

# THAMIL

AND  
SPHERE OF ORIGIN

PART I

*by*

**A. APPATHURAI**  
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FNA





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AND  
SPHERE OF ORIGIN

PART I

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**THAMIL**  
**AND**  
**SPHERE OF ORIGIN**

**PART I**

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**THAMIL - AKAM**  
**MALLAKAM**  
**JAFFNA**

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## PREFACE

I am fully conscious that I cannot claim all the credit for this stupendous task of bridging the vast gulf between the pre-historic year 750 B. C. and the Cradle of Man. Three months after entrusting this work to the Printers and after the first 56 pages had been printed, I came across "Sukar's Nadi Predictions" appearing on page 68 of *The Astrological Magazine of India* (January 1961).

These Predictions refer to the publication of 1) the hidden ("lost") language, 2) the history of the emergence of "Ar-ya-vartam", 3) that of 'Bur-ma' on its North-East, 4) the first word spoken by the first persona, 5) its incorporation into the opening word of the Vedas, 6) parallel quotations from other well known languages, items that had already found their way into the 56 pages. They also refer to "Agnosticism" as "know-nothingism", a fact that is being specially emphasized on these pages. The Indu year Adchaya referred to therein is the year of my Initiation into Vaithika rites and meditation.

The above facts and my consciousness of His help when confronted with many an elusive point compel me to construe the said Nadi Predictions as referring to this particular work. Accordingly, a literal translation of the same is appended along with the original Thamil verses. Sukar belongs to the fifth generation from Maharishi Vasista, the author of the seventh book of the Rik-Veda, the earliest extant literature of the world. Lexicographer Kathiravetpillai says on page 663 that Sukar received divine Illumination at the time of his birth.

This first part deals particularly with Ancient Greece and I-tali-a. It is generally conceded that the Pelasgi were the earliest inhabitants of Greece. Historian Dionysius of the first century B. C. states: "the Romans were an ancient people and a Greek one".



Of the Greeks '*The Book of Knowledge*' states on page 3419; "All our science, literature and art began with this single people.....We still use words which they invented; we still think in channels which they were the first to discover; our whole civilization moves on a course which they set for mankind five centuries before Christ".

And this first part gives the preliminary proof that the Pelasgi, the 'Indigenae' of Greece and I-tali-a, were 'Indi-genous' to In-du, that the words which the Greeks are said to have 'invented' are but transliterations of Thamiz "the sweet sound of the human souls" and that In-du was the fountain-head of their civilization, religion and philosophy.

Of my indebtedness to *the Book of Knowledge* and the seven lexicons, 'Anandavikatan', 'Fabricius', 'Kathiravet pillai', 'Anandale', 'Chambers', 'Oxford (concise)' and 'Gepp and Haigh', the quotations are ample proof. I have also to thank the other authors who had given me points for elucidation. My thanks are also due to Mr. Murugiah of Mallakam Indu College for going through the proof-sheets and to the management of 'Thirumakal Press' and to every 'helper' therein for the help rendered in printing this. I have also to thank my wife who, in addition to ministering to me, punctually reminding me of my daily duties during the fifteen years I was engrossed in this work, has generously contributed much for maintaining this small research Institute, the "Thamiz-akam".

'Thamiz-akam'  
Mallakam,  
September 31, 1960  
(Jan. 1961)

A.. APPATHURAI

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## NOTE ON TRANSLITERATION

• Transliteration of Thamil into Romic is difficult. I have adopted the following namely: a for அ: ā for ஆ: e, the original intrinsic sound, for இ: ē and sometimes ee for ஈ: u for உ: ū for ஊ: ê for எ: ë for ஏ: I and sometimes i for ஐ: o for ஒ: ō for ஓ: ou for ஔ: h, which is rare sound in Thamil, for ஃ: dha and த்த: r for ர: l for ல: ḷ for ள: ḷ for ழ: ṅ for ழ: ṅ for ள: tra for ழ: ṅ

When transliteration into Thamil becomes necessary, b and g, which are not found in Thamil, are represented by p and k, h is also represented by k.

## REFERENCE TO THAMIL LEXICONS

All Thamil words used on these pages are found in Thamil lexicons of the first rank. Most of the words are authenticated by page numbers as follows:—Initial A stands for “Ananadavikatan”, Thamil Dictionary: N for Ṣadhāvathānam, N. Kathiravetpillai’s Thamil Dictionary and ‘Fab’ (and sometimes mere numbers without Fab) for “Malabar English Dictionary” by Johann Philip Fabricius. All are Indian works.





VICE-PRESIDENT  
INDIA

NEW DELHI

April 8, 1961.

Dear Shri Appathurai,

Thank you for your kindness  
in sending me a copy of Tamil and  
Sphere of Origin, Part I. It is a  
very learned and valuable publication.

With best wishes,

Yours sincerely,

(S. Radhakrishnan)

Shri A. Appathurai,  
Thamil-Akam,  
Mallakam, Jaffna (Ceylon)



## CHAPTER I

### INTRODUCTORY

THIS book deals with the original unity in the present diversity of the world languages, religions and races. It begins from circa 750 B. C. which is the border line between the mythical and regal periods of the *populus Romanus* and goes backwards to the Cradle of In-du and the first "Understand-an" who had crossed over darkness or ignorance by emerging on top of the ani-mal kingdom with 'A purī ōṛ i' Light within his Inner temple.

The Light within the Inner temple is designated by the Thamil word "min" in the seven Indo-European terms namely, 'men-o' of the Greeks of the mythical period, 'men-s' of the Lati-ni of the same period, 'myn-da' of the Deut-chen, 'min-de' of the Danes, 'minn-i' of the people of Iceland, 'myn-d(a)' of the Anglo-Saxons and 'min-d' of modern English. 'O' and 's', the last syllables of the first two terms, mean 'union'. 'I', in the fifth means 'beauty'. 'De' and 'd' of the others stand for 'dā' meaning 'give'. The meaning of all the terms is "fund of Light".

The Anglo-Saxon synonym of mind is "mun-an" (Chambers). This "mun-an" is the Thamil term "man-am" meaning 'the beauty of man' (am = beauty) as contrasted with ani-mal, 'the inflated skin-bag' (ani = bag and mā = air). It is this beauty of the "min" in the mind that is embalmed within the Teutonic and Anglo-Saxon term "mann-i-an" (Oxford, man 2). That is the Thamil term "man-e-than" meaning "ruler with love of God" (man = ruler, e = love and than = God).

The parallel Latin term "ho-mo", which is the original of English 'hu-man', means "ruler with Intelligence" (ho = kō = ruler and mo = mā = Intelligence). The epithet 'sapiens' is really embalmed within 'ho-mo'. It was because they fully believed that the very first man, who emerged on



top of the animal kingdom was a 'ho-mo' or hu-man in the strict sense of the term, that the Deut-chen gave him the significant name "Under-stand-an" and the ancestors of the populus Romanus the still more significant name "Per(u)-so-na".

The genuine derivative meanings of the terms "Under-stand-an", "Per(u)-so-na" and "A-puṛi-ōṅ-i", and how this Light within the first man gave him knowledge of God and enabled him to correlate that knowledge to his first "per(u)-so" or sound "A" designating "that Him" will be discussed later in this chapter.

Sadhāvathānam. N. Kathiravetpiṇai, the profound Sanskrit and Thamil scholar of the last century, states on page 1135 of his Thamil Dictionary that Vaivasuvathan was the progenitor of the present human race and that he appeared in In-du at the beginning of this major cycle. He has compiled this account from ancient In-du records. In I-14-X of the Rik-Veda, 'Vaivasuvatam' appears as the first among the names of departed Souls of ancestors.

The great Equinoctial year of 32,000 ordinary years was the ancient unit of measurement of minor cycles. According to ancient In-du estimate, modern man has covered 3,893,061 years in this seventh major cycle of 4,320,000. In other words, Crēdhāyukam the first minor cycle of 1,728,000 years, Thirēthāyukam the second of 1,296,000, Thuvāparayukam the third of 864,000 and the first 5061 years of the 432,000 of Kāliyukam, the fourth, have elapsed with 426,939 years yet to pass in this major cycle of 4,320,000.

Towards the closing decades of the Eighteenth and the opening decades of the Nineteenth centuries, when Archbishop Usher's dictum on the Creation of the World was dominant, Ind-i-a passed into the hands of the British. "Archbishop Usher of Ireland had gone so far as to pin-point the time of Creation to Sunday, October 23, 4004 B. C. When fossils turned up, disturbing clues to the past, they were dismissed by some as tricks of the devil to delude man". That is the picture of the particular period portrayed by a Western contributor to the Darwin Centenary. No wonder that the ancient estimate of Three Million Eight Hundred and Ninety Two Thousand and odd years, as the past of man and the ancient In-du Astronomical major and minor cycles were relegated into the realms of My-tho-logy. The

unfortunate Greek word "my-tho(s)" which is really the Thamil term "my-tha" meaning "given by the cloud and therefore un-understandable" (My = cloud and tha = given by) has today acquired the meaning of fiction.

Since then, there has been much thinning out of the cloud that shrouded the divine "min" in the mind of man. The ever-increasing evidence of fossils and the conclusions of Geology became irresistible.

The passage of the Equinoctial Line round the Zodiac, demonstrated by Maharishi Vasista, over 10,300 years ago, by his hymn to Asvina which is registered under number 71 of the seventh book of the Rik-Veda, has been re-demonstrated by Major-General Drayson who was at Greenwich for a time. He has well disproved the comparatively lower figures of his predecessors, by Geometrically proving that the Equinoctial Line goes round the Zodiac in about 31,756 years. This figure, like the 32,000, the abovementioned ancient In-du unit of measurement of minor cycles, does not take into account the obliquity of the ecliptic. In the hymn referred to above, Vasista Sings that the Vernal Point was in Leo when he was demonstrating the revolution of the Equinoctial Line, the Achchu-vini—Chith-thirai axis. Vasista's hymn appears in a later chapter with its genuine translation. After making due allowance for the obliquity of the Ecliptic, I am fixing Vasista's time in the Vedic period at over Ten Thousand and Three Hundred years ago.

Most Geologists, today, admit the absolute accuracy of Drayson's findings, which fall under two main heads—

1. The revolution of the equinoctial Line takes about 31,756 years.
2. The obliquity of the Ecliptic was, circa 13,564 B. C., about  $35\frac{1}{2}$  degrees with the result that Northern U-ur-o-pa. Northern Russia and a large portion of Si-ber-i-a were under ice and large portions of the Temperate Zone were wiped out, with the Tropics untouched.

Number 2 proves the Wisdom of Providence in seeing to the appearance of the first Under-stand-an within the Tropics in the Cradle of In-du which is connected with the subject matter of this book.



Number I proves the power of the divine "min" in the mind of the "pri-mi-tiv-es" who had fixed the In-du minor cycles enumerated earlier, at respectively 54, 45, 27 and  $13\frac{1}{2}$  (revolutions of the Equinoctial Line) times the Equinoctial year of 32,000 which figure is only 244 or '007 in excess of Drayson's 31,756, whereas his predecessors had, with all the machinery available at Greenwich for almost a century up to his discovery, fixed the Equinoctial year at 25,868 with the enormous difference of 5,888 years which work at over one-sixth of his figure.

The Indu Equinoctial Year of 32,000 which has now redeemed the ancient In-du cycles from the realms of Mythology, the demonstration of the revolution of the Equinoctial Line and the truth of the apparent motion of the Sun, which had all come from the pri-mi-tives of over 10,300 years ago, now disclose the genuine meaning of Latin "pri-mi-tivum" as "people who had dug up much virgin soil". Pri means "dig up and change" (A 1881). Mi, the single letter word of the Cradle and the first component of mi-ki (Greek me-gas), means 'much' (A 1977). "Tivum" (thivum) is the Thamil technical term for "jungle clearing and virgin soil" (A 1515). And most probably, it will be realized, before long, that it was the unclouded "min" in the mind of the "pri-mi-tives" which had enabled them to bequeathe to us the bulk of what passes for human speech today.

Scholars like the late Professor Keith had magnanimously conceded a Million years as the past of man. Intellectuals like Julian Huxley seem to be prepared to concede double that figure. But the illustrious author of the "Guide to Philosophy" (of Jan., 1946) on pages 156 and 157, reluctantly concedes that figure under two drastic conditions which keep ho-mo on a level with the inflated skin-bags all the million years minus the last three thousand. Here is what he says; "the past of human life, giving all doubtfully human species the benefit of the doubt, is estimated roughly at about 1,000,000; of human civilization, on the most generous Interpretation of the word 'civilization' at about 3000". Lower down page 157, he writes of "the human mind in the three thousand years of its thinking history". Later edition of his "Philosophy" (Oct. 1946) page 7 concedes only "about two and a half thousand" to civilization.

The above findings of the Philosopher do equate with the ani-mals even Vasista who was one of the first to tell the world about the apparent motion of the Sun and the very first to demonstrate the revolution of the Equinoctial Line over 10,300 years ago, not to speak of the hundreds of others who contributed to the Rik-Veda.

Much has already been said of the 'hu-man', 'ho-mo', 'man', 'mann-i-an', 'Under-stand-an' and 'Per(u)-so-na' and of the "Min" in his min-d that made him what he was, when he emerged on top of the ani-māl kingdom; more shall be in the ensuing pages.

The period of "About 2500 years" is said to be the upper limit on the most generous interpretation of the term Ci-v-ili-sa-ti-on. Though we are not told what the generous interpretation is, we know that most lexicographers derive the term from 'civis' and 'civilis' of which the second is derived from the first meaning 'the Roman citizen'. And the figure 2500 almost tallies with the date of the founding of the Roman Republic.

Chambers, who is more circumspect, refrains from tendering a root for this important English word. Dr. Anandale gives the conventional meaning of the term "ci-v-ili-se" as "reclaim from a savage state". Oxford tenders "(of human figure) Naked" as one of the conventional meanings of 'savage'. Thus, "reclaiming the human figure from nakedness" becomes the conventional meaning of the term "ci-v-ili-se". And that is the meaning given by the Thamil roots "ci" meaning "contempt, disgust or fie" as defined by Fabricius (405), "v" meaning "certainly" as defined by the same Fabricius (870), "sē" meaning "good" or well (Fab. 431) and "ili" meaning "eliminate" (A 391), conveying the significant cumulative meaning "contempt, disgust or fie certainly well eliminated". Moreover, it is the first and third components of "ci-v-ili-se" which constitute "Ci-ili", the most popular term in Thamil for cloth, which hides the nakedness of the human cor-pus.

Before proceeding to examine the birth and history of "ci-v-ili-sa-ti-on", let us see how some eminent Archaeologists and authors have been using the term to cover periods twice, three times and even four times the period of



2700 years which is today, on the most generous calculation, the age of "civis", the Roman citizen.

1. Sir Flinders Petrie had coined the famous expression "Badarian culture of 10,000 B. C." for the earliest civilization of Egypt.

2. The earliest Historical Document of the world, which was unearthed by Dr. Hall, the Archaeologist, at Ur in Mesopotamia (Su-mer), is described on page 6860 of the Book of Knowledge as "the Inscriptions of A-An-Hi-Pad-Da, (a pure Thamil name) king of Ur a thousand years before Pepi the first king of Egypt".

3. The Same authors have, on page 6849, raised the relevant question, "where did the earliest civilization take root? and assigned the first place to Mesopotamia, the second to Egypt of over seven thousand B. C. and the third to Crete of four thousand B. C.

4. Sir John Marshall, the Archaeologist and acknowledged authority on Mohen-jo-Daro civilization says:-

(a) "One thing that is un-mistakable both at Mohen-jo-Daro and Harappa is that the civilisation hitherto revealed at these places is not an incipient civilisation but one already age-long and stereotyped on Indian soil with many Millenniums of human endeavour behind it".

(b) "Thus to mention only a few salient points, the use of cotton for textifes was exclusively restricted to India and was not extended to the western world until 2000 or 3000 years later".

(c) "There is nothing we know of in pre-historic Egypt or Mesopotamia or anywhere else in Western Asia to compare with the well-built baths and commodious houses of the citizens of Mohen-jo-Daro".

(d) "Nothing that we know of in other countries at this period bears any semblance, in point of style, to the faience models of rams, dogs and other animals, or to the intaglio engravings on the seals".

We know that the British were considered the most civilized people of the Nineteenth century; yet we cannot say that civilization originated with them.

The whence of the immediate ancestors of the *populus Romanus* namely, the Ramnes, Tities, Luceres and the "Curiae" is still a mystery. Livy, the Roman historian says of the Luceres: "nominis et originis causa incerta est". How could even he of the first century B. C. know that "Curiae" is Thamil "Cūrai" and that the In-du Pelaschi, their ancestors, laid the foundation for the brilliant political and judicial systems of the later *populus Romanus*?

The outstanding achievement of the Romans was Engineering, which was indispensably necessary for their military conquests. If, on this account, "civis" has to be accommodated with a role in civilization, it may be as the remote cause of the impending catastrophe that threatens to wipe it out, for it is his instrument of destruction for much land, the Institution *Mi-lit-aris*, which he was the first to plant in E-ur-o-pa, that has been gathering momentum during the last two thousand years and is, today, threatening to denude God's Earth.

"Civi(s)" is the Thamil word meaning "the bulls that plough" (A 1234). "Civi-ta(s)" means "one given by the bulls that plough" (for 'ta' means 'give' A 1452) even as "nau-ta" means "one given by the ship" or sailor. *Nau* is the Thamil technical term for 'ship' (A 1757). It was 'civi-ta(s)', the husband-man who became 'civi(s)', the citizen. *Mi-lit-ari(s)* means "Instrument or Institution for much land". *Ari* means "Instrument or Institution" (A 166). *Mi*, the first syllable of 'Mi-nos' the name of the Cretan tyrant who afflicted much, is short for the Thamil term 'miki' (Greek me-gas), meaning 'much' (A 1977). *Lit* is 'liti' (elithi) meaning 'land' (A 390). The 's' at the end of Latin and Greek words was used to cover up Thamil terms.

## THAMIL REGISTERS

### THE BIRTH OF CIVILIZATION

The earliest ancestor of modern man was as naked as the Chimpanzee in the modern Zoo. That point of time when he first felt the sense of shame at his nakedness ought to be the first mile-stone on the road to his civilization. It is for Philologists to find out, if there be, in any



language of the world, the word that records the earliest concept of man being ashamed of his nakedness.

“CI-ILĪ” — Thamil records that first concept. The wonderful Thamil word “ci-ili” stands proclaiming to the world the original concept of elimination of that shame, as authenticated earlier. At first, the broad leaves of their woodlands served to hide the nakedness of the early Thamil. Then they got into the barks of trees and there are the five words Āsini, iriñci, seeṛam, seeṛi and vatkaḷ in Thamil vocabulary commemorating that fact (A 1258).

The third stage was set when the inconvenience caused by the bark covering compelled them to evolve a kind of textile from hair and the two words mayiṛakam and vayiṛiam commemorate that fact (A 1258).

ILĪ-NAM = LI-NUM — It was at the fourth stage, when they hit upon the hair-like fibre of the wild flax-plant, that they were able to consider that their dread on account of hiding their nakedness shall certainly vanish. This last concept was correlated to the sound “ilī-nām” meaning ‘the great fear is eliminated’. Ilī means ‘to eliminate’, as seen earlier. Nām means ‘dread’ (Fab 599). “Ilī-nām” later crystallized into ‘lin-en’, lint and line in English. At first the early Thamil manufactured textiles for themselves with the limited supply of fibre available. Later, when they moved into the laboratory of agricultural Marudham, they cultivated this ilī-nām on extensive scale and supplied the then known world with lin-en. Sem-padavu, “the good, elegant and beautiful boat” which transported God’s children from the central Cradle of In-du to the circumference of the Earth from Far-Eastern Kams-kal-ka to the Western gate-way of the Mediterranean Sea, as shall be seen in chapter 2, and the command of the seas by the Thamilian Sea-frogs helped early Thamil to carry on an extensive trade in rolls of textiles.

KLI, KĪDHAL, KLEID and CLATH — When these rolls were taken to the Mediterranean Countries by the Thamilian Pelaschi and to the Nordic and adjoining countries by their kins, the “Peen-i-ciar” (Phoenicians) “the great men of the sea”, they had to tear their rolls into sizes of about four cubits (two yards) in length just enough to cover the

body, as demanded by their customers. This act of tearing the textiles into sizes of four cubits just enough to cover the body was known as "kḷi" and "kḷiḍhal" (A 879). This word 'kḷiḍhal' was adopted as 'kleid' by the Old Germans, as 'cleed' by the Old Dutch, as 'cloede' by Old Danes and Swedes and as "clath" by the Anglo-Saxons. It is significant that even today the Thamīl term "kḷi" designates covering for the body.

THOKAI, TOGA and TOGS — It was the custom of the Thamīls up to very recent times (still to be found amongst a few of the older generation) to wear cloth with special folds when they pass the age of adolescence. This cloth with folds called 'kōisakam' was known by the particular name "thōkai" (A 1618). The toga of the Romans is but an echo of this 'thōkai' of the Thamīls. From this toga came English 'togs'. To say that the term 'togs' is derived from Latin 'tegere' meaning 'to hide' is not convincing in that it might as well refer to barks and other coverings used prior to linen.

COTTON IS COTTAI — The fifth stage in the development of "Ci-ili" in In-du is the one referred to by Sir John Marshall who says that the use of cotton for textiles was exclusively restricted to India and was not extended to the Western world until 2000 or 3000 years later. Cotton is the Anglicized form of the pure Thamīl term "cottai" (A 1030) designating the fine wool from the pods of the parudhi plant which is different from "ilī-nām", the flax plant.

SINDHU (muslin) — The sixth and the last stage in the development of "ci-ili" saw the emergence of the fine cloth "musi-ilī-nām" which name was later contracted into "mus-lin". Musi is the pure Thamīl term meaning "fine". Muslin reached the countries of E-ur-o-pa through the land between the two rivers, the premier In-du colony which served as the market for the products of In-du chiefly ivory, textiles and pottery from very early times, as shall be seen in a later chapter. Sindhu is a pure Thamīl term meaning "to scatter and diffuse" says Fabricius (392). This significant Thamīl term became another name for muslin



which was very light and therefore tended to scatter and diffuse round the body of the wearer. Sayce has said in his Hibbert lectures that this word "sindhu" was found in an ancient Babylonian list of clothing. As Babylon was at the height of her glory during the second Millennium B. C., muslin, the sixth and the finest product of ancient In-du, must be over 3000 years old.

Quite apart from the five names of bark-coverings, the two of hair-textiles, the seven of silk textiles and the Arya-nized word "Javalý" which is used predominantly by the Arya-nized Thamilis of South India, there are 66 pure Thamil words designating cloth in general as set out on page 1257 of Anandavikatan Dictionary. Yet, the term that is being used today by 99 per cent of Ceylon Thamilis and the majority of South Indian Thamilis is the oldest word "ci-ili" with its significant original concept of "elimination of nakedness".

In fairness to the learned author of the "Guide to Philosophy", it has to be said that he was only voicing the opinion of the generality of his people who had lost touch with the glorious Philosophy of the one real "Happiness" (Hedonism = GR. hedone = Ary, hedhan, = Thamil (h)edham = happiness A 334 & Fab 71) which had been embalmed within the terms "S-pa-ce", "Ti-ma" and "Ti-de" by their ancestors the "pri-mi-tive" Deut-chen of over 3000 years ago. This author is, perhaps, the only Philosopher who had the courage of his conviction to correctly evaluate modern civilization on the last 59 pages of his "Philosophy". His treatment of "the End which is Happiness", "the End which is the Development of Personality" and "the Development of Human Faculty as a Pre-Requisite of the Good Life" is admirable. The one gem of a sentence which really reflects the Old Teutonic Philosophy of "S-pa-ce", "Ti-ma" and "Ti-de" is worth quoting here with apologies to the publishers:- "In an insecure age, it is good to be reminded that this world is not the only one, that its prizes are not the only goods and that if our civilisation finally collapses in war, something of value will yet remain".

## "DARK" AND "MYTHICAL" PERIODS AND THAMIL

Historian Pelham, on page 19 of his "Outlines of Roman History" which holds the field today, as it is said to be a reprint from Encyclopaedia Britannica, states that he passes on from the Dark period of the birth of Rome to "populus Romanus" and continues that it consisted of the three clans, Ramnes, Tities and Luceres and ten times that number of Curiae. All that he was able to tell us about these important divisions of early Roman people is that they were probably divisions of tribes continuing from a period anterior to the Roman state. Nor has any other historian done better. The reason is that these four words are unintelligible to those who do not know Thamil.

1. **RAMNES.** This is the Thamil term "Raman-ar" (Iramanar) designating "the descendants of the king". They were the people at the top. "Ramanan" (Iramanan) means king (A 361). The term Ramnes referred to the descendants of king *A-E-NEAS* and Lavinia, the daughter of the king of the Latins. It will be seen later that pious *A-E-NEAS*, the "mythical founder" of the *populus Romanus* of the "Dark period" was the real founder of the Indo-Aryan *populus Romanus*.
2. **TITIES.** This is the Thamil term "thiddi" meaning "wooden or stone mortar" (Fab 518). It is still an honorific for sturdy people among the Thamils. This referred to the sturdy descendants of the Pelaschi namely, the Etruscan and Sabellian renegades who had, by their continuous fight with the stormy Sea, acquired broad and brawny chests which compared with stone mortars. It is well-known that the Etruscans were the terror of the Tyrrhenian Sea. The term "Sabel-li-an" means "assembly of oarsmen", for "sabel" is the Thamil word "saval" meaning "oar" (A 1160). The full implication of this Thamil term "thiddi" stands proved by the hitherto inexplicable, extraordinarily massive oars found alongside of the skeleton of a huge liner unearthed at the bank of the Tiber, a find that has aroused the curiosity of the world.



3. LU-CERES. This is the historic compound of the two Thamil words "lu" (ulu) meaning "chaff" (A 494) and "cere-ē" (L. ceres) which is being discussed infra as designating "bountiful gifts from lands which laugh" (A. 1221). These were the "chaff" which cost the descendants of A-E-NEAS a good deal, as they crept in, with the "grain" namely, the Etruscan and Sabel-li-an renegades whom they had to buy over at a tremendous price to safeguard themselves from their Etruscan and Sabine foes. It was this stroke of diplomacy that later crystallized into the policy of 'divide et impera'. Of these 'Lu-ceres', historian Livy says that the reason for their name and origin is unknown.
4. CURIAE. This is the Thamil term "cūrai" designating "the smallest political unit of ancient In-du". It is the synonym of later "Patti" (A 989 & A 1782). 'Cūrai' was the key-stone of ancient In-du political system.

Again, on page 42, Pelham, states that the history of the first 200 years of the Republic is possible in the sense in which the history of the Monarchy and of the earlier "Mythical" period is impossible. It is these Dark and Mythical periods in the history of Rome and similar periods in the history of Greece, Cas-pi-an—Ur-al regions and E-ur-o-pa that are being lighted up in these pages by the wonderful original concepts which lie embalmed within the Thamil words constituting the names of the various landmarks in their Geography, History and Institutions social, religious and political as well as the names of the communities who lived there and their languages.

The cause of the complications in the various Traditions about the earliest people of the Mediterranean regions is the lost key to their languages as ably diagnosed by historian Pelham, on page 28, in connection with the Etruscans and Rome.

Historian Dionysius of the first century B. C. had said: "the Romans were an *ancient* people and a Greek one" and that the Pelasgi and their Greeks, and A-E-NEAS and ANCHI-SES were connected with the founders of Rome.

Unfortunately, further complications have set in by the doctoring of these facts by successive generations of Roman lawyers and a few later historians who seem to have cared more for prestige than truth, by imputing motives to the Greek historian whose statements remain uncontradicted and even corroborated in most essentials by his contemporary Roman historian Livy.

Even Dionysius, who seems to have picked up the significant term "ancient" from Traditions, does not appear to have understood the real concept conveyed by the names "A-E-NEAS" and "ANCHI-SES" as Aryan Brahmins who introduced "A-gni" (Latin agni(s)) into I-tali-a.

"ANCIENT OF DAYS". This is the title in the Bible for the Almighty. To Byron, Athens was the ancient of days. To the ancestors of the Athenians who called themselves Pandion's people or "Pandionis populus", In-du seems to have been the ancient of days. It is significant that 'Gepp & Haigh' states that 'Erech-the-us', the alleged father of "Pandion" and "Orithy-i-a", was "a mythic king of Athens". The expression "my-thic" is derived from later Greek "my-tho(s)" which was, to the earliest ancestors of the Greeks, "my-tha" meaning "given by the cloud" or "un-understandable". Even today, "un-understandable period" ought to be the logical interpretation of Pelham's expression "Mythical period".

"PANDI-AN". This was the title of the earliest kings of In-du. Originally, they hailed from the littoral community. The real significance of the term "ancient" and the connection between Pandi-an and Gree-ce will be easily realized when it is seen in the next chapter that it was Pandi-an "Sea-frogs", the subjects of successive generations of Pandi-an kings, who populated the joint circumference of the Old Continents of Asi-a and E-ur-o-pa from Far-Eastern Kams-kalka to the Western gateway of the Mediterranean sea.

The community of the Pandy-as is the first of the three referred to in Vasista's Vedic line "praja ha tis-ro aty-āyum ī-yuh" of Anecdota Oxoniensa fame. "The three rich communities namely, Pandy-as (Vanga-vagha-das), Chōlas (vayam-si) and Cheras, who had walked in to be Vedic citizens, are giving liberally to the poor from their income"



is the genuine translation of the said line. The same is discussed in a later chapter along with Taittiriya Aranyaka's comments.

"Pandy-a's gates decked with gold and pearls" is another reference to Pandi-an kingdom in the Aryan Epic Ramayana. Pandi-an kingdom, the ancient and the most powerful of the only three political Divisions of ancient In-du, continued from time immemorial down to the closing decades of the first Millennium A. C.

All the misunderstandings about the earliest people of Crete, Greece and I-tali-a are today dispelled by the Thamil imprints on the Mediterranean regions and in the languages which were Homeric Greek and Low latin.

THAMIL IMPRINTS ON THE MEDI-TERR-ANE-AN REGIONS — The Mediterræneum mare and its three arms Aegæum mare, Adriatic and Tyrrhenean, Greece and its States Thessaly, Epirus, Arcania, Sparta and Attica, I-tali-a and its provinces Calabria, Apulia, Tarentum, Liguria, Campania, Latium, and Etruria, the islands, Cyprus, Sicily and Crete, the cities Knossus, Candia, Canea, Troy, Athens, Saturnia and Rome, the settlement Alba Longa, the mountains Apennines and Balkans, the mounts Sabine, Capitol and Quirinal, the rivers Po and Tiber, the person Pandion, Orithiya, Minos, Daëdalus, Saturnus, Latinus, Aeneas, Anchises, Romulus, Acca, Paris and Priam, the animal Minotaur; the communities Pandionis populus, Sikels, Pelasgi, Latini, Sabellians and Sabines, the political divisions Perioeci, Helots, Ramnes, Tities, Luceres, Patricians and Plebians, the political Institutions Senate, Apella, Gerusala, Ephors, Oligarchy, Archons, Areopagus, Tyrants, Demokratia, Curiae, Quirites, Comitia-Curiata and the religious Institutions Zeus, Jupiter, Pontiff, Vestals, Flamens, Oracles and Augurs are all Thamil terms each with a significant original concept and all contributing to unfold the hitherto unknown and "lost" empire of the Pandian Thamilis in the Mediterranean regions. All these names shall be discussed in their proper places.

SLAV-AR and-KÖN-AR. As for the ancient history of Cas-pi-an— Ur-al regions and E-ur-o-pa, the significant Thamil term "Slav-ar" (Silav-ar), designating "the inhabitants of Pälai" the sandy region (A 1224), one of the five Natural Geographical Divisions of ancient In-du, speaks for itself,

covering, as it does, the entirety of the vast territory of Soviet Russia and a fairly good portion of the rest of E-ur-o-pa lying between the Mediterranean and the Baltic Seas. These ancient people had kept up their individuality under the very name "Slav" (ar is suffix) from the time their ancestors reached the Cas-pi-an—Ur-al regions up to this very minute whereas the descendants of the Kōn-ār, who migrated from the Mullai or pastoral region of the interior of In-du, did split up into sections, in these regions and in E-ur-o-pa, as well. Nevertheless, all evidence is not lost. There are the historical facts that it is the Pastoral community of Kōn-ār who are credited with the Institution of "Kōn" (A 1072) as the first king of the interior of In-du, for the purpose of protecting that community's wealth of cattle and that it is Kōn the shepherd's head-dress "cōr-o-na" and his staff "isī-cappu-thura" which later became "Kōn", the king's golden paraphernalia, the crown and sceptre.

The above historical evidence is seen embalmed within Icelandic "kon-ungr" Dutch "kon-ing", Danish "kon-ge" German Kon-ig and English "king" and also within Icelandic "kon-a", Danish "kon-e" and English "queen" (Anandale). The expressions "isī-cappu-thura" and "cōr-o-na" are seen embalmed within "s-cep-tre" and "crown" respectively.

The evidence of the landmarks in the Geography of these regions and in the historical names of the communities of Northern and Western E-ur-o-pa, is, in the ensuing pages, backed up by the evidence of hundreds of Teutonic, Anglo-Saxon and English words drawn from almost all walks of life. Towering above all is the evidence of thirty brilliant words from "gutha" (God) to "know-leche" which are the ineffaceable footsteps in the march of the In-du Philosophy of Mentalism in early E-ur-o-pa.

IN-DU PELASCHI. "Pelaschi is a Thamfil term meaning Sea-frogs", say Johann Philip Fabricius, Anandavikātan and Kathiravetpillai (lexicographers). These ancient Thamilians of the Neydhal (Littoral) Culture of In-du went to Sea hundreds of millenniums ago. The Mediterranean races, the Semites and the people of the entire littoral from the mouth of the Euphrates to Far-Eastern Kamskalka were the descen-



dants of these sturdy Sea-frogs, as shall be seen in the next chapter. Most probably, this common descent from the Sea-frogs accounts for the affinity of the nuclei of corpuscles in the blood of the people of the vast territory from the Mediterranean Sea to the Philippines, a fact that has been puzzling a few scientists.

The last important venture of these Sea-frogs was the founding of the Cretan empire and the occupation of Greece and I-tali-a long before the emergence of the Sea-kings and Sea-dogs whose ancestors hailed from the Pastoral Culture of In-du. It was these Sea-frogs who got the Spanish tin wedded to Cretan copper. Mi-no(s), the tyrant and Dae-dalus, the first a-er-o-nau-t, were both Thamilians. Mi is the Thamil term meaning 'much' and 'nō' means 'affliction'. To the Thamilian Pelaschi of Crete "Dae-dalus" was "the living Soul who pierced through the sky, for 'S-pā-ti-um' (S-pa-ce) was for them "the interval for the Final Union with Father". Us is the Thamil term 'usu' (asu) meaning 'breathe' (A 38). It lost its last vowel in the process of combination. Dae is "dī" meaning 'pierce through' (Fab 564). Dal is 'dalī' (dhalī) meaning 'sky' (A 1427).

The term "wing" which is very popular today is the "vi-in-ge" of Dae-dalus, Vi is vē meaning 'birds' (A 2034). In' is locative ending in Thamil (Fab 95). Ge is 'kī' meaning "arm" (A 1002). "That which is in place of the arm, in birds", is the cumulative meaning of the Thamil roots of "vi-in-ge" which appears also in Swedish and Danish as 'vinge'.

A-er-o-nau-t is another compound of Thamil words meaning "Sailor who joins the motionless wealth of the upper regions" as shall be seen authenticated infra.

Historians concede that the "Pelasgi" were the earliest inhabitants of Crete and Greece. It is easily seen that Thamil "chi" became "gi" in the mouths of their later descendants.

ARCHAEOLOGICAL EVIDENCE. By the eighties of the last century, Heinrich Schliemann had found that Mycenae in Greece was a bit of a lost empire of a "Sea-going" people. Sir Arthur Evans says that Crete was the centre of an island empire which represented Europe in the long struggle

against Asia. This struggle was a purely domestic affair between the Thamilian Pelaschi of Crete and their brethren of Doris who had become pastorals yearning for freedom. The Thamilian Pelaschi and their kith and kin, the Sikels, were the only people who lived in these regions, then.

**EARLIEST PHILOLOGICAL EVIDENCE.** — As early as 1784, Sir William Jones had registered his conviction in the following words; “The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all without believing them to have sprung from some common source which perhaps no longer exists...”

His firm faith in some source or origin for Sanskrit was engendered by his critical study of ‘Sakuntala’, the Sanskrit drama, whose translation into English he was the first to publish. He was a first-class linguist and a judge of the Supreme Court well-experienced in weighing evidence.

**PĀNDY and PĀNDIAN'S PEOPLE** — Earlier exhaustion of jungle food, on the sea-ward side, compelled a portion of the Cradle population to move down to the littoral and brave the dangers of the sea which abounded in edible fish. These littoral people made nets from the fine creepers that abounded on the hilly slopes and fished in the shallows near the shore. Soon, they learnt to float a couple of tree-trunks fastened together with strong creepers, and went deep-sea fishing. The surplus in their catch was dried on the shore. This dry fish and whatever salt was available on the low grounds adjoining the coast were packed in double bags made of fine creepers, loaded across the back of the bull that was the only conveyance then available and taken to the rest of the Kurinchy (Cradle) and later to pastoral regions and bartered for venison, mutton, ghee and other products of those regions. As salt was an absolute necessity in those regions, even a short delay in the arrival of the bull caused a lot of anxiety; and when it arrived, it was greeted with shouts of “pāndy! pāndy!”. “Pāndy”



was the technical term for bull the conveyance (A 1843), as it is now for the cart also. From pāndy the conveyance, the members of the littoral community, who were the pioneers of inland trade within Nā-val-an-tivu (submerged Lem-ūr-i-a) of which modern Peninsular India is the remnant, were called Pandy-ans; and the land, where they lived, acquired the honorific of "Pāndi-nādu". Later on, their king assumed the name of 'Pandi-an' and chose for his totem the fish, carp. The entire littoral community was known as "Pandi-an's people". The later Athenian title "Pandionis populus" is the Thamil expression "Pandi-an pā-pulaḍhār" meaning "numerous subjects of king Pandi-an", for 'pā' means numerous (A 1834) and 'pulaḍhār' means 'subjects' (A 1904). It has to be noted that the state of affairs which originated the terms Pāndy, Pāndi-nādu and Pandi-an belongs to very early times when the rest of the Cradle had not emerged from agricultural Maruḍham, the last of the five laboratories of Thamil Culture.

CIVI-TA(S), CIVI(S) and DORIANS — "Civi-ta(s)" meaning 'the husbandman' and "civi(s)" meaning "the bulls that plough", which have been authenticated earlier, disclose the fact that the descendants of the littoral people of In-du, who migrated to I-tali-a, did qualify themselves for Roman citizenship after obtaining the finishing touches to their Culture by passing through the laboratory of Agriculture in I-tali-a itself.

The Thamil term "Doru" (dhoru) designates "the pastoral community" (A 1617). This Linguistic evidence discloses the fact that the "Dorians", the ancestors of the famous Spartans, did pass through the laboratory of pastoral Culture in Gree-ce.

LATI-NI AND SIKELS. The subjects of the ancient Pandi-an kingdom of the littoral community of In-du consisted of three grades. On the top were the merchant princes known as the "Laṭhi-inam", the relations of the fry (Lathi = elathi = fry A 386 and inam = relations A 409). The next were the Pelaschi, the Sea-frogs, described earlier. The last were the Sikels who continued their original occupation of fishing. 'Sikam' means 'net' (A 1203). Sikels were those who fished with the net. The lathi-inam (Lati-ni), the merchant princes,

did not fail to claim kinship with these lesser fry. Authors of Roman History concede that the Sikels were the original inhabitants of the seven hills where Rome was founded later. After the occupation of Crete and Greece, during the heyday of their Aegean empire, the Sikels and the Pelaschi seem to have invited a few merchant princes and accommodated them on the plain land adjoining the seven hills. This land was earlier known as 'Lati-um' meaning "the beautiful settlement of the Lati (Laṭhi), the lesser fry" (am = beautiful A 149). When the merchant princes developed into a large community, the Sikels moved down to the adjacent island which received its name Sic-il-i-a meaning "this is the home of the Siccels". Early Latin, which was later discarded as "Low", was based on Thamīl, the language of the Sikels, Pelaschi and early Lati-ni as shall be seen from chapter 5.

#### THAMIL

##### "THE LOST KEY" AND "THE COMMON SOURCE"

Today, Thamīl comes forward claiming to be the "Lost key" referred to by historian Pelham and the "Common source" so eloquently pleaded by Sir William Jones; and the landmarks on the entire face of the Old World are in chorus with the landmarks in the languages of the Indo-Europeans and Semites pleading her cause and demanding an immediate solution of the problem. The demand of these groups of human *S-PEECH* is for the due recognition that they owe their origin to Thamīl.

WHAT IS S-PEECH? — Both Chambers and Oxford derive the term from "Anglo-Saxon 'sp(r)ecan', c. f. Dutch spreken, German sprechen" (vide speak). These words, specially designating the sound of man declaring his mind as distinct from the noise made by the brutes around him, ought to have a special original concept to which the earliest speaker correlated the sound 's-pre-can'. What is that concept? Only that language of the Pelasgi delivers the goods here. The first letter 's', in the Anglo-Saxon, Dutch and German words, is all that now remains of the Thamīl word "isī" which corresponds to the English word 'essay'. To support this,



there is the English term 's-tory'. Chambers derives 's-tory' as "the short term for history". Oxford states almost the same thing. Whence history? Again they take us to the Greek dictum "his-tori-a" which is the same as his-tory.

The first letters 's' in s-tory and '(h)is' in his-tory are all that now remain of the Thamil word 'isi' meaning "a harmonious essay" (A 316). Isi also means music. The last component 'tory' is the identical Thamil word "tary" (thary) meaning "jewels or ornaments" (Fab 488 ani, Fab 14 & A 1420). Thus, on the basis of the Thamil roots, 's-tory' designates "the jewel of a harmonious essay" and 'his-tori-a' the "weaving together of the ornaments or distinguishing features of a nation, country etc". A means 'that is' (Fab 47). Literally, the Greek term means "that is the harmonious essay of its ornaments".

It is thus clear that the letter 's' in 's-pre-can' means "harmonious essay". The middle syllable 'pre' is the identical Thamil term meaning "separate" (Fab 707). The last component 'can' is the Thamil word 'cani' meaning 'sound' (Fab 221). Thus, *SPEECH* (s-pre-can) means "sound capable of being separated and made harmonious for understanding it". This concept of Speech holds good for every word spoken by the humans from A-dam down to recent times when a few, who had lost touch with the intrinsic derivative meanings of the words spoken by their ancestors, began to talk of them as arbitrary symbols. Even the intrinsic derivative meanings of "A-dam" and "E-ve" conform to this definition of Speech, from the tiny Thamil monosyllabics, as shall be seen later.

**LANGUAGE** — Language is speech; and all that has been said about speech applies to language as well. Its current Dictionary derivation from Latin 'lingua' is not convincing. Quite apart from the fact that animals and birds as well have 'lingua', the Deut-chen, the ancestors of the Angles, had become a distinct nation with a language of their own, long before the birth of the populus Romanus who alone coined the term 'lingua' from Low Latin 'ding-ua' which was coined from the Pelasgic Thamil term "dongu-kua". The term language is really derived from the Cradle words "lanku-kua" meaning "distinguishable sound". It is significant that the Thamil term 'lanku', (elanku) meaning 'shin-



ing' and therefore "distinguishable" (A 385), is still retained in the English term 'language'. The last component, 'kua' is the sound "kua, kua, kua, kua..." which constitute the clamour of the nestlings for their mother. The earliest hunters of the Thamil Cradle had borrowed this natural sound and correlated it to the concept of inviting and speaking, in general. "The eldest sister of the Indo-European languages" borrowed it from Thamil, for all the opening words of the four lines of the opening stanza of hymn 35 of the first Book of the Rik-veda are seen to be "kua, kua, kua, kua" (hua-yā-mi = may I earnestly invite (you) to come).

The Greek term 'logos', which happens to be the last component in the names of most of the Sciences, is a variant of the Thamil word "lakku" (elakku) meaning 'shining mark or target'. This 'lakku' is a noun formed from the same verb "lanku" meaning the "shining" of the grey-white koel amidst the green field of leaves. Thus, language designates the sounds which are distinguishable or understandable unlike those of animals and birds; and that is the same idea as that unfolded by the Thamil expression "isipre-canī", 's-pre-can', discussed earlier.

TON-GUE = THONKU-KUA — This term which is used as synonymous with Speech and Language throws a flood of light on the origin of the Latin term 'lingua' for tongue. The Thamil expression "donku-kua" (thonku-kua), designating the boneless organ suspended within the mouth for facilitating the production of sound appropriate to the concept, reached the Mediterranean regions along with the Sikels and Pelasgi and was used there in the same sense. This is confirmed by the statement of Chambers, "Latin lingua old form ding-ua". That this term 'ding-ua' is a variant of "donku-kua" is understandable.

The Thamil term "donku" (thonku) means "hanging, be suspended or be pendent", says Fabricius. The English term 'tong-a', designating the 'two-wheeled chariot' used in India, also lends support. Unlike the four-wheeled chariot which always keeps its balance, the ton-ga hangs either in front or at the back as soon as the animal is unyoked.

Oxford defines ton-gue as "the fleshy organ in the mouth serving purposes of taste, masticulation, swallowing

and (*in man*) of speech" and derives it from "Old English tun-ge, Old Norse and Swedish tun-ga, Dutch tun-g and Latin ding-ua". It is seen that the first components of all these words stand for the Thamil term "thonku" and the last for the other Thamil term "kua".

UNDER-STAND-AN — Chambers, Oxford and Anandale define "under" as "in a lower position than" or "beneath". Oxford defines "stand" as "have or take or maintain upright position" and derives it from "Old English standan". The others give similar meanings and the same derivation "standan". It is, thus, seen that the cumulative meaning of the components is far different from the conventional meaning of "having insight". This abnormal difference compels us to go back to the language of the Cradle which accounts for almost every Teutonic term given by lexicographers, as shall be seen from the ensuing pages.

"Stand-an" is the Thamil expression "thānd-an" meaning "one who has crossed over". Old Norse "Standa" is the Thamil term 'tānda' (thānda) meaning "cross over by jumping". That is the first meaning on A 1457. The last syllable "an" is suffix denoting person still found in names like "(Sir P) Rama-nāth-an". "Under" is the first component of the Thamil term "Under-am" (andhar-am) meaning "darkness" or ignorance. That is the thirteenth meaning tendered for that word on A 116. The cumulative meaning of the Thamil roots is "one who had crossed over darkness or ignorance" by emerging on top of the kingdom of inflated skin-bags. Later on, the suffix disappeared and the rest of the term was used to designate the very first mental process.

PER-SO-NA — This Pelasgic Low Latin term is the Thamil expression "Pēr(u)-so-na" meaning "the tongue that sounds knowledge". Pēru means "knowledge" (A 1928). Sō means "Sound" (Fab 454). Nā means "ton-gue" (Fab 594). It is here used metonomically to designate the man who used it to correlate his sound to his knowledge. "Pēr(u)-so" means "sounding knowledge" or "sound that communicates knowledge".

THE VERY FIRST PER-SO "A" — The noble Soul, the first male Per-so-nā, lifted up his right hand with the index



finger pointing to the sky and sent out the first "për-so", "A", designating "that Him". Next, he placed the same finger on his breast and gave forth the pë-r-so, "E", conveying his knowledge that "He is within this (himself)". At last, pointing to his Eve, he sounded the pë-r-so "U", conveying the concept, "He is within you as well". Anandavikatan tells us today that "A" designates "that" as well as "the Almighty", that "E" means "this" and that "U" means "you".

A-dam really deserved the epithet 'noble' as his Light was not clouded by considerations of economics, politics, military conquests or by other worldly cares. He was the lord of all that he surveyed and a couple of stones from under his feet fetched him bunches of fruits for the couple to keep body and soul together. He had no temptation to commit any sinful act whose reaction might cast its shadow over his min-d. Nor had he parents or ancestors for their sins to pursue him! The min-d of the earliest Per-so-na was the purest ever known on earth. No wonder that God was his first thought.

LATER EVIDENCE THAT "A" DESIGNATES HIM —

1. "A" is a first sound of the mystic manthiram "A U M" which is registered as the opening word of the Rik-Veda, the earliest extant literature of the world. It designates the Almighty as shall be seen in the later chapter on Egyptian, Thamil. On the authority of the Vedic Maharishi, Vasista, the hymns of the Rik-Veda are over 10,300 years old.
2. Thiruvalluvar, the Thamil Philosopher and Scholar of circa 200 B. C. has used this sound "A" to invoke God in his very first couplet which runs as follows:—  
"The letter A, which keeps its sound unmanifest behind it, is unique among the 247 similar letters, in that Thy name, the sound A, remains unmanifest behind it.

Even so, Thou Soul Divine, Protector, Ruler, and Mightiest, art unique in remaining unmanifest behind the Cosmos which was perfected from the Chaos.\*

\* *A-kaṛa* = that which hides the sound A. *Ā* = Soul; 'thi' is short for 'thivam' meaning 'divine'; *Pa* = protector; *ka* = ruler; *van* = mightiest; 'ula' = be perfected (Fab 120) and 'ku' = chaos.



3. About a Millennium ago, Anselm, Archbishop of Canterbury, has been using the very term "Him" as the basis for his Ontological proof of God. The German professor Kant, who appeared seven centuries later, argued that the Divine had wrongly identified "conceived existence" with "reality". These two old vehicles now tell us that the Divine was right and that his arguments stand, as shall be seen under "conc-i-pi-o" and "re-al" which are being discussed in later pages. Anyway, Kant himself seems to have acknowledged His existence on grounds of the sacred "Per-so-na".
4. A, the first and the only single letter word in English, is an echo of the first "per-so" in that it was used to designate "the one and the only He" from which the last word seems to have disappeared later. Oxford defines "A" as "the first imaginary person".

Ā PURĪ ŌṚ I — For ages, the Philosophy implicit in the first three short vowel sounds seems to have been the topic for meditation by the first man's descendants who were much nearer Him than many of us today. At last, the result of their meditation seems to have crystallized into the formula "Ā .purī ōṚ i", the original of modern 'a priori', meaning "that is Light within the temple of God". A = 'that is' ŌṚ = Light (A 626, dheli = light A 1581), Purī = temple (A 1903). I = Lord (Fab 155).

This Light within the temple formed the basis for ancient In-du religion and Phi-lo-sophy. All the In-du temples are but duplicates of the Inner temple within the Per-so-na. The three rites which are daily performed in these temples are symbolic of the brilliance or otherwise of the Light within the Inner temple. The first exhibition (before Dē) of the glow under the cloud of smoke in the incense burner, is symbolic of the inner light being clouded as a result of the undue material activities of the descendants of the first Under-stand-an. The next rite, the exhibition of the comparatively brighter light of the oil-wick, is symbolic of the thinning out of the cloud by "much penetration into the original Light" or 'me-di-ta-ti-on' to be discussed later. The last rite of the

exhibition of the splendrous light of camphor is symbolic of 'Il-lu-min-ati-on' as a result of the explosion of the cloud by 're-v-el-ati-on' also to be discussed later. This last stage is that of the my-s-tic, "who has taken refuge from the joining of the cloud", of the Messiah who appears on Earth to restore justice when iniquity is uppermost and of the wonderful discoverer who wrings secrets from the bosom of nature.

WORDS ARE DESCRIPTIONS — Bertrand Russel, the greatest living Philosopher, says: "Common words, even proper names are usually really descriptions".

Even Stebbing, professor of Philosophy and author of "A modern Introduction to Logic", who pleads that Etymology takes us far, and tells the English-reading world, "yet the word 'man', for instance, is a shape (as here printed) or a sound, if it be spoken aloud, that is arbitrarily devised to stand for something with which the reader is familiar", admits on pages 24 and 26 that "most of our knowledge of things is knowledge by description" and that "ordinary proper names e. g. 'Mary', 'Caesar' and 'London' resemble descriptive phrases in some respects".

That the names "Ca-e-sar" and "Lond-on" are wonderful descriptions given by their unadulterated Thamil roots shall be realized soon.

That the name "Ma-ry", along with many a feminine name copied from the Hebrews, is a duplicate of the holy name of the mother of Je-sus and that the Thamil roots describe her as "one pumping out love" are authenticated in the chapter on "Hebrew Thamil".

That "man" is short for the Anglo-Saxon term "mann-i-an" (vide Oxford, man 2) which is the form in which many an illiterate villager, in some parts of Thamil-nad, is still pronouncing the Thamil term "man-e-than" meaning "ruler with love of God" as contrasted with "ani-mâl", "the inflated skin-bag", is authenticated in the chapter on "Birth of a few essential terms in Indo-European vocabulary".

As for the dictum that English vocabulary consists of "arbitrary signs", it has to be said that the science of the origin of spoken language as understood by the earliest people, the science of Ety-mo-logy which English lexicographers



scrupulously pursue even today, the ancient names of the mute landmarks of E-ur-o-pa including "Bri-tanni-a", "Hibern-i-a" and "Lond-on", the names of the communities of E-ur-o-pa, the Teutonic and Christian names of individuals, the Biblical names and the bulk of English vocabulary including even the tiny monosyllabics 'in' and 'to' enter their emphatic protest at the human 'per-so' being degraded to the level of 'arbitrary signs' by the newly found wisdom of a few who had the misfortune to lose touch with the brilliant Teutonic and Anglo-Saxon roots which convey beautiful, original, natural concepts.

Even the term "tri-for-i-um", the original name for the open gallery over the arches of the church of Notre Dame at Paris, which was specially brought in to defend the dictum, repels the epithet of "arbitrary sign" and rejoices in its original natural concept of "a beautiful screen over the mass of masonry".

THAMIL. This wonderful word bespeaks the extreme antiquity of the language. The term is as old as the Cradle and the earliest of men, the hunters, and most probably, much older than the Himalayas. Honey was the main item in the diet of the hunter. The humming bee soon came under his close observation. To him, the notes in the hum appeared to be 'e.....m.....i.....r'. And so, he seems to have adopted, as the name of the hum, the imitative word "emir" which Fabricius defines as "sound, hum, buzz, and swarm" (Fab 73). which are all attributes pertaining to the bee. As a result of later observation, he seems to have substituted the sweet "l" sound in place of the discordant "r" of the last note. This helped him bring out prominently the idea of sweetness pregnant in both the hum and the honey. "Emir" became "emil" which Fabricius defines as "sound, hum and sweetness" (73). This "emil" was, as the hunters understood it, the sweet sound of the bee. In order to designate their own melodious sound, they prefixed the term "tham" meaning "the human Souls" (A 1415); and tham plus emil became adopted as "Thamil" designating "the sweet sound of the human Souls".



The term *Thamil* is unique in that it is derived neither from the name of the people who spoke it nor from the name of the land where it was spoken, unerringly pointing to a time when there was no other land inhabited by man, necessitating differentiation of peoples or lands.

Later on, when once she had accompanied her people to the various parts of the Globe, her non-sectarian and all-embracing characteristic, which is seen embalmed within her description as "the sweet sound of the human Souls", helped her immensely to remain the common linguistic wealth of the world, though clothed within various scripts. The proper name *Lond-on*, which has survived to be the name of the largest city in the world and the head-quarters of the one Common-Wealth of Nations, *Cassi-vellaun-us*, the proper name of the hero of old *Bri-tanni-a*, *Ca-e-sar*, the honorific of Roman *Julius* and *A-dam* and *E-ve*, the names of the first parents, according to the Bible, are five amongst the hundreds of words which are being discussed in these pages as ungrudgingly testifying to the fact that *Thamil* was the common linguistic wealth of the Indo-Europeans and Semites.

**LOND-ON.** 'On' is the *Thamil* word 'an' meaning 'assembly' (A 240). *Landu* (*elandu*) is the *Thamil* term meaning 'toughness and defiance' (A 386). The very term *Lond-on* (*eland-an*) is in current use designating 'a tough and defiant person' (A 386). A teacher in *Jaffna* was carrying this name 'London' all his later years, as his students, good judges, had called him so. "An assembly of toughness and defiance" was the description of old *Lond-on* of over two Millenniums ago. The Latin term *Londi-ni* means "relations of toughness and defiance" even as *Lati-ni* means "relations of *Lati*, the lesser fry, the *Sikels*. *Londi-ni-um* means "the beautiful settlement of the *Londi-ni*" even as *Lati-um* means "the beautiful settlement of the *Lati*, the *Sikels*."

The amount of defiance exhibited by this unprotected city, on the eve of the Battle of Britain, has to be attributed, at least partly, to the magic induced by knowledge of the traditional meaning of its name. Anyway, the fact remains that for a Millennium, this defiant city has remained unapproached by an invading foe.

CASSI-VELLAUN-US. Cāsī is the Thamil term meaning 'sīramam' (A 807). Sīramam means "well-versed in wielding the spear" (A 1220). Vēl means "spear" (Fab 905). Vellaun is the identical Thamil term "Vēlōn" designating the "warrior god" Subbramaniam alias "Kānthan" (Aryanized Skanda) who is always armed with "vēl", the spear. Us, the last syllable, is the Thamil term "usu" (asu) meaning breathing or living (A 38). "The living embodiment of the warrior god well-versed in the art of wielding the spear" is the description of this hero, who, along with the Londi-ni, the tough and defiant people of old Lond-on, the quondam capital of the Cantii, challenged the Roman incarnate of the chief god, circa 54 B. C. "Vēl-an" was his popular name amongst the Germans.

CA-E-SAR. E is the third Thamil vowel meaning "this" or this person (Fab 65). Sār is the identical Thamil word meaning "similar to" (A 1193). Ca is the identical Thamil word meaning "Pillayār", the elder brother of the warrior god (A 630), who is also known as Kana-pathy meaning "the commander-in-chief of the army of gods" (A 670). It is this "ca" that became "ga", the last syllable of "Frig-ga" designating "wife of the chief god" (Frig = Priyī = wife). He is even today given precedence in all the religious rites of the In-dus. How he was taken as chief god *O-SIR-I* (S) to Egypt and as "chief god" *O-DI* (N) to Cas-pi-an—Ur-al regions and thence to E-ur-o-pa appears in the later chapter on "Egyptian Thamil". It is sufficient to state here that Ca-e-sar meaning "this person is like the commander-in-chief of the army of the gods" is the description of the honorific of Roman Julius. The term Ka-i-ser as well bears the same meaning, for i = e = this.

A-DAM and E-VE. These are the identical Thamil expressions which portray the following picture:— After the fall, the man full of anguish, approached the woman whom he had considered his better half, placed his index on his own breast and cried out "Ā-dām" conveying the concept, "this is an honourable Soul". Next, pointing the same finger towards her, he thundered "Ē-ve" conveying the charge, "the serpent has deceived you". Fabricius states that 'Ā', 'dhām' (dām) and 'vē' are Thamil words meaning



'Soul', 'honourable' and 'spying' respectively (47, 508, & 901) Anandavikatan agrees and states further that "Ē", the single letter word of the Thamil Cradle, means "serpent" (A 413). "Vē" is the Thamil word, in current use, meaning 'deceiving', 'spying' and 'espionage'.

CRAD-LE. Crad-ol, the Anglo-Saxon term, means cradle (Chambers). This common noun designates "the very first shelter which afforded protection from wild animals, to the hunters" who are known as the earliest of humans. Even Chambers states; "etymology dubious". The unknown roots are Thamil. Crād is the Thamil term "crēdh" meaning "the very first". It is the first component of the significant term "Crēdh-i" (Crēdhā-yukam) meaning "the very first cycle after the appearance of man" (A 877). The second component, 'ol', is the Thamil term "oli" meaning "hunter's shelter from wild animals" (A 612). This term is in current use designating "the hiding place from which hunters shoot dangerous rogue elephants and tigers".

S-TO-NE. S-ta-ins (Goth), s-te-inn (Icel), s-te-in (Ger) and s-ta-n (A. S.) Anandale. All these terms now tell us that stone was the missile that fetched sweet fruits as well as birds from the tops of trees. S, the first component of all the words, stands for Thamil 'isi' meaning 'joining harmoniously' as seen under 's-peech'. "Ta" of the Gothic and Anglo-Saxon terms is the identical Thamil term 'thā' meaning 'give' (Fab 503). "In", the last syllable of the German term, is the identical Thamil word meaning 'sweet' (Fab 95). It is easily seen that 'te' is variant of 'ta' and that 'ins', 'inn' and 'n' are variants of 'in'. Thus, according to the agglutinative language of the hunters, stone (pebble) was, "what joined the sweet things (fruits and birds) harmoniously on the tops of trees and fetched them".

ARROW. Ar-we (Chambers), the Anglo-Saxon term means, "that which cuts to death". Ar = Thamil 'aru' meaning 'to cut' (Fab 44). We = vē = death (Fab 892).

LET-TER. Lit-tēra (Latin). The cumulative meaning of the Thamil roots of these words is, "what is given by the joint position of the thumb, the middle and index fingers". Both let and lit = latī (elathī), the first syllable of "lathī-kī"



(elathī-kī), meaning "the joint position of the thumb, the middle and index fingers" (A 386). Ter and tera are the last syllables of Latin ma-ter and Thamil ma-tara (ma-thara) meaning "giver" of nourishment to the fetus through 'mā', the placenta. They are variants of 'ta' meaning 'to give'. What tongue is to sounds, the 3 fingers are to the symbols which represent them.

WRI-TE. RI-TA (Old Norse & Icelandic, Oxford & Chambers). "Give by the quill" is the meaning of this term. Ta = tha = give. Ri (irī) means "quill." (Fab 94 & A 407).

CON-SO-NANT and VOWEL. Co-so-nanthu, Vuvval (vowel). Nant = nanthu = perished (A 1641). So = Sō = sound (Fab 454). Co (kō) means "join" (Fab 311). The whole agglutinative Thamil expression and its English counterpart mean "these have lost life, but can be sounded by the attraction of others". Vuvval (vowel) is the Thamil word meaning 'to attract' as if by charming (A 2023).

SYLL-A-BLE. Syll-a-ple. These words mean "that is a piece crushed out of sound". A = that (Fab 1). Ble = ple (pile) = piece crushed out (pile = pithukk-al, A 1884, pithukk-am = beautiful piece crushed out, A 1867). Syll = sound (A 1228).

WORD. Orth, the Icelandic equivalent of "word" (Chambers), is the Thamil term "Ōṭhu" meaning "spoken word" (A 623). Lexicographers, especially Oxford and Anandale, unequivocally define let-ter, syll-a-ble and word in terms of sound; and that is sufficient guaranty against subordination of sound to its representative, the letter, in the foreseeable future.

COL-O-UR. "Monkey-black" is the original derivative meaning of col-o-ur. 'Gepp and Haigh' states that the root of "col" in Latin "col-or" is "cal". This "cal" is the Thamil word "cāl" meaning 'black' (A 846). 'Or', the last component of the Latin term and 'ur' of the English term represent are meaning "monkey" (A 165). O means 'join' (A 593). Col-o-ur means 'blackness joined to the monkey'. The English expression "man of col-o-ur" does not lie.

ANG-LI. It will be seen in a later chapter that the Teutonic term Ang-li (Oxford) conveys the meaning of "the brilliant

Sun jostling in a crowd of various shades of inferior red", that the term Sax-on means 'lump of gold' and that this unique similarity was responsible for their election to embrace. It was the Anglo-Saxon consciousness of their later 'no colour' superiority that gave them food for thought and enabled them to arrive at the conclusion that white is total disappearance of 'monkey black' as disclosed by their wonderful term "hw-it" which is based on the very monkey that once lent its name to col-o-ur.

HW-IT. HV-J-TR (Icelandic). Hw = hv = havi = (Thamil) Kavi = monkey (Fab 212). 'It', the last component of the Anglo-Saxon term, is the old Thamil word 'iṭhu' meaning 'disappear after being frayed in a long struggle'. Originally, the term 'iṭhu' designated "the gradual fraying or 'wearing through' of the attachment of a stalk to its fruit, in its long struggle with gravitation". Its modern equivalent is 'itru-pōthal' (A 409). This 'it' in "Hw-it" is the same as the second component of "un-it" which describes the long fight between "un" (as in un-able) the void, and the first item of our present fulness wherein the void was frayed and compelled to retire leaving un-it as the victor of the void. Evidently, the picture portrayed by "Hw-it" is of the long fight of monkey-black with the natural colouring matter of the human tissue aided by its ally, the non-Tropical Sun, wherein it was gradually frayed to different tints and finally compelled to disappear. Thamil 'un' (an) means 'not' or void; and there are over 2000 negative compounds of 'un' in English.

Icelandic "Hv-i-tr" means "this is elimination of monkey-black", for i = e = this and tr = 'ter', the last component of por-ter, the designation of the person who finishes up the heaps of goods, meaning "finish up" or eliminate (tēr = thēr, A 1526).

JAR, JAR-E (Old Fr. Chambers), SĀR-E (Thamil). "Sār" is the Thamil term meaning "to be attached to" (Fab 382). E means "the contempt of nakedness" (A 312). The intrinsic meaning of "sār-e" is "what is attached to hide the nakedness of the human corpus and cor-pse. Of necessity, the hiding of the nakedness of the fair sex received precedence: and to this day, sār-e is the Thamil technical term for the cloth (ci-ih) that is being worn by the fair sex.



This "sār-e" was also the name given to the earthenware (jar) which was specially made with a wide mouth in order to hide the nakedness of the corpse of a well-to-do lady. "Mudhu makal thāle" was the special name given to this funeral urn. Later on, when its use was extended to the corpses of the males as well, the name was changed into the inclusive term "mudhu makkal thāle". Fabricius states that 'mudhu' means 'old' (809), 'thāle' means "a jar with a wide mouth" (512), 'makal' means 'woman' (761 & 759) and that 'makkal' includes the males as well (763).

The following are specific references in ancient Tamil literature to the Tamil custom of using wide-mouthed jars as coffins: 1) Line 67 of Sakkaravālakōttam in Maṇimēkalai (Jewel Belt), 2) line 13 of stanza 364 of Puraṇānūru, contributed by poet Kōkai Kōliyār, 3) line 1-7 of stanza 256 of the same, by a poet not identified, 4) line 1 of stanza 238 of the same, by poet Peṇṇchiṭṭiṇāṇār and 5) line 1-15 of stanza 228 of the same, by Iyūr Mudavanār.

The dawn of this year 1960 has brought us the news that a burial Jar had been unearthed in the Dead Sea region by the members of the Biblical Pontifical Institute of Rome. This discovery is but an echo of the ancient Tamil slogan, \* "Yāthum ū-re, vāvaṇum kēliṇ" conveying the message "every settlement is ours, all are kinsfolk". And this message is being delivered by the Coastal landmarks of the Old World, in the next chapter.

*\*This ancient slogan is repeated in line 1 of stanza 192 of Puraṇānūru (anthology) contributed by poet Kaniyan Poṇkunānar. Ū-re. The last letter 'ē' is used for emphasis. Ūr is a verb meaning 'to creep or crawl' (Fab 134) and a noun designating the place whereto the people of the Cradle land crept and settled down. Ur in Mesopotamia is the first of such settlements. This term 'ur' is found also in the names Ur-al, Manch-ur-ia, Etr-ur-ia and Lig-ur-ia. Kēliṇ = kinsfolk (A 1001).*

## CHAPTER II

### LANGUAGE OF COASTAL LANDMARKS OF THE OLD WORLD

IT is staggering indeed to find that there is not an inch of land but bears a Thamil name on the entire joint circumference of the "blessed land" of "Āsi-a" and the "contiguous land" of "E-ur-o-pa". Naturally, this represents hundreds of Millenniums of work put in by the "Pelaschi" after they stepped down the highlands of the Cradle into the littorals. The comparatively smaller stretch of Ur-al regions on the Arctic Circle is the only territory reached by their collaterals, the In-du Kon-ar (pastorals) and In-du Slav-ar (people of the sandy region), by an overland route via Balu-chis-tan and Ir-an. Starting with the apparent motion of the Sun from the Far-East, we have the following countries whose ancient names consist of Thamil monosyllabics which convey wonderful concepts of their special ornaments.

1. KAM(S)-KAL-KA = "Headland of rocks vomiting fire". Kam = head (A 707); kal = rocks (A 754); ka = fire (A 630).
2. MANCH-ŪR-Ī-Ā = "This is the settlement of the barn for grain". Manchu = barn for grain (Fab 766). ŪR = settlement (Fab 133); i = e = this; ā = is.
3. KŌR-E-Ā = "This is threaded (to the mainland)"; Kōr = to thread or join (Fab 318 & A 1048).
4. SEE-NĀ (Chi-na) = "Illustrious neighbour". See = illustrious (Fab 405); nā = neighbour (Fab 594).
5. FOO-CHOW = "Poo-chow" = "May you flower into eternal prosperity". Poo = flower (Fab 729). Chou = eternal prosperity (A 1371). Cha



meaning "goodness or prosperity" (fulness Fab 322) and 'ou' meaning 'limitless' or eternal (A 628) became "chou". This blessing, which is generally bestowed on a young bride or a young State, was showered by the Pelaschi on those who first disembarked on this spot. It is "chou", the blessing, which has blossomed out into the famous "Chou" of today.

6. JA-PAN = "Overgrown with bulrush". Pan = bulrush (Fab 681). Sa = entirely (Fab 322). Ja = sa.
7. ANNAM = "Feeding the poor". This land was overflowing with cereals (A 242).
8. THAI \* = "Foster-mother of the Infant" (A 1464) the Indo-Gangetic Plain (including Bur-ma) which was born of the bottom of the ocean. She is seated on the South-Eastern extremity of the long bed of the Infant. This affirms the verdict of Geology which was, up to date, a solitary voice crying in the wilderness.

The terms mā, ma-tha, ma-thara, ma-ter and mo-ther are applicable only to the person who drives nourishment to the fetus through "mā", the placenta, as shall be seen in chapter 3. Thai, Āy and acca are the Thamil technical terms for the foster-mother.

During the Millennium prior to the birth of Christ, which is the tail end of the long period to which these ancient names belong, Thai Empire included what were known as Cambodia and Mal-āy-a and part of 'Puru-ma' which is modern Bur-ma. For a time, she was known as Si-am. Now, with the assumption of her old name, she is rising up again.

MAL-ACCĀ \* = "This is extension of Thai, the foster-mother of the Infant", the Indo-Gangetic Plain. Mal means 'extension' (A 1962). "Acca" means 'Thai' (A 17). "Ac-ca" is one who protects the infant remaining on its side. This

derivative meaning is being authenticated under "Balū-chis-tan" which is the other foster-mother seated on the opposite side of the long bed of the prodigious infant. Thus, this 'Mal-acca' as well affirms the verdict of Geology.

'Gepp & Haigh', the Latin Dictionary, tenders "Ac-ca" only, as the name of the foster-mother of Romulus. It is perfectly correct, for Lar-enti-a meaning "her departed Soul has become our deity" was the name given her after her death and deification, prior to the celebration of the festival of Larentalia (in December each year). Lar = ilār = departed Soul (il = death A 393 and 'ār' is suffix denoting person A 294), ā = has become (Fab 47) and 'enti' is 'enthī' meaning 'deity' (A 549).

9. MAL-ĀY-Ā \* = "This has become the extension of Thai", the foster-mother of the infant. Āy means 'thai' (A 289), mal means extension as seen earlier and ā means "has become". This too affirms the verdict of Geology.
10. PURU-MA (Bur-ma) \* = "A small part of the Infant". Puru = infant (A 1902). mā = small part (A 1968). This too affirms the verdict of Geology.
11. VANKAM (Bengal) = "Land of ships". Vankam = ship (N 1224).
12. IN-DU = "Pleasure of the pilgrimage of the Soul for its Final Union with God". This definition of In-du is tendered by the Rik-Veda where it appears as the third word in stanza 12 of hymn 48 of the 8th. book. In-do, the first component of "Indo-European", appears in the next stanza where it means "one who has implicit faith in the pleasure of the pilgrimage of the Soul for its Final Union". Thus, "In-du" is the name of the land where such people lived. This meaning is embalmed within



the two Thamil monosyllabics, "in" meaning "pleasure" (A 410) and "du" (dhu) meaning "separation and union" or "pilgrimage" (A 1531).

13. Ē-ILAM = "Young-lotus-petal shaped Island". Ilam (elam) means young (elam-payir means "young crops", first line Fab 92) and "ē" means "lotus petal" (A 413).

KĀL-Ē (GALL-Ē) = "Base of the lotus petal". Gall = kāl = base (Fab 235).

LANKU-I (Lanki) = "Shining beauty" of the Indian Ocean. Lan̄ku (elanku), the first component of language discussed earlier, means "shining" (Fab 85). 'I' means "beauty" (Fab 155). These two are the ancient names of Ceylon whose beauty has been earning encomiums from many a visitor.

SRI LANK-Ā = "This has become the shining Devi" of the Indian Ocean. SRI = Laksumi Devi (Fab 396), Lank is short for lanku meaning 'shining' and ā means "has become".

14. AR-YA-VARTAM \*\*\* = "The valley from which the difficulty of slipperiness has disappeared". Ār = difficulty (Fab 59). Ār-idaṁ = slippery place (Fab 58). Idam = place (Fab 67). Thus "ār" designates "difficulty of slipperiness". Ya = has gone (ya in iya-kkam meaning movement A 341). Vartam = valley (Fab 843). This affirms the verdict of Geology as pronounced by Sir T. W. Holderness.

V-IND-YĀ \* = "This binds the boundary of In-du". V is a privative particle meaning termination (Fab 870). Yā = bind (Fab 832). Ind = In-du. This too affirms the verdict of Geology.

IND-I-Ā \* = "In-du has become this". Ā = has become (Fab 47). I = e = this. Ind = In-du. This refers to the later accretion of the Indo-Gangetic Plain to old In-du and affirms the verdict of Geology.

15. BALU-CHIS-TAN \* = "Foster-mother of the Infant" sitting on the North-Western side of its long bed. Sis = sisu (Fab 388, si + su = small excellent thing). Than = its (Fab 502). Palu = side (Fab 676) = accam (Fab 3). Ac, the shortened form of 'accam' and 'cā' meaning 'to protect' formed the word "ac-ca" meaning "one who protects by remaining on the side of the infant" or foster-mother. Cā = protect (Fab 222). This too affirms the verdict of Geology. Sisu means infant (Fab 388). "Chisutan-palu" is the real Tamil expression.
16. IR-ĀN = "Picture of Bull-Nandhi", the conveyance of Almighty Siva. Ir = Ēr = Picture (Fab 99 & A 420). An = bull, the conveyance of Siva (A 310).
17. TĪ-KIRAI (TIGRIS) = "You are tying up the virgin soil with E-u-prathi", Tī = tie. Thi means 'stich or sew', says Fabricius (564). Kirai = virgin soil (Fab 244 & A 869).
18. E-U-PRATHI (E-u-phrates) = "You are lying on this outer side" of the virgin soil. U = you; 'prathi' means 'outside' (Fab 711 & 728). E = this.
19. SUM-ĒR (Suma-ēr) = "Land loaded with full agricultural facilities". "Suma = bear a load" (A 1279 & Fab 416); ēr = agriculture (A 577 & Fab 152).
20. SY-RIA = "Contemptible to hasten through". This was the idea of those Sikels and Pelaschi who stayed behind while the rest hastened to Egypt. Ria = irial = hasten (Fab 81). Sy = contemptible (Fab 405).
- U-GĀRIT . Long after the In-du Sikels and Pelaschi had colonized Su-mer, another large company of their brethren sailed up the E-u-phrates and reached the land that received the name "Sy-fia" as described above. As a considerable portion of them declined to move further, the formula of "U-kaṛuṭhu" seems to have been reached at a conference. This ancient Tamil



Democratic formula means "as you please", for U means you and "karuḥu" means "wish, desire and intention", says Fabricius (201). This formula seems to have become the name of the place where the momentous decision was made. "U-karuḥu" crystallized into "U-garit".

**LATTE-KEY** . The Thamil expression "laṭhi-ki" means "the place of the lesser fry, the Sikels". Kī means 'place' (A 1002). Laṭhi (elaṭhi), the first component of Lati-ni, means 'the fry' (A 386). "Laṭhi-ki" became "Latte-key", the name of the place where the Sikels settled down to continue their old occupation of fishing. Modern "Lata-ki-a" repeats the same story.

**PHOEN-I-CIA** . Prominent, among the descendants of the Pelaschi who stayed behind, are those who later qualified themselves as expert mariners and earned for themselves the title of "Peen-i-ciar" meaning "these are the greatest men of the Sea". Ciar means 'greatest men' (A 1254, sēai). I = e = this or these (Fab 65). "Phoen" = peen, the first component of "Peenam" meaning "the Sea" (A 1892, pāci = Sea A 1837). These chips of the old block continued to bear the torch of their ancestors. And the land where they lived was known as "Phoen-i-cia".

**PHILI-STINES** . These people, who irritated "I-sra-el", "the distinguished family of the Lord", like the wicked nettle, were another branch of the descendants of the Pelaschi who remained behind in Sy-ria. The name is discussed in the chapter on Hebrew Thamil.

### SEM

("SHEM" OF GEN X. 21)

SEM-PADAVU AGE

The History of "pre-historic" In-du has to deal with four Ages namely, the pre-Cattumaram age, the Cattumaram

Age, the Nā-vai Age and the *SĒM-PADAVU* Age. The first covers about a Million years spent in the Cradle (Korinchy) where was coined the bulk of the sweet human Speech which, most probably, forms the nucleus of about 2000 languages and dialects of the world.

The second Age begins with the descent of the hunters on the Sea-ward side of the Cradle, to the littorals (Neydhal). These people soon learnt to float a couple of tree-trunks joined together by strong creepers which still abound on the littorals of Ind-i-a, Cattu = tie (Fab 183). Maram = tree (Fab 777). The expression "cattu-maram" meaning "tree (trunks) joined together" was Anglicized into "cat-maran" by the Britishers who were in occupation of Ind-i-a.

The third Age begins with scooping out tree-trunks into "nā-vāi", the original of "nā-vis", Nā = centre (A 1661) and vāi = mouth (Fab 865). This term suggests that all the space available within the early boats was a hollow just enough to accommodate a couple of fisher-men, their nets made of fine creepers and their small catch. The probability is that these hollows were made possible by careful application of fire, in instalments, and by scraping the parts charred.

*SĒM-PADAV-AR*. The Age of the *SĒM-PADAVU* is what is dealt with, in this chapter. \*Sēm = "good, elegant and beautiful" (Fab 436) and padavu = boat (Fab 648). This significant term is a pointer to the wonderful progress made by the Pelaschi from the Age of the shabby "central hollows" to the Age of the grand ocean-liners fitted with long rows of massive oars and later with sails, the weaving of which originated very early in In-du. And the Pelaschi received the first honorific of "*SĒM-PADAV-AR*" meaning "They of the good, elegant and beautiful boats". It was in these liners that the Pelaschi scoured their "Pāci-picu" (Paci-fic), hopping from island to island of which there were very many even as late as the time of Ptolemy, and Athu-lanthī (Atlantic) as far as the coasts of the Caribbean Sea. Their adventures in these oceans enabled them to coin the following among other nautical and connected terms:-

1. "PACI-PCU" (Paci-fic). "The expanse of water which is intense and mighty" is the meaning of this Thamil Expression, for "pāci" means expanse of water



- (A 1837) and "picu" means "intense and mighty"
- (A 1860). With reference to the Dictionary derivation from Latin "pax", it has to be said that this name "Paci-picu" was in existence long before the In-du Pelaschi populated the Mediterranean regions.
  - 2. "SU-NEER" (South). This Thamil expression means "the direction of intensity of water", for 'sa' means 'intensity' or fulness (Fab 322) and 'neer' means water (Fab 621). This "su-neer" was adopted by the people of Iceland as "sunnr" which yielded "South" to English (Anandale).
  - 3. "NĀ-AYIR-THA" (North). This Thamil expression means "the direction of abundance or density of earth". Nā means abundance (Fab 594). Ayir means "particles of dust" (A 157). Thā means give or 'giver' (Fab 503). "Ayir-tha" meaning "giver of particles of dust" was adopted by the Goths as "airtha" which gave "earth" to English (Anandale). Thus, Thamil "nā-ayir-tha" became the English term "north" (nā + earth, nā = abundance).
  - 4. "AR-CU-TICCU OC-E-AN" (Ar-c-tic Oc-e-an). "This is the assembly of flood in the direction of density of earth" is the meaning of this Thamil expression. E = this; an = assembly (A 240); oc is short for 'ōcam' meaning flood (A 618); ticcu = thiccu = direction (A 1479); āṛ = density (Fab 59), and 'cu' = earth (A 891). The only important elision is that of 'u'.
  - 5. "ATHU-LANTHI" (At-lantic). This Thamil expression means "that which joins the other two oceans", for 'aṭhu' means 'join' (A 94) and 'lanthi' (elanthi) is the Thamil technical term for ocean (A 386). The name "Indian Ocean" came into use long after In-du became Ind-i-a. Till then, the Pelaschi considered it a part of the Southern Ocean.
- • •
- PARA-DAV-AR. The later exploits of the Pelaschi, especially in the Pacific, earned for them the second honorific of "Para-dhav-aṛ" meaning "those who hop and jump to foreign lands". Aṛ is suffix denoting person (A 183). Dhav is short for 'dhavvu'

meaning 'leap and spring' (Fab 496) and 'para' means foreign (lands) Fab 663. Both the honorifics "Sēm-padav-aṅ" and "Para-dhav-aṅ" are still in popular use designating the descendants of the Sea-frogs living on the littorals of Ind-i-a.

**SEM-ITES.** The vast population of Sy-ria and of the entire region from the Nile to the Ti-gris adopted as their honorific the significant term "SĒM", the first component of the first honorific "Sēm-padav-aṅ", as the full term was too much of a mouthful. It is this term "SĒM", which designated the people of the entire region from the Nile to the Tigris, that went into the Old Testament as "Shem". Their descendants are the Semites whose language is detailed in three chapters infra. The term "Sem-ite (s)" means "Sem is in evidence", for 'ite' (ithe) = "is in evidence" (A 334).

**CONSANGUINITY.** Most of the people of the littorals from the Mediterranean Sea to the Philippines, whose blood is said to exhibit similarity of nuclei of corpuscles, are those who have the same Pelasgic blood in their veins.

21. **PER-GAMAM** = "Peria-kamam" meaning "the greatest of the lands yielding plenty". This included all the fertile Provinces of Asi-a Minor which were later bequeathed to Rome by king Attalus III. Per = peria = great (Fab 742) and kamam = land yielding plenty (A 705 & Fab 194).
22. **DAR-DAN-ELLE (S)** = "The frontier of Dar-dan (Dar-adan)". Elle = elli = frontier (Fab 144). Dar = land (A 1468). Dan is short for "adan" which is short for the Thamil term "adhanam" meaning "extensive" (A 76). "The frontier of him who possessed extensive land" is the description of this Proper Noun. This name Dar-dan (Dar-adan) is an echo of "Par-adan" of "Pārada-Varṣa" fame, his remote ancestor who is said to have once possessed



- the entirety of In-du. Par = land (A 1852) = dar. Adan is the same in both. The name as well as the term 'frontier' (elle) suggests that he was the owner of the entire land, later known as Asia Minor with full justification. He was the great-grand father of Ilus the founder of Ilium (Troy).
23. THRAC-I-Ā = "This is a tharācu or balance" which seems to weigh the two peninsulas of Asia Minor and Gree-ce". Tharācu = balance (Fab 488).
24. MACE-DO-NIA = "This is the land of those whose daily routine of work is hunting with the hounds". "Mace" = mash (Fab 764). Dō (thō) is the sound of the hunters urging on the hounds (Fab 572). Nia = niathe = daily routine of work (A 1695). It was for this that her people were banned from early Olympic games.
25. GREE-CE = "Land made ugly by mountains". Gree = kire = mountains (Fab 244). Ce = "contempt, abhorrence and disgust" (Fab 405).
26. DAL-MATI-A = "Land of those whose one thought was robbery". Dal is short for 'dhalu' meaning "attack, struggle, snatch and carry away" (A 1442 & Fab 498). Mati = mathi = thought (A 1952 & Fab 773).
27. I-TALĪ-Ā = "This is the head" as contrasted with Cal-a-bri-ā, the leg; tali = head (Fab 491). It is well known that this name originally belonged to a province north of Cal-a-bri-ā.
28. A-PULI-Ā = "That is a tiger crouching for a spring". Puli = tiger (Fab 724). A = that. Ā = is.
29. TAR-ANTUM = "Land's end". Tar = land (dar in Dar-dan). Antam = antham which means 'end' (Fab 21).
30. CĀL-A-BRI-Ā = "That has become separated as a leg"; a = that; ā has become (Fab 47); bri = pri (pri in 'isī-pri-can') which means 'separate' (Fab 707) and cāl means 'leg' (Fab 235).

31. ÊTR-ÛR-I-Ā = "Is this settlement our enemy?", asked Romulus. Êtr = êthytr = enemy, target, rivalry (A 545 & Fab 140); ā is used for interrogation (Fab 47). Ûr means 'settlements' village, town or country (Fab 133).
32. LIG-ÛR-I-Ā = "Is this settlement our enemy?, asked" Romulus. Lig = lakku = enemy or target (Fab 85).
33. GĀLLI-Ā = "This is unoccupied land". Kāli means 'unoccupied, vacancy, emptiness' (Fab 234). This name was given by the Pelasgi to the lands which remained unoccupied in their neighbourhood when they themselves were in occupation of the Mediterranean regions. Ā = is.
34. (H)IS-PAN-I-Ā = "This is a pan with a handle". '(H)is', the same as the first syllable of '(H)is-toria' discussed earlier, is 'isi' meaning 'joint' or handle (A 316 & Fab 66). I = e = this. Ā = is.
35. GI-BRA-AL-TER = "There is no land outside, bad to go further". So thought even the daring Sea-frogs, for they were aware of the danger from the North Equatorial Currents and the Gulf Stream outside the western gate-way of the Mediterranean Sea. Ter, the same as in Medi-terr-ane-an, is the Thamil word "tharā" meaning "land" (A 1419), gi = sē = contemptible (A 1248). Bra = pra = outside (Fab 710). Al = not (Fab 36). *GĀBRĀLTER*.
36. BRI-TANNI-Ā = "She is separated from her foster-mother". Bri, the same as in Cal-a-brī-ā, means "separate" (Fab 707). "Tanni" is "tannyi" (thannyi) having the only meaning of foster-mother" (A 1451) which refers to E-ur-o-pa. Ā = is. The double 'n' in the Thamil word is significant.
37. HI-BERN-I-Ā = "A younger sister is there to cherish the one separated from the foster-mother". Hi = ki = younger sister (Fab 294). Bern =



pernu = "cherish, honour, respect and take care of", says Fabricius (741).

38. GER-MAN-I-Ā = "This is gathering of men who are relatives". Ā = is. I = this. Ger = sēr, the first component of "sēr-kī" meaning "gathering of relatives" (A 1346 & Fab 447). This name emphasises the fact that all the branches of the Deut-chen first settled down in one compact place unlike the other immigrants from Cas-pi-an—Ur-al regions who settled down in different places. The ancients never left any room for doubt in coining names of settlements.
39. SCANDI-NAV-I-Ā = "This is the land of hay". Nav is short for "nav-am" meaning "earth" (A 1654). Scandi = candhu = heap of straw or hay (Fab 193 & A 699).
40. RU-SSIĀ = "Greatest land of recluses". Ru = uṛu = greatest (A 478). Ssia = siar = recluses (sēar A 1254).
41. SĪ-BER-I-Ā = "This is a dreadful sand-bank". Ber = peer = dreadful (A 1892). Si in "Si-katham" means sand-bank (A 1350).
42. ARA-BI-Ā = "Beautified by grape-trees". Bi = pi = beautified (Fab 694). 'Arā' means 'grapes' (A 165, arā-vāram = grape of the irrigated variety; vāram = irrigation A 2027). Ā = tree (A 248, āchā = sālam A 1195, the thirteenth meaning, common name for tree; also ninth meaning).
- \* EGY-PTU(S) = "Long but narrow". Ehu = long (A 533). Pithu = narrow (A 1867, pithu-kkam).

The eight landmarks, whose names are asterisked, are pressing the world for acknowledgement that the earliest ancestor of man, the hero of this century, appeared on earth before the emergence of the Himalayas.

The entire Linguistic evidence, that lies imprinted on the coastal landmarks of the Old World, is seen embalmed within the ancient Thamil slogan whose English equivalent

is "every settlement is ours, all are kinsfolk", as seen on an earlier page.

The author of poem 192 of *PURA-NĀNŪRU*, who quotes the slogan as his opening line, gives, unto the last two Tamil terms which appear above as the last three English words, the spiritual meaning of "the Fatherhood of God and the Brotherhood of man". He sings that the Soul of the mightiest of Emperors and that of the poorest of humans are on the same plane in that they experience the same sufferings on their pilgrimage to Heaven in order to pool themselves with their Father. He equates these sufferings of the human Soul with those experienced by the drops of water on their pilgrimage between the Ocean and the heavens, namely, the affliction of vaporization, the terror of thunder and the fire of lightning that accompany the drizzle which develops into mighty downpours and the roaring battles with rocks and other obstacles, on their earthly march, as rivers, to pool themselves with their father, the Ocean. Incidentally, it has to be said that it was this concept that enabled "In-du", which was the ancient name of the Tamils, become the honorific of drops of water as well.

*PURA-NĀNŪRU*. This is a collection of 400 (nānūru) small choice poems in Tamil. It was compiled about 2000 years ago. It contains in addition to later compositions, a few very old poems which were written down from the tablets of memory of ancient Tamils after the bulk of ancient Tamil literature had disappeared with the tidal waves that engulfed the second Pandian capital along with a large portion of the adjacent territory. "Puram" meaning 'body' (A 1911, 21st, meaning) describes ancient Democratic way of life, the four fundamental freedoms, war, dancing and other activities of the body (podhy, car-o--car-nis) which serves as the residence as well as the conveyance of the Spark or Soul.

The other branch of Tamil Literature which describes the activities of the Soul is known as "Akam" meaning "Soul" (A 8, the tenth meaning); and "*AKA-NĀNŪRU*" (Akam 400) pairs off with "*PURA-NĀNŪRU*".

Poem 9 of "*PURA-NĀNŪRU*", which sings of Pandian "Mudhu Kudumi Peru Valuthi" (a great king of the old



stock) as one who reigned before the disaster caused by the tidal waves, refers to a grand Sea-festival celebrated by his distant ancestor, "Nediōn". Probably, this festival was the thanksgiving ceremony for the successful colonization of I-tali-a, the last of the major ventures of the Pandian Thāmilis.

## CHAPTER III

### BIRTH OF A FEW ESSENTIAL TERMS IN INDO-EUROPEAN VOCABULARY

THE few words discussed so far disclose the "sweet sound of the human souls" as their common source. Some essential words that follow, while retaining the same unity, disclose also a certain amount of diversity between the Mediterranean sisters, Greek and Latin, and the languages of Western and Northern E-ur-o-pa. This diversity is due to the fact that the Pelaschi carried into the Mediterranean regions the Thamil terms which were popular in their Neydhal (littoral) Culture whereas the Kōn-ar, the ancestors of the Deut-chen, took with them mostly such terms as were popular in their Mullai (pastoral) Culture.

#### GOD

DĒ. DHĒ. The fire discovered in the forest by the Thamil hunters of the Cradle was used by them along with the sound "DHĒ" "DHĒ" "DHĒ", to scare away the wild animals. Evidently, this "Dhē" sound used by the earliest of humans was an appeal to God for protection. Fabricius states; "Dhē is a Thamil term meaning 1) God, 2) God's favour, 3) sound used in driving cattle".

"god of this world, the Devil"

The above equation of contraries is one of the definitions of God tendered by a respectable English Dictionary. All words discussed in that particular Dictionary begin with small letters; and that accounts for the small "g" for "God".

DE-V-IL. Chambers tenders Anglo-Saxon "deo-f-ul" and German "teu-f-el" as the roots of this term. These roots are easily identified with the Teutonic term "de-v-il" which is the Thamil expression meaning "certainly not God".



Fabricius says that "v", "il" and "dē" mean 'certainly', 'not' and 'God' respectively (870, 88 & 557). This derivative meaning suggests that the Theological student referred to by Coleridge knew the actual implication of the significant words "your God is my Devil", with which he abruptly closed his arguments against God, for more could not and need not be said. His was the opinion of an individual. The definition tendered by a respectable Dictionary is apt to be construed as the accepted opinion of the majority of the people. As against this, there is our knowledge of the profound reverence paid to God by an average Englishman. This definition has to be attributed to the probable misunderstanding that 'devil' too, belonged to that Fraternity which, in the opinion of another individual, constituted "the upstart gods of the Greeks".

#### RIK-VEDA, GOD AND RELIGION

The Rik-Veda tells us that "Īn-do" designates "the people who had implicit faith in the pleasure of the pilgrimage of the Soul for its Final Union with God". In-du was the name of the land where such people lived. "Ind-i-a" means "Ind or In-du has become this by the later accretion of the Indo-Gangetic plain which emerged from the bottom of the ocean". That is also the verdict of Geology. Even on this sacred soil of In-du there are people who jeer at Him. To clear all misunderstanding, let us examine the genuine meaning of the term "God" beginning from the oldest extant literature of the world.

#### LINES 1 & 2 OF STANZA 13 OF 35-II-RIK-VEDA

A. sa im vṛṣā-jana-yat tā-su garbham;

B. sa im siou (r) dhay-ati; tam ri-hanti;

• Doctor Macdonell's translation.

A. "He, the bull, generated in them that germ".

B. "He, as a child, sucks them; they kiss him".

• Genuine translation.

A. And so, the Lord, on whose seed the race of mankind is generated, has given that excellent fetus.

B. And so, the Lord is the first relative of the child; when that Soul becomes purged of all faults, the same does go back to join Him.

Sa = and so; Īm = Lord; vṛṣā = virudchanam = seed; jana = sanam = race of mankind; yat = jyatu = made; tā = give; su = good or excellent; garbham = ketpam = fe-tus; sisu = child; dhay = relative; ati = greatest or first; tam = Soul purged of all faults; •ri = iri = go back; hanti = kanti = unite or join. Every word is found in Anandavikatan Dictionary, if not in the other two named under the Preface. The letter 'r' had been used to cover up the Thamil word. Note that "tam" is "tham", the first syllable of Thamil. Īm = Ēman = Lord Siṣa (A 418).

LINE 1 OF STANZA 14 IBIDEM

- C. as-min pade parame tas-thiva-am̄sam,  
Thamil version.
- C. asu-min padam paṛama taṣī-thivi-amisam.  
Dr. Macdonell's translation.
- C. "Him stationed in the highest place, shining for ever with undimmed (ray)".  
Genuine translation.
- C. The Spark that breathes within your fleshy body is an atom of the Supreme Divine Light.

The above is the concept of the Thamil term "A puṛi ḍṛ i". Asu = breathe; min, the same as in min-d, means Spark; padam = light; parama = Supreme; taṣī = flesh; thivi = divine; amisam = atom.

1. GUTHA. This one Teutonic term, which Chambers tenders as the root of 'God', conveys the entire cumulative meaning of both the Vedic lines A and C. It is the identical Thamil term "kuṭha" (A 694) which, is the synonym of 'kaṛu-ta' meaning "the giver of the fetus and Spark". Kaṛu = Spark and fetus (A 722). Thā = giver (A 1452). Oxford states, "common Teutonic, Dutch god, German gott". Anandale states, "Gothic 'guth', Icelandic 'goth', Danish and Swedish 'gud', German 'gott', Dutch 'god' and Anglo-Saxon 'god'". The Aryans adopted the other term "kaṛu-ṭha" as "gar-ta" (garta-sadam, line 1 of II-33-II, R. V.).

The term "kuṭha" was used exclusively by the Thamilis and the Deut-chen. The earliest ancestors



of the Greeks and of the *populus Romanus* adopted the other two Thamil terms "Dē" meaning God and "U" meaning "Almighty Siva" (A 422); and the former coined the term "Ze-u(s)" meaning "good Almighty Siva" (ze = se = good Fab 431) and the latter the term "De-u(s)" meaning "God Almighty Siva". The latter adopted also the pure Thamil term "Ju-piter" meaning "good Father" (su = good Fab 410 and piter = pita = father Fab 699). How "Deut-chen" became "Teut-on" in the mouths of the Romans shall be seen in the chapter on Teutonic.

The Thamil term "De-va" means "one approaching God" (vā = approach Fab 859). This term was later extended to cover benevolent objects in nature as well. The Deut-chen adopted "De-va" as 'de-ity' meaning "one similar to God" (ity = ithy similar to A 334). The earliest inhabitants of Greece adopted the same as "the-o(s)" meaning "one like God" (o = like or similar to A 593). De-va = de-ity = the-o(s). To the Deut-chen as well as the earliest ancestors of the Greeks, God was the Supreme One. They did not feel the necessity to create plurals of the Supreme One, as they had a separate term for the benevolent objects in nature. It was very much later, when the root meanings of these terms were lost, that their descendants began to create plurals of the Supreme One. Even today, the whole set of Thamil people, who had not been initiated into English, generally use the ancient term "Kuṭṭa" along with the term "Kadav-uḷ" meaning "the incomprehensible One" for the Supreme Being and the term De-va and its plural "De-varkal" for the rest, in all their writings and speech.

2. "TAM RI-HANTI". These concluding words of line B represent the voice of the Soul declaring:-

" From Him I came ;  
Unto Him I will return " .

RE-LIGION. The above is the real significance of the Thamil term In-du. This was the religion of the ancient In-dus, the Aryans, the Deut-chen, the Semites

and the ancestors of the Greeks and of the *populus Romanus*. This is also the very concept of the English term "re-ligion". Chambers derives re-ligion from, "Latin re-ligio-nis 're' back, 'ligare', bind". Oxford states; "perhaps connected with re (ligare bind)". The Latin prefix, that has been relegated outside the brackets, has also had its legitimate meaning of 'turning back' deprived from every one of the meanings tendered by that author. Anyway, 're 9' has been defined as "Back, with return to previous state after lapse or cessation or occurrence of opposite state or action", though not incorporated within the meaning of "re-ligion". Even Chambers, who has derived it correctly, has failed to incorporate the meaning of 're' within his definition. 'Gepp & Haigh' correctly defines 're-ligo' as 'bind back'. Latin might disappear in a century; and even Agnostics might claim that theirs is 're-ligion', yet the original derivative meaning of the term 're-ligion' shall not disappear as long as the terms God (Gutha), Father, Splendour, Ti-de and Ti-me (ti-ma) remain in English vocabulary. The Latin term 're-ligo' is the Tamil term "ire-lakku" meaning "go back to God, the Target". Ire means 'go back' (A 373) and "lakku" (elakku) means "target" (A 384). This "Lakku" is the synonym of "kuri" which is the first component of Greek "kuri-akon" (root of Church, Oxford & Chambers) meaning "house of God, the Target". Lakku (elakku) = kuri = target, says Fabricius (85). Greek "akon" is Tamil "akam" meaning 'house' (Fab 2). Literally, CHURCH ⇒ kuri-akon = house of Target = house of God, the Target of Final Union, the concept conveyed by the terms "Re-ligion", "Splendour", "Ti-de", "Ti-me" and "S-pa-ce".

**MA-THAM.** This, the most popular Tamil term for religion, means "Almighty Siva and Souls". "Ma" means "Almighty Siva" (A 1939, the sixth meaning). Even Fabricius states that "Ma" means "Siva" (759). "Tham", the first syllable of Tamil and of 'tam ri-hanti' discussed above, means "Souls" (A 1415).



3. SPE-AR-CA. This, the Anglo-Saxon root of S-park (Chambers), is the Thamil expression "sōpī-arū-ca" meaning "an atom of God's Light within the body". Arū = atom (A 171). Sōpī = God & Sp-lend-our (A 1365 & oḷi, A 612). Ca = body (A 630). This is the "A purī ōr i" given by Gutha, and the "Min" embalmed within the seven Indo-European terms with which we started.
4. SP-LEND-OUR, LATIN SP-LEND-OR. These are variants of the Thamil expression "sōpī-elandī-arū" meaning "the ocean or pool of spe-ar-ca or Sparks". Sp stands for 'sōpī' meaning 'God's Light' as seen earlier. Lend is 'lanti' (elanthi) meaning 'ocean' or 'pool' as seen in 'Atlantic' (A 386). Our and or stand for 'arū' meaning 'atom' as seen earlier. Originally, the term applied to the Supreme Divine Soul who yielded the Spark and later received it back.
5. SA-UL-E. This Anglo-Saxon root of Soul (Chambers) is the identical Thamil expression meaning "this does not die". E = this. Ul (al) = not (Fab 36) and sā = die (Fab 368).
6. FE-TU (S), LATIN FE-TU (S). These terms are the identical Thamil expression "pe-tu" covered up by the handy letter 's', meaning "beautiful pilgrimage". Pe = beautiful (Fab 694) and 'tu', the second syllable of In-du, means 'pilgrimage' (A. 1531).

#### TIDE, SPACE, TIME AND DURATION

7. TI-DE. This Teutonic term, which had come into Anglo-Saxon as 'tid', Icelandic as 'tith', Swedish and Danish as 'tid' and Dutch as 'tijd' (Anandale), is the identical Thamil term "ti-de" designating the glorious opportunity of "Final Union with God". Tī (thī), the same as English 'tie', means "binding, fastening, sewing or stitching" (Fab 564) and 'Dē' means 'God' as seen earlier.
8. S-PA-CE. This Teutonic term means "interval between the Father and the Spark". S, the same as in s-peech, s-tory and s-tone which were discussed earlier, is all that now remains of the Thamil word 'isi'

which, in this context, means "interval". That is the second meaning on A 316. Pā means "Root and Protector or Father" (A 1834). Cē means 'Spark'. That is the twelfth meaning on (A 1248). This is a corollary to the concepts of "sa-ul-e" meaning "this does not die" and "Sp-lend-our" meaning "pool of the Sparks".

9. S-PA-TI-UM. This Low Latin term means "interval for the beautiful Union with Father". The only new word here is "um" (am) meaning "beautiful" (A 149). Thus, it is seen that both to the Dut-chen and the ancestors of the populus Romanus, S-pa-ce was the interval between their Souls on pilgrimage and their target which is the Sp-lend-our or pool of the Sparks.
- Ā-KĀYAM. This Thamil name for the non-physical Space means "Soul to its target". Ā = Soul (A 247) and "kāyam" = target (A 830). The Deut-chen and the ancestors of the populus Romanus conveyed the concept of this Thamil term into "S-pa-ce" and "S-pa-ti-um" respectively. "Ē-thera", the Thamil name for the physical space, shall be discussed in its proper place.
10. TI-ME. Anglo-Saxon 'ti-ma', Icelandic 'ti-mi', Swedish and Danish 'ti-me' (Anandale). Oxford adds; "Old Norse 'ti-mi' cognate with tide" and defines it as "duration, continued existence". But Anandale defines it as "measure of duration" which is in consonance with the cumulative meaning of the Thamil roots of these terms.

The Anglo-Saxon term is the identical Thamil expression "ti-ma" meaning "the distance I cover by driving". Tī (thī) means "to cover a distance by driving" (A 1602, kadāvu = cover by driving A 648). Ma is an ancient Thamil single letter word frequently used in the Rik-Veda in the sense of 'e-go'. In modern Thamil, it appears in the compound "ma-mā-thī" designating "the arrogance of decorating oneself with repeated e-go". Thī = decorate (A 1602) in this context.



The Low Latin word 'e-go' is the Thamil term "e-ko" meaning "this traveller" or "this person on pilgrimage". E means 'this' or 'this person' (Fab 65) and 'go' is "kō" meaning "going to a place" or "joining a place" (Fab 311 & A 1048). 'Car-o' (genitive, car-nis) means "conveyance of the Spark", for 'caru', the first syllable of "caru-ta" (karu-ta) discussed earlier, means "spark" and "o", the tenth Thamil vowel, means "that which joins" (A 593). The term "car-o-ni-ā" means "this is no longer the conveyance of the Spark", for ā means 'is' and ni (ne) means 'not' (Fab 604).

My time is my lifetime. It is the result of the work of my Spark; and that is, that part of the space covered by driving its conveyance 'car-o' towards the Target until it is worn out and becomes a car-o-ni-ā, when it either gets into another fetus immediately and continues its pilgrimage or does so, after inhabiting the S-pa-ce for a time. Pilgrimage thus and purged of all faults, one day, it gets the Tide or glorious opportunity of Final Union with the Target which is the Splendour or pool of the Sparks. The sum-total of the movements of the Spark, in the one continued pilgrimage until its Final Union, is said to be its duration.

11. DU-RA-TI-ON. Latin *DU-RA-TI-O*. These two are the identical Thamil expression meaning "the pilgrimage which is the sum-total of the movements for Final Union". On is the Thamil term "an" meaning "assembly", sum-total or union (A 241). O = union (A 593) = on. Ti, the same as English 'tie', means "fastening, sewing or stitching" (Fab 564) which is the same as Final Union. Ra, the same as the first syllable of 'ro-ta', is the Thamil term 'ira' meaning 'movement' (A 403). Du, the same as the last syllable of 'In-du', means 'pilgrimage' (A 1531).

The fact of Soul's re-union with 'Gutha' (God), which is the concept of the term "In-du" and its synonym 're-ligion', is further supported by the

Linguistic evidence of the terms Bishop and Archbishop.

12. BIS-HO-P, E-PIS-CO-PO (S), E-PASU-CO-PĀ. The last expression, which is Thamil, and its Greek derivative, the second, convey the meaning, "this person joins the Soul to the Fa-ther". E means 'this' or 'this person', (Fab 65). Co (kō) means 'joins' (Fab 311). Pasu means 'the Soul' (Fab 644). Pā, the first syllable of pa-ter meaning 'giver of root and protection', stands for Fa-ther" (A 1834). It is easily seen that 'co' = 'ho' of the English term, that 'p' and 'po' stand for 'pā' and that 'bis' is a variant of 'pasu'.
13. ARCH-BIS-HO-P Arch, the only new word, is "ārchi" meaning "ruling" (A 266 & Fab 52). The ruling head of the Bishops is correctly termed Archbishop.

The long-standing tradition that these Dignitaries hold the keys of Heaven bears out the correctness of the cumulative meaning of the Thamil roots. And the Archbishop of Canterbury has graciously published the first instalment of his views on life after death.

- MAN. Next to Him, is the rational being blessed with "A purī oṅ I" whose speech conveys special concepts. Unto him, the Thamil gave the significant name "man-e-than" meaning "ruler with love of God" as distinct from the ani-mals which they considered "inflated skin-bags". 'Man' means ruler (Fab 786). E means 'love' (A 312). Than means 'God' (A 1449). Ani means 'box or bag' (A 234). Māl means 'air' (A 1974). The descendants of the Pelasgi of I-tali-a adopted animāl but coined another term for man. The Deutchen adopted both; and their descendants, the Germans, were using 'man-e-than' as 'mann' to designate their rank and file also adopting 'pūri' the Thamil name of Almighty Siva as 'Fuehrer' to designate their human
- ANI-MAL.
- FUEHRER.



- dictator; the Goths were using it as manna and the people of Iceland as mannr. But the Angles adopted it as "mann i-an" (vide Oxford in the verbal sense), in which form it is even now pronounced by illiterates among the Thamils. They also kept company with others in adopting the shorter word man.
- MANN-I-AN. Aryam, the eldest Sister, adopted the Tamil term 'man-c-than' as "man-i-sā" meaning "ruler with Lord as the equation of the centre". 'I' is the historic Tamil word meaning 'Lord' (A 585) and 'sā' means "equation of the centre" (Fab 368 & A 1169). She adopted also the Tamil terms 'pūri' and 'Aran' as 'Bhūrer' and 'Hara' for the same Almighty Siva.
- MAN-I-SA. The descendants of the Pelasgi of I-tali-a coined the term 'ho-mo' from the Tamil words 'kō' meaning 'ruler' (A 1048) and 'mā' meaning Intelligence (A 1968). Ho-mo means 'ruler with Intelligence'.
- BHURER & HARA. 'Mun-am' is the Tamil word designating 'mind' (A 1966), the 'beauty of man the ruler', for 'am' means 'beauty' (Fab 27). The Angles adopted this Tamil expression 'mun-am' as 'mun-an' to designate the same 'mind' (Chambers). The Germans adopted it as 'meinen'.
- HO-MO. For the mind, the descendants of the Pelasgi of I-tali-a coined the word 'men-s' from the two Tamil words 'men' meaning 'lightning' (Fab 800) and 'isi' meaning 'joining' (Fab 66). This word 'men' is also the first component of the 'men-o' of Socrates designating 'the joining of lightning'. 'O' means 'joining' (A 593). E in "men" bears the intrinsic sound of the Tamil vowel corresponding to 'i'. Vēran is the Tamil term designating man the hero (Fab 894). The descendants of the Pelasgi of I-tali-a adopted this term as 'vir' with the same meaning.
- MUN-AN (MAN-AN) MIND.
- MEN-S
- MEN-O.
- VR.

- WOMAN & WIF-MAN. Next to God and man among all nations is woman "the joy of man". The Tamil word 'uva' means 'to rejoice in', says Fabricius (123); and this term was used by the Angles to coin the significant term 'wif-man'. "Wif + man = woman", says Chambers.
- MA-THU. 'Min' meaning 'shining one' is the Tamil term for the fair sex (Fab 800). She had also earned the significant name "mā-thu" meaning "driver of strength to the fetus through 'mā', the placenta". 'Thu' means 'to conduct or fill' (A 1531) and "mā" means 'placenta' as well as strength (A 1968). Aryam, the eldest sister, adopted this term (mā-thu) for woman. The descendants of the Pelasgi and early Latini adopted the Tamil term 'min' to coin the word 'fe-min-a', meaning "this is the shining beauty". Fe = pe = beauty (Fab 694) and ā = is (Fab 47).
- FE-MIN-A.
- PUBES & PUBERTY. 'Pū-pu' is the Tamil term designating first menstruation (A 1917). Latin 'pubes' and English 'puberty' owe their origin to this term 'pū-pu'. 'Vir-go' was the term used by the descendants of the Pelasgi and early Latini to designate the girl who had attained puberty.
- VIR-GO. And this term 'vir-go' means "one who is capable of joining man the hero". 'Kō' is a Tamil word meaning 'to join' (Fab 311). Vir = vēran, the hero, as seen earlier.
- BRIDE. Bride is the English term for "a woman on her wedding-day and for some days or weeks before and after it", says Oxford with the suggestion that it is derived from 'bru' to cook. Cooking would be the last work to be attended to by her who has to spend all time available in decorating herself in order to excel "Prēdhi" (Pirēdhi), the very wife of the Deva of Love. The term 'bride' is derived from the Tamil term 'Prēdhi' (A 1882), the other name of 'Radhi', the wife of Kāman the In-du De-va of love, as shall be seen



corroborated by the derivation of 'bride-groom'. The Angles adopted the Thamil term 'prēdhi' as 'bryd', the Goths as bruthe, the Danes as brud, the Dutch as bruid, the Germans as braut and the people of Iceland as bruthr (Anandale). Bride-groom = bryd + guma, say both Oxford and Anandale. But the former tries to connect the pastoral term 'guma' with the littoral term 'ho-mo'. "Guma" referred to by both is "Kāman", the husband of Prēdhi, alias Radhi (A 827). How apt! The bride-groom is, for the time being, the De-va of Love and the bride his Devi! The Thamil term 'vadhu' (vadu) is a noun meaning "bride" and a verb meaning 'wed'; and this English term 'wed' owes its origin to the Thamil term "vadhu" (vadu).

WED.

MAR-RY.

The English term 'mar-ry' is derived from the historic Thamil expression "maṛu" of "maṛu-ta". Oxford correctly defines the term as "of priests etc. join persons one to another in wed-lock" but derives it from 'mas, maris, male'. So does Chambers. This derivation is not convincing, for there are many who remain unmarried even among the males. The truth is that the real Cradle origin of this term has been lost sight of, with passage of time. The land of the Cradle was long famous for its palmyrah palms; and palmyrah palms are the only species among trees whose male is easily distinguished from the female, for the former does not bear fruits. For a long time, it was a puzzle for the early Thamilis to find female trees bearing fruits in groves where there was not a single male tree. After long observation, they found out that air in motion was responsible for fetching from distant groves the pollen necessary to fertilise the ovules of the female tree. At once, they gave to wind the significant name "Maṛu-tha" designating "the giver of marriage ceremonies"

Maru means 'marriage ceremony', says Fabricius (778) and 'Thā' is the ordinary Tamil word meaning 'give'. Aryam, the eldest sister, adopted this Tamil expression; and today the Rik-Veda discloses thirty three hymns sung to wind under the title of "Maru-tas".

MARU-TAS.  
MARI-TO.

The In-du Pelaschi carried it into I-tali-a where after some time, it got slightly varied into 'mari-to' meaning 'to mar-ry'. The idea of giving in marriage to a man exclusively is a development that took place in post Augustan Latin, says 'Gepp & Haigh'. The expression "maru-ry" meaning "sitting for marriage ceremony" was adopted as "mar-ry". 'Ry' = 'iry' = sitting (A 382).

PISCI (S)

The principal diet of the In-dus was called 'pisi' (A 1861). In early I-tali-a, the chief diet of the In-du Sikels and Pelaschi was what was caught with their sikkam (net). Thus, the Tamil term 'pisi' was adopted into Latin as 'pisci(s)', with the handy letter 's' added thereunto.

FIRE.

The Tamil expression 'py-aru' means 'destroyer of life'. 'Py' means 'life' (py = pasu-my = quality of life, my = quality, pasu = life A 1928 & A 1765) and aru means 'destroy' (A 226). The Greeks adopted 'py-aru' as 'pyr', the Germans as 'feuer' and the Angles as 'fyr' which yielded the modern term 'fire'.

TAG.  
DAEG.  
NACHT.  
NIHT.  
DAY.  
&  
NIGHT.

The people of the Cradle thought that God gave daylight for them to work and its death, the night, for them to rest and recuperate. This concept crystallized into the words 'ta-kī' and 'naṭham'. 'Ta' (tha) means 'God' (A 1383) and 'kī' means 'light' (A 1002). 'Naṭham' means death from 'nanthu' meaning 'to die' (A 1640 & A 1641). The Germans adopted 'ta-kī' as 'tag' for day and 'naṭham' as 'nacht' for night. The Angles adopted them as 'daeg' for day and 'niht' for night.



DIES.  
NOCTEM

NU-P(U) -TA  
L. BRIDE.

The Latins, who had earlier adopted 'dies' from Thamil 'divi' (dhivi, the Sun A 1515), adopted 'naṭham' as 'noctem' for night (generally the Thamil word became their accusative for which other cases were coined).

'Pu', the single letter word of the Cradle, designates "pudendum muliebre". It is also the initial of the word conveying the concept of "a beautiful slit". This word is taboo in speech and print. The initial only is generally referred to. The single letter word 'nu' means 'good' or 'excellent' (Fab 577). What was considered, by the earliest hunters, "excellent for pu", was termed "nu-pu". This term 'nu-pu' now means 'membrum virile' (nupunchakam A 1642). That 'nu-pu' (na-pu) designated "Siva-linkam" in Sum-er shall be seen under Sumerian Thamil.

An interesting development, in the use of this Thamil term, took place in I-tali-a when the descendants of the Pelasgi honoured their "vir-go" with the significant name "Nu-p(u)-ta", the moment she acquired the legitimate right to have it. 'Ta' (thā) means "give". The right accrued to her as bride. A little reflection on the etymology of this term ought to go a long way in dispelling any doubt about the origin of Latin from Thamil and at the same time disclose the difference between the littoral culture and the pastoral culture of the Deut-chen whose descendants had coined the more dignified term 'bride' or "bryd" from 'Prēdhi', the wife of 'Guma', the De-va of love.

DO & DOS.

For her honeymoon, nu-p(u)-ta asked her parents "dhāmum dhā". The term 'dhā' (da) crystallized into 'do' and 'dos' meaning 'give' and 'gift' respectively. The term "dhāmum", for the house (A 1413 & A 1461) asked for,

DOMUM.

crystallized into the accusative 'domum'. For domestic use, she was given, as part of her

dos of moveables, cooking vessels known in  
 Thanñil as "pani" and "chattie". The first  
 PANNA term became 'panna' in early Low Latin  
 & and 'patina' in Classical Latin. The Angles  
 PATINA. adopted it as 'panne' which yielded modern  
 & 'pan'. The Dutch were using it as 'pan'  
 PAN and the Germans as 'pfanne'. This is the  
 'pan' that we saw in '(H)is-pan-i-a', the  
 thirty fourth coastal landmark. The Thamil  
 CHATTELS. term "Chattie" became Old French and English  
 "chattels" designating "plates and movables".  
 UNDA. The man fetched 'undhi', water (A 454).  
 LATI. Latin unda, 'pisi', Latin pisci(s) including  
 VEGETABLES. 'lati' (lathi), the fry, 'vachu', vegetables,  
 OIL. 'ilu', the oil of the Ilu-pëy tree and  
 COOK. 'A-gni', she 'co-ukku' or put them together,  
 SERVE. cooked and "sève" or served him "poodhy",  
 FOOD. the food, "Ilu-pëy", consisting of the two  
 words, 'pëy' meaning 'pouring in abundance'  
 and 'ilu' meaning oil, is a variety of the  
 olive tree whose nuts yielded abundance of  
 oil. The term "co-ukku" consists of the two  
 words, 'co' meaning 'to join' and 'ukku'  
 meaning "to make tender and eatable" (A 426)  
 by the constituents becoming "surunku" or  
 SHRINK. shrunk in boiling water. The Thamil expression  
 COQUUS. "co-ukku" was adopted into Latin as coquus,  
 into English as cook and into German as  
 'kock'. "Poodhy" is the Thamil term for  
 food consisting chiefly of fried fish (A 1916).  
 A-GNIS. A-gni is the opening word of the Rik-Veda  
 which has baffled all Vedic Scholars up to  
 date. It is a pure Thamil expression meaning  
 "the demolisher of the affliction of darkness"  
 as shall be explained in a later chapter. The  
 earliest Vedic Maharishi gave to fire this  
 honorific "A-gni" because it demolished the  
 affliction of darkness by its splendour both  
 literally and figuratively. 'Anchi-sesu' (Anchises),  
 the Aryan Brahman who prepared fire fre-  
 quently for the worship of pious A-E-NEAS,



introduced this word A-gni amongst the Lati-ni when the latter married amongst them before the founding of Rome.

PREGNANS.  
PREGNANT.  
FE-TUS.

Soon, nu-p(u)-ta became 'pra-sini' or big with fe-tus (pra = big Fab 700 and sini = fe-tus Fab 404). This word was incorporated into Latin as pregnans and English as pregnant. The term fe-tus is a compound of the two Thamil words 'pe' and 'thu' embodying the In-du Philosophy of conception as 'the beautiful starting point for the Pilgrimage of the Soul'. Pe means beautiful and 'thu', the same as the last component of 'In-du', means 'pilgrimage'.

MA  
MA-TER  
MO-THER

Thus, "MĀ-THU", the woman, became 'mā', mā-ta and mā-tara by beginning to drive strength to her fe-tus through her "mā", the placenta (A 1968). The Thamil term 'mā' also means 'strength' (Fab 787). The term 'tara' (thara) is used even now in place of 'ta' (tha) as in the expression "thara-nin-tra". In hymn 85 of the first Book of the Rik-Veda, Maharishi Gotama volunteers the explanation that she was called 'mā-tara' because she was giving nourishment to her fe-tus. This indispensable term Mā-tara was carried from the Cradle land to all the Indo-European countries. The Anglo-Saxons were using it as 'mo-dor', the Dutch as Mbe-der, the Danes as Mo-der, the Swedes as Mo-der, the people of Iceland as Mo-thir, the Germans as Mutter, the Irish as Ma-tair, the Greeks as Meter, the Latins as Ma-ter, the Persians as Ma-der and the English as Mo-ther.

Anandale states that the term is derived from root 'ma' meaning 'to bring forth', but does not state from what language that root was adopted. He states also that 'ma-ta' and 'ma-tar' are corresponding terms in Sanskrit. 'Mā-ta' (mā-tha) is a compound of the two pure Thamil words 'mā' and 'ta'

(tha). It is true that Aryam (Candas) adopted this word along with innumerable other Tamil words. The other term "mā-tar" is another pure Tamil word being the plural of "mā-thu" (Fab 790) conveying the significant concept of "One who drives strength" to the fetus through the placenta, for 'mā' means the "placenta as well as strength" as seen earlier and 'thu' means "to conduct of fill" (A 1531). What is more, it is now well established that Sanskrit saw the light of day with Panini of circa 500 B. C.\* whereas these words were in existence from the Cradle. Measure is one of the 45 meanings of the Tamil single letter word 'mā' and Aryam (Candas) had adopted it in that sense. It was Maxmuller, the profound Sanskrit scholar, who suggested in the last century that the word 'ma', used in most languages for mother, was the Aryan mother word 'ma' meaning 'to measure' Now, the reader sees that the question of measuring the nourishment given through the placenta does not arise. And today, the question is not what are the mother words, but what Tamil words are not mother words. Within 'nuvum' (nine A 1654), Latin novum, 'māsum' (month Fab 788), Latin mensis, appeared 'kurāḷ' (A 964) or 'pillai' (A 1885). The descendants of the Pelasgi of I-tali-a adopted the Tamil term 'pillai' as puella. The other term 'kurāḷ' was adopted by the descendants of the pastorals. The Angles adopted it as 'girl' and the Old Germans as 'gor'. Probably the Swiss adopted it as 'gurre' and 'gurrle'. Now, it was for the man who joined the seed to see to the maintenance and protection of the babe. 'Pā' is a Tamil term meaning

NOVUM.  
MENSIS.  
PUELLA.  
GIRL.

PA  
PA-TER.  
FA-THER

\* Western scholars have fixed the time of Panini at 400 B. C.



“root and protection” (A 1834) and ‘tara’ (thara) means ‘to give’ as seen earlier. The same Gotama Maharishi gives us a learned discourse on the subject of that man’s obligation while telling us why he was called ‘pā-tara’. As it is only the mother who could point out the Pā-tara to the child, she, pointing to the man, kept on repeating “A-pā, A-pā, A-pā...” embodying the concept “that is your root and protector”. The child began to lisp the word “A-pā” and “Pā” went round the world as ‘Mā’ did. The Tamil expression ‘pā-tara’ was adopted into Anglo-Saxon as *foe-der*, Dutch as *va-der*, Icelandic as *fa-thir*, Danish as *fa-der*, Swedish as *fa-der*, Gothic as *fa-dar*, German as *va-ter*, Latin as *pa-ter*, Persian as *pa-der*, English as *fa-ther* and Sanskrit as ‘pitri’ (the last according to Anandale).

PUER.  
SU-NU.  
SON.

The next arrivals were ‘pyer’ (A 1929) or ‘sūnu’, the sons (A 1314). The term ‘pyer’ was adopted into Latin as *puer*. The pastoral term ‘sū-nu’ was adopted into Anglo-Saxon as ‘*sunu*’ (Anandale) from which came the modern term ‘son’, into Icelandic as ‘*sonr*’ (as well as *sunr*), Swedish as ‘*son*’, Gothic as ‘*sunus*’, German as ‘*sohn*’ and Sanskrit as ‘*sunu*’ (the last according to Anandale).

BRO-THER.  
PRA-TER.

Next to God, man, woman, father, mother, son and girl, the eighth term in order of importance, in any community, is ‘pra-tara’, bro-ther, who, by his own exertion, generally supplements the necessities as well as luxuries of the junior members of the family over and above those supplied by *pa-ter* and *ma-ter*. The tiny Tamil monosyllabic ‘pra’ designates other things (Fab 710) and ‘pra-tara’ means “supplier of extras”. This Tamil term “pra-tara” was adopted into Candās as “*bhrato*” in “*bi-bhrato*” (line 3 of 6-103-VII-R. V.). Anglo-Saxon as *bro-thor*, Dutch as *broeder*, Icelandic as *bro-thir*, Danish as *bro-der*,

Swedish as bro-der, Gothic as bro-thar. Irish as bra-thair, Russian as bra-t, Latin as frater, Greek as phra-ter, French as fre-re and modern English as bro-ther.

- MEAD. 'Ma-dhu' is one of the sweet extras supplied by 'pra-tara'. 'Ma' (short a) means God (A 1939) and 'thu' means 'food' (Fab 533). 'Ma-dhu' means 'nectar or honey'. It was so sweet that the people of the Cradle considered it 'food fit for God'; hence the significant name. This Tamil term 'ma-dhu' was adopted into Anglo-Saxon as medu, Dutch as mede, Icelandic as mjothr, Danish as miod, Swedish as mjod, Irish as meadh, Greek as methy, Lithuanian as medus, Russian as med, English as mead and Candas as madhu (Anandale).
- MA-DHU.
- SISTER. The ninth in order of importance in any community is the sister. "Si-su" (small excellent thing) means 'progeny' (A 1206); and the kurāl (girl) was given the significant name of "sisu-tara" meaning "giver of progeny" embalming the ancient In-du opinion that the field was the more important requisite for propagation. This term 'sisu-tara' was adopted into Anglo-Saxon as 'sweos-to', Icelandic as 'sys-tir', Swedish as sys-ter, Dutch as sus-ter and English as sis-ter.
- SOR-OR. 'Sōru' is a Tamil word meaning 'food' (A 1370). 'Ōr' means 'attend' (A 626). Latin 'sor-or' means "one who attends to the dieting of the family".
- MITRA. The Pa-ter put on his 'miti-tara', turban (from 'mithi', meaning beauty A 1978, which became Latin mitra) and went out to fetch the musical instrument "puṅ-tara" (paṅ means music A 1787 from which originated Greek pan-doura and English pan-dora). On the way he was given instantaneous 'mirutham' (Latin mortem) by 'aruvan', the 'satpam', serpent (Latin serpens). The children became 'aruvār', Orphans, Latin orbus and Greek orphanos. The Ma-ter became
- PAN-DOURA.  
 PAN-DORA.  
 SERPENS.  
 MORTEM.  
 SERPENT.  
 ORPHANS.



ORPHANOS.  
 ORRUS.  
 VI-DU-VA.  
 WIDOW.  
 PE-NATES.  
 NATI-ON.

a 'vi-dhu-vai', widow, Latin vi-du-va. The only consolation lay in installing the departed Spirit of pa-ter among the 'pe-nāthe' the "beautiful ancestors" near the hearth, Latin Pe-nates. 'Pe' means 'beautiful' (Fab 694). 'Nāthe' means 'relations' as well as 'ancestors'. Fabricius defines 'nāthe' as 'sons or close relatives who perform the funeral rites' (599). This 'nāthe' (nati) became the first component of the English term "nation" meaning "assembly of close relatives". On = an = assembly (Fab 46).

TRE-E.

Old Norse tre (Oxford); Icelandic tre, Gothic tri-u, Sanskrit dru, a tree (Anandale). This Teutonic term is the Thamil expression meaning 'this wanders' or "this is a wanderer". E means 'this' (Fab 65). Tre (thire) means 'wander' (A 1491). The idea underlying the expression is that the branches of a tree spread out in all directions over the land while its roots wander underground. The Gothic term means "you are a wanderer", for u means 'you'. What is said to be Sanskrit is the Vedic-Thamil term 'dhiṛi'.

TRE-O

This Teutonic term is the identical Thamil term meaning "this is piece of a tree or a plank". Ō, the eleventh Thamil vowel, means "1) piece, 2) plank used as a sluice gate" (A 617). Oxford states; "Old English tre-o, tree, timber".

AR-BO(S)  
 &  
 AR-BO(R)

These Latin terms, designating 'tree', consist of the one Thamil expression "ār-pō" covered up by the meaningless letters 's' and 'r'. Ār, the same as the first syllables of 'Ar-ḥi-pelago' and 'Ar-ḥae-o-logy', means 'land' (A 294). Pō, the same as the name of the river in I-tali-a, means 'go' or wander (Fab 753). The whole expression "ār-pō" means "wanderer over land" which is the same as the derivative meaning of the English word 'tree'. 'Gepp and Haigh' states that 'ar-bo(r)' was extended to mean (1) a mast, 2) the ship, 3) an oar,

JACK.

4) a lance and 5) gallows, the unfortunate tree. This term "Jack" is derived from Portuguese 'Ja-ca' and Malayalam chakka, states Oxford. The old Thamil expression "chakku-i" meaning "its beauty is spoilt by its dirty rind" became the modern term "chakkī", losing the vowel 'u' in the process of combination. 'I' means 'beauty' (Fab 155). Chakku means 'dirty covering' (A 1085, Poonisu = dirty covering A.1914). Those who had tasted this fruit ought to know that its sweet interior or the delicious pulp is quite a contrast to its dirty exterior or the rind which consists entirely of thorny projections. This quality earned for this fruit the surname "pe-il-ā" meaning "its beauty is negated". 'Pe' means 'beauty' (Fab 694). 'Ā' means 'is' (Fab 47). "Il" is root of negative symbolic verb (A 393). 'Pe-il-ā' became the single word 'pela' (losing the vowel 'i', in the process of combination), designating the particular tree (Fab 708):

From time immemorial, "pela" was the one tree that was extensively cultivated by the Thanfils on account of its big delicious fruit and its timber which was fairly strong and easy to work. Ceylon and Malabar (Malayalam), which were one continuous stretch of land before the tidal waves separated them, continued cultivating this tree extensively even as late as the early decades of the Sixteenth century when the Portuguese reached their coasts; and that accounts for the Portuguese name "Ja-ca" which is a variant of Thamil "chakkī".

A-BELLA.

'Gepp and Haigh' states; "A-bella is the name of a town in Campania famous for its filberts and fruit trees". Filbert is the nut of the hazel tree that grew wild in early times; and Anandale states that it grew wild in Britain.

The Thamilian Sabel-lians, who abandoned their oars (sabel = saval = oar) and took to



the plough and thereafter called themselves "Sab-ines" or "relations of Sat-urn" (Sab = sāvakān = Saturn; inēs = inum = relations), the Deva of agriculture, raised these 'pela' (jack) trees as permanent cultivation on "their extensive fields of millet", known as "Campu - acar - na" (na = extensive; acar = later age = field; Campu = millet known also as sōrgham or sōlam) so extensively that a large portion of that quondam plain land was later known as "A-pela" (A-bella) meaning "entirely pela (jack) trees". Ā, the second Tamil vowel, is sometimes used for 'āka', says Anandavikatan (247). Āka means "altogether", says Fabricius (47). "Campu-acar-na" was later known as "Camp-ag-na" and still later "Campania".

PLANK.

Anandavikatan states that 'plank' is derived from "Latin plan-ca for pla-ni-ca". This last term is the identical Tamil expression "pela-ni-ca" meaning "separated or cut from the body or trunk of the 'pela' (jack) tree", for 'ni' is privative particle (Fab 604) and 'cā' means 'body' (A 630).

TA-BELLA.

"Tā-pela" was the name given by the Thamilan Sabines of I-tali-a to the thin piece of sawn timber of the 'pela' tree. Literally, the term means "given by the pela tree", for 'tā' (tha) means 'given by' (A 1452). It is the same as the 'ta' in "nau-ta" and "civi-ta(s)" meaning respectively "one given by the ship, or sailor" and "one given by the bulls that plough, or husbandman", the later citizen, as seen discussed earlier. The stuff designated by this Tamil term was made use of in various ways; and 'Gepp and Haigh', gives us the following extensions of the term:- 1) writing-table, 2) tablet, 3) plural, tabellae meaning letter, contract, will etc, 4) minutes of evidence, 5) voting table, 6) U. R-tablets or approved votes, 7) A-tablets or rejected votes, 8) judicial, A-tablets designating acquittal, 9) C-tablets

designating conviction, 10) N. L. tablets designating undecided matter, 11) painting, 12) votive tablet and 13) door-sill.

TA-BLE. "The stuff of the pela-board" is still the real derivative meaning of the term 'ta-ble', though the object designated by it has undergone numerous changes in shape, colour etc during the last six Millenniums.

MEN-SA. 'Mēn-sā' is the Thamīl expression meaning "fish-dinner which is the equation of the centre". 'Mēn' means 'fish' (Fab 801). 'Sā' means "equation of the centre" (Fab 368). We have seen earlier that fish was the staple food of the early Sikkels of I-tali-a. The term 'mēn-sā' gives us the picture of a Sikkel family at dinner. The members squatted round a vessel containing cooked fish which, thereby, became the supply at the centre. The demand was at the circumference wherefrom the diners helped themselves from the central vessel.

The "ta-bella", which came into existence later, began to house the mēn-sā, and consequently received the honorific metonymically.

BUCHE.  
(BOOK) 'Buche', the Teutonic root of 'book' (Chambers), is the identical Thamīl term 'puche' (puchche) which Fabricius defines as "tree trophis, piṛāi" (716, piṛāi = trophis aspera 707). Anandavikatan agrees (1894). Oxford states, "common Teutonic: cf. German 'buch'; the supposed connection with beech (as providing barks or tablets) is doubtful". Teutonic 'puche' is Thamīl "puch(ch)e" or puche meaning "boards or barks of 'piṛāi' or trophis aspera, used for writing".

PAGE. About this word, Oxford states, "etymology dubious". The Thamīl word 'pachchū' means "outer side" or "bark". Lexicographers define it as "outer bark" (Fab 642 and A 1762). The Thamīl expression "pachchu-am" became "pachcham" meaning 'page of a book' (A 1761 and Fab 641). Literally, it means



“ beautified bark ”, for ‘ am ’ means ‘ beautified ’ (Fab 27). “ Pachchu-e ” means “ this bark or page of a book ”; for ‘ e ’ means ‘ this ’ (Fab 65). “ Pach(ch)u ” was shortened into “ pachu ”; and “ pachu + e ” became “ pag-e ” or page.

## LIBRUM.

It was seen earlier that Thamil terms go into Latin mostly as accusatives for which other cases were coined. The Thamil expression “ ilī-pīrāi-am ” means “ beautified board or book of pīrāi or trophis aspera ”, for ‘ am ’ means ‘ beautified ’ as seen earlier and ‘ ilī ’ means ‘ book ’ (A 391, the third meaning). Pīrāi = trophis aspera. This Thamil expression was incorporated into Low Latin as “ li-br-um ”.

## CHAPTER IV

### INDO-IRANEAN, INDO-PERSIAN AND INDO-EUROPEAN

THE hundred Indo-European terms from Gūtha to nation which have been authenticated in the last chapter serve as the preliminary evidence for the correct use of "Indo" as the first component of the term Indo-European. Several hundreds of similar Latin, Greek, Aryan, Teutonic, Anglo-Saxon and English words which are being authenticated in the next three chapters shall testify to the same fact.

Doctor Machdonell's translation of the Vedic hymns is generally arrived at by the synthetic method of building up Vedic words with the roots traced from the ten Indo-European languages namely, English, Greek, Latin, Gothic, Lithuanian, Old German, Old Irish, Old Persian, Old Saxon and Old Slavonic, as seen from page 221 of his Vedic Reader. His tracing similarity is, no doubt, correct, for the first component "Indo" bespeaks In-du origin even as the first component "Anglo" of the terms "Anglo-Irish" and "Anglo-Indian" does bespeak English origin. He makes the mistake of shifting the origin from In-du to E-ur-o-pa and Ir-an and interpreting the compounds of Indo as if they had been already legitimately reversed. In justification of his translation of the Vedic lītes A and B, he submits the following introduction to the hymn wherein the two lines appear: "this deity is not a creation of Indian Mythology but goes back to the Indo-Iranian period". Earlier in his Introduction, he refers to, "the Indo-Iranian period when the Indians and the Persians were one people". He states also; "it is probable that the Asvins date from the Indo-European period". These attempts to reverse the compounds of Indo compel me to draw the attention of the reader to the following additional facts:-

- A. Ir-ān, the name of the 16th. coastal landmark described in chapter 2, and the names of all the communities which



- lived there, consist of pure Thamil words which faithfully describe their predominant characteristics.
- B. All the ancient names of the mute landmarks of E-ur-o-pa, including the 18 from Thrac-i-a to Ru-ssia described in chapter 2, consist of similar Thamil words.
- C. The names of all the ancient communities of E-ur-o-pa consist of similar Thamil words.
- D. Most Teutonic and other names of individuals consist of similar Thamil words.
- E. "Indo" is the honorific of people who had implicit Faith in Gutha (God) as the giver of the Spark and as the target of 'ti-de' which is Final Union.

### A. IR-AN

Ir-ān is a Thamil expression designating 'the picture of the bull', the conveyance of Almighty Siva. Fabricius states that 'Ir' (eer) and 'ān' are Thamil words meaning 'painting' and 'bull' respectively (99 & 65).

I crave the indulgence of the reader to refer to the map of Ir-an on page 25 of "Philip's' Visual Contour Atlas". The particular page turned upside down, gives a beautiful side-view of the bull. The two legs, the dewlap, the head, the hump and the body are seen well-defined. That is exactly like the statue of the bull that is usually installed in front of the inner courtyards of In-du temples dedicated to Siva.

Like the other countries on the circumference of the Old World, South Ir-an was populated by the Thamil of the Cradle of In-du. 'An-Ariyakoi' meaning 'people who are not Aryans' was the later name applied to these people by the Greeks. The later Greek travellers had left behind the above name in evidence of the occupation of South Ir-an by the Thamil.

PAR-SEE. This Thamil expression means "brilliant to the eye". Pā, the same as the second syllable of Latin 'ap-par-e-o' meaning "this sense of sight gives falsity", means "Sight" (A 1852). See means "brilliant" A (1248).

Originally, these were the In-dus of Ar-ya-vartam who had been initiated into the Fire Cult. When they were compelled to adopt the Indra Cult as well, they migrated to

North Ir-an which received its later name Per-si-a designating "the land of those who are brilliant to the eye". Even today, the Thamils use the name 'Par-si-a'. In course of time, the entire land was known as Per-si-a. At last, when confronted with the compulsory adoption of Islam, such of them, as were reluctant to do so, returned to Ind-i-a wherefrom the Indra Cult had, by then, disappeared in toto. Their return to Ind-i-a was very much later than the end of the Vedic period.

Dr. Beasant has well supported the above facts from independent evidence though she was not aware of the root meanings of the three important terms Ir-an, Par-see and Per-si-a.

Apart from the Linguistic and other evidence already tendered, the terms "Indo-Iranian" and "Indo-Persian" speak for themselves as authoritatively as the terms "Anglo-Irish" and "Anglo-Indian". We know of no one who has, so far, attempted to do violence to the last two. Why, then, meddle with the legitimate interpretation of the first two?

#### B. A FEW THAMIL NAMES OF LANDMARKS WITHIN E-UR-O-PA

PONTUS EUXINUS. This has been translated as "the Black Sea". Pontu (pontlu) is the Thamils term meaning 'a hole' (Fab 746) which has gone into Latin as "pontu(s)" to designate an inland Sea. E-u-xinus must mean 'black'. Does any Indo-European language help us construe this term as 'black'? E and U mean 'this' and 'you' respectively as seen earlier. The last component 'xinus' becomes 'xinum' in the accusative. Any one with an elementary knowledge of Thamils and Latin ought to know that 'xinum' is the same as the Thamils term "sinum" meaning "anger" (Fab 403). That does not take us far. But a Thamils scholar knows that "karu-vi-um", the synonym of "sinum", means "there is a large quantity of water and therefore it looks black", for 'karu' means 'grow black or darken' (Fab 218), 'vi' means intensity (Fab 870) and 'um' (am) means 'water' (Fab 27). To the Thamilians Sikels and Pelaschi who coined the name, the five rivers, namely, the Danube, the Dniester, the Dnieper, the Don and the Bug, which flowed into this vast inland Sea of over a hundred and fifty thousand



square miles, were the ill humours that rushed to darken the countenance of an angry person. This name "E-u-xinus", like "Cassi-vellaun-us" and "Lond-on", now discloses the quality of Thamil scholarship that was available in Bri-tanni-a when it was converted into its faithful translation 'the Black Sea', for it was not intelligible even to later Greeks. 'Gepp & Haigh' gives the following :- "Euxinus, adjective, hospitable, epithet of the Black Sea. The Greek settlers called it at first 'axenos', inhospitable but changed the name from their dislike to words of evil omen, compare Eumenides". "E-u-xinus" means "there is a large quantity of water, therefore this looks black as if angry with you", for 'e' = this and u = you.

DAN-U-BE. "You are beautiful wealth" is the meaning of this Thamil expression. Be = pe = beautiful (Fab 694), u = you, as often seen earlier, and 'dan' (dhan) is the first component of "dan-am" (dhan-am) meaning 'wealth' (Fab 500). It is the real wealth of E-ur-o-pa as it drains nearly 300,000 square miles.

BAL-KAN. The first word 'bal' is the Thamil term 'paḷu' meaning "the steps of a ladder" (A 1824) and, "kan" means "mountain" (A 796). The whole agglutinative term means "a mountain that can be crossed as if by means of a ladder". How faithful and true is this Thamil expression "paḷu-kan"? Is not this Bulgarian range, which is reputed to be 7800 feet high, traversed from north to south by the famous Shipka pass?

A-PEN-NINES. This is a wonderful Thamil expression designating "the spinal cord" of I-tali-a. Ā means 'that is' (Fab 47). Pen (pin) is the identical Thamil word meaning "back" (A 1888). 'Nine' is "niṇam" meaning "nerve" (A 1689 méthai, A 2001). Literally, it means "that is nerve at the back". Anatomically, the nervous system consists of the brain on top, the spinal cord at the back and nerves collectively.

PO. This single letter word of the Cradle, meaning "go on" has served as a poetical exhortation to the river not to be sluggish but go on flowing faster and faster till eternity. Pō (A 1935).

**PELOPON-NESES.** This Thamil name of a State of Gree-ce means "union is strength", for pelopo(n) is "pelappu" meaning 'strength' (A 1924) and nesus is "nesayam" meaning "union" (A 1686).

**SPARTA.** This is the Thamil expression "supar-ta" meaning "give us the military machine". "Supam" means 'war' (A 1277) and 'ta' (tha) means 'give'. 'Give us the military machine' was the one request made by the Dorian conquerors to their leader and legislator Lycurgus; and he gave it unflinchingly. Every Spartan was put under State-control at the age of seven and had to be a soldier up to the age of sixty when only he was released from State discipline. Even women were subject to State discipline up to twenty when only they were allowed to marry.

**ATHENS.** The country of the fig groves known as "Attica" consisted of a dozen independent States each warring with the other. In course of time they formed a Union; and the place where the Government of the Union was carried on was called "Athens" from the popular Thamil terms "Athenam" and "Āthenam" meaning "the centre of administrative activities" (A 87 & A 276). The last term is still in use as "Thiruvāvaduthurai Āthenam" the South Indian, In-du Mutṭ, that controls and manages extensive religious endowments in Thamil-nad. Mother, the guardian Devi of the Thamilian Pelaschi, became the guardian Devi of the Capital under the name of Athene.

**THES-SALY.** This was the name of that province of Gree-ce which had abundant paddy lands. "Thes" is the shortened form of 'thēsam' meaning 'land' (A 1588). Sāly means "paddy" (A 1196).

**E-PIRUS.** This was the name given to that province of Gree-ce which was overflowing with sweet drinks. E means 'this' as often seen earlier. This single letter word of the Cradle is the equivalent of Latin 'is' whose neuter 'id' is the same as the Thamil neuter 'ithu'. Pīrasum means "honey" as well as 'toddy' (A 1870).

**ACAR-NANI-A.** This was the name given to the predominantly arable land in Gree-ce. 'Acar-am' means 'the beautiful agricultural land' or Marudham, the fifth Natural



Geographical Division in the laboratory of Thamil Culture (A 8). Thamil "acar" meaning 'cultivable land' (A 8) was bodily transported into Latin as 'ager' meaning 'field'. Nani means excessive or predominantly (A 1659). This 'acar' was seen in "Campu-acar-na".

PŌCIS. This was the name given to the rich land of corn-fields in Greece, for "pōcam" means 'produce of corn-fields' (A 1935).

DORIS. This was the name of the pastoral land in Greece, for "doru" (dhoru) means 'pastorals' as well as 'herd of cows' (A 1617). It was this community of pastorals known as the Dorians who were responsible for the ruin of Crete and her Aegean Empire.

CORI-NTH. This was the name of the land that was being gradually eaten into by the sea. 'Cori' is the Thamil word meaning 'eat gradually' (A 1046) and 'nth' is the Thamil term 'intha' meaning 'this' (A 335).

ARCADIA. ARUKADI-Ā. Aruku is the special variety of grass which serves as nutritious food for cattle (A 226). 'Arukadi' is the special Thamil term for land overgrown with this species of grass (A 226). It was this Thamil term "Arukady" that later became the poet's "Arcady" designating "ideal rustic paradise". Ā means 'is' (Fab 47). Arcadia was a member of the Union of Pelponnesus.

ATTI-CA. This is the identical Thamil term meaning "land of fig groves". Atti (aṭhi) means "fig trees" (A 90). "Cā" means "groves" (A 803).

RHI-NE. This means "Thou art pumping out water". Rhi is the Thamil term 'iri' meaning to pump out or "lift water" (Fab 94) and 'nē' is another Thamil word meaning "thou" (Fab 618).

AR-CHI-PEL-A-GO. The term 'pel-a-go' is a compound of the three Thamil words meaning "pool or sheet of water joining to that distance". Pel is the shortened form of the Thamil word "pelavam" meaning 'pool' (A 1884), 'a' means 'that distance' and go is the Thamil word 'kō' meaning 'joining'. Ultimately, the whole Thamil expression crystallized into the Latin term meaning 'the Sea'.

The second syllable 'chi' (ki) is the Thamil word "chi" meaning a line or row (Fab 294). The first word 'āṛ' means 'land' (A 294). The real meaning of the whole expression is "a row of lands in the Sea". And that is the meaning of "A-e-gēan Ar-chi-pel-a-go" as contrasted with "A-e-gaeum mare".

Chambers defines Ar-chi-pel-a-go(s) as "the chief sea of the Greeks or the Aegean Sea; sea abounding in small islands also a group of small islands". Oxford defines it as "Aegean Sea; sea with many islands; group of islands" and derives it as follows, "Arcipelago, Arci-arch-(4) + pelago gulf, pool, from Latin from Greek, pelagos, Sea". The former derives it as "an Italian compound from Greek archi-chief, pelagos, Sea". Their derivations do not disclose how "islands", or land came into the scene. They lead only to their first two sets of words designating the Aegean Sea. The third set given by both consists of the traditional meaning arrived at with the Thamil word "Āṛ" meaning land. This important item in the derivation had been lost with passage of time. It is these islands which earned for that part of the Mediterranean Sea lying to the East of Greece the significant name "A-e-gaeum mare" meaning "This is the lake of a Sea".

A-E-GAEUM MARE. Ā means 'is'; 'e' means this. "Mare" is the identical Thamil term meaning "winter and winter floods", which was imported into Latin to designate the vast expanse of water, the Sea (A 1973). Gaeum is the identical Thamil word "kayam" meaning "lake" (A 712). This term appears in Thamil Classics as "naḷir kayam" meaning "cool lake".

AL-PS. This means "darkness falsified". The underlying idea is that perpetual snow makes the mountain look bright. Al means "darkness" (Fab 36). "Ps", the same as, the last component of 'cor-psy' meaning 'the union of the heart is falsified', is the Thamil term "pise" meaning "falsification" (Fab 695) (cf Pseudo = false).

### C. THAMIL NAMES OF ANCIENT COMMUNITIES OF E-UR-O-PA

DE-U(T)-CHEN. This is a pure Thamil expression designating the people who received the valedictory blessing 'may



God be with you””, when they left their native soil. Dē means God (Fab 557). U means ‘you’ and ‘chen’, the first syllable of the Thāmil term “chen-am”, means “people” (A 1338). The letter ‘t’ is one that evolved spontaneously when the terms ‘Deu’ and ‘chen’ were being pronounced together. It is significant that, unlike the term ‘Teuton’ which was coined by the Romans, this original name was being used as plural for the reason that its last component, the Thāmil term “chen”, is itself plural. The language of farewell seems to bespeak their Thāmil origin. We have also had the similar evidence of “Chou” in chapter 2.

ANG-LI. This Teutonic term is the pure Thāmil expression meaning “brilliant Sun elbowing out of a crowd” of various shades of inferior red. Ang is the Thāmil term ‘anki’ meaning ‘the flaming Sun’ (A 27). ‘Li’ is the Thāmil term ‘eli’ meaning “elbow out of a crowd which one wants to avoid” (A 402, iṇṇuku A 332). That is the first syllable of Anglo-Saxon “elnboga”, Dutch ‘elle-boog’, and German ‘ell(en)-bogen’. Boga, the last syllable of the Anglo-Saxon term, is ‘pōka’, the infinitive of the Thāmil verb ‘pō’ meaning ‘to go’.

SAX-ON. This expression means “lump of gold”. Sax is the Thāmil term ‘sāku’ meaning ‘gold’ (A 1171) and ‘an’ means “assembly” (A 240).

GER-MAN. This term means “an inhabitant of Ger-man-i-a” which is another pure Thāmil term meaning “this is a gathering of relatives” who decided to live together from the very start, as already seen earlier. Thus, the term ‘Ger-mans’, means “people whose communal Soul declines to live apart”.

SLAV. Scholars who derive this term from Greek ‘sklabos’ and Latin ‘sclavus’ will now see that this is the most ancient of the names of communities which live in Ē-ur-o-pa. Slav is the Thāmil term, the first syllable of Slav-ar (ar is suffix) which Fabricius defines as “people of the desert region” or “chiefs of the desert tract” and Anandavikatan as “people of Palai land” or “chiefs of Palai land”. Palai is one of the Natural Geographical Divisions of In-du. They are people who still retain the Thāmil name by which their remote ancestors were known in the Cradle land for scores of

Millenniums. They pursued the noble occupation of "hus-band-man" after they migrated from In-du. And the term 'hus-band-man' is "kuśādhu-pandhu-man" meaning "those who are wedded to the soil". Unfortunately, the term 'man' meaning 'soil' has been later misconstrued as man. •

GOTH. This is a pure Thamil term, the first syllable of "koṭh-an" meaning "expert mason" (A 1034). The last syllable 'an' is suffix denoting person as in "Under-stand-an". These were a branch of the Deut-chen, which supplied expert masons and builders of the time; and the term "Gothic architecture" proves the derivation from Thamil. •

WEND. This name was given, most probably by the Germans, to a branch of the Slays who arrived in E-ur-o-pa about the sixth century. On meeting them, the Germans seem to have cried out "vandu", "vandu" conveying the meaning "Have you come? Have you come? as if extensive Siberia cannot contain you". Vandhan and vandhu are respectively the past tense and past participle of the Thamil verb "vā" meaning 'to come'. Anglo-Saxon 'wend-an' and Dutch and German 'wend-en' are variants of the Thamil term "vandh-an" meaning 'he has come'. 'An', in all these terms is the Thamil singular suf-fix as in "Under-stand-an". The verbs 'wend' and 'wander' as well as Latin 'ventus' and 'vaut' in Le-vant meaning 'the home of winds' are all variants of the Thamil term "vandhu". •

VAND-AL. VAND-ALI-I. These expressions designate "the people who worked indiscriminate destruction on the way like the hurricane". Fabricius says that "vandu" (vandhu), the past participle of "vā", means "wind" as well. Van-du (van-dhu) is a compound of the two words 'van' meaning 'might' (Fab 858) and 'du' (dhu), the second syllable of In-du, meaning 'travelling'. Thus, 'vandu' means 'hurricane'. Ali is the pure Thamil word meaning "destroy" (Fab 40). It is seen that the English term is the Latin term minus the last two letters. The last 'i' in the Latin term is equal to 'e' meaning 'this' and its plural 'these' (Fab 65). •

CELTS. KELTŚ. These terms are derived from the Thamil word "celisu" or "kelisu" defined by Fabricius as "bloated-ness" and by Anandavikatan as "swelling of the head in an anaemic person". This Thamil derivation is supported



by the fact that the classification of Alpine Celts into Q-Celts and P-Celts was based on the appearance of the head.

HUN. This seems to be a slight variant of the term "ūn" meaning 'flesh' and "ūner" meaning "people with fleshy body".

### D 1. THAMIL NAMES OF INDIVIDUALS

AL-BER-T (Teut), AL-BER-T (Fr), AL-BER-TO (Sp & It), AL-BER-T and AD-AL-BER-T (Ger) and AL-BER-TU(S) (Latin). The latin term means "one who enjoys full fame". 'Tu' is the identical Thamil term 'thu' meaning 'enjoying' (Fab 533). Al is the identical Thamil term "al" meaning 'full' (A 221, serivu = full A 1338). Ber is the identical Thamil term "pēr" meaning 'fame or renown' (Fab 742, peyaṛ = renown A 737). The second German term means "one who enjoys fullest fame", for 'ad' is Thamil 'adi' (adhi) meaning 'excess' (Fab 17). It is easily seen that 'to' and 't', the last components, are all variants of 'tu', the last component of the Latin term, which is the Thamil word 'thu' meaning 'to enjoy'. The traditional meaning of the Thamil roots crystallized into the conventional meaning of "nobly bright" tendered by Chambers.

AL-BER-T-A. This designates "the lady who enjoys full fame", for 'ā' is old feminine suffix as seen in Icelandic "kon-a" meaning 'woman and queen' which is the feminine form of "kon-ungr" meaning "man and king" (Anandale).

RO-BER-T (Teut), RU-BER-TO (It), RU-PER-T (Ger), RO-BER-T (Fr) and RO-BER-TU(S) (Latin). The only new word here is 'ro' which is 'ru' as evidenced by the Italian and German terms. This "ru", the first syllable of Ru-ssia meaning "the greatest land of recluses", means "greatest" (ru = uru = greatest A 478). The traditional cumulative meaning of the Thamil roots is "one who enjoys greatest fame". This tallies with the conventional meaning of "bright in fame" given by Chambers.

CUTH-BER-T. "Cuth", the only new word here, is one with a long history. It is a slight variant of the Thamil term "cuthe" (cathe) meaning "a very high position". That is the twelfth meaning tendered on A 690. Ancient In-du

Panchāyat or Democratic Council of five persons, which ruled over the smallest political unit known as "Cūra" (the original of Roman Curia), provided an arm-chair called "cuthe-irī" for its chairman. This name was carried into I-tali-a by the Pelasgi and later modified into "cathe-dra" designating the throne of the Bishop. The name "Cuth-ber-t" was conferred on the shepherd missionary to Scotland who lived in a cave in the island of Farne, when he was crowned Bishop of Lindisfarne. The ordinary name Cuth-ber-t means "a person who enjoys the fame of a very high position".

BAL-DW-IN. (Teut), BAL-DU-INUS (Latin), BAL-DU-INO (It) and BAL-DU-IN (Ger). All these names convey the meaning of "a holy person" or literally, "a person related to holiness". Bal is the identical Thamil term "pāl" meaning 'person'. That is the fortieth meaning tendered on A 1855. Du of the Italian and German terms and 'dw' of the Teutonic term are the identical Thamil word "dū" (dhū) meaning "holy". That is the thirteenth meaning tendered on A 1564. Ino, the last component of the Italian term, is a variant of the Thamil term 'inam' meaning 'related to' (A 409). Oxford (p. 372) states that "inom" and "ino" are Old Teutonic roots of 'en' in 'maid-en' and 'gold-en'. Inom = inam. Even the term 'in' has to be construed as a variant of 'ino' and Thamil 'inam'. 'Inus', of the Latin term, whose accusative becomes 'inum', is certainly the Thamil term 'inum' (inam). It was noticed on earlier pages that Thamil terms generally go into Latin as accusatives. Gold-en = related to gold.

AL-FRE-D (Teut), AL-FRE-DU(S) (Latin), AL-FRE-D (Fr) and AL-FRE-DO (It & Sp). All these names mean "one full of understanding to lead others". Al means 'full of' as seen under Al-ber-t. Fre is the Thamil term 'pre' (pīre) meaning 'understanding'. That is the seventh meaning given on A 1881. Du, the last component of the Latin term, is the very Thamil word 'du' (dhu) meaning 'to lead'. That is the ninth meaning on A 1531. The conventional meaning of "good counsellor" given by Chambers tallies with the traditional cumulative meaning of the Thamil roots.

A-MELI-A (Teut), A-MELI-E (Fr) and A-MELI-A (It). The first and the last mean "that is a strong and powerful



person". The middle term means "this is a strong and powerful person". A = that. E = this. The first letter  $\bar{A}$ , in all the three, means "is" (Fab 47). Meli is the identical Thamil term "mēli" meaning "a very strong and powerful person" or "sovereign". That is the second and the first of the seven meanings given on A 1981. That is also the second word in the opening stanza of the Rik-Veda. The expression "A-gni mīle" has been a puzzle to the Vedic scholars. "O sovereign and demolisher of the affliction of darkness" is the meaning of that Vedic phrase. The conventional meaning of "energetic" tendered by Chambers tallies with the traditional cumulative meaning of the Thamil roots.

ARCHI-BAL-D (Teut), ARCHI-BAL-DU(S) (Latin), ARCI-BAL-DO (It). These names designate "a prince" or "one given by the ruling person". Archi is the identical Thamil term generally spelt as "ādchi" meaning "ruling". That is the second meaning on A 266 (Fab 52). Bal is Pāl meaning 'person' as seen earlier. Do is the Thamil term 'dā' (dhā), meaning 'give', (A 1452). "Holy prince", the conventional meaning tendered by Chambers, approaches the cumulative meaning of the Thamil roots.

BAR-DOL-PH (Teut), BAR-DOL-PHE (Fr) and BAR-DOL-FO (It). These names designate "one who beautifully looks after work". 'Phe', the last component of the French term, is the identical Thamil word 'pe' meaning 'beautifully' (Fab 694). Bar is the identical Thamil word "pār" which Fabricius defines as "look after, take care of" (691). 'Dol' is the first component of the Thamil word "dol-il" (dhol-il) which Fabricius defines as "work, office" etc (571). It is easily seen that 'ph' and 'fo' are variants of 'phe', the last component of the French term. "Distinguished helper", the conventional meaning tendered by Chambers, approaches the traditional cumulative meaning of the Thamil roots.

A-DOL-PHUS (Teut), A-DOL-PHE (Fr), A-DOL-FO (It) and A-DOL-F (Ger). All these terms mean "that is a beautiful worker". A = that. Dol = work. Phe = beautiful.

MUSSOLI-NI. "Relation of the moon" is the meaning of this term. Mussali means 'moon' (A 1984). Ni, the same

as the last Syllable of Lati-ni, is a variant of the term 'inum' meaning relation (A 409) as seen earlier.

NA-POLE-ON. This name means "peerless person", Pöle means 'peer' or equal (A 1938). Na means not. On is 'an', the Thamil suffix denoting person as seen under 'under-stand-an' (A 240).

NI-CKLE-BY. This name designates "one deprived of the beautiful wealth of Light". Ni, the same as Latin ne, means 'deprivation' (Fab 604). Ckle = cle, the second component of 'e-cli-ptic', meaning 'wealth of Light' (A 879). By = pe = beautiful (Fab 694).

These few names, in the above three groups, which are but samples of the hundreds of words that are being discussed in the ensuing pages, disclose that the term "Indo-European" is correct as it stands, and that they themselves are not 'arbitrary signs'.

### WHAT IS "IN-DU" ?

LINE 1, STANZA 12-48-VIII; RIK-VEDA.

D1. Yò na In-duh pit-aro hrt-sú pī-tò,  
Thamil version.

D1. Yo na In-du pithu-arū iruthi-su pee-thu,

D1. Dr. Macdonell's translation: "The drop drunk into our hearts, O Fathers".

Genuine translation.

D1. For an excellent pleasure of the pilgrimage of the Soul, destroy the Shock (namely) the fear of your experiencing death.

Yò = you: na = excellent (Fab 577). In-du means "pleasure of the pilgrimage of the Soul" for Union with its Origin as seen in the Vedic line B quoted earlier. In = pleasure (A 410). Du (dhu) means 1) separation, 2) union, 3) separation and union or pilgrimage (A 1531). The people who had implicit Faith in that pleasure adopted the very term In-du as the honorific for themselves as well as for the land where they lived. Pit-aro = destroy the shock; pit is short for pitu (pithu) meaning "shock" (A 1867); aro (old imperative) = aru = destroy (A 226); hrt-sú = one's own death;



sú = one's own (Fab 410); hrt is the disguised form of the Thamil word "iruthi" meaning "death" (A 406): pī-to = fear of experiencing; pī = pee = fear (A 1890); 'to' is a variant of 'tu' (thu) meaning "experiencing" (A 1531).

NOTE 1. This 'pit-aro' is not the "pitáro" which appears as the third word in line 1 of stanza 6 of hymn 14 of the tenth book, which Dr. Macdonell has correctly translated as "fathers".

2. Ancient In-dus had given the drops of water the honorific of 'in-du' on account of their pleasure of pilgrimaging between the ocean and the heavens even as their own Souls enjoyed the pleasure of pilgrimaging between the Earth and Heaven. Here he has evidently mistaken "in-duh" for the drops of water or Soma liquor. Anyway, he has not given the same meaning to 'in-do' which appears in the next passage. He equates 'Indo' with 'Indu'.

### E. WHO IS AN "IN-DO" ?

#### LINE 3 OF STANZA 8 IBIDEM.

- E. alarti dakṣa uta manyur, In-do;  
Thamil version.
- E. alathi dakkam uta-vi mannyuir, In-dū;
- E. Dr. Macdonell's translation: "There arise might and wrath, O Indu"  
Genuine translation.
- E. Soul's reward (Final Union) is quite different from that of the game of chance (dice), O believer in the pleasure of the pilgrimage of the Soul.

Alarti = alathi = 'is quite different from' (A 191): uta is short for uta-vi meaning "reward". That is the sixth meaning on A 443: manyur = mannyuir = Soul (A 1968): dakṣa = dakkam = game of dice (A 1386). It received its name from 'vipē-thakam', the tree 'terminalia belerica', from which dice were made (Fab 880): In-do = believer in the pleasure of the pilgrimage of the Soul for its Final Union with its Origin. In = pleasure and do = du (dhu) = pilgrimage, as seen earlier.

Here, the kindreds of 'In-du' namely, the Teutonic and Low Latin terms 'gutha', 'spe-ar-ca', 'sa-ul-e', 'sp-lend-or', 's-pa-ti-um', 'ti-de', 's-pa-ce', 'ti-ma' and 'du-ra-ti-o' salute 'In-du' as the one Faith of the ancestors of the 'Indo-Europeans, before the Gospel of Christ reached them.

IN-DO. It is significant that the Aryan poet addresses his people "In-do" and not "Sur-as", "De-vān" or "Aryans". These people had adopted the ancient Induism of the Thamils; and it is correct that the Maharishi, who was delivering the important message of the "Final Union" of the Soul, used "In-do", the religious name of the community, a name which was itself pregnant with the subject matter of his message.

"In-do" is still seen as the first component of the expressions "Indo-Aryans", "Indo-Iraneans" and "Indo-Europeans". Neighbour China, and Japan are still using the terms "In-du" and "In-do" for India. About 673 A.C., the famous Chinese traveller, I-tsing, did tell the North Indian Community that "Indu" was the Chinese name for India (Ind-i-a), as reported on page 189 of "The Discovery of India" (Meridian Books Ltd). Nehruji himself admits on page 62 that "the word Hindu does not occur at all in our ancient literature" and that it occurs for the first time in a Tantric work of the Eighth Century A. C. where it is reported to refer to people and not to religion. Tamil Classics, both literary and religious, have been scrupulously avoiding the term "Hindu", as its phonetic equivalent, the Tamil term "Kindhu", means "to walk like a cripple" (A 864)

If the term "Hindu" is only twelve centuries old, the derivatives "Hindustan" and "Hindi", with the same Capital "H", cannot be older.

As for the Cradle term "Indu", there is the conclusive evidence of the oldest extant literature of the world that it is the very synonym of religion.



## CHAPTER V

### LATIN THAMIL AND GREEK THAMIL

We have seen that it is Thamil and not Latin that has given us the '*nominis et originis causa*' of the Political divisions Lu-ceres, Tities, Ramnes and Cúriæ, of the religious Institutions De-us and Ju-piter, of the communities Sikels, Pelasgi, Lati-ni and Sabel-li-ans, of the landmarks I-tiali-a, Cal-a-bri-a, A-puli-a, Tar-antam, Etr-ur-i-a, Lig-ur-ia, Lati-um, Pō, A-pen-nines, Camp-ag-na, Al-ps and E-u-xinus and of the individuals Ca-c-sar, Al-ber-tus, Ro-ber-tus, Al-fre-dus, Archi-bal-dus and Bal-du-inus. We have also seen that it is Thamil and not Greek that has given us the reasons for the origin of the names Ze-us, Pandionis populus, Mi-nos, Dæ-dal-us, Gree-ce, Pelopon-nesus, Spar-ta, Atti-ca, Athens, Thes-saly, Arcadi-a, Acar-nani-a, Poci-s, Doris, Cor-inth, E-pirus, Ar-chae-pelago and A-e-gæum mare.

This chapter discloses that Low Latin and earlier Greek are based on Thamil "the sweet sound of the human Souls" and incidentally explains the names of a few landmarks as well.

In the later chapter "In-du meets the West", Thamil shall give a short history of ancient Gree-ce and I-tali-a accounting for almost every landmark in their Geography, History and Institutions social, religious and political.

All the earlier evidence confirms the fact that the Thamilian Pelaschi, who populated the littorals of the Old World from Kams-kal-ka to Gi-br-al-ter, were the earliest inhabitants of Gree-ce and I-tali-a as well. Naturally, Thamil, the language of the Thamilian Pelaschi, continued as the language of their descendants also. When, at last, they decided to coin new languages, the only course open to them was to do it by joining together two or more of their ancient tiny Thamil words into new compounds which conveyed the cumulative meaning of the words so joined. For language is one that grows up with the growth of a nation over a

very long period; and for a nation to avoid the tiny and handy words to which it had become accustomed during the entirety of its life is almost an impossibility. There is a large mass of evidence disclosing that Low Latin and earlier Greek are almost transliterations of Thamili.

### “THE PRESENT HAS ITS ROOTS IN THE PAST”

This maxim as well as the similar ones e. g. “to err is human” were coined by the descendants of the Pelasgi to cover the various stages of an almost infinite range known as “proba-bilis”. Some modern logicians, who have begun to divorce the “logi-ke” of Aristotle from its intrinsic meaning of “orderliness of thinking” (lakku = thinking and ki = orderliness) for framing propositions suitable to their own premeditated conclusions, mostly interpret “proba-ble” as referring to the higher stages, for they take into consideration only the first component ‘proba’ (pirapī, proof A 1875) and ignore the key term “ble” (Latin bilis) which is not known to them as it is the Thamili word ‘ple’ (pīli) whose meaning ‘piece’ (A 1884 & A 1867) had disappeared from later Latin. The same fate has befallen ‘ble’ of “possi-ble” (pāsi = ability, ninth meaning on A 1837). This meaning of ‘ble’ is corroborated by the ‘ble’ of “syll-a-ble” which is accepted as a “piece of sound”, as seen earlier. The expression “piece of proof” has an almost infinite range from an atom of proof to the highest range which is beyond doubt. This last stage can be reached only through a large mass of evidence.

Intensive work for a period of over a decade and a half has uncovered, for my critical examination, the roots of the trunks of Low Latin, earlier Greek, Teutonic and Aryam and those of the living organism known as the modern world language and enables me to arrive at the conclusion that there is the highest probability that the roots of all the first four are as alive as those of the fifth and that they all consist of the same living language that is Thamili, “the sweet sound of the human Souls”.

### EARLY LATIN OR “LOW LATIN”

The expression “Low Latin” is significant in that it is the name conferred on early Latin by the patrons of later



Classical Latin to show that the former had been discarded as low.

The transition from Thamil to early Latin consisted mainly of transliteration of the tiny Thamil words into a new script. Two or more Thamil words were joined into compounds conveying the cumulative meaning of the words so compounded. What is said to be the later discardment was not elimination of the Thamil words. It was only a regrouping of the tiny Thamil words of early Latin compounds into two or more new compounds usually covered up by a meaningless letter like 's' or 'm' and endowed with meanings quite different from the cumulative meaning of the Thamil roots so compounded.

#### EARLY LATIN AND EARLY GREEK BUILD A BRIDGE BETWEEN THAMIL AND ENGLISH

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

VER-B, VER-BUM, VER-PU. "Vēr" is a Thamil word which Fabricius defines as "root" and "foundation" (905). "Pū", which constitutes the significant expression "pooh-pooh" meaning "all flowers and no fruits", is another Thamil term meaning "flower" or blossom (Fab 729 & A 1913). This word was added to the former by the descendants of the Thamilian Pelasgi to designate the fact that "ver-bum" or every word in early Latin vocabulary blossomed out from Thamil roots. 'M' was used to cover the Thamil expression.

"Nodi" is another Thamil term meaning "ancient expression" (A 1751, 7th).

RE-S. S, the same as the 's' in s-tory, s-peech, s-cep-tre, Phy-sic-s and Mathe-ma-tic-s, is all that now remains of the historic Thamil word "isī" represented by 's' in over a hundred words in ancient and modern languages. "Isi" has 47 meanings (A 316) of which the forty-first is "quality". This "isī" is the root, nodi or ancient Thamil term to which the other Thamil term 're' (iri) meaning 'destory' (Fab 81) was added to designate "what is devoid of quality" or mere 'stuff'. "Re-s" is the synonym of Teutonic "ding" (thing) which means 'devoid of attributes' as shall be seen under Teutonē.

DE-NOTE, DE-NOTO. DE-NODI-O. The last term means "joining (or incorporating) ancient Thamil expressions to knowledge". O means 'joining' (A 593). Nodi means "ancient expression" as seen earlier. De (ide) means 'knowledge' (A 324, the eighth meaning, 'mā' means 'knowledge, the fifth meaning on A 1968). T and 'd' are interchangeable as seen from Thamil 'tā' meaning 'give' (A 1452) becoming Latin 'do', and 'do' becoming 'to', the last syllable of Latin verbs.

CON-NOT-E, CO-NOT-O, CO-NODI-O. The Thamil expression means "joining characteristics or sense data to ancient Thamil terms". Co, the only new word, is the Thamil technical term for "senses" as well as "those qualities joined by them". They are respectively "pori", the twenty-third, and the thirteenth meanings on A 1048. The Thamil term "pori" means "senses" (the last 5 meanings on A 1934).

The above terms bear witness to the method of transition from Thamil to early Latin. The terms that follow conform to this pattern. This term co-not-o and a few other important terms like 'Chem-is-try' have accidentally disappeared from Classical Latin along with the words discarded as low. Modern lexicographers construe "connote" from the two terms 'con' and 'noto', and that accounts for the double 'n' in the English derivative.

IN-TENSI-ON, IN-TENDO, IN-TĀNDA. The Thamil expression means "stretching, advancing or leaping from a place". "In" is an ancient Thamil term meaning 'place'. It had gone into Teutonic and returned to English with the same meaning. At present, it is used as a locative ending. Fabricius says, "in



is locative ending" (95). Its antonym 'to' is easily identified with 'du', the last syllable of In-du, meaning 'motion'. "Tānda" (thānda), which is also the second component of Teutonic "under-(s) tand-an" designating "one who had stretched out or jumped across ignorance" by emerging on top of the animal kingdom, means "leap across" or "stretch out" (the first and the last on A 1457). 'Gepp & Haigh' tenders the following meanings for 'in-tendo':- 1) stretch out, 2) stretch upon, 3) stretch over, 4) (with weapons) stretch, strain or direct upon etc., 5) "animum intendere = to direct one's thoughts", 6) "intendere se = to exert oneself", 7) urge or incite, 8) set forward, advance, extend etc, 9) maintain strongly, assist etc. • Even he has confused "in-tend" with 'ex-tend' as if the prefix 'in' conveyed the same meaning as 'ex'.

EX-TENSI-ON, EX-TENDO, ECC-TĀNDA. The Thamil expression means "heaped up by stretching out". "Ecc", the first component, is the first of "ecc-al" meaning "going on ascending" and "heaping up". They are the sixth and the fourth meanings on A 534. It is the Thamil term "ecc" which became 'ex' in early Latin. 'Gepp and Haigh' gives to 'ex-tendo' almost the same meanings given for 'in-tendo', for "stretch out, spread out, extend and straighten" are all the meanings given for 'ex-tendo'.

• This confusion that originated in later Classical Latin is responsible for all the confusion that is seen in the field of Logic today. Two points are clear from the above meanings of the terms:- 1) Intension cannot be equated with the Psychological term "Intention" unless it is accompanied by "animum" which alone is capable of giving the meaning of "stretching out the mind" and 2) 'Intension', in the strict sense of the term, can have no place today, for the bulk of the ancient Thamil terms which formed the "verba" or roots of early Latin (also of early Greek, Teutonic and Aryan) words have been lost by neglect during the last two Millenniums and become untraceable today. However, the traditional cumulative meanings of the original Thamil roots of these words have come down to us as their conventional descriptions giving us their conventional "Connotations".

The bulk of modern English vocabulary consists of descriptive words, as well observed by Bertrand Russel. These

descriptions of words, which are generally found in our Dictionaries, had issued from earlier 'Connotations' heaped up by our ancestors on the bare elements that stretched out as 'Intensions'. Today, these descriptions of words give us only their 'Connotations' enabling us to determine their 'Denotations'.

The confusion created by the Latin derivatives "Intension" and "Extension" in the field of Logic can be verified from pages 25 to 32 of Professor Stebbing's work which states on page 28; "Extension as used in relation to Intension is an extremely ambiguous word. The traditional treatment of this topic is very unclear owing to the fact that quite different notions have been confused and the topics connected with each of them have been dealt with together. These confusions run throughout the traditional Logic".

The same author correctly defines "Connotation" as follows:- "The connotation of a word is the characteristic or set of characteristics which are such that these characteristics determine the objects to which the word can be correctly applied and which are therefore sufficient to mark out these objects from other objects".

On page 31 of "An Introduction to Logic and Scientific Method" by 'Cohen and Nagel' is the following passage:- "Thus the extension of the term 'philosopher' is 'Socrates', 'Plato', 'Thales' and the like; its intension is 'lover of wisdom', 'Intelligent' and so on".

The above is really a classification. It is a repetition of the unfortunate confusion of 'In-tendo' and 'Ex-tendo' with "Universalis" and "Particularis", a confusion that originated as a result of the rejection of the relevant terms "Denotation" and "Connotation" proposed by J. S. Mill, on account of a few mistakes in his interpretation.

When Thamil expressions consisting of tiny monosyllables were transliterated into Low Latin and early Greek words, the four terms 'in-tendo', 'ex-tendo', 'de-not-o' and 'con-not-o' were relevant to every word that was coined. Now that those Latin and Greek words have come down to us as compounds whose Thamil roots are not known, the "Intension" or the single Thamil element, that stretched out and extended as the compound, is not traceable; and con-



sequently "Intension" has no place today as seen from the following:-

PHILOSOPHER, PHI-LO-SOPH-O(S), PI-LO-SŌPI-O. The "Intension" of the English compound of these monosyllables is not the English expression "lover of wisdom". It is the Tamil term "sōpi" meaning "God's Light" or Splendour as seen in chapter 3. This term "sōpi" "stretched out" and "ex-tended" with the addition of the other three elements "pi" (pi) meaning 'beauty' (Fab 694), 'lo', short for "ulāvu", meaning "love" (A 493, ulāvu-thal and Fab 121) and 'o', the tenth Tamil vowel, meaning "one who is able" (A 593), conveying the cumulative meaning of "one who is able to love the beauty of the Splendour". This Tamil expression was incorporated into early Greek as "phi-lo-sopho(s)" (changing the last vowel in the process of combination and covered up by the meaningless letter 's') to "denote" the person, "who was able to love the beauty of the Splendour", whose characteristic is, today, the real "Connotation of the compound" philosopher. Thus, "Connotation" and "Denotation" become what are really important in Logic, today.

PHILOSOPHY, PHI-LO-SOPHI-A, PI-LO-SŌPI-A. The Tamil term "sōpi" stretched out and extended as the expression "pi-lo-sōpi-ā" conveying the cumulative meaning "it is the love of the beauty of the Splendour", for "ā", the only new word, means "it is" (Fab 47). This Tamil expression, which was transliterated into Low Latin as the same term "phi-lo-sōphi-ā", with the same meaning, has come down into English as the compound "philosophy" meaning "Love of wisdom" which is slightly different from the original cumulative meaning of the Tamil roots. The term wisdom is fairly correct, as it is the same as "God's Light". The mistake is in the disappearance of "beauty" which lies embalmed within the first component, the Tamil term "pi" (phi). This deprivation of beauty occurs in the modern interpretation of the last term "philosopher" as well. This mistake has crept into English through Classical Latin and Classical Greek which had lost touch with the intrinsic meanings of the components and had regrouped the four components of the Low Latin and early Greek terms into the two namely, "philos" and "sophos" each covered up

by the meaningless letter 's' and endowed with the arbitrary meaning of "lover" and 'wise' respectively (Chambers). "Soph" meaning 'Splendour' or wisdom should not go with 'o' meaning 'one who is able', for "soph-o" yields the meaning of "wisdom one who is able" which gives us no sense. "Soph" should go rather with "phi-lo" as "phi-lo-soph" conveying the meaning "to love the beauty of the Splendour", leaving alone "o" to designate the person (who is able) in the case of the Greek term "phi-lo-sopho". As for the Latin term "phi-lo-sophi-a", the term "sophi" should go with "phi-lo" as "phi-lo-sophi" to designate "the love of the beauty of the Splendour", leaving "ā" alone to convey the meaning "it is".

SOCRATES, SOC-RA-TES, SOCCU-RA-TE. The Intension of the English term, which is a compound of the monosyllables of the Greek term, is not the English expression "intelligent". The real intension is the Thamil term "soccu", meaning "ignorance" (A 1353, the second meaning), which stretched out acquiring the characteristics conveyed by "ra" (ira) meaning "dead" (A 403) and "tē" (thē) meaning "burnt out" (A 1519, thē=they, the last meaning = burnt out A 1526). This Thamil expression "soccu-ra-tē" was incorporated into Greek as "Socra-tes" (losing the vowel 'u' in the process of combination and covered up by the handy letter 's') to "denote" the wisest person among the Greeks as one "whose ignorance was dead and burnt out to extinction" which characteristic is today the Connotation that denotes the subject Socrates.

PLATO, PLA-TO, PLĀI-TU. "One whose faults have walked away" is the traditional cumulative meaning of the Thamil roots, which has come down as the conventional description of the term "Plato". 'Pla' is the Thamil term "plai" (pilai) meaning "faults" (A 1885). Tu (thu) means "walk away" (A 1531): "(whose) faults have walked away" is the "Connotation or characteristic which denotes the subject Plato.

THALES, THA-LES, THA-LE. "One whose faults have escaped" is the traditional cumulative meaning of the Thamil roots, which has come down as the conventional description of the Greek derivative Thales. "Thā" means "faults" (A 1452). 'Le', the same as the last component of "Ang-



le" meaning "the brilliant Sun that escaped from the crowd by jostling", means "escape by jostling" (A 402). "(Whose) Faults have escaped" is the "Connotation" that denotes the subject Thales.

HOMER, HO-MER, KO-MERU. "The poet who towered above his contemporary poets even as 'Meru', the highest mountain of In-du 'Mythology', towered above all other mountains" is the cumulative meaning of the Thamil roots, which has come down as the traditional description of this Greek derivative "Homer". Ho = ko, the Thamil single letter word which designates 1) one who versifies and 2) one who fabricates stories (A 1048, the 45th and the 48th meanings). 'Meru' means 1) the highest mountain of "Mythology" and 2) mountain in general (A 2001, the 2nd and 3rd meanings). The conventional meaning is "the greatest poet of Greece, circa 850 B. C." "The greatest of the ancient poets of Greece" is the "Connotation" that denotes the subject Homer. There is no logical impossibility in an individual being the greatest poet.

Professor Stebbing argues as follows:- "It would be nonsense to ask 'Does the object named Ho-mer exist?', for a non-existent individual could not be named. Hence, 'Ho-mer' is used as equivalent to some description such as 'the man who wrote the Iliad and the Odyssey'. Since it is logically possible that no man wrote both the Iliad and the Odyssey, such a question would be significant". On this argument, "Ho-mer" is declared "a logically proper name" which has no "connotation". On similar argument, even the object "ho-mer" might lose its "Connotation" of the highest Hebrew measure of capacity amounting to ten bushels and three gallons (Chambers). Ho = Kō = measure (A 1048).

ARISTOTLE, ARI-S-TOT-LE, ARI-ISI-TOTU-ILE. "One who had pushed out the crowd of his contemporaries in the act of advancing step by step for the harmonious union of knowledge" is the traditional cumulative meaning of the Thamil roots, which has come down as the conventional description of this Greek derivative. This conventional description, today, discloses the connotation "Father of Logic" denoting the subject Aristotle. "Ile", whose shortened form,

'le' of 'Ang-le' was discussed earlier under "Tha-le(s)", is the Tamil technical term for getting out of a crowd by elbowing (A 402). Totu (thothu) is another technical term for advancing step by step like one climbing a tree (A 1611, the last two meanings including 'thotru' A 1617). "Isi", represented by 's' in the Greek term, means "harmonious union", as often seen earlier. "Ari" means knowledge (A 224).

Incidentally, it has to be noted that the genuine derivative meanings of the historic names "Ho-mer", Tha-les", "Soc-ra-tes", "Pla-to" and "Ari-s-tot-le" now disclose to us that "the sweet sound of the human Souls" was functioning in Greece almost undisguised during the first Millennium B. C. down to the time of the last named, which is 384 to 322 B. C.

CENTAUR, CEN-BOS, CEN-PASU. "The cow with its beautiful knowledge (under a cloud)" is the meaning of the Tamil expression. 'Cen', the second syllable of in-gen-ium' and the third of 'me-di-cin-a', means "knowledge" (A 1247). Fabricius states, "pasu means 1) a cow, 2) a bull, 3) Taurus of the Zodiac" (644). Anandavikatan agrees (1765).

Rightly or wrongly, ancient Tamils had made the particular cow described herein the only exception to the general classification of living beings into 1) rulers with love of God and 2) inflated skin-bags. They made a statue of a cow with human head and arms, and a bovine body and used it as the conveyance of Almighty Siva in addition to the bull, naming it "Kāma-thēnu" (cow which procures from the Almighty whatever one desires) alias "Kārāmpasu" meaning "cow whose beautiful knowledge is under a cloud". Kār means "knowledge under a cloud" (A 838) and 'ām' means 'beautiful' (A 286). Even today, the status of a middle class In-du temple is judged by the presence of this particular conveyance in the temple garage.

The people of 'Sum-er', the earliest Thamilian Settlement, made Almighty Siva ride the "pasu" perpetually by installing Him as "Al-da-parany" within the heart of Sign Taurus. 'Parany' means 'dance' (A 1802). Da (dha) means give. 'Al' means 'point of madness' (A 194). The full term means



“One who dances to the point of madness”. The popular belief was that activities on Earth were attuned to His steps in the dance. The later Babylonians modified the term into ‘Al-da-baranu’ and made it the name of a star within the heart of Taurus.

• It is the element ‘pasu’ that stretched out as the Intension and extended to “cen-pasu”. These terms ‘pasu’ and “cen-pasu” accompanied the Thamilian Pelaschi to I-tali-a where they were later transliterated into Low Latin as “bos” and “cen-bos” respectively. Even the ancient use of ‘pasu’ for both the male and the female was established in I-tali-a, for ‘Gepp and Haigh’ states, “bos means 1) an ox, 2) a bull, 3) and sometimes a cow”. Classical Latin and Classical Greek, which had lost touch with the original derivative meanings, adopted “cen pasu” as “centaurus” and “kentauros” respectively. Oxford defines ‘centaur’ as “horse with human body, arms and head, taking the place of its neck and head”, derives it “from Latin, from Greek, kentauros” and states, “etymology dubious”, though the second syllable “taur” points to “taurus”, the bovine species. No wonder, Professor Stebbing deprives this particular term “centaur” of its “Denotation”.

• Chambers as well derives it “from Latin, from Greek kentauros” and states “etymology dubious”. It is significant that the same comment “etymology dubious” appears frequently after the Latin and Greek roots tendered by both Oxford and Chambers.

On page VIII of Introduction, ‘Gepp and Haigh’ states; “So much uncertainty exists on these points, authorities are so much at variance, and modern scholars have so much to unlearn from time to time — seeing that the philology of twenty years ago is now practically useless ..... and many errors which have been handed down even to the exceptionally accurate Lexicon of Messrs. Lewis and Short have been eliminated”. The above quotations support the contents of this chapter on the origin of Latin and Greek.

• CROWN, COR-O-NA, CŌR-Ō-NĀ. The Thamil term and its faithful Low Latin derivative designate “that which is joined or worn (on the head) to ward off the flames of the Sun”. “Cōr”, the same as the first syllable of ‘Kor-e-a’

and 'cor-pus', means "that which is joined". Ō, the eleventh Tamil vowel, means "ward off" (A 617). 'Nā' means "the flame" (of the Sun) A 1661. This head-dress, 'cōṟ-ō-nā', was first worn by "Kōn-ar", the pastoral community of In-du, who had to spend the midday in grazing their flock under the cruel Tropical Sun. It is the element 'cōṟ', the Intension, that, stretched out and extended as "cōṟ-ō-nā".

SCEPTRE, S-CEP-TRU(M), ISI-CAPPU-TURA. The Tamil term designated "the curved staff of the 'Kōn-ār', the pastoral community of In-du". "S", the first letter of the first two terms, stands for "isī", as often seen earlier. In this context, "Isī" means "prop" (A 316, 37th meaning). "Cep" of the Latin term is the Tamil word "cappu" meaning "a wooden staff curved at the top" (A 704 the very first meaning). The last component, "tru", of the Latin term, the same as the first component of the old English word "drave" (Anandale), is the Tamil term "tura" (thura) meaning "drive" (A 1543). The old English term, "dra-ve" (dura-vē), means "drive those that stray", for "vē" means "stray" (A 2039, otru; otru = vilaku = stray A 614, the 14th meaning).

This staff served the treble purpose of 1) driving to the flock those animals that strayed, 2) plucking leaves, with the curved top, for feeding the animals and 3) propping up the "kōn-ar" when he rested while the animals were busily engaged in grazing. Even today, when the animals are busily engaged in grazing, the "kōn-ar" rests on his feet, with his legs folded at an acute angle with his haunches, supported by his staff held firmly between his palms with one end firmly planted on the ground, ever ready to spring up on the slightest attempt of the animals to stray into the adjoining plantations.

Chambers states, "Latin sceptrum, Greek skeptron-skept-ein, to lean". Oxford states, "Old French, from Latin, from Greek skeptron, skepta prop". It is, thus, seen that the Classical Latin and Classical Greek terms give us 'lean' and "prop", the traditional meanings of the first letter "s" only, ignoring the traditional cumulative meaning of "cappu", the Intension and the other word 'tru'.



METAL, ME-TALLUM, ME-TALLUM. The middle term which is Latin (Chambers) is the identical Thamil expression meaning "numerous things taken from deep pits". 'Me' means 'much' or numerous, as often seen earlier. Tallum (Thállum) is the Thamil term meaning 'a deep pit' (A 1433).

IRON, I-REN, I-RANIAM. These terms mean "inferior gold". I = e = inferior (A 312). 'Ren' of the middle term, which is Anglo-Saxon, is the first syllable of the Thamil term, 'ran-iam' (erān-iam) meaning 'gold' (A 352). The term 'metal' is a universal like the term 'philosopher', and the terms 'ison', gold, stone etc are particulars like the terms 'Thales', Socrates, Plato, etc.

"AMOEBEA", AMO-E-BE, AMO-E-PE. The Thamil expression means "the mosquito larva that gradually develops its beauty". "Ē", the fourth Thamil vowel, designates "the mosquito in the earliest stage of its existence as a chaotic mass" (A 413), "cōsu-ku". Of "cosu-ku", Fabricius states, "compound, cosu, a mosquito" (298). "Ku", the last component of "ula-ku" (un-i-ver-se) meaning "cosmos perfected from chaos", as seen in the foot-note to Thiruvalluvar's couplet on the first per-so "A", means "chaos". Anandavikatan defines "ku" as 1) faulty (or chaotic), 2) minute and 3) contemptible (A 891, 4th, 6th and 10th meanings). Amō = 'gradually developing' (A 149, amō-kam). Be = pe = beauty (Fab 694).

Unlike the seven earlier terms "philosopher" to "Aristotle" whose very sounds conjure up their "Connotations", this term 'amoeba' is unintelligible to the lay mind without reference to Dictionaries. Oxford defines the term as, "microscopic animalcule perpetually changing shape". Chambers defines it as, "a name given to a number of the simplest animals or Protozoa which consist of unit masses of living matter. They flow out in all directions in blunt processes". Both derive it "from Greek amoibe, change". Neither, "amoibe", the Classical Greek dictum nor its English equivalent "change" gives us a hint about "microscopic" and "animalcule" not to mention "shape". Wherefrom did these authors get their elements for their definitions? Is it a mere coincidence that Thamil delivers the goods by accounting for "ē", the middle syllable, as "minute mosquito larva",

for 'amo', the first, as "gradually developing" and for "pe", the last, as "beauty" which implies change for the better, thereby accounting for every letter in the term? And it was seen that "the sweet sound of the human Souls" has been rendering similar service throughout the earlier pages.

Can we escape the conclusions that it was the traditional cumulative meaning of the Tamil roots, that was incorporated into earlier Greek as the "Connotation" of this term, that Classical Greek, which had lost touch with the intrinsic meanings of the elements of the term, bluntly adopted its earlier "Connotation" and that the same has flowed out into other languages by the same blunt process? The fact that the investigations of the scientists of the last few centuries have proved the "Connotation" of this term cannot explain away the blunt adoption of that "Connotation" by Classical Greek over a couple of Millenniums ago.

'Cohen and Nagel' states on page 32; "From the point of view of knowledge already achieved, the understanding of the connotation of a term is prior to its denotative use; we must know the connotation of "amoeba" before we can apply it. In the order of the development of our knowledge, it is doubtful whether there is such a priority. Philosophers have been unable to resist the temptation of regarding either the intension or the extension of a term prior in every respect; and much ink has been shed over this question".

The four expressions in question are Latin derivatives. We have seen that "In-tendo" means "stretching out from a place" and "Co-not-o" the "joining of attributes or characteristics to an ancient term". We have also seen the thirteen terms from "phi-lo-sophos" to "amoeba" demonstrate how each of them originated, some Millenniums ago, from a bare Tamil element as Intension, how this Intension stretched out acquiring attributes by the addition of other Tamil terms, how the connotative term thus extended was adopted into early Latin or early Greek, how the said Latin or Greek term has generally come down to us in the shape of a compound with the traditional cumulative meaning of its Tamil roots as its conventional description although



the original Thamil element which was the Intension is untraceable today and how this conventional description now enables us to determine its Connotation and Denotation which are all that is important in Logic today.

It is, thus, seen that the bare element, that stretched out as Intension and is untraceable today, has absolutely nothing to do with attributes or characteristics which are the monopoly of "Co" of "co-not-o" as seen earlier. And it is creditable that Professor Stebbing has embalmed the very derivative meaning of "co" within the definition of Connotation quoted earlier.

Intension that is not traceable cannot be classified as subjective and objective. As for the plea of "some convention", it has to be said that one will not choose to be in perpetual darkness by accepting "some convention" that Day (daeg, tag), the intension, is its death, the legitimate Connotation of Night.

It is time that this bona fide mistake that had crept in, in the absence of correct information about the origin of languages, is rectified and the ancient Science and Art of Logic divested of this confusion.

LOGI-C, LOGI-KE, LAKKU-KI. This term means "orderliness of thinking". 'Logi' is the Thamil term 'lakku' (elaḷḷu) meaning "thinking with a target" (A 384). "Èṇ-am", the first meaning on that page, is the genuine Thamil synonym of 'logi'. From time immemorial, "èṇ", the first component of "èṇ-am", was the class name for 1) Logic, 2) 'Mathe-ma-tics' and 3) As-tro-logy. Fabricius of 1779 says that "èṇ is the Thamil term meaning 1) Ari-th-metic, 2) As-tro-no-my, 3) As-tro-logy and 4) Logic" (139). And "en", the first component of the logical term "En-thyme-me", bears out the fact that "èṇ-am" is the synonym of Logic. Logic = Èṇ-am = Teutonic "Then-can" meaning "feeding the mental eye or vision" (can = vision; then, the first syllable of din-e and the second of e-ten, = feed). "Ke", the second syllable of Logi-ke, is the Thamil term "ki" meaning "orderliness" (A 1002, the third meaning). 'Am', in "èṇ-am", means "beautiful".

SYL-LOGI-SM, SYL-LOGI-SM, SYL-LAKKU-SAM. "A piece of perfect thinking" is the genuine meaning of this

term. Syl means 'a piece' (A 1228, the eleventh). Sam means full or perfect (A 1133, the tenth). Lakku means "thinking" as seen earlier.

EN-THYME-ME, EN-THYME-ME, EN-THYME-ME. "Much innuendo in logic" is the genuine meaning of this term. 'Me' means 'much' as often seen earlier. Thyme (thimni) means "innuendo" (A 1486, the first meaning 'kuṭhal' is the technical term for innuendo A 921, second, third and fourth). En is the Thamili class name for Logic, Mathematics and Astrology, as seen earlier.

FALL-ACY, FALL-ACI-A, PĀL-ACI-A. "That destroys essence or strength" is the meaning of this term. A means that. Pāl means 'essence' or strength (A 1855, 17th. and the 12th). Acy means 'to destroy', (A 37, the stem of aciṭhal).

SOR-ITES, SOR-ITE(S), SŌR-ITE. "Pompous, loose and tricky evidence" is the meaning of this term. 'Sōr' means 'loose, pompous and tricky'. They are the second, third and fourth meanings on A 1368. Ite (ithe) means 'evidence' (A 334).

DĪ-LE-MMA, DI-LE-MMA, DĪ-ILĪ-MA. This term means "driven between the horns of an animal". Dī, the same as 'tī' in 'tī-ma' discussed earlier, means "drive" (A 1602). Mā means "animal" (A 1968, the seventh from the last of the 44). "Ili" means 'weapon' (A 391, the 13th). That the Latin term 'cor-nu' is the identical Thamili term meaning "weapons naturally joined to animals" shall be seen under 'horn'.

MATHEMATICS, MATHE-MA-TIKO(S), MATHE-MATICCU. The Thamili expression meaning "that which supports the knowledge of computation" was transliterated into the early Greek term covered up by the letter 's'. Ticcu (thiccu) means "support" (A 1479). Mā means 'knowledge' (A 1968). Mathe means "computation" (Fab 773). 's', the last syllable of the English term, is a later addition that stands for 'isī' meaning 'essay', treatise or science (A 316), just as in 'Phy-sic-s'.

ARITHMETIC, ARI-THA-MA-TIC, ARI-THA-MA-TICCU. The Thamili expression meaning "supporting the knowledge given by pebbles" was transliterated into early Greek. Chambers



derives the term from the Classical Greek word 'arithmos'. This term 'arithmos' is a variant of the Tamil term and its Low Latin derivative 'ari-tha-ma' meaning "knowledge given by pebbles". Ari means 'pebbles' (A 165, the 43rd and 44th). Thā means 'given by' (A. 1452) and 'mā' means knowledge (A 1968). The syllable 'th' in the English term corresponds to the 'th' in 'mon-th' meaning "given by mona or moon". It is well known that ancient people did all their calculations by means of 'pebbles'.

CALCULATE, CAL-CULO, CAL-CULĀ. "Dealing with pebbles" is the meaning of the Tamil expression that was transliterated into early Latin. Cal or kal, the second component of 'Kams-kal-ca', means 'stone or pebbles' (Fab 209). Culā means 'dealing with' (A948). Chambers derives 'Calculate' as follows: "Latin calculare, -atum, to reckon by help of little stones Calculus, diminutive of calx, a little stone". It is easily seen that Tamil and Low Latin "cal", the first component of 'cal-culus', had become 'calx' in Classical Latin.

Those who are interested in the theory of the foundations of 'Mathe-matic-s' should consult the above derivations of 'cal-culate', 'cal-culus' and 'Ari-th-metic', whereof all the first components are Tamil terms meaning 'stone' or 'pebbles'.

CALCULUS, CAL-CULUM, CAL-CULUM. This unfortunate medical term that is being confused by lexicographers with the same derivation as 'Mathematical cal-culus' is of a different origin. It is the Tamil expression "cul-culum" meaning "stones (concretions) in human body", which was transliterated into Low Latin as the accusative 'cal-culum'. Cal means 'stone' as seen above. "Culam" means "humans" (A948, the 11th and 12th).

ALGEBRA, AL-SE-BRA, AL-SE-PRA. Lexicographers derive this term as "Italian from Arabic Algebr, reunion of broken parts (jabara, reunite)". Does Algebra really reunite anything broken? It is the Tamil expression meaning "born to eliminate the acquired wealth of intrinsic values". Pra (pira) means "is born" (Fab 710). 'Sē' means 'acquired wealth', the sixth meaning on A1248. The terms 'zer-o', 'cy-pher', 'o-ne', 'un-us' and 'un-it' shall demonstrate to

us the amount of investigation the Thamils had carried on before acquiring the wealth of intrinsic values of numbers. 'Al' means 'elimination' or negation (Fab 36). Like Chemistry, this is a term that has disappeared with those which had been discarded as 'Low'.

### BIRTH OF ASTRAL LORE

The hunters of the Cradle of In-du, the earliest ancestors of the Thamils, sat up on their beds carefully observing the time when the first rays of the Sun came piercing through the passing darkness, for that was the time for them to start their business for the day when the birds were just stepping down their roost. This act of careful observation and selection of the particular time crystallized into the significant Thamils verb 'ōṛ' which is used in the Rik-Veda in that sense (A170). 'The wonderful time' so observed was named 'ōṛ-ī', for 'ī' means 'wonderful' (A 585). Thus originated, in the Cradle of In-du the term 'ōṛ-ī' designating the Sunrise which is today the starting point in In-du Astronomical calculations. It was this 'ōṛ-ī' that later yielded 'hora' to the Greeks and the Lati-ni

"ōṛ-ī" was just the time when the glittering rays of Sun drove away the lingering evil shades of the night, and therefore it was considered an auspicious time for commencing any important action. The two significant maxims of the hunters, namely, "ōṛ-ī-ōṛ" and "ōṛ-ī-kō" meaning "watch the Sunrise" and "begin work with the Sunrise" respectively, enabled the Thamils and their later relations in their immediate neighbourhood to use their day as the very 'Astronomical day' beginning with "ōṛ-ī", the most charming and the most auspicious of natural events.

Later on, it was the littoral community of Pandya, who, with the aid of their Kurinchy (Cradle) friend, the Sun, established the Institution of the Thamils New Year coinciding with the Vernal Equinox, as the very first National Year of antiquity. It cannot be gainsaid that the ancient mariners of In-du, which was blessed with a full littoral, as seen in chapter 2, had better facilities for developing Astral Science than mere landmen who lived in countries like Central Asia which had not an inch of littoral.



The world is not yet aware of the fact that Sum-er and later the Mediterranean regions were populated by the descendants of those Thamilian 'Sea-frogs', whose Thousands of years of star-cum-planet gazing from the open decks of the Sem-padavu that plied frequently between the Euphrates and Kams-kal-ka, coupled with that process of thinking known to ancient Thamils as "Irukkai" or 'sittings for meditation' led them into many of the mysteries connected with the Sun and the planets and enabled them to lay the foundation for Astral lore. The later Sumerians (Babylonians) retained the lore of their ancestors whereas the later Greeks lost touch with it and later borrowed it from the Babylonians. "Purloined" is the term used by Cyril Fagan, the President of an Astrological Association within the British Isles, who has advanced convincing arguments supporting his statement. The few Greek Astronomical terms that are being discussed on these pages seem to support his observation.

Today, an illiterate person, who makes the innocent inquiry whether 'post mortem' examination is held on a live body, is laughed to scorn. A Classical scholar, who raises, from a platform, the question whether 'As-tro-logy' has anything to do with the lot of man, escapes that sorry plight, for the Classical Greek dictum "astro" had become an indigestible foreign matter within the sphere of knowledge of all concerned.

The primitive Thamilian 'Sea-frogs', who had dug up much virgin soil for us, were, all their lives, observing the "flood-tide" and "ebb-tide" of the Sea. Years of observation and meditation had convinced them that the same influence from the Sun, moon and planets reached the salty sea of blood within man and effected similar changes in the course of his life. It was this conviction that crystallized into the name of the science- "As", the first component, is the Thamili term "asu" meaning "life" (A 38) which lost the last vowel in the process of combination. That is the last component of "Cassi-vellaun-us" discussed earlier. "Tro", the second component, is the Thamili term "tura" (thura) meaning "drive or change the course of" (A 1543). 'Logy' is a variant of the Thamili term "lakku" (elakku) meaning "science of prediction" (A 384). Thus, the very term used by the questioner gives him the answer that "it

is the science of prediction from the Sun, moon and the planets whose influence effects changes in the course of the lives of men."

The word "in-flu-ence" itself owes its origin to the above conviction. What about the terms "luna-tic", "mar-tial", "Saturnine" etc?. Those who use these and similar derivatives to their hearts content are pleased to pour out curses on As-tro-logy alone.

This area of ignorance is not limited to the field of As-tro-logy. . . Those who make no scruple to use the significant term "Man" in contradistinction to the inflated skin-bags choose to jeer at "Gutha", the very giver of the distinctive Spark.

The "materialist", who preaches that "nothing is known or is likely to be known of the existence of God or anything beyond material phenomena", is unaware of the fact that his own "ma-teri-a" is, all the time, hoisting the Mind. Nor is he, who is looking for the science of stuff to deny the existence of God, aware that "Phy-sic-s" is proclaiming to the world that "it is the science of those things that entangle the Mind". These facts shall be authenticated on later pages.

For the present, it is sufficient to state that it is the Will of Providence that this wide area of darkness should be illuminated.

The cloud, that has been, for a long time, shrouding the divine "Min" within the humans, is doomed to disappear within a couple of years, most probably, before Jupiter, the good father, marches out of "Meen-ādchy", his own mansion, to transit Aries. The heavens are ready to present the most unusual sight of the conjunction of eight planets within a single Zodiacal sign, prognosticating numerous changes in the course of the lives of men; and one of them shall be the due recognition of the Fatherhood of God and the Brotherhood of man.

ASTROLOGY, AS-TRO-LAGU-A, ASU-TURA-LĀKKU-A; "That is the *Science of prediction* from the Sun and the planets which change the course of lives of men" is the genuine cumulative meaning of the Tamil expression which was transliterated into early Greek as the above second



term.  $\bar{A}$  = that is. "Lakku" means "science of prediction" (A 384, kuri, the 18th, and kuri means "the science of Prediction" A 964, the 4th and the 11th), 'Asu' and 'tura' (tro) mean 'life' and 'change the course of' as authenticated earlier. The four components of the early Greek term had been, in later Classical Greek, regrouped into the two namely, 1) 'astron' covered up by the meaningless letter 'n', designating 'star' and 2) 'logos' meaning 'knowledge' (Chambers). According to this derivation the influence of all the planets has been shut out.

ASTRONOMY, AS-TRO-NU-MI-A, ASU-TURA-NU-MI-A, "Much meditation on the Sun and the planets which change the course of the lives of men" is the genuine cumulative meaning of the Thamil expression which was transliterated into early Greek as the above second term. The term 'meditation' refers to that special process of thinking known as "irukkai" or 'sittings for meditation' on the things observed on the sky. This definition confirms the fact that, to the ancient Thamilis who coined the terms, "Astrology" was the "Lakku" or science which was helped by "Astronu-mi-a" or "much meditation on the Sun and planets". My=mi=much, as seen earlier under 'Mi-no(s)'. Nu, the Thamil term that had gone into Icelandic as 'kna' which, Chambers suggests, is the root of 'know', means "meditation", says Fabricius (623). The Thamil components 'nu' and 'mi' had, in later Greek, crystallized into the dictum "nemos" which Chambers interprets as "a law" and Oxford as "arrange".

ECLIPTIC, ———, E-CLI-TICCU. The Thamil expression means "this is the wealth of Sun's rays on all its sides". E means 'this'. "Cli" is the Thamil technical term meaning "wealth of Sun's rays" (A 879, the 11th and 13th). 'Ticcu' (thiccu) means 'all the eight directions, East, North, West, South and the four angular ones' (A 1479). This gives us the idea of the Sun as the central stationary object emitting its wealth of light in all directions. Under "Hypsomata", it will be seen that the Indus were aware of "the apparent motion of the Sun" over Ten Thousand years ago.

Oxford defines 'ecliptic' "as the apparent orbit of the Sun" and derives it, "from Latin, from Greek ekleiptikos". Here

arises the question whether the Latini and the Greeks were aware of "the apparent motion of the Sun", for using "ekleptikos" to designate the apparent orbit of the Sun. It is possible that the In-du Pelaschi had brought this knowledge with them and that the later Intellectuals of Greece refused to believe that the Earth on which they lived could be the satellite of the Sun. It may even be an error on the part of the lexicographer. That is why the place for the term is left vacant. Anyhow, the presence of the meaningless letter 'p' within the English term requires explanation.

ECLIPSE, E-CLI-PISE, E-CLI-PISE. "This is falsification (or obscuration) of the wealth of Sun's rays" is the genuine meaning of the Thamil term and its derivatives. 'Pisi', the last component of the Thamil term which appears as 'pse' in the English term, means 'falsification' (A 1861). It appears also as the last component of 'Al-ps' meaning 'falsification of darkness' and as the second of "e-pis-toli" meaning 'the falsification of distance'. "Pse", the last syllable of 'ecli-pse', appears also as the last of "cor-pse" with the same meaning. "Cōṛ", the first syllable of "Kōṛ-e-a", is the Thamil term meaning to "join" (Fab 318 and 311). It is this Thamil word 'cōṛ' that was adopted into Latin as "cor" and into English as "core" to designate "the heart" which joins the "Soul" to the flesh yielding the body-Soul union. The Thamil word 'pusu' (pasu) means "Soul" (A 1765). Thus, the term 'cor-pus' designates "the Soul in union" and 'cor-pse' means 'the union is falsified'. Lexicographers who know 'cor' as the first component of both 'cor-pus' and 'cor-pse' fail to give us their full derivation because the Thamil terms 'pusu' (pus) and 'pisi' (pse) had become indigestible foreign matter. They derive both 'cor-pus' meaning 'the living body', and 'cor-pse' meaning 'the dead body' from the same Latin term 'cor-pus'.

Here again, Chambers derives both "e-cli(p)-tic" meaning "the wealth of the Sun's rays" and (its death, which is) "e-cli-pse" from the same Greek term "ekleipsis" split up into 'ek' meaning 'out' and 'leipin' meaning 'to leave'. Oxford derives 'eclipse' from "Greek ekleipsis verbal noun from ekleipo, fail to appear, be eclipsed (leipo, leave)". It is easily seen that the above meanings of the Greek term



“eklei-*psis*” ending with the syllable ‘*psis*’ definitely apply to “e-*cli* + *pse*” and not to its antonym “e-*cli*+*tic*”. The letter ‘*p*’ has no right to be within “e-*cli*(*p*)-*tic*”. In other words, “E-*cli*-*tic* is the legitimate term.

SAR-O=SĒR-O. The later descendants of the Thamilian Pelaschi of Sum-er, who are referred to as the “Chaldeans”, had coined, for ‘e-*cli*-*pse*’, the term ‘Sār-ō meaning “O, you have come together”. ‘Sār’ is the identical Thamil word “sēr”, the first syllable of “Ger-man-i-a”, meaning “come or appear together” (A 1346). ‘ō’ is the eleventh Thamil vowel designating ‘exclamation of joy’ (A 617) which has today become the universal exclamatory term.

ZODIAC, ZODI-ACU(S), SODI-ACCU. “The celestial light with an axis” is the genuine meaning of the Thamil expression and its derivatives. “ZODI” is the identical Thamil term “sōthi” meaning “celestial light” (A 1363, the last meaning, “vāna-sōthi”; vāna=celestial, vānam Fab 869—and ‘sōthi’=light A 1363). ACU=Accu (achchu) meaning “axle” (Fab 8). This term suggests that the celestial light is contemplated as a wheel or circle. In the next chapter, it will be seen that the diametrically opposite constellations “Achchuvini” and “Chith-thiri” are the two arms of this axis which is the Equinoctial Line.

In defining ‘Zodi-ac’ both Chambers and Oxford give us a long account about the Sun, planets etc., but not a word about the “celestial light”, the meaning conveyed by zōdi. Both derive the term from Greek ‘zodiakos’. The former states; “zodiakos belonging to animals, zodion diminutive of zoon, an animal, saein to live”. The latter states; “zodiakos from zoidion diminutive of zo(i)on animal (zoos living cf. zad live)”,

What animals have got to do with Zodi-ac will be a mystery but for the fact that four mansions of light are represented by ram, bull, lion and crocodile. As against these and the emphasis on ‘saein’ and ‘zad’ meaning ‘living’, there are the inanimate objects libra and aquarius not to mention sagitta.

It has to be pointed out that the animals, the crawling things, the human forms and the lifeless objects represent-

ing the nature of radiation have not ousted the "sothi" or "celestial light" which is the very source of radiation of "Influence".

CAPER, CAP-ER, CAPI-ARU, Caper meaning 'to dance in a frolicsome manner' owes its origin to the Latin term 'caper' which was coined from the two Thamil words "capi-aru" meaning "the destroyer of the tops or crowns of plants" Aru=destroy (A 226), 'Capi', the root of 'cap' and the first component of 'capi-tolium', means 'crown' (A 702; capi=cavi, the last=crown, the last A 762). It is a matter of common knowledge that the goat, unlike the bovine species or even the sheep, has not the patience to finish up the plants one by one. It capers throughout the length and breadth of the garden several times nipping the tops of plants; and the few plants that escape its mouth are destroyed by its hoofs resulting in almost total destruction of the garden. Even now, it is a common talk among Thamil farmers that one should rear a few goats if one desires that his prosperity should bid him farewell.

HORN, COR-NU, COR-NU. This is a compound of the two Thamil words "cōr-nu" meaning "that which is joined as a weapon". 'Cōr', the first component of kor-e-a and 'cor-pus', means 'join'. Nu means 'weapon', says Fabricius (623). This Thamil expression was bodily imported into Latin as 'cor-nu'.

### NAMES OF ZODI-ACAL SIGNS

ARIES, ARI-ES, ARI-ESE. This is a compound of the two Thamil words "ari-ese" meaning "the ram which breaks off an engagement as a prelude to a more furious attack". 'Ari' means 'the ram' (A 165 the 50th). It received its name from the common verb 'are' meaning 'to graze to the roots' as contrasted with the goat which nips the tops only. The last component 'ese' means 'break off' (Fab66). "Thākku thakar" or "the ram which retreats to attack" is its Classical name.

TAURUS, TAURUS, THURI. This is a slight variant of the Thamil term 'thuriam', also 'thuri' meaning 'bull' (A1570).

GEMINI, GE-MIN-I, KI-MIN-I. The Thamil compound and its derivatives mean "A man and a beautiful woman".



'Kī' means 'man' (A 1002). MIN, the second component of "fe-min-a" discussed earlier, means 'woman' and 'ī' means 'beautiful' (A 585).

CANCER, CANC-ER, CANCU-ĒR. These terms mean "two forks". Cancu (kancu) = forks (A 632). Ēr = two (A420).

LEO, LEO, ILE-O. This is a compound of the two Tamil words "Ile-o" meaning "the peerless one". Ile (ili) means "one who has not" (A 389). O, the tenth Tamil vowel, means "peer" or equal (A 593).

VIRGO, VIR-GO, VIRAN-KO. This has already been explained as "vēṅan-kō meaning "a young woman who has attained puberty and is therefore capable of joining man, the hero".

LIBRA, LÍBRA, LI-PRI. This "li-pri" means "jars for dividing liquids and solids into shares". 'Lī' is 'lī' meaning 'thaḷam' (A 391) and 'thaḷam' means 'jars' (A 1440). Pri means 'to divide into shares' (Pri-thal, A 1887). It was seen earlier that jars were in use among the Tamils at a remote period. It appears that the name of the earliest utensil for dividing into shares was given to the later scale-pans as well.

SCORPIO, S-COR-PI-O, ISI-COR-PI-O. This means "Joins poison and eliminates beauty". The letter 's', like the 's' in s-tory and s-pēech, is all that now remains of the Tamil word 'isī' meaning 'to join'. 'Cōr' is short for 'cōrum' meaning "poison" (A 1065). Pi means 'beauty' (A 1860). 'Ō', the eleventh Tamil vowel, means 'to eliminate' (A617). The poison of a snake kills, but does not give such writhing pain as that of an adult scorpion.

SAGITTA, SA-GI-TTA, SA-KI-TA. This designates "the bow in hand that deals death". Sā means 'death' (A 1169). 'Kī' has 101 meanings of which "bow in hand" is one of the earliest, used by the hunters who coined the language (A 1002). 'Tā' means 'give' as seen earlier. This expression which was transliterated into Low Latin by the descendants of the Thamilan Pelaschi was misinterpreted by later generations. They had ignored 'sā' the first component and interpreted "gī-tta" as "given by the hand", and arrived at "arrow" as the meaning of the full term. Anyway, Chambers while

enumerating the signs of the Zodi-ac describes Sagittarius as an archer.

SAGITTARIUS, SA-GITTA-RI-US, SA-KI-TA-RI-USTHIRAM. This Thamil term means "the bow in hand that showers darts and deals death". The first three components have been dealt with earlier. 'Ri', the first component of Rhi-ne, means 'to pump out' (irī A 407). That is the same as 'showering' in the context of darts. The last word 'usthiram' is the Aryanized form of the Thamil term 'aṭhīram' meaning 'darts' (Fab 19). 'Us' only was retained as the full term was too much of a mouthful.

CAPRICORNUS, CA-PRI-COR-NU(S), CA-PRI-COR-NU. This Thamil term designates "the animal which separates the weapon from the body of its victim before swallowing it". 'Ca' means body (A 630). 'Pri', the third component of Cal-a-bri-a, means 'to separate' (A 1887). 'Cōṛ-nu' means weapon that is naturally joined as seen earlier. 'S' is the meaningless letter used to cover up Thamil words as in Ze-u(s) and De-u(s). The meaning of this significant term transliterated into Low Latin by the descendants of the Thamilan Pelasgi was lost to later generations in the West-Capri, the first five letters, happened to be the phonetic equivalent of the genitive of 'caper' and lexicographers seem to have concluded that 'ca-pri-cornus' is the 'goat' and dismissed the next six letters. Even according to them, it must refer only to the horn of the goat. It is certain that the Pelasgi had in mind the antlers of the deer and the crocodile. The earliest Thamil name for this sign was 'makaṛam' which means both shark and crocodile (A 1940); and the modern In-du Zodi-ac contains the representation of a shark and some that of the croc as well.

AQUARIUS, AQU-A-RI-US, AHU-A-RI-USĒR. This is the Thamil expression meaning "this is a vessel filled with spring water". "Aqu-a" = "ahu-ā" = "it is spring water"; ahu = spring water (A 1); ā = is. 'Ri' is the Thamil word 'irī' meaning 'pumped into' or 'filled up with' (A 407). 'Us' is all that now remains of the Thamil term "usēṛ" (asēṛ) meaning "vessel" (A 38). This refers to "poṛana Kumpam", the eleventh sign of the In-du Zodi-ac.



PISCES, PISCES, PISI. That fish, which the early Sikels caught with their sikam, net, became their staple food in Itali-a and that the same was named 'piscis' after 'pisi' the Thamil name of the staple food of the In-dus was already mentioned in an earlier chapter.

ORBIT, ORBI(S)-TA, ŌPU-TA. The Thamil expression means "One given by the circular siṭhiram, thilakam or poddu (of sandal wood paste) painted on the forehead of an In-du". 'Ta', the same as in 'nāu-ta' meaning "One given by the ship" or sailor, means "given by." (A 1452). 'Ōpu', the synonym of 'ōvu' (A 628, the 4th), means "the circular siṭhiram, thilakam or poddu (of sandalwood paste) on the forehead" (siṭhiram, the first on A 628, thilakam, seventh from the last on A 513, poddu, the last on 1930, netri=forehead A 1746 and Fab 633). Thus, the Low Latin term acquired the meaning of 'ring' and 'circle'. The term 'orbit' began to designate the 'apparent orbit of the Sun' only after the Sixteenth century.

HYPOMATA, HY-SO-MATA, KY-SO-MATA. "The place that is the fortification for fatness, luxuriance and hot passion" is the genuine meaning of the Thamil term. Hy=ky=place. That is the first of the 101 meanings tendered for that word on A 1002. "So" means "fortification" says Fabricius (454). "Mata (matha) means 1) be luxuriant, 2) grow fat, 3) be in a hot passion", states Fabricius (771). How the letter 'p' intervened is a mystery.

The following Vedic line reveals that ancient Indus were dealing with a Zodi-ac of equal constellations unlike the Greeks who were dabbling in one of eleven constellations only and that the facts of the apparent motion of the Sun and of its "Hy-so-mata" were known to the Ind-us at the time of Vasista of over Ten Thousand years ago.

LINE 3 OF STANZA 2 OF 63 - VII; RIG-VEDA

F. Samānan cakram pari-āvi-vṛtsan,

F. Dr. Macdonell's translation :- "Desiring to revolve hither the uniform wheel".

Genuine translation.

F. In a Zodiac of equal constellations, the Sun is very strong at Achchu-vini.

Samānam = equal (A 1130). Caloram = cakaram = "Circle or wheel of constellations" which is the Zodi-ac (A 1082, the 24th meaning is 'circle', the twenty fifth 'wheel' and the twenty ninth 'kīraka-cakaram' which means "circle or wheel of constellations", for kīrakam means 'constellations'). Pari = paṛi which is the Thamil Astfo-logical term for Achuvini, the Vernal constellation (A 1807 the second). Vṛstan is a variant of the Thamil term Viṛuchigan which is the Astrological term for Sun (A 2032, the only meaning). Aṅvi means 'very strong' (A 300).

IN-FOR-MA-TI-ON, IN-FOR-MA-TI-O, IN-PŌR-MĀ-TĪ-O. "Heap of sweet materials for increasing knowledge by piercing the mind" is the cumulative meaning of the Thamil roots of these terms. In means 'sweet' (Fab 95). F and B sounds are not available in Thamil; and P sound is generally transliterated into F and B. The Thamil term "pōṛ", the first component of 'por-ter' the designation of the person who finishes off the heap of materials, means "heap of materials" (A 1937 & Fab 758). O the tenth Thamil vowel meaning "union" (A 593) = on. On, the last component of the English expression, is 'an' which Fabricius defines as 'increment' (45). Mā means knowledge (A 1968). T is generally used for the sound of Thamil 'th' as disclosed by the almost universal use of 'Tamil' for 'Thamil'. Ti (thi) means "piece the mind" (Fab 563).

TRI-FOR-I-UM, TRI-FOR-I-UM, TIRĪ-POR-Ī-UM. "This is a beautiful screen over the mass (of masonry)" is the cumulative meaning of the Thamil expression. I = e = this. Um (am) = beautiful (Fab 27). Pōṛ means heap or mass as seen under the last term. Tirī (Thirī) means 'screen' (A 1512).

E-DU-CATI-ON, E-DU-CATI-O, E-DU-CATHI-O. "This is leading out of the assembly of spiritual darkness" is the cumulative meaning of the Thamil roots. E means 'this' (Fab 65). Du = dhu = 'to conduct or lead' (A 1531). O means 'union' which is the same as 'on' (an) meaning 'assembly' (A 240 & A 241). "Cāti (cāthi) means "spiritual darkness" (Fab 227). The Dictionary derivation from 'e+duco' meaning 'to lead out' leads us nowhere. (Gati R. V. VII-71-4-4).



ILL-**USI-ON**, ILL-**USI-O**, ILL-**USI-O**. "Assembly of desires within the house" is the cumulative meaning of the Tamil roots. O = on = assembly as seen above. "Usi" means "desire" (A 427). "Ill" means "house" (A 393).

DEL-**USI-ON**, DEL-**USI-O**, DHĒL-**USI-O**. "It has become manifest that it is only an assembly of desires" is the cumulative meaning, for 'dhēl', the only new word, means 'it has become manifest' (A 1582).

DIS-ILL-**USI-ON**, DIS-ILL-**USI-O**, IDI-ILL-**USI-O**. "The assembly of desires within the house is destroyed" is the cumulative meaning, for 'dis', the only new word, is a variant of 'idi' meaning 'to destroy' (A 324)

A-ER-O-**NAU-T**, A-ER-O-**NAU-T**, A-ERU-O-**NAU-TA**. "Sailor who joins the full motionless wealth (of the upper regions)" is the meaning of these terms. O = joins (A 593). The Tamil expression "a-erū", which originated Latin 'a-er', means "full wealth that remains motionless". A = 'ē' (as in fate), the eighth Tamil vowel meaning "full wealth" (A 566 10th perukkam, A 1922). Er = erū meaning "remain motionless" (A 374). "Nau-ta" means "sailor" as seen earlier.

CEREAL, CER-**E(S)**, CERĒ-**Ē**. These terms mean "bountiful gifts from lands that laugh". The Tamil term "cere" means "cultivated land" (A 1221). This term which originally meant "laughing" was applied to cultivated lands which appeared to be laughing as contrasted with the uncultivated lands in the neighbourhood. The fourth Tamil vowel "Ē" means "sory" or shower down. (A 413). Fabricius states; "sory" means "give bountifully" (452)..

EPISTLE, Ē-**PIS-TOLI**, E-**PISI-TOLI**. "This falsifies distance" is the meaning of these terms. E means 'this'. Pisi means "falsification" (A 1861). 'toli' (tholi) means distance (Fab 571). It cannot be gainsaid that the numerous 'e-pis-tles' of Saint Paul to the various nations abridged the distance between him and them.

ONOMATOPOEIA, ONO-**MA-TO-POE-I-Ā**, ONO-**MĀ-TA-PE-I-A**. "This is beautiful but useless to give knowledge" is the meaning of these expressions. I = ē = this. Ā = is (Fab 47). Poe = pe = beautiful (Fab 694). Ona = onna = useless (A 617). To = ta (tha) = give (A 1452). Mā =

knowledge (A 1968). Those who are of the opinion that "ono-ma-to-poe-i-a has played a part in the historic origin of languages" will do well to check these roots.

BI-O-LOGY, BI-O-LOGI-A, BI-O-LAKKU-A. "That is the science of the quality of all life both in the animal and vegetable kingdoms" is the meaning of the Thamil expression and its derivatives. 'A' means 'that is' (Fab 47). 'Bi' is the Thamil term "pi" which means "pasu-mai" or quality of life (A 1928; pasu=life A 1765 and mai=quality. Fab 826). "O" is the shortened form of "occa" meaning "all" (A 593). This term occurs in Sinhalese as the first component of "occa-me" meaning "not less than all". The expression "bi-o(s)" means "all life" both animal and vegetable, although lexicographers state that it means 'life' only. It was this meaning of Thamil 'o' (occa) that was responsible for the conventional meaning which included 'Zoo-logy' and 'Bot-any' within Bi-o-logy.—(Zoo=sū=animals, from the sound 'sū' used by the hunters to drive away animals A 1301 and Fab 426, Bot = pōthu = Sapling Fab 757; any = orderly arrangement or science A 68 and Fab 14). Logi = lakku = science, as seen earlier.

DEMOCRACY, DAM-OK-RA-TI-A, DAM-OK-RA-TI-A. "That is the divine rule of sovereignty shared by 'all' the people" is the meaning of the Thamil term and its derivatives. 'A' = that is (Fab 47) 'Ti', the second syllable of "Ā-ti" (A-thi) seen earlier under Thiruvalluvar's couplet on the "first per-so A", is short for 'tivum' (thivum = Latin divum) meaning 'divine' (A 1515, the 6th). 'Ra', the first component of 'Rā-sa' (Ra-ja), is the Thamil term "rai" (irai) meaning 1) God, 2) ruler and 3) rule (Fab 94, the 2nd and 3rd and A 407). The ancient Thamil, the earliest children of God, regarded their ruler as the 'deputy of God'; and that accounts for the syllable 'ti' (divine). Dam (dham) means 'to share' (A 1415, the 6th). 'Ok', which is an advance from the 'o' in "bi-o(s)", is short for the Thamil term 'okka' meaning "all", as seen earlier. Classical Greek, which had lost touch with the original meanings of the five components of the early Greek term, regrouped them into the two, 'demos' and 'kratos', each covered up by the meaning-



less letter 's' and endowed with the artificial meanings of "people" and "strength" respectively (Chambers).

INDIGNITY, IN-DIG-NU(S), IN-DEKKU-NU. The Tamil expression means "excellent greatness is eliminated". "Nu", seen earlier as the first component of "Nu-pu" in "Nu-p(a)-ta", the Latin bride, means "excellent". "Dig" is a variant of the Tamil term "dēkku" meaning "greatness" (A 1382). 'In', the same as the first syllable of 'in-ability', is Tamil negative prefix (Fab 96, in-my = quality of nothingness, my = quality Fab 826).

INDIGO; INDIKO(N) (Greek Oxford), INDU-KŌ. The Tamil term means "sky-blue from In-du", for "Kō" designates "the blue sky" (A 1048, the third meaning).

GENESIS, GENE-SIS, SENE-SISU. The Tamil expression means "the birth of an infant" or "an infant was born", Sisū means "infant" (Fab 388). 'Sēne' means "be born". (Fab 443).

GENS, GEN-O, SENE-O. The Tamil expression means "be born properly", for 'o' the only new word means "orderly" (A 593). 'Gepp and Haigh' states that 'gigno' is reduplicated form of "geno", that its root is "gen" and that it is derived from Sanskrit. What is said to be Sanskrit is Vedic Tamil.

INDIGENOUS, INDU-GEN-A, INDU-SĒNE-A. The Tamil expression means "those born in In-du". Sēne, the same as the first syllable of "gene-sis" means "are born" (Fab 443). • Indu is "the name of the country wherefrom the earliest inhabitants of I-tali-a came" and 'a' means 'that' and its plural 'those' (Fab 1). This Tamil expression, which was incorporated into Low Latin as "Indu-gen-a" with the same meaning, has arrived into Classical Latin as the compound "indigena" with the arbitrary meaning of "those born in any country". "Gepp and Haigh", who defines "Indi orum" as "Indians", does, on the same page, comment on the term "Indigena" as follows :-  
 • • "Indi-gena adjective [Indu; root, gen; cf. gigno] born of a country.....in plural, aborigines; Juv XIII-38". It is significant that, far from exhibiting "Indi", the first half of this word, which the lexicon had earlier defined as "Indians".

it goes all the way to exhibit "Indu" the name of the country before telling us that the term means "*born of a country*". Chambers as well exhibits "Indu" and not 'Indi', the first component. Anyway, it is now seen that "Indigen-a" and its plural "indi-gen-ae" refer to the Pelasgi as "born of Indu" and as "the aborigines of I-tali-a" respectively.

### ROMULUS DISOWNS

#### THE HONORIFIC OF "FOUNDER OF ROME"

ROMULUS, ROM-ULU(S), ROM-ULU. 'S' at the end of Latin and Greek words usually has no meaning as often seen earlier. The Thamil expression and its faithful derivative, the Low Latin term, designate "the person by whom Rome was perfected or completed", for the Thamil term "ulu" (ula) means "be perfect or complete", says Fabricius (120). Under Thiruvalluvar's couplet on the "first per-so A", we have met this term as the first component of "ula-ku" (Universe) meaning "Cosmos perfected from the chaos"; and it is certain that this ancient tiny monosyllable "ula" means nothing more and nothing less than "be perfected or completed" in the context of a city or town.

—, INDI-GES, INDU-KESI. The Thamil term means "In-du Brahman of the Vaishnavaites sect". "Kēsi" is the first syllable of "Kēsi-ka-r" meaning "Vaishnavaites Brahmins" (A 997). 'R' is suffix. 'Ka' means Vishnu (A 430). 'Kēsi' means "one who grows a full head of hair" (A 997) like "Kesa-van" (Vishnu).

'Gepp and Haigh' exhibits the same 'Indu' as earlier (under "Indigena") and comments as follows: "Indi-ges [Indu; gigno; cf. indigena] native born, home born, born in the country;..... *Aeneas who held the title of Indiges after his apotheosis*".

### A-E-NEAS

This is the A-E-NEAS described by early Roman Tradition as the real founder of Rome. This is the very A-E-NEAS described by the compiler of the chronicle of the priestesses of 'Hera at Argos' and by historian Dionysius of the first century B. C. as the refugee from the flames of



Troy, who landed in I-tali-a, married the daughter of king Latinus and founded Rome. This is also the very A-E-NEAS whose kinship was acknowledged 1) by the Roman Senate at the time of the first Punic War circa 264 B. C and 2) by the historic *populus Romanus*, as evidenced by the fact that the great Augustus of the most enlightened period of their history was taken to his last resting place with the title of "Aeneades" (descendant of A-E-NEAS) over One Thousand One Hundred and Sixty years after the founding of Rome, but unfortunately, dismissed as a "mythical person" by the learned critics of the last century for the chief reason that a grave has been pointed out as his, in more places than one. Anyway, the term "mythical" means "un-understandable" as authenticated earlier.

Before pursuing this "ubiquitous" A-E-NEAS, the following two facts have to be noted:— 1) "The Vaishnavaita Brahman who has implicit faith in the pleasure of the pilgrimage of the Soul for its Final Union with God" is the genuine cumulative meaning of the Thamil roots of the Latin term "Indi-ges" tendered by 'Gepp and Haigh' as the quondam "title" of A-E-NEAS. 2) The very same meaning had come down as the conventional connotation "pious" which has been the well-known honorific of A-E-NEAS all these years.

AEÑEAS, A-E-NEA(S), A-E-NEATHI. The Thamil expression means "this person is one of those who regularly perform their daily religious rites". 'E' and 'A' mean 'this person' and 'those' respectively, as often seen earlier. "Nea" is short for the Thamil term "Neathe" meaning "regularly performing one's daily religious rites" (A 1695).

ANCHISES, ANCHI-SES, ANCHI-SESU. The Thamil term means "one who does the fire". Anchi means 'fire' (A 27). 'Ses' is the old Thamil term 'sesu' meaning 'to do'. It still lingers in old Telugu with this meaning. Its modern equivalent is 'sey' meaning 'to do' (A 1327). This term 'Anchi-ses' refers to a helper, usually an old Brahman, who prepares the fire three times a day for the worship of his well-to-do Aryan Brahman relative. These terms A-E-ENAS and Anchi-ses designate a "Brahman fire worshipper" and his Brahman helper respectively.

It is certainly an impossibility for Mr. "AENEAS" to have been present in all the places credited with a sepulchre raised in his honour. Yet, it is highly probable that an A-E-NEAS was so present, for the particular time was the tail end of the second Millennium B. C., a Millennium famous for the immigration, Westwards, of people from Asia, especially from the Cas-pi-an—Ural regions, in several waves, at various intervals. That was the second meeting of the East and the West after about half a dozen Millenniums. Is it any wonder that a few Brahmins of Aryavartam, answering to the description of A-E-NEAS, found their way into the places credited with sepulchres in their honour?

—————, A-E-NE-ADES, A-E-NE-ADE. The only new element in the Thamil expression is the technical term "ade" which, even today, designates "the branches of a genealogical tree both individually and collectively" (A 51, the 17th and 30th meanings). 'Gepp and Haigh', Comments as follows:—

"Aeneades, patronomic, a descendant of Aeneas; especially his son Ascanius or Julius; also a complimentary title of Augustus".

"Aeneadae arum, 1) the comrades of Aeneas, the Trojans; 2) the Romans".

The Thamil term "ade" applies to descendants and not to comrades. This intrinsic meaning of the Thamil term "ade" has been scrupulously adopted throughout Low Latin Speech. This very lexicon describes 1) "Abanti-ades" as "patronomic, a descendant of Abas"; 2) "Heli-ades" as "the daughters of Helios"; 3) "Aen-ides" as "patronomic 1) a descendant of Aeneas, 2) in plural, the people of Cyzicus".

It is easily seen that the last term "Aen-ides" is a variant of "A-e-ne-ades", which was specially coined to avoid confusion between the descendants of an A-E-NEAS who settled down at Cyzicus in Asia Minor and those of the other A-E-NEAS, who, after spending sometime in the same Asia Minor, fled from the flames of Troy, in the company of a few friends, to I-tali-a, circa 1150 B. C.

The above evidence discloses that there are, in the Mediterranean region, three places, namely, Troy, I-tali-a and Cyzicus,



credited with visits by two persons answering to the description of A-E-NEAS and that I-tali-a and Cyzicus, which yielded "A-E-NE-~~ADES~~" and "Aen-ides" respectively, might each be credited with the grave of such a person.

In I-tali-a, A-E-NEAS is seen in the company of Lavinia, the grown-up daughter of king Latinus and his baby son "Alba".

ALBA, ALBA, ALPAM. The Latin term is the Thamil expression minus the letter 'm'. "ALPAM" means "small", (A 194). The very existence of this minor heir of king Latinus is ignored by most critics. But 'Gepp and Haigh' states; "Alba, the name of an Alban king, son of Latinus".

LAVINIA, LAV-INI-A, ULĀVU-INI-A. Fabricius defines "ulāvu", the first component of the Thamil expression, as 1) "to take a walk, 2) move, stir, surround and encircle (121). It is this Thamil term "ulāvu" that had gone into Low Latin as 'lav', into early Greek as 'lo', the second syllable of 'phi-lo-sopo(s)', into Anglo-Saxon as "lufu" and come down into English as "love". "Ini", the second component, means "be sweet" (Fab 95) and 'ā', the last, is old feminine suffix, as seen under 'Al-bert-a'. "She who became sweetheart during her walks (with A-E-NEAS)" is the real description of this proper name.

Sometime after their marriage, Latinus dies, and A-E-NEAS rules the land on behalf of the minor heir Alba. During his lifetime, he builds the splendid city of "UROMA" and a smaller one which he names Lavinium after his wife.

ROME, UR-O-MA, UR-O-MA. 'O', the eleventh Thamil vowel, is still used as an exclamatory word (A 617). 'Ur' means 'city' (A 526) and 'mā' means "majestic" (A 1968). "UR-O-MA", conveying the concept, "O, this is a majestic city", which embodied the almost unanimous opinion of those who had seen the city during the last stage of its construction, crystallized into its name.

Unfortunately, this brilliant Low Latin name had come down into Classical Latin without its first letter, as the unintelligible term 'Roma'; and many a learned critic, who had arrived at the conclusion that 'Romē' derived its name from Romulus, was later trying to derive it from 'Rumon', the old name of the Ti-ber.

RUMON, URUMUN, URUMU. • The Low Latin term is the Thamil word plus the handy letter 'n'. Fabricius defines the Thamil term "urumu" as "grumble" or murmur (129) which is, even today, the universal epithet for the sound issuing from a brook or a river. It is easily seen that this particular river murmured the loudest, for its other Thamil name "Ti-ber" means "that which eats into the land more widely than others" as authenticated earlier.

The sound of 'u' before 'r', at the beginning of words tends to fade, especially when the intrinsic derivative meanings of the words are not known; and that accounts for the disappearance of the letter 'U' from "Roma", "Rumon" and "Romulus".

Before Rome is given the finishing touches, as befits a splendid city and while Alba is still a minor, A-E-NEAS joins the majority enabling his son Ascanius to step into the void. This assumption of power, by the son of Aryan A-E-NEAS, in a Latin state when the legal heir is about to attain majority, provokes the Lati-ni and most of the descendants of the Pelasgi, especially the Sabines and the Tyrrhenians later known as Etruscans, the most powerful people in all I-tali-a. Historians concede that these Etruscans were a power to be reckoned with for centuries after Romulus.

Most of these are people who had kept away from Aryan A-E-NEAS and his Rome. This aloofness was due to their knowledge of the atrocities alleged to have been perpetrated by the Aryans on the collaterals of their ancestors who had overflowed Baluchistan (the 15th coastal landmark in chapter 2) into the Indus valley and established themselves in prosperous cities.

Even as the stories of the Mahabharata War had come down from generation to generation enabling a later author to compile the Epic, the story of the Tragedy of the Indus Cities seems to have descended from generation to generation throughout the Pelasgic world, for the descendants of the Pelasgi of I-tali-a try to wipe out the handiwork of Aryan A-E-NEAS at this juncture and still more vehemently about four centuries later when Romulus resuscitates Rome.

Understanding the situation correctly, Ascanius buys over the malcontents among the boisterous descendants of the



Pelasgi, namely the Tyrrhenians and the Sabines and weakens the ranks of the enemy. These renegades crystallize into "Titius" and "Luceres", the last two divisions of the early *populus Romanus* described earlier. He appeases Alba by setting on him a large territory, with palatial buildings, on the South-East of Rome and naming it "Alba" with the proclamation that he is ruling in the name of Alba with the designation of "Alban King" until the minor attains majority and chooses to ascend the throne. Alba is satisfied. So are the Lati-ni. The descendants of the Pelasgi lose the chance of wreaking vengeance.

ALBALONGA, ALBA-LANGA, ALPAM-ELANKAM. "The Thamil expression means "reconciliation or reunion of the minor", for "elankam" means reconciliation or re-union" (A 384 the last meaning). "An" at the end of Thamil words is generally transliterated with a long 'a'. Thus, came into existence the long line of Alban Kings, the last of whom, Rom-ulu(s), perfected Rome. The rest of the story shall be continued in the later Chapter "In-du meets the West".

### PELASGIC PHILOSOPHY

SU-BS-TANCE, SU-BS-TO, SU-PISI-TA. The Thamil term means "giver of own or true qualities as well as falsity". To = ta (thā) discussed earlier as the variant of 'do' meaning 'give'. Su (later Latin su-us, and second component of "pancha-su", Aryam, meaning "five are good"), is the Thamil single letter word meaning "one's own" as well as "good" (Fab 410). Bs (ps) which is the last syllable of 'Al-ps' meaning 'darkness falsified, the second of 'e-pis-toli' meaning 'this falsifies distance' and the last of 'e-cli-pse' meaning 'this falsifies the wealth of light', is the Thamil term "pisi" meaning "lie" or 'falsity' (Fab 695).

su-bs-tance = re-s or stuff plus qualities true and false.

AP-PEAR-ANCE. AP-PAR-E-O, API-PAR-E-O. "The Thamil term means "this organ of sight gives doubts as well as what is in excess of truth". E = this (Fab 65). Pār means 'sight'. That is the last but two of the meanings on (A 1852). Api means 'doubts' as well as 'what is in excess of truth' which are respectively the fifth and the second

meanings on A 127. The English derivative still retains the elements of doubts and falsity assigned to stuffs by this sense. This doubt and falsity are expressed by the syllable 'bs' in the last term. It is this mixture of own or true qualities and falsity that is conveyed by Sen-sati-o.

SEN-SATI-ON, SEN-SATI-O, SEN-SATI-O. "The Thamfil expression means "joiner of fraud or treachery to knowledge". O means 'join' (A 593). Sati (verb) means 'cheat' and (noun) 'fraud' (A 1104). Fabricius states that it means 'treachery'. This meaning is significant in that the senses being with man are yet against him by giving him false information. Sen (sin), which is the second syllable of 'in-gen-i-um' meaning 'this is sweet and beautiful knowledge' and the third of 'me-di-cin-a' meaning 'this is the wisdom of well beautifying the intestines', is the Thamfil word meaning 'wisdom or knowledge' (A 1247).

SEN-SE, SEN-S-ŪM, SEN-ISI-ŪM. The Thamfil term means "that which silences the harmonious joining of knowledge". Ūm means "silence" (Fab 133 & A 525). It is significant that 'Gepp & Haigh' gives "Sens-ūm" as the accusative which generally happens to be the Thamfil term, as seen earlier. S stands for 'isi' meaning 'harmonious union' as often seen earlier and 'sen' means 'knowledge as seen under 'sen-sati-o'.

HALLU-CIN-ATI-ON, HALLU-CIN-ATI-O, KALLU-CIN-ATI-O. The Thamfil expression means "joining of much digging to knowledge". O means 'join' or union which is the same as 'assembly' conveyed by 'on'. Ati (athi) means 'much' (A 76). 'Kallu' (hallu) is the technical term for "digging" (A 756). Cin means "knowledge" as seen under the last term. This Low Latin noun has disappeared from Classical Latin which has even smothered the intrinsic meaning of "hallu" in the deponent verb, for 'Gepp and Haigh' states that "Hallu-cin-or" has become "Alu-cin-or" in later Latin.

Hallucination is but a state of feeling induced by the false appearance of objects such as "pink rats" or "double lamp-posts" in persons whose nerves had been unduly affected by some powerful irritants like very strong drinks or even santonin of later times.



SEN-TI-ENT, SEN-TI-O, SEN-TĪ-O. "Joins to afflict knowledge" is the meaning of the Thamil expression. O means 'join' (A 593). Tī (thī) means "run as a thorn or pierce as an arrow" (Fab 563). Sen means knowledge. The affliction conveyed by this term, "the silencing" conveyed by the first and "the digging" conveyed by the last are all covered by "sati" of "sen-sati-o. This "sati" or treachery is correctly dealt with by "A purī of ī" within man by the process known as "per-ci-pi-o".

A FEW WORDS EXTENDED FROM ROOT, THE NODI. "CĪ" (KĪ) MEANING LIGHT.

- a. PER-CEPT, PER-CI-PI-O, PER(U)-CĪ-PI-O. The Thamil expression means "knowledge joined after being beautified (cleansed) by Light". Per is 'peru', the first syllable of 'per(u)-so-na', meaning "knowledge" (A 1928). Pe means 'beautify' (A 1800) and 'cī' (kī) means 'light' (A 1002). This is a brilliant picture of what happens when 'substance' is presented to 'A purī of ī' via the brain in the form of the experience of "sen-sati-o". On receipt of 'sen-sati-o', the temple focusses its Light, searches for, isolates, arrests and eliminates the falsity (bs), sati or treachery and moulds the rest which consists of (su) own and true qualities into knowledge with the hall mark of the temple. All this is possible only if the Light is clear or unclouded. If it be clouded, judgment becomes impaired and faults of perception ensue. This subject of "cl-au-do" shall be dealt with later.

IN-TELL-ECT-, IN-TELLI-GO, IN-TELI-KO. The Thamil expression means "going into sweet clear light". Ko means go or join a place (A 1048). In means "sweet" (Fab 95). Telli is Thamil "teḷi" (theḷi) meaning "clear light" (A 1581). Even the early Deut-chen and the early Lati-ni ought to have had fairly clear light, for their main concern was 'Ti-ma' and 'Ti-de'.

DE-S-CRI-BE, DE-S-CRI-BO, IDI-ISI-CRI-PŪ: The Thamil expression means "beautifying after demolition of false quality". Pū means 'beautify' (Fab 729). Ide means 'demolish' (Fab 68). Cri, the first component of 'crime', means 'deceit or fraud' (Fab 249). S, the same as in re-s discussed earlier, is "isi" meaning 'quality'. De-s-cri-ption

means "adorning stuffs, actions and relations with true qualities after demolition of falsity". The bulk of the vocabulary that has come down to us is what had passed through the processes of 'conci-pi-o' per-ci-pi-o and des-cri-bo in the almost unclouded minds of our ancestors from the first understand-an.

b. SU-B-JECT, SU-BI-CI-O, SU-PI-CI-O. The Tamil expression means "joining light beautifully to one's own self". Su (su-us) means 'one's own' (Fab 410). Pi means 'beautifully' (A 1860). The other two mean 'light' and 'joining' as seen under 'per-ci-pi-o'.

c. OB-JECT, OBI-CI-O, API-CI-O. The Tamil term means "joining light to all other than self". Api, the only new word, means 'separate or other'. That is the seventh meaning on A 127.

d. CONS-CI-ENCE, CONS-CI-O, CONSA-CI-O. The Tamil term means "joining of an atom of Light". Consa (also consam), the only new word, means 'a bit or atom' (A 1021). This conveys the same meaning as Teutonic 'spe-ar-ca' and the Vedic line C, i.e. 'the Spark that breathes within your fleshy body is an atom of the Supreme Divine Light'.

e. AC-QUAI-NT, AC-QUAI-NTO, AD-QUAI-INTA. The Tamil expression means "this is reaching the boundary of Light". Inta (intha) means 'this' (A 335). 'Gepp & Haigh' states that 'ac' is a variant of 'ad'. This 'ad' is Tamil 'adhu' meaning 'boundary' as well as 'join'. These are respectively the second and third meanings on A 94. Quai = ci (ki) meaning 'light' (A1002).

IN-TI-MA-TE, IN-TI-MO, IN-TI-MĀ. The Tamil term means "pleasant piercing of the mind for knowledge". In, the first syllable of In-du, means 'pleasant'. Ti means "piercing of the mind" says Fabricius (563). Mā means 'knowledge' (A 1968).

f. SCIENCE, S-CI-O, ISI-CI-O. The Tamil expression means "harmonious union of majestic Light." 'Isi' and 'ci' mean 'harmonious union' and 'Light' as often seen earlier. Ō, the only new word, is the eleventh Tamil vowel meaning "majestic" (A617).



CONCEPT, CONC-I-PI-O, CONSA-I-PI-O. "This is beautiful joining of an atom of the Lord" is the meaning of the Thamil and Latin expressions. The only new word here is "I" which means "Lord" (Fab 155). (Pi=beautiful, O=joining, and Consa=atom, as seen earlier).

It is significant that the English terms 'concept' and 'conception' are both derived from this one early Latin term "conc-i-pi-o", concept arising from Spe-ar-ca (S-park) and conception from 'fe-tus' both of which are said to be contained in the single atom of the Lord. Conceiving is also used in connection with S-park where it means "seeing Light" or understanding just as the first Under-stand-an had knowledge of God when he first sounded "A". Concept is "reality" that dawns on the unclouded mind of man and is the synonym of the Greek term "ide-a" meaning "that is Light". Conc-i-pi-o and per-ci-pi-o form the two sources of knowledge. The former which is immediate source of knowledge covers the fields of Religion, Ethics, Aesthetics and "Ideas in general" which are known as "Un-i-ver-sals" and the latter covers what are known as "par-ti-culars"

#### UN-I-VER-SALI(S) AND PAR-TI-GULĀ-RI(S)

1. LAKE, LACU-NA, ELACCU-NA. The Thamil term designating lake, "the target of downpours, waterfalls and rain" was adopted into early Latin as the class name. Elaccu (laccu) has been described earlier as the term coined by the hunters of the Cradle to designate the target (A 384). Nā is a significant single letter word designating "thārai", the last meaning on A 1661. "Thārai" means "down-pours, waterfalls and rain" which are respectively the 25th, 26th, and 27th. meanings on A 1468.

TRA-SI-MEN-E. This is the name of the particular lake in I-tali-a near which Hannibal annihilated the Roman army under Flaminius. The ancient name of this particular lake conveys the cumulative meaning "this abounds in luminous fish", for 'e' means 'this', tra, short for 'tram' (thiram), means "strong" and plentiful (A 1489), si (sē) means 'luminous' (A 1248) and mēn (mēn) means 'fish' (A 1981).

2. IN-SUL-AR, IN-SUL-ÂM, IN-SULĀ-AM. The Thamil expression meaning "place entirely surrounded by water" was adopted by early Latin as the class name for island. "In" means "place" as seen under 'in-ten-do'. Sulā is the first component of "sulā-val" meaning "entirely surrounded" (A 1288, val means strongly, Fab 852, j. e. entirely). Am means 'water' (A 149).

a. SIC-IL-I-A. This designates the particular island occupied by the (In-du) Siccels who used the siccam or net (A 1203) for fishing. The Thamil term Siccels was later varied into 'Siculi'. Sic-il-i-a means "this is the home of the Siccels". I=e=this, ā=is, il=home (A 393) and Sic stands for Siccels.

b. CY-PRU(S). This designates the particular island which the earliest immigrants, the In-du Pelaschi, abandoned as "contemptible infant", and occupied Crete. Sy(sī) means 'contemptible' (A 1350) and 'puṛu' means 'infant' (A 1902).

c. CRETE. This designates the particular island that was the richest (on account of its copper mines), for 'creta' (crētha) means "the richest one" (A 877).

3. MOUND, MONT-IS(MONS), MONDI. Mondī is a Thamil term designating "a mass of earth and gravel rising above the level of adjacent land". A kind of hardy millet that is usually raised on this high ground is also known as 'mondi' (A 2004). Though mondi, the name of the land, is not found in lexicons, it is yet a popular name for high ground among the farmers of North Ceylon.

MOUNT-AIN, MONT-A-INA, MONDI-A-ĪNAM. The Thamil expression meaning "that is a relation of high ground" was adopted into early Latin as the class name 'mont-ā-ina'. A means 'that is'. Ina is the Thamil term 'inam' meaning 'relation' and 'mont', the stem stands for 'mondi'. Even this early Latin term has disappeared from later Latin and 'montanus' is being referred to by lexicographers

a. AL-PS. This designates the particular mountain that falsifies darkness by its perpetual snow, as authenticated earlier.



- b. AP-PEN-NINES. This designates the particular mountain that is the backbone of I-tali-a, as seen earlier.
4. POND, PONTUS, PONTU (PONTU). The Thamil term 'pontu' (ponthu) meaning 'a hole' was adopted into early Latin as the class name for 'inland Sea'.  
PONTUS E-U-XINUS. This designates the particular inland Sea that looks black as if angry.
5. MAR-INE, MARE, MĀRE. The Thamil term meaning winter and winter floods was adopted into early Latin as the class name for the Sea. Māre means "winter rain-water and water" (A 1973).
- a. MEDI-TERR-ANE-UM MĀRE. This designates the particular Sea that was considered "the beautiful midland treasury" by the In-du Pelaschi, the earliest inhabitants of the adjoining regions. Medi is a variant of Thamil "maḍi" meaning 'middle' (A 1954). Terr is Thamil "tarā" meaning 'land'. (A 1419). Ane means 'treasury' (A 234) and 'um' means 'beautiful' (A 149).
- b. A-E-GAEUM MĀRE. This designates the particular Sea that was considered 'the lake of a Sea'.
- OR-DER, OR-DO, OR-DHA. The Thamil expression means "giving clearness". Dhā means 'give'. Ō means 'clearness' (A 626). It was adopted into early Latin with this meaning of "giving clearness" which is the same as "absence of confusion".
- UN-IT, UN-US, UN-USI. The Thamil term means "one who eliminates the void". Usi (asi) means 'destroy' or eliminate (the first syllable of asi-thal A 37). It is significant that there are in English over 2000 compounds of "un" beginning from 'un-abashed' and ending with 'un-zealous'. Un means "void" (A 241).

Un-it, un-us and Teutonic 'o-ne' portray the picture of the long fight between the void (of number, wealth, knowledge etc) and the first item of our present fulness wherein the former was frayed and finally compelled to retire leaving 'un-it', 'un-us' or 'o-ne' as the victor of the void. O-ne = that which eliminates O.

"In the whole history of Mathematics, there has been no more revolutionary step than the one which the Hindus made when they invented 0 for the empty column in the counting frame", says Lancelot Hogben in his 'Mathematics for the Millions'.

PRIME, PRO-I-MUS, PIRA-I-MUSI. Chambers concedes that 'primus' is the shortened form of 'pro-i-mus'. "Pira-i-musi" is the Thamil expression meaning "the lords who crushed all that were before". "I" means 'lord' (Fab 155). Musi (masi), the original of 'mash', means 'to crush' (Fab 764). The first word "pira" means "what appeared before" (N 1010 & Fab 700). That is the base for Latin 'pra-e' meaning 'this is in front'.

PR-I-M-OR-D-IALS, PRO-I-MUS-OR-DO-IAL, PIRA-I-MUSI-OR-DHA-IAL. The Thamil expression means "the lords who crushed what were before and changed the same into order or absence of confusion". "Or-dhā" (or-do) means "absence of confusion" as seen earlier. The last component "ial", the only new word, means "change" (A 343, mārupādu, the tenth from the last). This 'ial' is the synonym of "ver(u)" in "Un-i-ver-se". The lords referred to here are earth, water, fire, air, and ether.

X. UN-I-VER-SĒ, UN-I-VER-SUS, UN-I-VERU-SUSĪ

Y. UN-Ī-VER-SITY, UN-I-VER-SIT-A(S), UN-I-VERU-SITH-Ā, UN-Ī-VERU-SITHY

Z. UN-I-VER-ŞAL, UN-I-VER-SALI(S), UN-I-VERU-SALI

The earliest humans had no language to copy from. By their own efforts, they correlated their 'A purī or i' to their own sweet, tiny sounds which crystallized into a language of tiny monosyllables pregnant with natural original concepts. The third terms of X and Z and the third and fourth of Y consist of monosyllables which crystallized from the sweet sound of the human Souls, most probably, over a couple of Million years ago. The middle ones are Low Latin terms which were transliterated from the third terms about six Millenniums ago. The English terms, the first of X, Y and Z, are much later adaptations from Latin. The same golden thread of the sweet sound of the human Souls can be easily identified passing through each of the three



namely, the Thamil, Latin and English terms of X. The same may be said of each of the terms of Y and also of Z. What remains to be seen is that the cumulative meanings of the component monosyllables of each of the three terms (4 in Y), of every one of the three groups, is the same.

• “Un”, the first component of all the ten compounds, means “void” (A 240). I, the second of all the ten, means “lord” (Fab 155). “Veru”, the third component of the third, sixth, seventh and the tenth, means “change” (A 2040) It is this ‘veru’ that appears as ‘ver’, the third component of the Latin and English compounds, having lost the last vowel ‘u’ in the process of combination. Susi, the last component of the third compound, means “harmonious union” (A 1092). It is this ‘susi’ that appears as ‘sus’ in the second compound. ‘Se’, the last component of the first compound, is ‘sê’ which is a synonym of ‘susi’, meaning “regular order” (Fab 431). Sithy, the last component of the seventh term means “knowledge” (A 1212, the first meaning). It is this very word that appears as ‘sity’, the last component of the fourth compound which is English. “Sith”, the fourth component of the sixth compound, also means “knowledge” (A 1210, sitham, the last but 2 on A. 1208) It is this that appears as ‘sit’, the fourth component of the fifth compound. “Sali”, the last component of the tenth and also of the ninth which is its faithful Low Latin derivative, means “that which is capable of being subdivided” It is this “sali” that appears as “sal”, the last component of the eighth compound, the English term.

- (a) The term “I”, of all the three compounds in X, refers to the lords, the Primordials, which changed the void that was chaos.
- (b) The same “I”, of all the compounds in Y, refers to the lord which is knowledge that changes the void which is ignorance.
- (c) The same “I”, of all the compounds in Z refers to the lords, “the general ideas”, which change the void or absence of classification, as they are amenable to subdivision.

“Universe” means “the lordly order that changed from the void which was chaos”. “University” means “the lordly

knowledge that changes the void of ignorance" "Universit-ā (s) means "that is lordly knowledge that changes the void of ignorance, for ā = that is".

The Learned Universities of the world ought to be happy at the disappearance of the unsavoury (Dictionary) derivation: "universitas, whole, universe, corporation" and the restoration of their legitimate wealth which had been embalmed within "Sithy" and "Sith", the sweet sounds of the human Souls.

"Universals" mean "the lordly 'general ideas' which change the void or absence of classification as they are amenable to subdivision". The significant Thamil term "saḷi" means "that which is capable of being subdivided" (A 1163).

PAR-TI-CULA-RS, PAR-TI-CULĀ-RI(S), PARĪ-TĪ-CULA-ARI. Par is 'paṛi' meaning share or part (A 1807) which lost its last vowel in the process of combination. That is the seventeenth meaning on that page. Tī, the original of English 'tie', means 'to sew' or 'unite' (A 1602). Cula, the first syllable of "cula-kuru" meaning 'priest of a class' (A 946; kuru = priest A 940), means "class". Ari means knowledge (A 224). "Parts sewn together into a class of knowledge" is the cumulative meaning of the Thamil roots. 'Ā' in culā = a + a.

Incidentally, it has to be said that Thamil scholars, who might find it difficult to understand the genuine significance of 'elaccu-nā', 'ōṛī-ōṛ', 'pōt-aṇi', 'ā-ti', 'in-ṣulā-am', 'saḷi' and the like without reference to lexicons, ought to be able to appreciate the high proficiency in Thamil scholarship attained by the ancestors of the populus Romanus. The pure Thamil words 'ōṛī', 'aṇi', 'elaccu' ā-ti and others, which are now trickling through early Latin, ought to help them restore Tholkāppianār and Thiruvalluvar to their rightful positions wherefrom they had been demoted by a few pundits who had been reading Thamil through Sanskrit and Greek glasses.

PUTO and VID-E-O

(COM)PUTE, PUT-O, PUTI-O. "Put" is 'puti' (puṭhi), meaning "Intellect" (A 1899, the third meaning), which lost its last vowel in the process of combination. O means



'joining' (A 593). Put-o means "joining of Intellect". It is the synonym of Teutonic "then-carf" (think) meaning "feeding the vision", as shall be authenticated under "Teutonic".

VISI-ON, VID-E-O, VIDI-E-O. The Thamil expression means "this is joining knowledge". Vid is 'vidhī' (vidi) meaning "knowledge" (A 2030), which lost its last vowel in the process of combination. "E", meaning "this", is there on purpose to show that it is different from 'ap-par-e-o' which joins falsity as well. This 'vid-e-o' is the function of the mental eye.

#### MA-TERI-A, PHY-SIC-A, PHY-SICAL OBJECT AND PHY-SICAL WORLD

MA-TTER, MA-TERI-A, MÂ-TERI-Â. "That is what twists knowledge" is the genuine meaning of the Thamil expression and its early Latin derivative. Â means 'that is' (Fab 47). Teri (theri) means 'twist' (A 1491). Mâ means 'knowledge' (A 1968).

PHY-SIC-S, PHY-SIC-A, PHY-SICCU-Â. The Thamil expression means "that is what entangles the mind". Phy (pī) means 'pasu-mī' (Fab 743). 'Pasu-mi' means 'the quality of Soul or life'. Mi means 'quality' (Fab. 826). Pasu means 'Soul' or 'life'. They are respectively the thirteenth and third meanings on A 1765. This 'pasu' is the second syllable of 'cor-pus' designating that 'cor', the heart, joins 'pasu', the Soul or life to the flesh constituting 'cor-pus', the body-Soul union. It was in the sense of 'quality of life' that 'phy' and 'bi' became the first components of Physi-o-logy and Bi-o-logy. Soul was popularly identified with mind, Siccu means 'entangle' or 'ensnare' (A 1203 & Fab 386). Â means 'that is'.

ANIMUS, ANI-MU(S), ANI-MU. "The treasury of the Lord" is the meaning of this Thamil expression. 'Ane', the third component of "Medi-terr-ane-an", means 'treasury' (A 234). Mu (ma) means 'Lord Siva' (Fab 759), 'Gepp and Haigh' defines 'animus' as "the rational Soul in man as opposed to the body, cor-pus". That is evidence for the popular use of 'ani-mum', mind, for the Soul. The Thamil term 'pī' (phy) designated 1) Soul, 2) mind, and 3) quality of life as in "Bi-o(s)" meaning "quality of all life".

Phy-sic-s means "the science of those things that entangle the mind", for 's' stands for 'isi' meaning 'treatise' 'essay' or science, as seen earlier.

Phy-sical object means "object which entangles the mind", for "sical" means 'entangling' (A 1203, siccāl).

Phy-sical world means "the world that entangles the mind".

The above meanings of Phy-sic-a, Phy-sic-s, phy-sical object and Phy-sical world are in perfect consonance with the genuine meaning of "ma-teri-a" as "those things that twists knowledge".

Ma-teri-a = phy-sical object = su-bs-tance = stuff, re-s or thing plus qualities.

The definition of Phy-sic-s is "science of matter". Its definition through the Tamil roots is "science of those things that entangle the mind". Thus, matter becomes "those things that entangle the mind". How the "bs" or falsity in the Su-bs-tance attempted to twist knowledge and how the 'phy' or mind represented by the first component of 'phy-sic-a' isolated and eliminated it were demonstrated by 'per-ci-pi-o'. Thus, matter, phy-sical object or su-bs-tance, which is stuff plus qualities, becomes the real subject matter of 'phy-sic-s'. Unfortunately, almost every philosopher and meta-phy-sici-an and almost all treatises on Meta-phy-sic-s and Phi-lo-sophy deal with matter, phy-sical object and su-bs-tance as identical with mere stuff, re-s or thing. Moreover, many a meta-phy-sici-an has been gibing at the physicists that they were pursuing "featureless stuff".

As against these gibes, we have the brilliant judgment of Sir Arthur Eddington, the eminent physicist, that "All through the physical world runs an unknown content which must really be the stuff of our own consciousness".

The significant expression "unknown content" serves as a retort to those who had divorced mind from matter. How did this fatal mistake creep into the current concept of Phy-sic-s?

As usual, it is Classical Latin, which had lost touch with the genuine meanings of early Latin words, that has misled philosophers, metaphysicians and lexicographers to identify ma-teri-a with mere stuff, for 'Gepp & Haigh' defines



ma-teri-a as "stuff, matter, materials of which anything is made; timber etc".

**META+PHYSICS.** Oxford defines Meta-phy-sic-s as "the Philosophy of mind". In other words, meta + science of matter = Philosophy of mind. Meta is defined by lexicographers and philosophers as "after". After + science of matter = philosophy of mind. It is fairly clear that an additional 'after' cannot convert matter into mind and that matter has to be defined in terms of mind. Thus, arises the presumption that the Tamil derivative meanings of Phy-sic-s as 'the science of those things that entangle the mind' and of 'ma-teri-a' as 'that which twists knowledge' are correct. Here Tamil tenders her derivation for 'Meta-phy-sic-s' as well.

**META-PHY-SIC-S, META-PHY-SIC-A, METAM-PHY-SIC-CU-A.** The Tamil expression means "that is the science of measurement of the entanglements of mind (in matter)", for 'metam' (metham) has only two meanings namely 1) measurement and 2) death (A 1976). It is seen that the second meaning is embalmed within "metam-orph-osis" which means "transformation" or "form without death". "Orph" means 'form' (A 601, Oppi = form). Osi(s) is "osi" meaning "shorn of" or "without" (A 593). Metam means 'death'. The first meaning is seen emblamed within the second component of "Geo-met-ry".

**GEOMETRY, GE-O-MET-RI-A, KU-O-METAM-RI-A.** Chambers defines the term as "Latin geometria = ge, the earth and metron, a measure". This derivation is not exact, for unlike other measurements, Geometry ought to be very accurate measurement. And Tamil delivers the goods. 'Ge', is "ku" meaning "earth" (A 891, the seventh from the last). O, like the 'o' in 'bi-o(s)', means 'all'. Metam means 'measurement'. Ri (iri) means "very accurate" (the 22nd, meaning on A 407, nudpam = very accurate A 1729). A = is. This is yet another instance where Classical Latin had lost touch with earlier Latin. Bi-o-met-ry = accurate measurement of all lives.

Thus, it is seen that "Meta-phy-sic-s" is the science of measurement of the entanglements of mind (in matter). That is a fairly accurate description of what is being done

by meta-phy-sici-ans. Are they not out for the study of the world of reality as against the commonsense world created by ap-par-e-o who and whose comrades of the senses had transformed stuff into su-bs-tance or ma-tter?

It is significant that the early Latin terms 'Phy-sic-a' and 'ma-teri-a' followed ancient Thamil tradition and conceded the existence of both mind and matter with the qualification that the former was the master and the latter its mischievous servant, in the business of the Universe. It was Classical Greek and Classical Latin that destroyed the master and handed over the business to the stuff as its monopoly and laid the foundation for what was wrongly named "Materialism", and the later Subjective Idealism which is meant as a reply to the former.

As soon as the mind was removed from its legitimate business of the Universe, the "Materialists" began to preach the doctrine of Empiricus, although "ma-teri-a" continued hoisting the mind.

EM-PIRI-C, EM-PIRI-CUS, EM-PIRI-CUSI, This Thamil expression means "feeling is our understanding". Em means 'our' (Fab 142). Piri means 'understanding' (A 1881 & Fab 707). Cusi means 'feeling' (A 635). Those of the descendants of the Thamilian Pelaschi, who still cherished the "men" in early Latin men-s and early Greek men-o, retorted with the significant term E-pis-te-mo-logy.

E-PIS-TE-MO-LOGŸ, E-PIS-TE-MO-LOGY, E-PISI-TĀ-MĀ ELACCU. The Thamil expression means "this science (em-piri-cus) gives falsity to knowledge". E means this. Te = tā (thā) meaning 'give'. Mā means 'knowledge' as seen under 'ma-teri-a'. Pisi means 'falsity' as seen earlier under su-bs-to (Fab 695). Elaccu means 'science' as seen earlier.

It was the unqualified statement that feeling was the source of all knowledge that was objected to. They did concede that sense experience contributed to knowledge via the process of per-ci-pi-o.

Soon Classical Latin succeeded in eliminating the true significance of em-piri-cus by varying the first term 'em' into 'in' and 'piri' into 'peira' meaning 'trial' and ignor-



ing the last and the key word 'cus' meaning "feeling", as was done earlier with 'bilis' in 'pro-ba-bilis' and 'possi-bilis', and 'ri' on Geo-met-ri-a.

The same fate befell "e-pis-te-mo-logy". Its first four significant components "e-pis-te-mo", meaning "this gives falsity to knowledge", which expressed the necessity that 'sen-sati-o' should pass through the temple of Light for being cleansed and moulded into knowledge, crystallized into the compound 'episteme' with the arbitrary meaning of "knowledge".

The serious blunder of identifying "e-pis-te-me" the "one that falsifies knowledge", with knowledge itself and the numerous other blunders that have been, and are being pointed out on these pages, disclose the reason why Classical Greek and Classical Latin had to cease continuing as spoken languages.

Though they had ceased to be spoken languages, their blunder of divorcing mind from its legitimate business of the Universe by construing "ma-teri-a" as "stuff" and "phy-sic-a", as "physis, nature" (Chambers) and "phusis, of nature" (Oxford) has contaminated "Meta-phy-sic-s" at its very source. This contamination coupled with the elimination of the indispensable intermediate link namely, "metempsychosis" (rebirth), in the chain of the glorious Pelasgic Philosophy, has conspired to create all the confusion that is seen, today, in the discourses of several exponents of Philosophy, a confusion that has provided Philosopher Joad with the reluctant gibe of "blind men searching in dark rooms for non-existent black cats".

Physicists have been, though unconsciously, performing their work in accordance with the genuine meaning of the Pelasgic terms "phy-sic-a" and "ma-teri-a", for they have been always divorcing the 'features' before pursuing the 'stuff'. This practice of isolating the features that might otherwise twist their knowledge has rewarded them with success, the most important of which is their rediscovery of "the kink in space" which was known to the Pelasgi as 'a-e-thara', the giver of the rainbow".

ETHER, A-E-THERA, A-E-THARA. "That is the giver of the rainbow" is the genuine meaning of the Thamil expression

and its faithful derivative, the Low Latin term. A = that. Thara, the second syllable of "pa-thara" (pa-ter), means 'giver', as seen in chapter 3. "E" means "rainbow" (A413, 3rd meaning 'Indhira-vil' which is the later name for "vāna-vil" A 337).

"E-pis-te-me" which was 'falsification of knowledge' to the early descendants of the Pelasgi has, today, succeeded in ousting the glorious Teutonic and Anglo-Saxon term "know-ledge" (Chambers). Oxford states that "—ledge" (more than half) of "know-ledge" remains "unexplained". And the greatest living Philosopher has been compelled to state; "thus, the greater part of what would commonly pass for knowledge is more or less probable opinion". All this is the measure of the impact of "materialism" on the world. The genuine meaning of "ma-teri-a" as 'that which twists knowledge' stands proved. "E-pis-te-me" rides on the world.

Nevertheless, there is still hope of recovery. The great President of America has spoken out; "Many American high school students are still taught an exaggerated nationalism; .....use textbooks that stress quaint and picturesque differences rather than basic similarities; are colossally ignorant about other countries, religions and cultures ..... Many who can identify precisely all of the wives of Henry VIII or any other event on the peninsula of Europe are completely ignorant of the most basic facts about the great sweeps of history and the peoples and the cultures and the religions of all of those living in the Middle East, Africa and Asia. It is necessary to dispel these myths and areas of ignorance .....

"We must never forget that America has something better to offer to the world than the gross scientific materialism of the Communist system". \*

To me, the above is the Voice of God from within the great Catholic President, heralding the Dawn of the New Age that is to be proclaimed by the heavens within a year.

(This chapter is continued in Part 2)

\* "Sunday Times of Ceylon", November 6, 1960.



THE NEW AGE  
PREDICTIONS BY RISHI SUKAR

*The dawn of a New Age by itself.  
Facilitates the Dharsanam of the Lord as Teacher.  
He comes searching for the pupil and is informed of  
The many good essentials that elude understanding.  
He explains them long before they disclose themselves  
very, very slowly.*

*During the close of the year Adchaya, on Earth, to my joy,  
He had established Nādi Predictions for the hidden language,  
Explaining all the good essentials that eluded understanding.  
When the Lord says, 'the time has arrived for understanding'  
Mother, Isi prays, "O Lord, help this child  
Understand all that you reveal.*

\* \* \* \*

*Now that they don't understand the existence of the One Him,  
Whence the knowledge for establishing excellence on Earth?  
'A' for 'That Him', the first word spoken by the earliest  
persona,  
'A' in 'AUM', the same, explained by Kakan from the  
Vedas,*

*HOW was this language established? And when?  
When shall this child understand all its majesty?  
And communicate the same to others without doubt?  
If there is success, is it certain that he will publish  
The true language spoken by them?  
Will his (parallel) quotations from other known languages  
Be honoured with acceptance, O Lord?"*

*Replies the Lord, "Listen O Umai!  
We have made all arrangements touching these matters.  
On Earth, at the time he realises these Truths,  
None will be able to understand what he reveals.*

*They will express doubts; they might even do harm.  
The language of Kakan is really wonderful.  
A few more years; and its greatness shall dawn on him.  
And that is the beneficent effect of a former Comet.*

As the result of the appearance of that Comet,  
The whole truth about the emergence of this Aryavartam  
And how Burma on its North-East  
Was lost to us, Aryans, for all to understand,  
On all these unknown affairs, he shall get the Illumination  
At the time when Saturn transits Scorpio.  
At that time, little by little, (child) Marthāndan shall get over  
The apparent difficulty of crossing the mighty Meru mountain.  
As a result of the benevolence of the same Comet,  
The whole world gets a brighter and better outlook.  
O Effulgent Umai Kowri! If your questions were seriously  
meant,  
He will succeed, for many a Dharmā ought to succeed  
By virtue of Kali maturing and the conjunction of planets.  
Whoever accepts the Truth shall prosper;  
Whoever does not may be heading for disaster".



## புதுயுகம்

• கோடியாண்டே 1 வந்துவிட்டால் தானா கத்தான்  
 குருபரனைப் பார்ப்பதுவே சகஜமாகும்  
 தேடியாண்டே 2 பார்த்துவந்தால் போரா தென்று 3  
 தெரிவித்தால் நாலான 4 டைமன் ஷன்<sup>5</sup> தான்  
 ஆடிவரும் முன்னமேதான் அத்தன் யீந்து  
 அவனிதனில் அட்சயக்கீால் பூர்த்தி செய்ய  
 நாடி<sup>6</sup> யதே யான்கூர கவிபா ஷைக்கு<sup>7</sup>  
 நாட்டிநிற்கும் போர்த்து<sup>8</sup> டைமன் ஷன்னுமாம்.

ஓர்ந்திடற்கும் காலமிதா மெனவும் ஈசன்  
 உம்பியும் எழுந்துகோரும் அரனே யிச்சேய்  
 • தேர்ந்திடற்கும் உறைசெய்வீர் விளக்கம் தன்னை

\* \* \*  
 ஒன்றின்நிலை யரிவொணாது இருக்கும் ஈதில்  
 உண்மையெது நன்னிலைகள் உறைப்ப தென்றால்  
 அன்றுறைத்த ஆரியனின் அரிய வாக்கும்  
 • ஆரணத்தா லுறைபுரிந்தக் காகன் வாக்கும்

• வாக்கின்நிலை யெவ்வகையாம் எக்கா லத்தில்  
 மகிமையிவின் காண்பதுளப் பலமாந் தர்க்கும்  
 தேக்கமிலாது எடுத்தோதும் செய்கை யெக்கால்  
 சித்தியதில் உளதாயின் அவர்கள் விண்ட  
 • திடமொழியைப் பிரசரிக்கத் திடம தாமோ  
 • மீக்கெள்ளும் தெள்ளியதோர் மொழிகள் செப்பில்  
 மேன்மையதற்கு அனுகூலம் விமலா என்ன

• என்னவும் அரன்புகல்வார் உமையே கேட்பாய்  
 இசைத்துள்ளாம் இவ்வகையின் இயல்ப தெல்லாம்  
 அன்னிலையை யிவன்காணும் மட்டிப்<sup>9</sup> பூவில்,  
 அந்தர்ங்கம் எடுத்தோதின் யாருந் தேரார்  
 • பின்னமென புகல்வதன்றிப் பிழையும் செய்வார்  
 பேசியுளக் காகன்மொழி யபுரு பந்தான்  
 இன்னும்சிலது ஆண்டுளதாம் அவ்வார் மேன்மை  
 இவன்காணத் தெரிவிக்கும் இயல்பும் முன்னே

முன்னுறைத்த விண்வால்மீன் தோன்ற லுண்மை  
முழுதிந்தப் பரதகண்டம்<sup>10</sup> தோணும் நாளே  
பின்பெலாம் அன்னதுவும் ஈசான் யத்தின்  
பெருந்திசையேத் தோற்றமது யாருந் தேற  
முன்னிந்த வகைக்காணு தளவும் சோதி  
முழுநிலமை யதற்குளதாம் முடவன் தேனில்  
மன்னிசிற்கும் சமயமதே மார்த்தாண் டற்கு  
மலைமேரு கடக்கும்நிலைச் சாய்வும் சற்று

சற்றியலத் தோன்றிவரும் அம்மீன் மார்க்கம்  
ஐகம்முழுதும் புனிதமுறும் நன்மைக் கென்ன  
மின்மினியே யுமைக்கெளரி நீயும் முன்னர்  
வினவும்வகை உண்மையெனின் கலியும் முற்றல்  
வெற்றிதருங் கோள்நிலைமை யோகச் சார்பில்  
வெகுதர்மம் சித்திகொளும் மேன்மை யாலே  
பற்றினவர் பயன்பெறுவார் பற்று ருக்கும்  
பாமெனலாம்.....

1. புதிய யுகம். 2. கடவுள். 3. விளங்காதென்று. 4. நாலா  
விதமான. 5. “இ.” காலகதியில் மங்கியது. இடை + மன் +  
சன்; இடை = தடங்கல்; மன் = நிலைபெற்ற; சன் = சற்காரியம்.  
6. நாடி சாத்திரம். 7. மறைந்த பாஷைக்கு. 8. விளங்கச் செய்து.  
9. மட்டு + இப் + பூவில். 10. சகுந்தலை வயிற்றிலே துஷ்யந்தனுக்  
குப் பிறந்த புத்திரன் “பரதன்” என்போன் “ஆரிய வட்டம்”  
முழுவதையும் ஒரு குடைக்கீழ் ஆண்டமையால் ஆரியவட்டம் “பரத  
கண்டம்” என நாமம் பூண்டது. ஆரியரும் “பரதாஸ்”, (Bharatas)  
எனும் பெயர் பெற்றினர் என்பதை இருக்-வேதம் V-II-1-4ல்  
காணலாம்-ஆரியவட்டம் கடலினின்றும் எழ முன்னரே இருந்தவர்  
“பாரதன்”. இவர் “சாயம்பு” மனுவின் சிரேஷ்ட புத்திரனாய்  
“இந்து” முழுவதையும் ஆண்டமையால் இந்து “பாரதவருஷம்”  
என வழங்கிற்று. இது விஷயம் கந்தப்புராணத்தில் காண்க. இவ்  
விரு காரணங்கள் பற்றியே ஆரியரின் சங்கற்பு சுலோகம் “சம்புத்  
திவே, பாரதவருஷே, பரதக் கண்டே” என இசைக்கப்பெற்றுள்ளது.









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