dravidians, but there are a few references to North Indians. Ironically he does not include Chaman Lal's pioneering work in his bibliography or refer to him, although Lal had published his work 34 years earlier.

Tamil sailors hugging the coast have also given the word for coast to some Europeans. The Tamil word for coast is 'oram'. In Latin it is 'ora'. The original Tamil word appears in the Gaelic 'earramh', as Argyll is derived from 'Earramh Ghaedhal' meaning the coastland of the Gaels<sup>15</sup>. (The similarity of 'oram' and 'earramh' can be accounted for by the arrival of Tamil sailors by sea.) In England the place named Itchenor in Sussex comes from the Old English 'yccanora' meaning Ycca's shore<sup>16</sup>. The word for wave is 'ola' in Spanish and 'ala' in Tamil. The Tamil word for ship is 'kappal', the Greek for ship is 'skaphos' which becomes skiff and ship. The word for ship in North Frisian 'skapp' is closer to the Tamil than the Anglo-Saxon 'scip' or Scandinavian 'Scheipe'.

The Tamil word for king is 'kone' which becomes 'konig' in German, 'kunig' in Anglo-Saxon and 'king' in English. The Jewish name 'cohen' means rabbi. This too is derived from Tamil as originally there were priest-kings called 'kone' which later became 'cohen'. 'I' in Brahui has the same meaning as the personal pronoun 'I' in English.

'One' in English is 'onru' in Tamil. In Maya it is 'hun'<sup>17</sup> eight is 'eddu' in Tamil. That the Tamil 'einthu' for 'five' is phonologically closer to English than the other European languages is not entirely fortuitous. In my article in **The Sunday Times** of Ceylon I stated that "Britain and Ceylon have been

isolated from the mainland for ages and have retained certain values in their pristine purity”<sup>18</sup>. For example, the word ‘manor’ is derived from the Tamil ‘manai’ meaning ‘mansion’. As I wander in the English countryside and see the thatched cottages I am reminded of my native Ceylon where identical thatched cottages are found.

According to S. Lewis the derivation of Kilkenny in Ireland is most probably from the Church of St Canice (A topographical Dictionary of Ireland Vol II p. 109). Lewis mentions the word ‘koil’ and states it means ‘wooded hill’. I maintain that it is derived from a Druidic temple on the site as the word for Church or Temple in Tamil is ‘Koil’.

There are several place-names in Scotland beginning with ‘Kil’ e. g. Kilbarchan means ‘Church of St. Barchan’. J Jamieson in his ‘Etymological Dictionary of the Scottish language’ says that Kil is the same as the Gaelic word ‘Cill’ signifying a churchyard. It is obvious that kil is from the Tamil ‘koil’ meaning ‘church or temple’.

There is a soup called ‘kohl’ in Wales and ‘kehel’ in Scotland. There is similar soup called ‘kool’ by the Tamils.

The place name Arrochar in Scotland is derived from Latin ‘aratrum’ (a plough) and Strachur in Scotland means ‘arable Strath’ according to Walton<sup>19</sup>. They are both more closely related to the Tamil ‘ar’ meaning ‘plough’ than to ‘aratrum’.

Statues of the fertility goddess have been found in Europe. This goddess is no other than Mariamma of the Dravidians who moving westwards became Mother Mary as ‘amma’ is ‘mother’ in Tamil. During her sojourn in the Middle East her name appears as Miriam in the Bible.

Passage graves in South India are called ‘tholoi’<sup>20</sup>. In Tamil ‘thulai’ is ‘to bore a hole’ and ‘tholoi’ is a hole, which word is not in use now, but is found in the ancient Tamil classic ‘Akarathi Nigandu’. The identical word ‘tholoi’ is applied for the tombs in Greece. The tholoi graves in Grete, Los Millares in Spain and New Grange in Ireland are similar. Crampton says:

“Passage graves is the name applied to the hundreds of tombs of similar architecture in Western Europe and the British Isles. So closely allied is the architectural tomb form of New Grange in Ireland, Los Millares and Grete, that if it were not for the sake of archaeological clarity the term ‘tholos’ could be applied to them all.”<sup>21</sup>

In 1957 Dr. N. Lahovary published his remarkable work **La Diffusion des Langues Anciennes du Proche-Orient** stating that the Dravidian languages were related to the agglutinative languages of Europe, like Basque, Caucasian, etc. A reviewer of Lahovary’s work in a French journal stated that in Bopp’s day the classical philologists, who had not so far studied any languages other than Latin and Greek, were filled with indignation at the attempt to extend the field of research to other far away and little known languages, and to postulate a common ancestry for them in the remote past, and that it took a century and a half for them to learn that after all Bopp was right. Lahovary will, I am sure, be proved right in a shorter period. The English version which is not a direct translation of Lahovary’s work appeared in 1963 under the title **Dravidian Origins and the West**. K. A. Nilakanta Sastri in his introduction to this version says: “There is nothing intrinsically improbable in these views and one hopes that philologists will examine Dr. Lahovary’s thesis without bias and with the attention it merits.”

The Dravidian languages are related to ancient Sumerian and the language of the Indus Valley script. The **Cambridge Ancient History** states:

“The Dravidians almost certainly occupied much of Northern India, and especially the Indus Valley before the conquest by the Indo-Aryans about the 18th century B.C. ... isolated tongues like Basque and South Caucasian may have speech over wide areas ... the Western Asian origin of Dravidian receives very strong support from the undoubted similarity of the Sumerian and Dravidian.”<sup>22</sup>

The hypothesis of Dravidians coming to Europe is not recent. Professor Hawkins refers to the ancient literature of Ireland and says: “There is mentioned in some of the legends

a seventh group of invaders—the Dravidians from India<sup>23</sup> and that “as usual in old accounts there are to be found in the midst of legend those little definite details which indicate plausibility.”<sup>24</sup>

Although there are some differences between the Sumerian and Indus Valley civilisations they had a common origin which would have been proto-Dravidian. Professor Grahame Clark says:

“Considering that both had roots in the Iranian plateau the surprising thing is not so much the general similarity as the differences which appear in every particular feature whether in the styles and forms of pottery, metal work and seals or in the scripts or even in political style... the use of stamp seals and red-on-black painted pottery, and the fact that so many of the materials worked by the urban craftsmen such as gold, silver, tin, alabaster, turquoise, and lapis lazuli came from Baluchistan, Afghanistan or Iran itself are all pointers to the ultimate source of the Harappan civilisation.”<sup>25</sup>

Professor Cappieri says:

“My study treats of the homogeneity of the Indian Proto-Mediterraneans living in the late Neolithic, Chalcolithic & Bronze Age ... the splendid Harappan civilisation rose among them. During the period covered by my study i. e. before the iron Age their settlements extended from Iran to the Ganges, and from the Pamirs to the river Tungabhadra in the Deccan. From the study of their skeletal remains I assert that this population was comparatively homogeneous with a high degree of somatic similarity ... radio-carbon test at Nal in Baluchistan dates the skulls to about 3000 B. C., but the Harappan civilisation is evidently very much older ... there is a strong morphological similarity of these Mesopotamian skulls with the male series of Mohenjo-Daro. Undoubtedly the Al-Ubaid and Kish crania are proto-Mediterranean, and apart my decisive studies on this problem there is the judgment of such eminent physical anthropologists as Keith, Buxton, Field, Rice and Penniman” (The Population of the Indus Civilisation by M. Cappieri pp 4 & 11).

## II - DECIPHERMENT OF THE INDUS SCRIPT

A. Parpola and his colleagues at the Scandinavian Institute of Asian Studies in Finland used a computer to decipher the Indus Valley script and came to the conclusion that "the inscriptions fit only an agglutinative language like Dravidian,"<sup>26</sup>

Russian scholars have accepted Parpola's findings that the language of the Indus Valley was Dravidian. Gurov and Knorozov state: "This publication widely publicised in the foreign press was received by Soviet scholars with lively interest. The Finnish methods are very similar to those of ours and in many respects and on certain points (the direction of the script, division of texts, linguistic affinity of the proto-Indian inscriptions) their conclusions coincide with our deductions.<sup>27</sup> The Soviets came to the conclusion that the proto-Indian texts are written in the Dravidian language on the basis of formal (positional-statistical) study of the proto-Indian blocks. The peculiarities of the language excluded all languages except Dravidian and they conclude that "the Indian inscriptions have certain specific combinations which occur only in Dravidian languages"<sup>28</sup> They also state that

"the question of the origin of these signs is still open. If the forefathers of the Dravidians went to India along the Tigris and the Euphrates valleys, and then along the shores of the Persian Gulf then the Sumerians who came later to Lower Mesopotamia must have come into contact with them in very early times. As a result we can expect some correspondence in the language as well as the pictograms. The problem of a certain number of similar signs in the proto-Indian and Sumerian writing is perhaps connected with the problem of Ubaid (from the name of the pre Sumerian culture Al-Ubaid) linguistic substratum in the Sumerian language... In conclusion we consider it necessary to mention that the Finnish scholars have undoubtedly determined correctly the language of the proto-Dravidian inscriptions, and have on the whole satisfactorily explained the methods of writing (presence of ideogram) conveying roots of words, presence of phonetic signs standing for suffixes, presence of radicals, use of homonyms, etc. 29

Professor A. Sathasivam in his monograph **Sumerian a Dravidian Language** which embodies part of his research carried out in the Universities of Pennsylvania and California, has proved that the Sumerian language is the twentieth member of the Dravidian family of languages. He states he owes everything to Professor T. Borrow.<sup>30</sup> His cognate sets of Dravidian and Sumerian words will be quoted later in this study.

Dravidian - speaking peoples, the Sumerians, Indus Valley people and Egyptians, appear to have had a common origin. Christoph von Fürer Haimendorf says:

“There is fairly general agreement that the megalithic tombs of southern India are in some way connected with the megalithic culture of Mediterranean countries and Western Asia, and one of the main proofs is seen in the custom of leaving open one end of the cist or breaking a hole at the rim of the capstone, the so-called soul-hole believed to serve as an escape to the soul of the deceased.”<sup>31</sup>

Dolmens with port-holes are found in South India, Transjordan, France, Corsica, etc. This would prove kinship between the peoples of these areas. Even the Egyptians adopted this idea as the tombs had a false door and the dead man was believed to come and go through the ‘door’ to partake of it.<sup>32</sup>

In a thesis for the Ph. D. for a Scandinavian university in Lund, Avrid Serner says:

“My research intends to show that the oldest form of megalithic tombs in South Scandinavia, the rectangular simple dolmen called below ‘dyss’ by me, is spread in prehistoric times outside Scandinavia in France, in Spain just south of the Pyrenees, in Corsica, Sardinia, in North Africa, Transjordan, Abyssinia and South India. The possibilities of bringing the prehistoric dyss burial in connection with burial customs of peoples known to history are at none of the places so favourable as in South India. Therefore I hold the same opinion as Montelius, Sophus Muller, Stjerna and Rydbeck viz that the dyss burial has been spread by the migration of a dyss-building people, and in the following

way... Most of the emigrants took up their abode round the Cevennes, a bifurcation reached Gerona, Lerida, and the Basque provinces. The south of France presented very favourable chances of development, and from there the megalithic people spread principally between the Garonne and the massif central up to Brittany. Offshoots have gone further along the Channel, possibly to 'les departements du Nord' and to the south of England. From Brittany a vanguard reached Jutland and South Scandinavia... the area Goa northwards appears on the whole to have neither dysses nor megalithic form of sepulchre. A singular detail of the dyss burial form is the strange porthole entrance which is instanced to the largest extent in South India, and in a smaller degree in Transjordan. It is also to be found in dysses in Numidia, Corsica, and France. The pulling of sick people through a porthole entrance in prehistoric stones has been instanced from England in recorded times (*The Archaeology of Cornwall* by H. Neill Hencken, p. 47). H. Congreve, who wished to accentuate the connection between South India and 'druidic' culture in Europe in 1847 and 1861, published articles in which he among other things mentioned 'excavated rock-basins' as a support of his opinion. H. Rivett-Carnac has also stated that the cup-marks on the boulders which surround Indian tombs are identical with the marks found in the stones placed around the same class of tumuli in Europe."<sup>33</sup>

The migration of the Dravidians to Europe is referred to by Alain Danielou who says:

"The Dravidian languages are related to Georgian and according to certain scholars, to Sumerian. Sumer would only have been one branch of this first Indo-Mediterranean civilisation. It was also from India that the ancestors of the Egyptians would have come. They admit an oriental origin. One could derive the word 'druid' which is pre-Celtic from 'Dravida'. Sumerian and Hurrian seem to be the languages most directly related to Dravidian... The skulls found in the dolmens of Spain are dolichocephalic and pre-Celtic and of the same type as Dravidian skulls... the hero

of the Deluge is called Manu. Manu comes from the Dravidian root 'man' which means 'clay'...we do not know from what language the Puranas were translated. It was certainly from an ancient Dravidian language, probably different from Tamil. There exist Tamil versions which are in certain cases more ancient than the Sanskrit versions.. Most of the Dionysiac rites described by the Greek authors still exist in India today. The name of Bacchus is certainly derived from the term 'bhakta'—the fabric wrapped round Egyptian mummies is dyed with indigo, which comes from South India... Indo-European languages were superimposed on Indo-Mediterranean languages and cultures to which belonged ancient Dravidian, Sumerian, Georgian, Cretan, Etruscan, Egyptian, Tuareg, Basque, Albanian, etc." <sup>34</sup>

Although there are similarities between the Indus and South Indian civilisations, some scholars do not agree about the links. Hermann Goetz says:

“There are no direct links with the Indus civilisation. Instead many speak for a direct contact with Iran, Iraq, Arabia, Syria and Egypt. The South Indian cult of the moon god and the Lady of the Mountain at their ceremonials nuptials, their palace-temples, the temple slaves, the hierodules (devadasis). South Indian pottery often resembles that of Tepe Hissar in Iran, Terracotta sarcophagi with or without legs have their counterparts in Syria. The most common form of burial was the cromlech or stone circle containing either a cist or urn, or both, funeral accessories are large eggshaped pots or ring stands, polished black-topped pots, and lapis lazuli beads. The cists built of thick stone slabs often have a hole on the northern or eastern side. This type, which seems to have migrated north rather late (200 B. C.) from the uttermost south appears to have come from overseas from the coast of the Arabian Sea, Egypt, Syria, Cyprus, even Brittany. The urn burials of Adichanalur (Tinnevely District) contain golden diadems and mouthpieces. Iron and bronze implements are again related to Bronze Age finds in Palestine (Gaza, Gerar) and Cyprus. Some rock tombs in the Dec-



can (Purandhar) resemble those of early Jewish times in Palestine. The cairns and burrows of the Nilgiris, on the other hand, have yielded bronze bowls similar to those found at Nimrud (Assyria) and Wan (Armenia)",<sup>35</sup>

Temples to the moon god were erected even in Britain in prehistoric times. I had all along held the view that St. Paul's Cathedral, the Church at Harrow, and Notre Dame were built on the sites of ancient temples, as when Sir Christopher Wren was building St. Paul's he found the heads of oxen which had been sacrificed, and Bede had stated that Pope Gregory in a letter to Bishop Mellitus in 601 A. D., mentioned that the English nation had been used to slaughtering many oxen in the sacrifices to devils<sup>36</sup>. I have now been forestalled by Professor Lyle Borst of the U. S. A. who states in his book *Megalithic Software* that S. Paul's, Canterbury Cathedral, etc. were built on the sites of ancient temples. Some of the criticisms of Professor Borst's book<sup>37</sup> have not been fair, e. g. stating that he was proved wrong in a previous theory, because being wrong once does not mean he should be wrong always.

The introduction of Dravidian astronomy to Europe is proved by the word for 'moon'. In Tamil it is 'ambli-maan'. The Dutch word for moon is 'maan' which is identical to the Tamil.

Survivals of the Neolithic Dravidians of Europe can be seen in the name of the bull-god. The Tamil name for oxen is 'turi' and stable is 'toru'. The Greek and Latin words for bull are 'tauros' and 'taurus'. These became Thor, the god of northern Europe. The Vikings wore a helmet with two horns. The prototype is to be found in the Indus Valley where the Dravidian god Siva is depicted with two horns.

The presence of a people speaking a language like Dravidian in France is proved by the phonology of French which is like Tamil. In a thesis submitted to the University of Montpellier, comparing the phonology of French and Tamil, M. Somasoundirampillai states:

"There are only a few languages in the world which have nasal vowels. French and Tamil are two of them. The frequency of the use of vowel sounds is relatively high in these two languages—French 48.80%, Tamil 43.78%. The pattern of vowel systems is symmetrical and balanced in the two languages. This proves that the people speaking these two languages had a balanced, calm, sweet and aesthetic character... there are a number of common traits between the phonological systems of Tamil and French." <sup>38</sup>

Sumeria was probably peopled by people from the Indus Valley. Woolley states:

"Quoting probably some legend of the Sumerians themselves, the Old Testament says that 'the people journeyed from the East and came into the plain of Shinar (which is Babylon) and dwelt there' and in recent years excavations so far away to the East as the valley of the Indus River have produced remains of an early civilisation which has certain elements in common with what we find in Mesopotamia. The Sumerians believed that they came into the country with their civilisation already formed, bringing with them the knowledge of agriculture, of working in metal, of the art of writing - since when, they said, 'no new inventions had been made'—and if as our excavations seem to show, there is a good deal of truth in that tradition, then it was not in the Euphrates valley that the arts were born" <sup>39</sup>

Hall, too, believes that Sumerians were probably Dravidians from the Indus Valley. He states:

"The ethnic type of the Sumerians so strongly marked in their statues and reliefs was as different from those of the races which surrounded them as was their language from those of the Semites, Aryans and others. They were decidedly Indian in type... and it is this Dravidian ethnic type of India that the ancient Sumerian bears most resemblance to, so far as we can judge from his monuments. He was very like a Southern Hindu of the Deccan (who still speaks Dravidian languages). And it is by no means improbable that the Sumerians were an Indian race, which passed

certainly by land, perhaps also by sea, through Persia to the valley of the Two Rivers. It was in the Indian home (perhaps the Indus Valley) that we suppose their culture developed. There their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form, which afterwards in Babylonia took on its peculiar 'cuneiform appearance, owing to its being written with a square-ended stylus on soft clay. On the way they left the seeds of their culture in Elam. This seems a plausible theory of Sumerian origins.'<sup>40</sup>

Professor A. Sathasivam states:

'The Sumerian language of the archaic (3500-3000 B. C.) and Ur dynastic periods had preserved well its proto-Dravidian elements. The vocabulary of these earlier periods shows that these are essentially Dravidian with few, if any foreign elements in it. The last phase of the Sumerian language exhibits some un-Dravidian characteristics, especially in the areas of phonetics and compound-formation. The entry into Sumerian of elements of Semitic pronunciation may be due to the cosmopolitan population of the main Sumerian cities. According to Leon Legrain, 'at Nippur three-fifths of the inhabitants were Sumerians and two-fifths Semites'.<sup>41</sup>

Cristoph von Fuhrer Haimendorf holds the view that the Dravidians were a Mediterranean people who came to India by sea about 500 B. C. and spread north-wards subjugating the earlier Neolithic and Microlithic peoples. He was speaking as an anthropologist before the Fourth Session of the International Congress of Anthropology. but linguists disagree with him, for as S. Leshnik observes:

'The postulation of such a late Dravidian arrival also clashes with the linguistic, as Murray B. Emeneau was the first to observe. A marked Dravidian influence which extends to lexical, phonemic, and structural aspects is already evident in the Rig Veda. Emeneau, together with T. Burrow and M. Mayrhofer, all specialists in Indian linguistics, take this fact to mean the presence of Dravidian speakers

in the north-west in the Vedic period, i. e. end of the 2nd millenium B. C. Moreover, the underlying assumption of this Dravidian theory that different archaeological assemblages cannot belong to linguistically related peoples is demonstrably incorrect, Gordon hints that the Dravidians came directly to South India from the vicinity of Saudi Arabia and Bahrein in the Persian Gulf, the links being established by the cairn burials of both 'regions'.<sup>42</sup>

The Indus civilisation would appear to be older than any other, because excavations had to be suspended when water was encountered. There would appear to be other cities beneath the water level. Dr. Mortimer Wheeler said:

"At the end of 1964 Dr. George F. Dales of the Pennsylvania University Museum drilled beneath the surface of the flood-plain in the vicinity of the so-called H. R. mound at Mohenjo-daro and reached the surface of an underlying occupation layer. On the showing of Dr. Dales's borings something like 13 ft. of water-logged accumulation still remain unexposed. It may be that as at Harappa, there was a preceding culture beneath the Indus city: a factor which would necessarily affect our evaluation of the evidence in the present context."<sup>43</sup>

Referring to Mohenjo-daro he also states:

"The lower and earlier levels of the old city: are today far below water level... a more recent theory would add formidable floods caused by geological upheavals in the vicinity of the present coastline and subsequent ponding-back of inland drainage."<sup>44</sup>

In view of the above I am inclined to agree with V. R. Ramachandra Dikshitar who says:

"The authors of these early cultures in the East Mediterranean were emigrants from South India speaking the Dravidian dialects. The language migrated and with it the people who spoke that language. So my humble thesis is that civilization of the future was born not on the shores

of the Mediterranean, but, on the coasts of the Indian Peninsula, and on the banks of its might rivers the Kaveri, the Tambaparni, the Periyar, and Amaravati, not to speak of the Kistna, Godaveri and Narmada."<sup>45</sup>

P. Mitra says: "The South Indian or Dravidian culture has even been thought by some scholars like Hall to be anterior to early Sumero-Elamite cultures."<sup>46</sup>

K. M. Panikkar states that there is no evidence to prove that Dravidians brought civilisation to the Deccan from outside India. He says: "In fact all available evidence and the results of investigations into pre-history go to establish that what we call Dravidian civilisation developed independently and without outside influence in the peninsula."<sup>47</sup>

Archaeologists too disagree with Futhrer-Haimendorf. F. R. Allchin says that from archaeological evidence at Piklikal atleast a significant sub-stratum of the modern population in South India can claim ancestry from the first settlers of the neolithic period, and in the absence of any better claimants the neolithic stratum of settlers introduced Dravidian languages. The carbon-14 date for Piklikal was  $2138 \pm 150$  B. C. Referring to this, Profressor T. Balakrishnan Nayar says: "How far backwards in time we have to take the neolithic in South India we do not know."<sup>48</sup>

The resemblances between the Mesopotamian and Indus civilisations would imply that both had a common source, and this common source would appear to be Dravidian, Sri Mortimer Wheeler says: "Even the occurrence on a few of the Indus seals of a figure resembling the familiar Gilgamesh of Sumer - a Gilgamesh be it noted here equipped appropriately with tigers in place of the traditional Mesopotamian lions - may imply a common source rather than an inter-borrowing."<sup>49</sup> In the words of H R. Hall: "The Egyptian and the Semitic languages appear to have sprung from a common stock from which the separated before the grammars and vocabularies were consolidated."<sup>50</sup> Referring to this quotation, S. K. Ray raises the question, "Was India their common home?"<sup>51</sup>

The dynastic Egyptians are believed to have migrated from an unknown place of origin called Punt. I would suggest that Punt is derived from the Tamil 'Pandya'. Regarding the origin of the Egyptians, Dr. Murray states: "The type of men of Punt as depicted by Hatshepsut's artists suggests an Asiatic, rather than an African race, and the sweet-smelling woods point to India as the land of their origin."<sup>52</sup> The linen in which Egyptian mummies were wrapped were dyed in indigo which could only have come from South India. Pharaoh is the Hebrew corrupt form of the Egyptian word 'per-o' meaning 'the great house'<sup>53</sup>. In Tamil 'periya' is 'great'. C. H. Gordon in his "Before the Bible" states that thousands of years ago the northern part of Egypt was called Musur, and would have been named after the homelands of the colonising pioneers. This homeland would have been that part now called Mysore in South India.

Sir John Marshall states: "If these scholars are right who consider the Sumerians to have been an intrusive element in Mesopotamia, then the possibility is clearly suggested of India proving ultimately to be the cradle of their civilisation, which in its turn lay at the root of Babylonia, Assyria and Western Asiatic culture generally."<sup>54</sup>

Only the literature of the last Tamil Sangam has survived because part of South India and Ceylon was swallowed up by the sea, probably at the time of the Great Deluge. Tamil literature refers to the First Sangam which is stated to have flourished for 4,040 years in Southern Madura with 549 members, the second Sangam for 3,700 years in Kapatapuram with 59 members, and the last Sangam for 1,800 years in Northern Madura with 49 members. The submergence of part of India by the sea is referred to in the Bhagavata Purana. This is confirmed by the Ceylon chronicles.

The fact that part of South India was submerged was corroborated by Professor P. Bezrukov, head of the scientists aboard the Soviet research ship Vityaz, who announced that in the western part of the Indian Ocean he had found traces of the old Indian continent. On the eastern side of the Indian Ocean he could not trace the old continent. The most cons-

picuous submarine ridge which the Soviet research scientist discovered was situated 550 miles south-east of Ceylon in the Indian Ocean. It was traversed by the Vityaz on a track 150 miles long above the ridge. A submarine mountain about 10,000 feet in height was discovered by the echo-sounding method, and named after Afanazy Nikitini, the first Russian who navigated the Indian Ocean in the 15th century<sup>55</sup>.

In the past it was the fashion to exaggerate the influence of Sanskrit on Tamil and to make out that Tamil literature was based on Sanskrit models. The wheel has turned and it has now been found that it was Sanskrit literature that was based on Tamil models. A young American in his thesis for the Ph. D. at Harvard says:

“Nilakanta Sastri has exaggerated the extent of influence of Sanskrit. It is difficult indeed to see how Nilakanta Sastri can state that early Tamil literature is full of Northern words. Any reader who knows what words are Sanskritic can see that they are few and far between. J. V. Chellah has estimated that the **Tirumuru Karruppatai**, one of the ten poems of the **Pattupattu**, which is later than most of the poems of the anthologies, contains only 2% of Sanskrit words even when such words as **min** (**Burrow's Dravidian Etymological Dictionary** 3999), **tamarai**. (D. E. D. 2583) and **muttu** (D. E. D. 4062) which are known to be of Dravidian origin, are counted as Sanskrit ”<sup>56</sup>

He even goes so far as to say that Sanskrit poets have copied Tamil poets. He says:

“The anthology of Hala is filled with so many extremely close parallels to Tamil verses that their close relationship cannot be questioned. Furthermore, because of Dravidian meter and Dravidian rhyme, which first appear in Indo-Aryan in the **Sattasai** and show how dependent that anthology is on the Dravidian tradition, there can be little doubt that the themes and situations which first appear in the **Sattasai** came from the southern tradition of poetry and not the northern one... the themes appear to be more at

home in early Tamil society than in Indo-Aryan surroundings. It has been seen that flowers were used for many different purposes in Tamil land, performing some function by their presence in almost every significant facet of ancient Tamil society. On the other hand, the relative unimportance of flowers in early Indo-Aryan life may be inferred by the far fewer mentions of them in the epics than in Tamil anthologies... It has been seen that a popular tradition extending all over South India, and not Tamil poetry, was responsible for injecting southern elements into Sanskrit poetic tradition"<sup>57</sup>

I believe that the **Ramayana** is an adaptation of an early Tamil epic, because Raman, Ramu, etc. ancient Tamil names which are still found among the Tamils. The name is non-Aryan as, in the Sumerian inscriptions, there is a name 'Abi-Ramu' meaning 'son of Ramu'. Abi became the Gaelic 'ap' meaning 'son', just as the Tamil 'makan' meaning 'son' became the Gaelic 'Mac' meaning 'son'. Abi-Ramu became 'Abraham', in Hebrew. It was originally 'Abram', but the Bible says the Lord ordered Abraham to change his name from 'Abram' to 'Abraham'.<sup>58</sup> There is also a Hebrew name 'Rama'.<sup>59</sup> The Sumerians had an air-god called Raman.<sup>60</sup> Referring to Homer, Webster says:

"Court poetry was international in the double sense, and its poets could borrow stories from Eastern poetry. This siege story which is attested by works of art from Knossos, etc. and in literature from Ugarit (to say nothing of recorded Babylonian, Egyptian and other Eastern sieges) was the kind of story which could be sung in different ways.. new colouring could be added from Eastern poetry."<sup>61</sup>

The story of the **Ramayana** relating the abduction of Sita by Ravana, is obviously derived from an ancient original as the same theme recurs in the abduction of Helen by Paris.

Further excavations may prove that India is the place where man first evolved and migrated westwards. As the Director-General of Archaeology in India says: "But to anyone who could glance at the map of the old world, it would be quite patent that India is one of the most favoured regions where the development of human culture is most likely to have occurred in the early history of the human race."<sup>62</sup>



### III. BLOOD GROUPS

The migration of Dravidians to Europe is proved by the similarity of blood groups. The earliest group of modern man may have had gene frequencies of 60 O 25 A and 15 B out of every 100 A-B-O blood group genes.<sup>63</sup> Peoples are classified in terms of blood-group frequencies by population geneticists. The O-type blood group, for example, is particularly frequent among the Basques, the Irish and the Scots<sup>64</sup>. Dried tissues of corpses contain blood group substances even after thousands of years. Out of 74 Egyptian mummies tested 62 were of O blood group, of another lot of 23 examined, 15 were of O blood group. Out of 134 American Indian mummies tested 118 were of O blood group, and of another 23 and 8 American Indian mummies tested 20 and 7 respectively were of the O blood group<sup>65</sup>. Only records of a few tests conducted on Dravidians are available. The Professor of Anthropology at Sorbonne has given us the results of tests conducted, and the results showed that the majority of Tamils belonged to O. According to his tables, Hill's tests revealed a percentage of 51%, Bigot's test 47%, Sencviratne's test 46%, Koch's test 44% of the O group<sup>66</sup>.

These were recent tests. As far as I am aware no investigation has been made into the blood-groups of the ancient Dravidians, as blood groups have been determined even from specimens of ancient bone, e. g. of an American Indian 11,000 years yld<sup>67</sup>. As Boyd says, one of our leading workers in the field of genetics has stated clearly his own opinion that the study of geographic variation of a single human gene series, such as that which determines the blood groups, is capable of giving more information about the nature of races than could decades of mensuration and computing of racial averages<sup>68</sup>. Olivier says that Tamil blood groups are characterised by a 'European' frequency of the 'r' gene and a 'European' frequency of the secretor gene<sup>69</sup>.

The ancient Dravidians were mainly dolichocephalic. Skeletons found in France were dolichocephalic<sup>70</sup>. The dolichocephalic Dravidian type is related to that of the pre-dynastic Egyptians<sup>71</sup>. Professor Coon says that the skulls found at

Badari in Egypt and Dravidian skulls in South India are identical<sup>72</sup>. Coon says that the Tamils are primarily Caucasoid, that in India the majority of the population including speakers of both Indo-European and Dravidian is Caucasoid, and that the Sinhalese of Ceylon are also primarily Caucasoid, but also contain a Mongoloid element<sup>73</sup>. The Sinhalese claim to be Aryans, and the Tamils are stated to be Dravidians, but both are primarily Caucasoid, but the Sinhalese also contain a Mongoloid element. As regards anthropometric data the inhabitants of India and Ceylon are essentially the same in these indices as the Europeans and near Easterners<sup>74</sup>. Both in India and Ceylon there is a minority of both Indo-European and Dravidian-speaking people who are not Caucasoid. Of the Dravidian-speaking Australoids and Negroids Coon says that they have probably adopted Dravidian speech<sup>75</sup>.

Herodotus said that the Lycians "were called Termilae which was the name that they had brought with them, but after the coming of Lycus, son of Pandion, they came in time to be called Lycians." These Termilae have been equated with Tamils. Autran says: "These Dravidians of the Aegean Mediterranean had an onomastic counterpart in the Termilai or Tramilas (in Lycian inscriptions they are referred to as Trmmile." <sup>76</sup> That the Termilae of Lycia and the Tamils of India are of the same stock is proved by the fact that they had a king called Pandion<sup>77</sup>. The Tamil kings were also called Pandyan.

The Dravidians were primarily dolichocephalic. In neolithic times the population of Europe was mainly dolichocephalic, but by the close of the Bronze Age brachycephalic varieties of man began infiltrating into this initial substratum in Europe, Western Asia and Northern Africa and "by the advent of modern times most of the peoples of France, Switzerland, Southern Germany, Austria, the Balkans and that part of Western Asia lying near the Mediterranean had become brachycephalic. This tendency was not apparent, however, in the people of Northern Europe, the Mediterranean littoral and most of Western Asia." <sup>78</sup> In the late neolithic cemeteries of Kiev in Russia dolichocephalic skulls were found which resembled metrically the earliest Sumerian skulls from Al-Ubaid. <sup>79</sup> This dolichocephalic stratum in Europe

is the Dravido-Sumerian strain which entered Europe in neolithic times before the advent of Aryan-speaking peoples.

Dravido-Sumerian priest-kings moved westwards and were accepted by the Celts. The Druids were not Celts. Professor Sri John E. Lloyd says:

“Statesmen took note of the completeness of the Druidic organisation, its hold upon the mass of the people, the thoroughness of its educational discipline. As a whole the system was to the Roman mind strange and uncanny, a fact which lends support to the view that it was not of Celtic origin... In Britain its stronghold indeed, the only district with which it is expressly associated, is found to be the island of Mona where the Iberian element is on other grounds believed to have been important, and thus another reason is furnished for regarding Druidism as an importation into the Celtic world.”<sup>80</sup>

These priest-kings, the forefathers of the Druids, were responsible for the megalithic circles in Britain, etc. They possessed a knowledge of metrology, geometry and astronomy. Although Stonehenge was built 2,500 years before the Druids, there is reason to believe that they were built by an earlier wave of priest-kings that accounts for the word ‘konig’, from the Tamil ‘kone’. The name Conroy is found even today. This is a compound name coming from the Tamil ‘kone’ meaning king and the French ‘roi’ meaning king. These priest-kings even went to America, as Miss Maria Reiche, a German mathematician, discovered that the unit of measurement used in designing the figures in ancient American Indian ruins fits the British remains at Woodhenge.<sup>81</sup>

Professor Thom says:

“When the egg-shaped rings were studied they revealed the remarkable interest shown by the builders in units of measurement, and the concomitant attempt to discover the Pythagorean triangle. This study showed up that megalithic man was well acquainted with the small amplitude ripple on the moon’s declination, and has left such definite indicators that we can with their help alone determine its magnitude.”<sup>82</sup>

As the Tamil 'kone' is older than the German 'gonig', Anglo-Saxon 'cyning' or the Jewish 'cohen', meaning rabbi, these priest-kings should have been Dravidian.

These priest-kings appear to have reached America as the 'ca' in In-Ca' means king. 'Ca' is related to 'kone'. American Indian temples were designed on the same lines as Stonehenge. Professor Grahame Clerk says:

"One of their most important means of taking observations was to use the lines of sight to distant points on the horizon obtained from the tops of their temples. The ceremonial centres were themselves laid out with astronomy in mind. For example, the temple at Uaxactun was laid out in such a way, that an observer standing on the steps of the opposite pyramid would see the sun rise at the equinox exactly over the centre of the middle temple, and at the solstices over the north front corner of the north, and the south front corner of the south temple. The Maya were well aware that the solar year was in fact rather longer than 365 days, and developed a method of correcting the discrepancy between solar and calendrical years by calculating with surprising accuracy the length of the solar year. The Maya value of 365.2420 was in fact closer to the modern astronomical value (365.2422) than was the corrected Gregorian calendar (365.2425). They also derived an accurate lunar calendar and calculated the intervals between eclipses of sun and moon. They were also interested in Venus, and arrived at an extremely accurate value (584 as compared with the scientifically observed 583.92 days) for the synodical revolution of the planet Venus. They were fully aware that in approximate terms 5 Venus years=8 solar years."<sup>83</sup>

Evidence points to India as the place of origin of American Indian civilisations, e. g. the Mayan temple at Copan in Honduras has a gallery depicting elephants with drivers wearing turbans.<sup>84</sup> There were no elephants in America, and turbans are worn in India. "The Maya bar-and-dot notation was simpler than Roman notation and superior in two respects. To write the numbers from 1 to 19 in Roman notation it is necessary to employ the symbols I, V and X, and the processes of addition

and subtraction. VI is V plus I but IV is V minus I. In order to write the same numbers in Maya bar-and-dot it is necessary to employ only the dot and the bar and one arithmetical process, that of addition<sup>85</sup>. Morley also gives the following figures to show that the ancient Mayan calendar was more accurate than the Gregorian calendar:-

Length of year according to modern astronomy	— 365.2422 days
„ „ our old uncorrected Julian Calendar	— 365.2500 days
„ „ „ present corrected Gregorian Year	— 365.2425 days
„ „ „ year according to ancient Maya astronomy	— 365.2420 days

A study of Mayan mathematics also points to Indian origin. Morley says:

“The Maya vigesimal system of mathematics was a positional system, and embodied the concept of zero, a notable abstract intellectual achievement. Elsewhere the mathematical concept is known to have been developed only in the early Hindu civilisation. The ancient civilisations of Mesopotamia employed a positional system of arithmetic but it seems to have been in existence for centuries before the concept of zero diffused to them from the Hindu world.”<sup>87</sup>

If the Dravidians could have left traces in America, they could also have sailed to Europe. P. K. Padmanabhan Nair in his paper “Efatese—a Dravidian Language” has proved that 40% of Efatese words are of Dravidian origin. Efate is an island to the north-east New Zealand (Proceedings of the First All India Conference of Dravidian Linguists, 1972 p. 458).

#### IV. CELTS - A PRE-INDO-EUROPEAN PEOPLE

The presence of Dravidians in France is indicated by the survival at Chartres of the cult of the Black Mother, reminding us of the goddess Kali of the Dravidians<sup>88</sup>. Autran says that the Black Virgin is worshipped at St. Victor in Marseilles and that she was imported by navigators from abroad. These navigators would have been Dravidian as the Dravidian goddess Kali is involved. She was discovered in a well under the crypt as the clergy would have hurled her there when the temple was destroyed. Autarn wonders whether this could be the same virgin as the one in Cape Comorin in South India which was named after the virgin and named Kanya Kumari and which Ptolemy and the author of *Periplus of the Erythrean Sea* refer to as Komarion, Kamar etc.

The Dravidian New Year and Calendar start in April. In the Cathedral of Chartres a Calendar and Zodiac occupy the two arches of the left gate at the foot of the belfry, and strange to say the Calendar starts in April<sup>89</sup>. This is further evidence of the presence of Dravidians in France.

One of the most remarkable pre-Hellenic people of the Aegean who had establishments in Crete, Asia Minor, Troy and the Near East honoured a Supreme God called Zeus Triopas, i. e. the god with three eyes. The Dravidian god Siva is also depicted with three eyes. Autran says that what is remarkable is to find that these people came from the East and called themselves Tramila or Tremila according to the inscriptions. The Greeks also called them Tramila or Tremila.<sup>90</sup> Siva was also attended by dancing-priests like the Greek Corybantes. The God of Argos also had three eyes.<sup>91</sup>

One of the names for 'Jehovah' in Hebrew is 'Adonay' meaning 'Lord'. The Greek 'Adonis' is derived from Adonay. 'Adonay' comes from the Tamil 'Nathan' which means 'Lord'. The name 'Nathan' is still common among the Tamils and Jews. The Israeli Lieut-Colonel who raided the airport in Uganda and freed the hostages in June 1976 was Yehonathan. Tamils still have the name Yoganathan.

Sir Arthur Keith says: "According to us the Arabian peninsula was occupied formerly by a people intermediate between the Somalis on the one part and Dravidians on the other part. The problem will be solved if a common ancestry is postulated."

Hutton says Dravidians originally came from Asia Minor after a long stay in Mesopotamia<sup>92</sup> and that religious practices still partly observed in South India, and those of ancient Syria and in Asia Minor support the linguistic data<sup>93</sup>. Elliott Smith was unable to distinguish between Adicchannalur skulls in South India and certain pre-dynastic Egyptian skulls.<sup>94</sup>

Although the Celts speak an Aryan language, they do not appear to belong to an Aryan race. Waddell says:

"In 1865 appeared the celebrated collection of measurements of ethnic types in the British Isles by J. B. Davis and J. Thurnam, 'Crania Britannica' and Dr. J. Beddoes' 'The Head-Forms of the West of England' in *Memoirs of the Anthropological Society*, London, 1864, ii pp 37, 348 et seq. They disclosed conclusively that the Celtic speaking people of the British Isles, and more particularly the Welsh, were not of the Aryan race, though they spoke an Aryan language".<sup>95</sup>

The ordinary term for lion in Hebrew and Syriac is 'aria'.<sup>96</sup> There were kings of Ireland called 'Ari' 'Ariri', etc. The high king of Tara, Monarch of all Ireland, was called 'Ariri'. These names are connected to Dravidian kings who had lion symbols and names like 'Sinkam' meaning lion and used to sit on lion thrones. In Tamil 'ari' means lion, 'ariana' means lion throne.

Bulls used to be sacrificed by Dravidians as well as by peoples of Europe.<sup>97</sup>

The Druids had a festival for the god Saman<sup>98</sup>. This is the same god Saman that is worshipped even today on the sacred mountain in Ceylon called Adam's Peak. Adam's Peak is probably one of the earliest centres of worship in the world.

and in course of time the earliest man may be found in the land that was inundated by the sea off the west coast of Ceylon.

The Druids of Ireland assembled on the feast of Saman to sacrifice to the god Bel<sup>99</sup>. This is the same god Bal of Sumeria whose name is still in use among the Tamils as Bala Singham. 'Beltain' was the fire of Bel or Bal. 'Tain' comes from the Tamil 'ti' meaning 'fire'. This same god was called Belenos in Gaul<sup>100</sup>. The original name of 'Shannon' in Ireland was 'Sinnan' (A Celtic Miscellany by K. H. Jackson) Sinnan is pure Tamil. If the original names of places were known. Dravidian origins cannot be denied.

A fire was kept burning for six years in Ireland<sup>101</sup>. Frazer refers to the custom of the nuns of St. Brigit in Ireland who tended who tended a perpetual holy fire at Kildare right up to the time of the dissolution of the monasteries by Henry VIII<sup>102</sup>. Keeping fires burning was also an ancient Dravidian custom which is still being followed, e. g. Satya Sai Baba of South India, who is venerated as a saint, and has a large number of devotees in many countries, keeps a fire burning night and day. This was because of the belief of the belief of both Hindus and Muslims that places of worship should always be lit up<sup>103</sup>.

Waddell says:

"The Bel-Fire or Bel-Tine rites and games which still survive in many parts of the British Isles are generally recognised to be vestiges of a former widely prevalent worship of Bel in these islands extending from St. Michael's Mount in Cornwall to Shetland which is now seen to have been introduced by the Phoenicians, and to be a survival of the great star celebration at the summer solstice. The name 'Bel-Tane' or 'Bel-Tine' means literally Bel's Fire."<sup>104</sup>

The fact that the Cornish word for 'fire' 'tan'<sup>105</sup> and Bel-Tine are both derived from the Tamil 'ti' meaning fire, is further evidence of the presence of intrepid Tamil sailors whom Heras calls 'The Children of the Sea'.



Waddell also states that the repositories of these sacred 'Perpetual Fires' thus generated still exist in Britain in some churches in Cornwall, Dorset and York, and that the Phoenicians had generated their Perpetual Fire in the Temple of Hercules at Gades (Cadiz), of which the penalty for extinguishing the fire was death<sup>106</sup>.

In Sumeria the founder of the first Sumer dynasty about 3100 B. C. is depicted with a swastika "and being a fire-priest. The swastika" has also been found in the Indus Valley and in South India. Was Hitler harking back to remote times when he adopted the swastika? Had he known that 'konig' is derived from 'kone' he would have been less dogmatic.

The names of the Druids are still found among the Dravidians. Le Roux gives several names of Druids found in the ancient chronicles<sup>107</sup>, e. g. Madan, Muirgen (Murugan in Tamil from which the name Morgan is derived), Mongan, Manannan, Anmann, etc. which are pure Tamil names. There was also a Druid called Tennisan from which the name Tennyson is derived and Dallan from which the names Dylan and Dillon are derived. All names ending in 'an' like Callaghan, are of Druidic, i. e. Dravidian origin. The earliest Welsh poet was called Taliesin, which name is still found among the Tamils as Taliesingam. That the original word 'kone' for king appears unchanged in Ireland would indicate that the kings of Ireland were of purer descent. For example, Le Roux says that there was a king of Ireland called Conn<sup>108</sup> and the name Conroy which is a compound of the Tamil 'kone' and the French word for king 'roi' still exists among the Irish. There was a Druidic name 'Ness' which is still found among the Tamils as 'Nesan' and among the Jews as 'Nason'. The genealogies appearing in the Scottish chronicles read like the genealogies recited at Tamil funerals with Tamil-sounding names, e. g. son of Agam, son of Agathirai, son of Cinge, son of Luctai, son of Parthai. etc. <sup>109</sup>

In Hebrew 'Keenah' is lamentation. The Irish lamentation at funerals is called 'keene'. There is a similar kind of lamentation in Ceylon where hired moaners wail.

In Mohenjo Daro the Dravidian god Siva is depicted with horns. In the Sumerian seals there are gods wearing horns <sup>110</sup>. The Goths also wore horned helmets,

The Sumerians had a god called Induru which became Indra in the Vedas. Proof that St. Andrew of Scotland is the same as the Sumerian Induru is furnished by the sculpture at St. Andrew's at the mouth of the Perth river, where Induru is shown killing the lion by tearing the jaws asunder, just as is found in the Sumerian seals <sup>111</sup>. It is this immigration of Dravidio-Sumerians that gave the name 'Ur' to a city in Scotland.

The Rigveda refers to a Dasyu, i. e. non-Aryan leader called Cumuri <sup>112</sup>. It is possible that Cumuri is connected to the Cymri in Wales. Macdonell & Keith say the name Cumuri does not appear to be Aryan:

The word 'bard' is derived from the Hebrew 'Bardahi' as Engel says: "In the Hebrew 'bardahi' some clue is afforded to the original home of the Celtic bard." <sup>113</sup> The Hebrew 'bardahi' is in turn derived from the Tamil 'paddu' meaning song. The Sumerian word for lyre is 'al'. In Tamil it is 'yal'. 'Al' became 'lyre' which would account for the earliest Welsh bard, bearing a Tamil name-Teliesin.

Skeletons found at Adichanalur in South India and the predynastic skulls of Egypt are identical <sup>114</sup>. The authors have provided an ethnological map according to which the original type of skull in South India and North Ceylon was dolichocephalic. With regards to the rest of Ceylon the authors have placed a question mark.

Learning spread westward from Sumeria. Gordon Childe says: "Ever since the days of Sargon, experts in the cuneiform script had been settling in the cities and citadels of Assyria, Syria, Asia Minor, Phoenicia, and lastly Egypt, and training native clerks to whom the fruits of Sumerian learning were thus thrown open. The native lore of the new peoples-Hittite, Hurrians, Aryans and Cretans-was transcribed and translated. This large class of literate clerks was assured of a livelihood. In the temple leisure was guaranteed to the learned, in fact research was endowed." <sup>115</sup>

In Egypt, in compliance with the matriarchate, inheritance passed through the female line<sup>116</sup>. The inheritance, in Malabar, South India was also through the female line.

The Hebrews and Greeks were the same people. Professor Harrison says:

“Historians and others have far too long been accustomed to make the tacit assumption that Israel and Greece were independent cultures which flourished in almost complete isolation from one another. While this is superficially so to the extent that there was never any Parthenon in Palestine, nor Moses in Hellas, it is now clear from the discoveries at Ras Shamra that the Ugaritic epics exhibit unmistakable organic parallels of a kind which link the pre-prophetic Hebrews with the pre-philosophical Greeks. It would appear that in the 2nd millenium B. C. the Greeks and Hebrews were members of the same international social and cultural order in the eastern Mediterranean. While the Ugaritic epic compositions are closely related in both language and thought forms to the Hebrew Old Testament, they also show an association with Aegean culture. Thus through the Helen of Troy motif in the Epic of Keret, Ugaritic literature managed to bridge the gap between Genesis and the Iliad”<sup>117</sup>

As the Helen of Troy motif appears in the Rama and Sita legend in India and as the Ugaritic inscriptions and the Old Testament have parallels in the Sumerian inscriptions, and in literature, it would appear that they all had a common source or were the result of migration of people westwards. The lingam or Phallus has also moved west-wards as it has been found in India, Italy, Greece, Great Britain, etc.

There was polyandry in Britain. Caesar says: “Groups of ten or twelve men have wives together in common, and particularly brothers along with brothers and fathers with sons. But the children born of the unions are reckoned to belong to the particular house to which the maiden was first conducted.”<sup>118</sup> As there is polyandry in Malabar, Ceylon, etc. there would

have been kinship between these peoples, the immigrants would have reached Britain by sea leaving the rest of Europe free from polyandry.

There were sacred courtesans attached to the temples of the Dravidians. I believe they are still attached to a few temples in South India. At least they were when I last visited the place. There were also sacred courtesans attached to the great temples in Greece, Phoenicia, Syria and Asia Minor. Professor Marcade says that the idea of the sacred courtesans came to Greece from the East, and that if they sometimes accepted quite lavish payments for their services it usually went to the temple Treasury."<sup>119</sup> He does not identify the place in the East, but I should place it in South India and North Ceylon as the Greek word for courtesan is pallakis and the Tamil word for courtesan is valangi. These courtesans received special training in the art of love. This art still survives in South India. Dr. Alex Comfort reports: "The best Indian accomplishment the full pompoir comes from the Tamil South and unfortunately is not taught in the texts though the devadasis learned it from their mothers".<sup>120</sup> and that this superlative knack can be learned because girls in South India learn it"<sup>121</sup> Because these arts have survived in South India it is an indication that the Kama Sutra is based on the Tamil "Kokkokam" the earlier versions of which would have been lost as they were written on palm leaves and only the works of the last Tamil Sangam [have survived.

The story of St. George and the Dragon has also come from the East. The story of a dragon guarding gold is found in the Ugaritic poem of Baal V<sup>122</sup>. The dragon is also referred to in the Bible as the leviathan which is described as follows: "His scales are his pride shut up together as with a close seal. By his neesings a light doth shine and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps and sparks of fire leap out. Out of his nostrils goeth smoke as out of a seething pot or couldron. His breath kindleth coals, and a flame goeth out of his mouth."<sup>123</sup> The story of St. George and the Dragon would have come to England along with a movement of people from the East.

## V—LINGUISTIC EVIDENCE

There is linguistic evidence to prove that either Sumerian is derived from Dravidian or that both are derived from the same source. Dr. Sathasivam calls Sumerian the 20th member of the Dravidian group. The following cognates are taken from the hundreds of cognates given by Dr. Sathasivam<sup>124</sup>.

SUMERIAN	TAMIL	ENGLISH
ARA	ARAI	GRIND
ASA	ASAI	PASTE
AL	AL	RULE
IA	AI	FIVE
AL	YAL	LYRE
AN	VAN	SKY
URU	URU	PLOUGH
UR	UR	CITY
UL	ULI	CRY
UMBIN	UKIR	FINGER (French Onguille)
U	UN	FOOD
GURUN	KURUTI	BLOOD
UBAR	CUVAR	WALL
UMAR	UMAR	MARSH
UL	OLI	LIGHT
EN	EN	SPEECH
NI	NEY	OIL
IRRES	IRAI	KING (French roi)
KAD	KATTU	BIND
KA	KAI	FRUIT
GAN	KAN	LOOK (English Ken)
GAL	KAL	ROB
KUT	KUTU	ADD
KU	KUNTI	BUTTOCKS
GUR	KURI	WRITE
KUM	KUMMU	CRUSH
KUR	KUTIRA	HORSE
GUL	KUTI	HOUSE
KUD	KUDAM	JAR
GUN	KUN	STOOP

SUMERIAN	TAMIL	ENGLISH
KINDA	KINDU	DIG
TAG	TAG	HAMMER
TAR	TARI	CUT
DI	TI	FLAME (English Tinder)
TIN	TIN	STRONG
DUG	TUNKU	SLEEP

The first five English meanings given have a strange similarity to the Sumerian words which again would support my theory of a Dravido-Sumerian substratum in Britain.

It is interesting to note that the Sinhalese of Ceylon who claim Aryan Ancestry have retained many Sumerian words which the Tamils have lost e. g. Sumerian ges, Sinhalese gas meaning tree, Sumerian Kis Sinhalese Kes meaning hair etc.

The following parallels between Basque and Tamil which are only a fraction of those discovered by Lahovary are taken from Lahovary's book <sup>125</sup>

BASQUE	ENGLISH	TAMIL	ENGLISH
ALA	GIRL	ALI	WOMAN (French elle she, Berber illi girl, Sinhalese Kelle - girl.)
ARAGI	MEAT	IRACHCHI	Meat, Sinhalese Harak
IKAN	TO SEE	KAN	- to see (English - Ken)
MU	FACE	MUGAM	- face (Arabic - Mujha) face, English Mug.)
MUT	WORD	MATU	- Word - Egyptian m-dt word, French mot word.
GUSU	THROAT	KU	- to coo Sumerian gu-voice English coo)
UKA	HAND	KAI	- hand - Greek Cheiros Hand.
KALDAR	THIEF	KALLAN	- thief (Arabic - Kalla-thief)
THITTI	BREAST	TOTTU	- Nipple (Greek Tithos) Nipple, English Tit, Teat.

BASQUE	ENGLISH	TAMIL	ENGLISH
BOR	STOMACH	BAYURU-BELLY	(As Sudanese belge is belly the English belly is derived is Belly from a pre-European word.
GALPAR	CREAM	PAL MILK	(Greek gala milk)
PUTA	PROSTITUTE	PATTI-Prostitute	(French putain prostitute).
AMATAN	TO KILL	MUDI-to kill	(French Mourir to Kill)
AR	MAN	ALL-MAN	
BAITU	HOUSE	VIDU House	(Provençal and Gascon Baitha - House Hebrew baith, house. Alpine, baitha-house.
TERI	HILLOCK	TURU-Heap	(Hebrew tur tower, French toureau tower)
AKER	RAM	KURI	SHEEP (Hebrew Kar, lamb Greek Kar, Kerai, ewe, ancient Irish Caera Sheep)
SERRI	SMALL	SIRIYA	SMALL (Egyptian S-R-Y-Small)
ADIN	AGE	ADU	GROW, Increase (English add)
BARRICK	ENCLOSURE	PARI	ENCLOSURE (Old English parrac)
MARYAM	TIMBER	MARAM	TREE (Italian alpine dialect mar small tree)
MANTOIN	CURDS	MANDA	CURDS (Spanish mantecci butter)
ARATU	PLOUGH	AR	PLOUGH (Latin arare to plough)
SUTU	BURN	SUDU	BURN
BIDE	ROAD	VIDI	STREET

A Fraction of the English parallels are:-

TAMIL	MEANING	ENGLISH
KAD-AVUL	GOD	GOD
MUGAM	FACE	MUG
KOL	THROAT	CALL
KU	TO COO	COO
MISA	MOUSTACHE	MOUSTACHE
PADAM	FOOT	PAW
SUPPU	SUCK	SIP
TOTTU	NIPPLE	TEAT-TIT
MULAI	BREAST	MILK
VAYURU	STOMACH	BELLY
CIKKA	SMALL CHILD	CHICK
PARI	ENCLOSURE	PARK
KAPPAL	SHIP (Greek Skaphos)	SKIFF
CANAPPU	KEMP (Latin cannabis)	KEMP
KARUN	RED	GORE
TI	FIRE	TINDER
KOLLU	KILL	KILL
KUTTU	CUT	CUT
ARUVU	TO COME	ARRIVAL
TIRU	TURN	TURN
MAKKU	DIRT	MURKY
CULIR	COLD	COOL
KOMBU	HORN	COMB
KUTI	HUT	COTTAGE
KURUL	CURL	CURL
KON	CORNER	CORNER
PEN(French femme)	WOMAN	FEMININE
ELLA	ALL	ALL

It may be argued that the English words like curl, cottage, corner, feminine etc. were derived from the Sanskrit but Professor Burrow says that the Sanskrit words Kurula, Kuti, Kona, panda, etc. were derived from the Tamil words Kurul, Kati, Kona, panda etc. <sup>126</sup>



In the inscriptions found at Ras Shamra a house is called byd which is vidu in Tamil, there was a goddess called Mrym which is the Tamil goddess Mariamma the wife of the God El is called pnn of El<sup>127</sup>. In Tamil pen is woman.

Homer calls his beggar in Odyssey Iros. This is probably because he is harking back to the original from which the story is derived. As the Tamil word for beggar is Ira. The Greek for boy is pais, the Tamil for boy is paiyan. Greek 'thallu' is to push, grow. Tamil 'thallu' is to push. Greek palaios is old, Tamil palai is old. Greek arkouda is bear in Tamil Karadi is bear. Greek polis is city, Tamil palli is village. This suffix still appears in towns like Trichnopoly. The personal pronoun 'yan' in Tamil is 'I'. This appears as 'ion' in the epiphoriques inscription of the Beotians. There are hundreds of other parallels between Greek and Tamil in language, mythology, anthropology etc. which will require a separate paper.

Tamil is also related to Finnish, Hungarian, etc. as Oppert analysed the structure of the Sumerian language which led him to conclude that it had close affinities with Turkish, Finnish and Hungarian<sup>128</sup>.

K. O Shamsuddin gives several parallels between Tamil-Malayalam and Arabic<sup>129</sup>, from which I have selected a few.

English	Tamil - Malayalam	Arabic
kins	al	alu
people	makkal	maxlukku
mouth	vay	vajhu
face	mugam	muhya
belly	vayaru	bajira
house	vedu	baytu
fire	nerippu	naru
duck	tara	tara
owl	kuman	buman
crowd	kasa	qassa
food	teen	tamun
mansion	manai	manax
frog	makkaci	miqassu
fly	para	farra
I	nan	ana
we	nam	nahmi

At the same conference, quoting "The Alphabet", by Dr. David Diringer he stated: "In the light of the above facts we can come to the conclusion that the Dravidian and Semitic languages originated from one and the same base."<sup>130</sup>

Comparing the Mitanni and Dravidian languages, G. W. Brown says that the Mitanni, who in the 15th century B. C. were on the upper bend of the Euphrates and who occupied the northern part of Syria at the height of their power, were the non-Aryan people ruled over by an Aryan dynasty and that the remains of the Mitanni language show no relationship to Indo-European. He finds resemblances between Tamil and Mitanni in the fields of phonology, grammar and lexicology and that grammatical agreement is generally accepted as the supreme proof of linguistic affinity. Among the parallels given by Brown may be mentioned the following:-

Mitanni	English	Tamil	English
marad	tree	maram	tree
anni	you	ni	you
ati	that	adu	that
tana	give	ta	give
iru	rule	iru	rule
asti	wife	atti	wife
kul	tell	chol	tell

Brown continues:

"The present study is entirely philological. The most that such a study could prove would be a migration of language. Since western Asia seems to be the home of Mitanni and Elamite it could be a reasonable conclusion that the Dravidian language also came from that region. However, since language is not apt to migrate without a migration of people who use the language, it would seem that a migration of people from this area into India must have taken place and that they brought proto-Dravidian with them. The theory that the Dravidians came from this part of Asia has often been presented. This study would seem to offer some confirmatory evidence."<sup>131</sup>

The migration of Dravidians to America is proved by the following parallels in the American Indian languages:

Language		English	Tamil	English
Pixao	tana	water	tanni	water
Pareci	nu-kau	hand	kai	hand
Quaia	ale	axe	kod-ali	axe
"	i	fire	ti	fire
Paranawa	tihi	fire	ti	fire
Siriono	tai	mother	tai	mother
Guarategaja	kinyai	eye	kan	eye
Kanou	masira	beard	masir	hair
Kabisiana	vu	mouth	vai	mouth 132
Meuren	kro	monkey	kuranku	monkey
Algonquian	anik	squirrel	anil	squirrel
"	tanbi	bow	ambu	bow
"	oor	boat	oru	boat
"	prenak	pigeon	pira	pigeon
Narragan	wetu	house	vidu	house 133
Klamath	hawi	breath	avi	breath
"	ciya	lives	civi	lives
"	nali	bowstring	nar	bowstring
"	wati	knife	kati	knife
Piro-Arawakan	tlawa	frog	tavalai	frog
"	naganakapi	snake	nagapampu	cobra 134
"	hisamta	tuberculosis	kasam	tuberculosis

Language		English	Tamil	English
Seneca	takh	give	ta	give
"	kaa	story	kathai	story
"	aenaks	tongue	nakku	tongue
"	kanae	penis	cunni	penis 135

It is possible that the Dravidians used Japan as a spring-board to land in America as there is a Caucasian race in Japan, the Ainus, who were pushed to the north and south by the invading Japanese and who have similar words as Tamil, e.g.:-

<b>Ainu</b>	<b>English</b>	<b>Tamil</b>	<b>English</b>	
iri	to skin	uri	to skin	
katchi	fire-sticks	kutchu	matches	
huchi	grand-mother	achi	grand-mother	
pasa	speak	pasu	speak	
eani	you	ni	you	
ase	seat	asanam	seat	
are	open	dora	open	
arakke	sake	charayam	arrack	136

Naert, quoting Sternberg, says that the Ainus are a dolichocephalic bearded race "with a remarkable variability in colour that is found among the Dravidians (Todas)" <sup>137</sup>.

Just as Tamil words are found so far out in the East, they are also found far out in the West, for instance among the Guanchos, one of the oldest races in Europe, who are related to the Basques, e.g.:-

<b>Guancho</b>	<b>English</b>	<b>Tamil</b>	<b>English</b>	
aran	farm	ar	a plough	
ar	behold	par	behold	
guan	son	makan	son	138

In Vallancy's collection of Egyptian and Irish words related to each other we have 'canshorn' meaning beginning of summer, and 'ear' and 'samh' in Irish having the same meaning. 'Ear' in Old English is 'to plough' which comes from the Tamil 'ar' meaning a plough. The word for grove in both Hebrew and Cornish is Beth<sup>139</sup>.

Similar names appear in Tamil, Ugarit and Egyptian, e. g. sgr, son of Baal in Ugarit<sup>140</sup>, the Egyptian king, Sekenenre, and the Tamil name Sekaran which is still extant.

Lahovary states: "It is no wonder in these circumstances if the Dravidian and Basque place-names without mentioning here other more or less similar ones in other parts of Europe or of the ancient Mediterranean world are often so much alike that it is difficult to distinguish the first from the latter." <sup>141</sup>

He gives a long list of place-names which are identical in Basque and Dravidian like Lashkar, Agara, Aranda, etc. He also mentions names for which I have found parallels, e.g. Basaur in Basque, Pasaur in North Ceylon, names ending in 'ri' like Komari, Vatiry in the Tamil districts of Ceylon, names ending in 'li' like Tinnevely in Ceylon, etc. The Tamil Malai' mountain appears in Greek as 'Malea', 'Maleia', 'Malelon' etc. Autran refers to a hill called Maleion in Laconia, and to a Malai in Lesbos<sup>142</sup>. He derives Tyre from another Tamil word but I am of the opinion that it is derived from the Tamil 'turai' meaning harbour. The Royal Commission on the ancient and historical monuments of Scotland on "Argyll" Vol I refer to Kintyre as a formidable sea-mark of early mariners navigating the North Channel. Irish records refer to Kintyre as 'Ceann Tire' I suggest that Tire is from Tamil 'turai' meaning 'harbour'.

Waddell states that the river Thames was named after the river Thyamis in Epirus (Asia Minor), the river Avon after the river Aban in Damascus<sup>143</sup>. Selsey is the Isle of Sels or Cilicians, the river Ouse after Aous in Epirus, and that the chief tributary is called Cadmus, after the sea-king of the Phoenicians<sup>144</sup>. Strabo refers to a town called Karura among the Carians of Asia Minor<sup>145</sup>. Strabo refers to a town called Karura among the Carians of Asia Minor<sup>145</sup>. Ptolemy too refers to it<sup>146</sup>. As the Carians are stated to have come from the East I suggest that they are the Karayars, the sea-faring section of the Dravidians who still have towns called Karayur, e.g. the one in North Ceylon, and Karur in South India.

Kaer, the Cymric word for fortified city, is derived from the Sumerian 'gar' -fort. The Dravidian Kerala is derived from the proto-Dravidian velerized 'Keral' according to Burrow<sup>147</sup>.

In a Latin work published in Oxford in 1716 the following derivations which are clearly Dravido-Sumerian are given:-

Old Name	Roman name	Present name
Kair Gloi	Gloucestria	Gloucester
Kair Dorin	Dorcestria	Dorchester
Kair Colden	Colecestria	Colchester
Kair Lundene	Lundonia	London
Kair Kent	Cantuaria	Canterbury
Kair Grant	Grantecestria	Granchester
Kair Gewent	Wyncestria	Winchester
Kair Ceri	Cicestria	Chichester

Ceri still appears in place names in Tamil lands, e.g. Chavaka-Ceri, Pudu-Ceri, etc.

This work also confirms the old chronicles that the first king of Britain was Brutus, and that his son was Kamber and that there was a later king called Madan.<sup>148</sup> The names Kamber and Madan are still found among the Tamils. Although it was the fashion to denigrate these ancient chronicles, the discovery of early British coins with the names of early British kings confirms the names mentioned in the chronicles as these coins had not been unearthed and were unknown at the period of Geoffrey and other chroniclers<sup>149</sup>.

Several place-names in Scotland are pure Dravidian. There is a place called Cara and S. Lewis states that the population of Cara 'exhibit more of the maritime than the agricultural character. The young men generally become sailors.'<sup>150</sup> This supports my theory that the Tamil sea-faring tribe the Karayans would have been the progenitors of the Carians of Asia Minor who have a city called Karoura (Karur and Karayur among the Tamils) and of the people of Cara in Scotland.

Lewis has recorded the following place names which are pure Tamil:-

Annan  
 Arinangur  
 Cara  
 Conan  
 Conagan  
 Copay  
 Inchture  
 Linga  
 Panmure  
 Oncan  
 Raasay  
 Rachan  
 Ramsay  
 Rathven  
 Urr  
 Tirie, etc. <sup>151</sup>

The following place-names in Ireland are pure Tamil:-  
 Racavan, now called Rathcoon  
 Ramoan or Rathmorán  
 Ballinagore  
 Killala  
 Aghavallin, meaning fresh ford, formerly  
 called Aghour or Achadur  
 Omey (formerly Umma)  
 Ballisonan  
 Ballisumaghan  
 Athenassy

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Racavan and Raman are common names among the Tamils. There is a place called Killaly in North Ceylon. Lewis says Achadur means 'green ford'. In Tamil 'pacha' is 'green'.

Vintu in Tamil means mountain. In ancient Spain there was a mountain Vinduis<sup>153</sup>. In India there are the Vindya mountains. The Great St. Bernard's mountain in Switzerland was formerly called Hohes Venn says J. T. Cornelius<sup>154</sup>.

The old name for Marseilles was Massalia. There was a river in ancient Crete called Massalios. In South India there is Masuli-Patnam, on the coast. Patnam means city and Masuli and Massalia and Marseilles have a common origin.

Carmarthen in Wales comes from Garthmadrin. Garth is cliff and madrin is the obsolete word for fox<sup>155</sup>. The word for fox in Tamil is nari, which is closer to the French 'renard' than to Madrin. Garth is derived from the same root as the Sumerian Gar and the Tamil Keral.

The Greeks and others had a god they called Zeus Triopas, i. e. the God with Three Eyes. The Dravidian God Siva is also depicted as having a third eye on the forehead, and the Dravidians still mark their foreheads with the third eye.

The signs in the Palace of Minos and Mohenjo Daro are the same. The sailing vessels used by the Dravidians and those used in the ancient Mediterranean were the same. Evans, referring to the old Mediterranean sea-goddess says: "It is

interesting to note that on a contorniate medal a really antiquarian illustration is supplied of this tradition, the goddess standing on a primitive log-raft with raised prow-such as those still in use at Madras to hold the upper corners of the sail before the wind." <sup>156</sup>

Marshall says the drainage pipes in Mohenjo Daro and Knossos are identical.

New evidence is gradually being uncovered which will link the agricultural systems in the East and West Prehistoric field systems under peat bogs were discovered recently in Western Ireland. The fields were associated with early Neolithic occupation material dating to about 3000 B. C. or possibly earlier. They had been covered for several thousand years by blanket bog which had preserved the lines of field walls. The report stated that a complete prehistoric land surface with traces of cultivation still intact may be uncovered <sup>157</sup>

Representations of the mother goddess appear in iconography in Mohenjo Daro, Asia Minor, Minoan Crete, Egypt, Balkans, Italy etc. and are obviously of common origin.

The swastika and pipal leaf were of religious significance in the Indus Valley <sup>158</sup>. The druids held certain trees as sacred and the swastika has even been found in Peru among the Inca ruins and adopted by Hitler who was ignorant of its origin. The lingam or phallus has travelled from India right up to Ireland. It was found in Ireland at Turoe in the county of Galway <sup>159</sup>. John Sharkey draws attention to the extraordinary similarity between the Turoe stone and the Navel of the World stone from Delphi. <sup>160</sup>

There is a bilingual Phoenician inscription in Scotland of about 400 B. C. where the inscriber calls himself by all three titles 'Phoenician', 'Briton' and 'Scot' and gives his name and native town in Cilicia, Asia Minor <sup>161</sup>. The Anglo-Saxon chronicle states: "At first the inhabitants of this island were Britons, who came from Armenia and first occupied southern Britain." <sup>162</sup> From the evidence it would appear that Armenia is referred to and not Armorica as some editors of the chronicle try to make out.



The bilingual inscription proves that the Armorica referred to in the Anglo-Saxon chronicle is Armenia and not Brittany.

The inscription on the Newton stone at Newton House in the upper valley of the Don in Aberdeenshire reads as follows:- "This Sun-Cross (Swastika) was raised to Bil (or Bel, the God of th Sun-fire) by the Kassi or Cassibel (an) of Kast of the Siluyr (sub-clan) of the Khilani the Phoencian named Ikar of Cilicia, the Prwt."<sup>163</sup> Casivelan is a pure Tamil name. There is a Tamil Saliyur clan from Saliyur in South India. When this clan was invited to Ceylon by the Sinhalese kings, in course of time they called themselves the Salagamas.

In the Sumerian seals the sun is also represented by the dual and concentric circle rayed circle, petalled and rosetted circles, spirals and swastika as precisely as they are figured in all the conventional ways in the early British coins<sup>164</sup>.

The emblem of the Pandyan Dravidian kings, two fishes, appears in a pre-Christian cross in Scotland<sup>165</sup>. In the Sumerian story Indara slays the dragon<sup>166</sup>. It is the same story that has come to England, that of St. George and the Dragon. Indara becomes Indra of the Rigveda which proves that the Rigveda was based on earlier pre-Aryan material.

The ancient gold-working of Mysore is similar to that of Egypt as recorded by Agarthacides in the 2nd century B. C.<sup>167</sup>. The techniques of production of burnished black-and-red ware by inverted firing in India is identical to that used to produce the black-and-red ware of pre-dynastic Egypt or of the modern Sudan<sup>168</sup>.

The Rev. H.S. David has established links between the Indus Valley, Sumerian, Egyptian and Minoan civilisations.<sup>169</sup>

Iron was probably first discovered in South India because in Northern India and other countries the Copper Age preceded the Iron Age, whereas in the Deccan copper and iron implements are mingled together. Chakravarti says this would mean that iron might have been invented independently in the Deccan and did not come from outside<sup>170</sup>. Gowland, the great

metallurgist, refers to the indigenous production of iron in South India and states that the smelting of iron may have been discovered by sheer accident in India, where according to the best authorities the iron industry is more ancient than in Europe. According to McDonnell the iron age in India is dated prior to 2000 B.C.<sup>171</sup>

Kendrick states that there is a crypt in the Cathedral at Chartres in France in the foundation of the masonry of which is a grotto, now called the Druids' grotto. A stela of Druidic date was also found. He also refers to a legend that the Druids worshipped here the Mother of God (*La vierge devant enfanter*)<sup>172</sup>. The prototype for this mother of God was Mariamman of the Dravidians.

The sign for ten in Mohenjo Daro is the same in the Egyptian signary<sup>173</sup>. The sign for hand and garden is identical in Mohenjo Daro and Sumerian<sup>174</sup>. Dr. W. F. Leemans wrote to A. Parpola that several signs in the Indus script "show more or less resemblance to signs of the Sumerian script, so much so that one could be inclined to suppose a relationship which in that case must have existed in a very early stage of writing."<sup>175</sup>

Ernst Arbman has analysed Vedic literature and proved that Rudra, the Vedic God is the same as the Dravidian God Siva. Rudra means red (Greek *erudros*) and Siva is derived from Proto-Dravidian Civa 'which means red'<sup>176</sup>. Both Rudra and Siva have the same hair style, carry tridents, wear tiger skins, etc.<sup>177</sup>

B. B. Lal discovered inscriptions in megalithic black-and-red ware from the Deccan and South India, which show striking similarity to signs of the Indus script—89% of 61 marks were similar<sup>178</sup>

The bull couchant appears in the coins of the Dravidians as well as those in Kabul Afghanistan. An illustration of the Kabul coin with the bull appears in Filliozat's book<sup>179</sup>. "The same bull appears in the coins and banners of my ancestors"

Bonstettan propounded the view that the people of the dolmens started from the west coast of Malabar and entered Europe<sup>180</sup>. After studying the cairns in the U. K. at Northumberland and those in South India Breeks concluded that the English and South Indian cairns and cists are identical in structure<sup>181</sup>. At any given period in the Pleistocene one can take almost without selection tools from South India and South England which show identical technique of manufacture.<sup>182</sup> Burials of bodies in large jars are reported at Tinnevely in South India. Similar jars were found in Babylonia where they are coated with bitumen, a black smear prepared from the juice of the abutilon indicum<sup>183</sup>.

Sankalia stated that the structural affinity between European megaliths and South Indian megaliths remained unexplained as they are far removed geographically and in time. Gordon Childe had also told him that there was no indication of Dravidian languages in Western Europe<sup>184</sup>. Since Childe's time the relationship between Dravidian, Basque, Finnish, Hungarian etc. has been established and the structural affinity between the megaliths now need no explanation.

There is a remarkable similarity according to Newbingen between the skeletons found in South India, and those found in the tumuli of Great Britain, France and Germany which exhibit features of a dolichocephalic people<sup>185</sup>.

Physical anthropologists after studying the skulls of the early British consider that descendants of Iron Age people continued to occupy the country during the period of Anglo-Saxon domination "and were so far from being driven away or exterminated that it might always be said that it was they who eventually absorbed the Anglo-Saxons while adopting the language of their conquerors..." As Coon has pointed out, it is these people-the least Celtic in the ethnic sense of all the inhabitants of Great Britain-that have clung most obstinately to the language that their conquerors first taught them, 2,000 years ago. In an interesting lecture in Genetics and Prehistory largely concerned with the ethnic evidence derived from blood-groups the late Sir Gavin de Beer remarked "In Ireland, Wales and Scotland are

found people with dark eyes and jet black hair who have completely erroneously been spoken of as Celtic" <sup>186</sup>

The presence of non-Aryan people in Europe, in the 2nd millenium B. C. is proved by the discovery of dark people with black hair in Denmark. Acid in bog water had preserved many bodies in oak coffins. A priest reported on one of the finds: "The skull was still quite intact and the top of the head and neck was covered with long, heavy coal-black hair." <sup>187</sup> Professor Sven Nilsson believed that some carved stones found had been executed by the Phoenicians who had established a trading colony in the area and they depicted the worship of the great god Bal <sup>188</sup>. These my not have been traders as generally supposed but the neolithic immigrants to Europe.

Glob also reports the discovery of strange terraces at Borgbjerg that resembled the structures known in Mesopotamia as ziggurats; the cult of the sacred bull, horned twin god, evidence of the worship of Baal as at Ras Shamrah and the goddess with a snake which "marked the entry into the north of the Oriental goddess of fecundity with a snake." <sup>189</sup> Glob also says that it has been debated whether the fertility goddess found in Denmark was of Celtic or of Oriental origin, but that it did not matter as the northern and the Celtic fertility goddesses both have oriental prototypes. The goddess was to be seen in all her majesty splendidly fashioned in Celtic bronze and silver vessels offered sacrificially in Danish bogs.

Celtic symbolism reveals its Dravidian origin in the adoption of the Dravidian goddess Kali. John Sharkey says:

"The characteristic manifestation of the devouring mother aspect of the goddess in Celtic symbolism-and analogous to the bloody Kali of the Hindus or the Coatli one of the Aztecs-is graphically illustrated by the stone effigies known under the name of Sheela-na-gig found in medieval churches and castles..... There is a variety of Celtic place names stemming from the sun god Lugh. There are other gods like Bel etc." <sup>190</sup>

These gods are no other than the Sumerian gods Lugal and Bal which would indicate that the Celts are of Dravido-Sumerian origin. Cernunnos, the horned god of the Celts, is the same horned Siva found in Mohenjo Daro and the horned Sumerian god.

Sharkey also says: 'The custom of hanging clooties in trees or bushes by a sacred well was once widespread throughout Scotland, Wales and Ireland. It is also common in the Middle East. The symbolism connected with the mother goddess has been largely forgotten since the change to church-based Christian ritual.'<sup>191</sup> This custom still obtains in India and Ceylon and is a pointer to the origin of the Scots, Welsh and Irish.

In response to an appeal from Unesco, the Government of India sent out an Archaeological Mission to Egyptian Nubia to help salvage the past. "Most interesting yet baffling was the similarity in bowls of black-and-red ware and ring-stands of red ware from these graves with those found in the megalithic tombs of South India. The black-and-red ware bowls and jar-stands of red ware as well as the circular stone wallings enclosing the graves are all reminiscent of what obtains in the megalithic tombs of South India,"<sup>192</sup>

I would suggest that the Scottish kilt originated from Mohenjo Daro as the seated alabaster male figures from Mohenjo Daro illustrated in Wheeler's work wears a kilt-like garment<sup>193</sup>.

Wheeler states that the finger-ring of plain bronze of the spiral type occurs in widely different times and places extending from Mohenjo Daro in the 3rd millennium B. C. to Transcaucasia in the first millennium B. C., and early Iron Age Europe of the first centuries B. C.<sup>194</sup> He further states that there is a similarity between the male figures at Mesopotamia and the Indus, that the sturdy neck and shaven upper lip are common to the art of both countries and that the use of inlay for the eyes-a sufficient obvious device-is familiar also in Mesopotamia and Egypt. He refers to the dishes at Harappa that had been marked with a cogged wheel or roulette which millenia afterwards was adopted by the Greeks and Romans, and to identical

beads that had been found at Harappa, Sumeria and Troy. Segmented beads had been found at Harappa, Mohenjo Daro, Syria, Crete, Egypt, etc. He says:

“It is even found in barrows of Wiltshire where it is regarded as a fixed chronological point in our Middle Bronze Age. Dr. P. D. Ritchie has shown by spectographic analysis that the segmented beads respectively from Knossos and Harappa are absolutely identical in composition and it is to be presumed therefore that they were derived from the same source approximately at the same time.”<sup>195</sup>

Among other statements made by Wheeler are the following:—  
“The spread-eagle motif is found at Harappa, Mesopotamia, Syria ect. It is also found with a snake in its beak at Harappa. Garuda, the vehicle of Vishnu, with a snake in its beak is derived from this. In one seal at Harappa a man appears to be vaulting over a bull in Minoan style. In the Mohenjo Daro seals a man is shown holding back two tigers with both arms outstretched just like the Sumerian Gilgamesh holding back two lions. The Babylonian Tree of Life has its counterpart in the sacred tree at Mohenjo Daro and Harappa where the god is seated under a tree which is enclosed by a railing. Identical etched carnelian and other beads have been found in the Indus Valley and in Mesopotamia<sup>196</sup>.

Copper spiral-headed pins found in Mohenjo Daro and Persia appear as late as 1300 B. C. in Italy. Referring to these, Wheeler says ‘that it may establish a link however tenuous and indirect between the Indus, the Caspian and Anatolia regions where it is at home.’<sup>197</sup> Referring to an animal headed pin from Mohenjo Daro, and an animal-headed rod from Harappa which have appeared in Anatolia only after 2000 B. C. Wheeler says

“Mention has been made of the potential chronological value of certain segmented beads from the Harappan sites. The formal identity of these beads with others from the Mediterranean and even as far afield as England has long



been recognised, but has now been reinforced by graphic analysis which demonstrates an apparently significant identity by comparison between a bead from Harappa and another from Knossos."<sup>198</sup>

Wheeler refers to the drilling at Mohenjo Daro by Dr. G. F. Dales of Pennsylvania University who could not proceed beyond a certain level as it was water-logged. He says:

"It may be that as at Harappa there was a preceding culture beneath the Indus city, a factor which would necessarily affect our evaluation of the evidence in the present context ... The black-and-red pottery which occurs in the Sub-Indus period at Lothal reached its mature phase in the Iron Age of central and southern India if, as seems probable, a single continuous tradition is involved. In one way and another in a part of India immune from primary Aryan impact the evidence for significant continuity begins to add up... Mesopotamia and Indus were both indebted to a pre-existing underlying continuum of ideas. The civilisation alike of the Twin Rivers and the Indus converge retrospectively in the vast massif which extends from the Himalayas and the Hindu Kush westwards across Iran into Anatolia. In the mountainous zone broken by patches of steppe and stony plateau a great variety of small related cultures developed in the fifth millenium B. C."

He would not ascribe the resemblances to trade and does not think that Gilgamesh was carried from Sumer to Mohenjo Daro but that "it is easier to postulate an ancestral Gilgamesh native to both civilisations and absorbed independently into the two environments"<sup>199</sup>

There are similarities as far north as Norway, e. g. the skulls found in South India and Norway are dolichocephalic. Men and women were buried together with food, dishes, bowls etc. In the rock-faces of Bohuslan and the pictured slabs of the Kuick barrow the men are shown with the penis erectus like the god at Mohenjo Daro<sup>200</sup>.

Haruspicy as practised in Babylon was in vogue in Various places up to Italy. A clay model of a liver similar to those used in the East was found in Falerii, Veteres near Rome. The two models excavated at Megiddo in Palestine bear the same characteristic elements as the model of Falerii<sup>201</sup>. The double-axe which became a sacred symbol in Crete was borrowed from the Sumerians.<sup>202</sup>

The vases found in South India are similar to the Egyptian, Greek and Etruscan ceramic wares. We have numerous neolithic vessels with several legs which are exactly similar to the vessels found in the ruins of Troy. The terracotta sacrophagi discovered in Pallavaram bear resemblance to certain terra cotta coffins found near Baghdad as also with the Etruscan terra cotta coffins.<sup>203</sup>

Fergusson speaks of the identity of the megaliths in Etruria with many a group he was familiar with in the jungles of Coimbatore and Mysore.<sup>204</sup>

The Indian examples of copper implements frequently resemble the Irish in type, while including peculiar forms, unknown in Europe. The Irish and Indian implements also agree in chemical composition both being practically pure copper with small admixtures of tin, lead, and other implements.<sup>205</sup>

Two small lakes in Wales have produced remain which can almost certainly be regarded as votive deposits.<sup>206</sup> The American Indians too threw votive offering in wells. This would account for the identical measurements at Woodhenge and American Indian ruins.

A study of the statues and reliefs of Sumer, shows ethnically a South Indian type<sup>207</sup>.



## VI. MUSIC CAME FROM THE EAST

A study of the music of East and West will provide proof of migration. Carl Engel, one of the greatest authorities on music and who according to Groves's Dictionary of Music formed a private museum library that could hardly be rivalled except by a few public institutions states that the Oriental harp has been found in Ireland and that the construction of the Persian bagpipe must be nearly identical with that of the Scottish, since Sir William Ouseley relates that a Scotch gentleman played on it several tunes of his own country in a very pleasing manner without any previous practice.<sup>208</sup> Most commentators on Hebrew music are of the opinion that it was one of the Hebrew wind instruments mentioned in the Bible. The bagpipe with its drones is an instrument almost universal not only in European but also in Asiatic countries<sup>209</sup>. Sonnerat says "the Hindus maintain that the ravan-astron, one of their old instruments, played with the bow, was invented about 5,000 years ago by Ravanen, a might king of Ceylon."<sup>210</sup> Ravanan was a Dravidian king. The Oriental harp referred to is 'al' in Sumerian, 'yal' in Tamil. 'which is Lyre in English'. The drone is an essential instrument in Dravidian music and forms part of the bagpipe. Engel also refers to a bagpipe used by the Tamils called titty which was brought from Coimbatore in South India and lodge in the East India Museum, London<sup>211</sup>.

Similar melodies have been found in the East and West. The Hon. Monstuart Elphinstone says that in Afghanistan he witnessed performances of the national songs and dances of that country when "a love song was sung to an extremely pretty melody very simple and not unlike a Scottish air"<sup>212</sup>

Engel also refers to various European travellers in Asia who encountered Scottish tunes. One John Barrow reported that "one air in particular attracted our attention; whose slow melancholy movemet breathed that kind of plaintive softness so peculiar to the native airs of the Scotch to which indeed it bore a close resemblance".

G. F. Fleming reported

“Though before and since those happy days I have been dinned, delighted and distracted by pibrochs, strathspeys, and all the variations which can be appended to the entire catalogue of Celtic music, the air which threw me into an almost cataleptic state on that night remains preserved in *my memory in all its original simplicity and unalloyed genuineness* as told in pure pathos by a few notes on a simple instrument. MacKrimmon’s Lament, We return no more.”<sup>213</sup>

M. Fétis says: “I have not the least doubt that this musical notation used in ecclesiastical music by the modern Greeks belonged to ancient Egypt. I have in support of my opinion the resemblance borne by the signs of this notation erroneously attributed to St. John of Damascus to those of the demotic or popular characters of the ancient Egyptians<sup>214</sup>. Egypt herself got the notations from the Sumerians and Dravidians.

Engel also states that the Oriental harp does not exist among European nations at present, but that there are indications of its having been formerly in use. The Finns preserved it the longest. The Finnish god Wainamainen played on it like Orpheus with such effect that men and animals became enchanted<sup>215</sup>.

A study of Welsh and Scottish music will reveal the Oriental strains running through them. There are several melodies among the collections of Welsh Airs which are purely oriental, e. g. Castell Rhos-y-Llan (Rhos-y-Llan castle)<sup>216</sup>.

There are similarities in art. In Urartian art in Armenia there is a bronze open frieze showing a bull kneeling before the sun symbol. The same motif appears in the banners and coins of my ancestors in North Ceylon. The grand cult of the Mother Goddess is another proof of the common origin. In Babylonia she is called Istar-Nanna, in Asia Minor, Palmyra, Persia, Armenia, Bactria etc. She is called Nanna, in India she is called Bibi Nani and Naina Devi.

Temple courtesans were called *pallakis* in ancient Greece, *pillage* in Hebrew and *valangi* in Tamil. That the same word is used in all these lands would mean that either the Dravidians moved westwards, or the words had a common origin, which I suggest is proto-Dravidian.

Herodotus states that the *Tramilas* of Lycia had a matrilinear society. There is a matrilinear society in South India which is further evidence of the *Tramilas* and *Tamils* being the same people.

The bull-god of the Dravidians is *Taurus* in Latin 'the old Tamil word for bull is *turi*' which became *Thor*, the god 'of Thunder' of Northern Europe. 'The Northerners thought that thunder was the roar of the bull god'. There are several effigies of the bull-god found in Europe, e. g. the bronze bull-god dated 1st century B. C. at the Museum of National Antiquities, Saint-Germain-en-Laye. The bull-god has three horns, arranged in the form of a trident which is the same trident used by the Dravidians, by *Poseidon* of the Greeks, etc.

G. L. Gomme quotes F. J. Hewitt to prove that the Aryan village in India is formed on the lines laid down by Dravidians<sup>217</sup>. Sir Alfred Lyall states that village settlement modes, cultivation in India are non-Aryan<sup>218</sup>. Gomme refers to

"the parallels between the villages of Britain and India, both lands being the battleground of races where the results of the conflict show the non-Aryan agriculturists subordinated to an Aryan overlordship, and that the conquered Britons have a history of their own yet unwritten and which reveals some remarkable last chapters in early British history."<sup>219</sup>

He shows with some degree of precision that the terrace cultivation adopted by the British "differs entirely from the Aryan system of land settlement, and that it does in point of fact find its true parallel among the non-Aryan tribes of India. I shall seek to establish the fact that in this system of terrace cultivation we have remnants of the Iberic or non-Aryan races of Britain."<sup>220</sup>

He states that terrace cultivation can be seen in Hampshire on the down about 3 miles south of Winchester, and close to Shawford Station, on the hillsides at Easton, Michelmersh, Houghton, St. Mary Bourne, Woodcot etc. in the vale of Tweed. The hill villages of Madras are surrounded by terraced fields running along the sides of the valley.

Referring to Caesar's statement of the Druids' settling controversies, adjudging of crime, settlement of boundary disputes and succession to property, Gomme says: "The appropriation of all these functions to a priestly or sacred caste is opposed to Aryan sentiment" because among the Aryans the head of the clan was priest and judge. He agrees with Professor Rhys who stated that the cultus of the Druids bespeaks a non-Aryan origin, and that that is the most perfect explanation as to why these functions were performed by the Druids. Referring to practices in England Gomme says:

"collectively they afford a very near parallel to the South Indian practices, and the suggestion is that they form the detritus in England of an old non-Aryan festival which has been preserved by these scattered fragments from absolute abolition, while a still more significant coincidence with the English survivals at Holne in Devonshire was the sacrifice of a kid or fawn. From all these subjects of investigation we have obtained so far at least as my judgement goes a not unconsiderable body of evidence as to the existence of a non-Aryan element in village communities of Britain. Over and over again the certain evidence of these race relations which is forthcoming from the unamalgamated elements in Indian villages finds a parallel among the existing archaeological and traditional facts of English villages, and my contention is that the parallel must be true all along the line - must therefore tell us of the old race origins of the English village life."<sup>221</sup>

In an ancient chapel on one of the islands attached to Harris was "a flat thin stone called Brownies' Stone upon which the ancient inhabitants offered cows' milk every Sunday."<sup>222</sup> A custom which has its counterpart among the Dravidians.

Caesar says that Druids handed down a tradition that the Gauls were descended from Dis<sup>223</sup>. Dis or Dias was a god of the Sumerians.

The ancient place names of southern France are mostly of non-Aryan origin<sup>224</sup>. Among the Carians of Asia Minor there was a river called Indus and a town called Karura<sup>225</sup>. The solitary ear of corn in early British coins is just like the ear of corn in the Phoenician coins found in Cilicia.

In Madras at the feast of Chaudesvari, avatar of Kali, the pusari balances a long sword above a jug of water. The same ritual is recorded at Busiris at the feast of Isis among the Carians. Herodotus believes that this is proof of the foreign origin of the Carians.

Two serpents entwined with rosette are identical in the decorations found in Egypt and the Naga steles in India. In the sculptures the snakes are always intertwined as in Mercury's caduceus.<sup>226</sup> The son of Minoan Cretan Daedalus is called Icarus, the man who tried to fly. This is related to the Dravidian Telugu ika meaning wing.

That the Dravidians are the heirs of the first astronomers is evidenced by the skill observed in the remarkable Tamil calendar makers. In 1825 Lt-Col John Warren met a Tamil who computed for him the eclipse with remarkable accuracy by mental calculation aided by means of shells he had arranged on the ground. Warren made calculations for the longitude of the sun according to printed tables he had brought. The Tamil computed the longitude mentally and Warren was dumbfounded to find that the Tamil's calculation was more accurate than his computation from the tables!

About Warren's book which was published in 1825 it is stated that

"it presents the first attempt that was made in India to investigate and explain the elements of Hindu astronomical chronology to disclose to Europeans the contents and structure of these humble annual calendars which written on

palmyrah leaves have during nearly two centuries been sold under their eyes without their even suspecting the skill and labour which computation required."

Warren says

"I had often heard and read of the singular process by means of which the common Indian almanac makers computed eclipses scoring their quantities with shells and dispensing with the use of tables, and was long desirous to obtain a positive proof of the truth of that report which I always suspected to be much exaggerated. After a long search for one of these mechanical computers a person who introduced to me by Abbe Motet",<sup>227</sup>

As Warren's account is too technical I shall quote the summary of O. Neugebauer of Brown University who states that after a long search for one of these mechanical computers Warren found a kalendar maker residing in Pondicherry who showed him how to compute a lunar eclipse by means of shells placed on the ground and from tables memorised by means of certain artificial words and syllables. He found the Tamil Sashia introduced to him.

"endowed with a retentive memory which enabled him to arrange very distinctively his operations in his mind and on the ground. Thus his Tamil informer computed for him the circumstances of the lunar eclipse of 1825 May 31-June 1 with an error of +4 minutes for the beginning - 23 minutes for the middle and - 52 minutes for the end. But it is not the degree of accuracy of this result which interests us here, it is the fact that a continuous tradition still survived in 1825." <sup>228</sup>

It is significant that Warren found this continuous tradition surviving only among the Tamils. There are Tamils who can total columns of figures mentally faster than adding machines I have tested them myself with the aid of an adding machine. One such person is Mr. S. Selvaratnam of the Electrical Dept., Colombo, Ceylon.

Writing about the Tamil language the Rev. W. Taylor says: "It is one of the most copious, refined and polished languages spoken by man."<sup>224</sup> In his *Law of the Veda* the Rev. P. Percival has the following to say on the Tamil language: "Perhaps no language combines greater force with equal brevity and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind."<sup>230</sup>

In recent years several scholars have examined the connection between the Dravidians and Europe, e. g. Y. Y. Glazov "On the problem of typological affinity between Dravidian and Turkish languages", M. S. Andronov in "New Evidence of possible linguistic ties between Deccan and the Urals", the Hungarian G. S. Balint in his "Hungarian-Tamil Root-Investigating Dictionary" etc.

Since concluding this study I have only now read Kinnier-Wilson's monograph on Indo-Sumerian. Kinnier Wilson argues that the Indus Script is derived from Sumerian and not from proto-Dravidian. He has discovered words which are common to both Sumerian and the Indus folk. He states that 'imin' is derived from the Sumerian 'ia', meaning 'five' and that 'ban' meaning 'bow' and 'an' meaning 'god' are derived from Sumerian. In modern Tamil 'five' is 'einthu', 'bow' is 'anbu' and 'god' is 'andavar' which in proto-Dravidian would have been closer to 'ia', 'ban' and 'an'. Therefore the presence of common words in both scripts does not prove that the Indus script is not derived from proto-Dravidian. Kinnier-Wilson is nearer to the truth when he states that "it would be compatible with this conclusion to suppose that the two scripts branched out from a single stem at some early period and that original features are preserved in both."<sup>231</sup> This single stem is proto-Dravidian. Kinnier-Wilson also pleads for a study of proto-Elamite. Such a study will prove that the Dravidians did move westwards, through Elam as Elamite and Dravidian both stem from proto-Dravidian. It has been stated by Gerard Clauson in *Antiquity*, Vol XI, iii No. 171 (September 1969, p. 202 that Elamite and Dravidian are genetically related following I. M. Dyakonov<sup>232</sup>.

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