

# **LINGUISTIC HISTORY OF ANCIENT INDIA: A STUDY BASED ON ARCHAEOLOGICAL EVIDENCES**

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India as well as its wider expression, South Asia formed part of the ancient seven civilized centers of the world.<sup>1</sup> Of the seven, India and China have uninterrupted continuous history and colourful heritage. Therefore, buried as well as surface monuments are very rich in India and China. Some of them are majestically occupying the wonder list of the world.

In the annals of the ‘linguistic pre-history of India’, we have to take into consideration of the rich cultural heritage of those authors who established the well planned ‘urban habitats’ at Harappa, Mohenjo-Daro and similar other places, popularly known as ‘Indus Civilisation’. Its existence can be traced back to 8000B.C. The authors of this cultural heritage could not have constructed such well-planned urban habitats without knowledge in Communication and Engineering. Therefore, any amount of argument to set aside the Harappan Scripts as ‘Non-language’ will not lead us in the right direction.

The communication skill of early Humans has evolved through several stages; body signs - pictorial representations - seal writings - scripts; the development to the advanced stage of ‘scripts’ goes with the ‘cultural growth’ of the particular language group. ‘Script development’ is a highly scientific effort and its attainment could have been achieved by one linguistic group earlier and followed by others. Different languages come into existence when they confront with people of different ‘races’ and ‘places’. Names for different languages, however, emanate at a very later stage to identify them.

1. The Medieval traveler Marco Polo was the first to notice and record India’s glorious past. Systematic recording was initiated by Nicolo Conte from 1419-1444.<sup>2</sup> Alexander Cunningham, a military officer of East India company through a memorandum convinced the Governor General and the Department of Archaeological Survey was created in 1861 and Gen. Cunningham, already in voluntary field work was made its Surveyor General of the department, the same year.<sup>3</sup>

2. i. In the mean time when Warren Hastings became Governor of English East India Company, following the Regulating Act of 1773, the ‘Asiatic Society of Bengal’ was formed in 1784 A.D. with William Jones, the young and first judge of the newly introduced Court for Western Jurisprudence as its president. The aim of the society was to know Indian people, their culture and heritage (and administer them easily) .<sup>4</sup>
2. ii. William Jones attaching greater importance to the Vedic Pundits employed in the Court of Law and using Vedic and Sanskrit literature as source material, passed sweeping conclusions on Vedic people, Sanskrit language. They saw the Heritage of Indian people through the light of Sanskrit.<sup>5</sup>
2. iii. Asiatic Society of Bengal in beehive activities with the help of Vedic Pundits and the brilliant western scholars projected to the West through ‘Asiatic Researches’ and the written works and translations mystified Vedic heritage to the wonder struck Europeans.<sup>6</sup> This is in conjunction with the ‘Brotherhood Theory’ of Europeans and Vedic people of India (Aryan immigrants) through the progenies of Noah. According to the theory of William Jones, the progenies of Ham, the Son of Noah are the Europeans and the Indian Vedic people are the progenies of “Hind”, the son of Ham.<sup>7</sup> The newly created relationship wedded Europeans and Indian Vedic people to a single family tie of inclusiveness.
2. iv. As a sign of British Indian Kinship, at Oxford campus, in the entry way to old Indian Institute building, Monier William’s *shlokain* Sanskrit was recorded on the foundation stone. It’s translation runs as “*This building dedicated to Eastern Sciences founded for the use of Aryan (Indians and English men) by excellent and benevolent men desirous of encouraging knowledge (non-Aryans were prohibited). By the favour of God may the learning and literature of India be ever held in honour and may the mutual friendship of India and England constantly increase.*”<sup>8</sup>
2. v. In the midst of passing judgments on Indian history and heritage, Asiatic Society of Bengal pronounced three historical theories:<sup>9</sup>
  - a. “The Eternal Theory of Sanskrit” giving motherhood of Sanskrit to all Indian languages.
  - b. Indo-European family of languages inclusive of Sanskrit in it.
  - c. The Vedic people were “civilized” and others (sons of the soil) were “barbarians”.

These three theories though high sounding, are archaeologically and linguistically baseless and highly erroneous (which will be explained later). Still the theories, creating non-facts and imaginary ideas, had very powerful commanding force. History books opened with the phrase ‘civilization was born in India with the advent of Aryans’. The Eurocentric historians carried these messages through their text

book on Indian History in University and School text books, to Europe and Asia. The schools and universities spread them. The discovery of Indus Valley civilization from 1920 gave new light and V.A. Smith, administrator turned historian, questioned the one sided projection of Indian History.

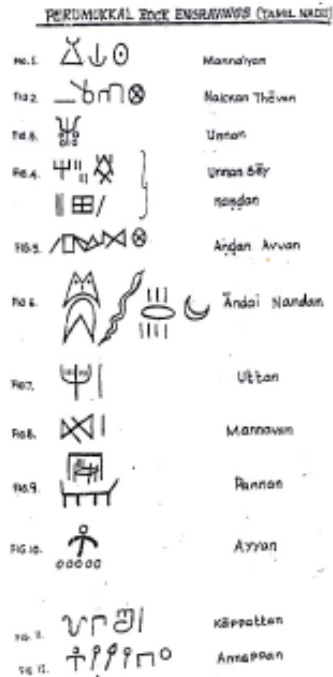
2. vi. The second factor, disgracefully distracting the epigraphical history of South India was a mild as well as hasty announcement of James Prinsep, sometime Secretary of Asiatic Society of Bengal. From 1834 to 1837 he was able to read and make others read, the hitherto unknown scripts of *Kharosti* (North West) and Asoka Edicts.<sup>10</sup> It was a great achievement and James Prinsep who gave visual light to the world to a script which had operative area from 'Kavery basin to Himalayan foot hills' in the north and to the borders of Punjab in the North West. But he hastily gave the opinion that "Asoka was the inventor of writing in India". This sweeping statement of James Prinsep is against the facts of history and about the facts of 'existence of scripts' during pre-Asoka times inclusive of *Tamili* (Damili) the script for Tamil language as listed in the Jaina and Buddhist Canonical Works.<sup>11</sup>

The statement of Prinsep was not the ripe time to decide who invented writing in India. Later archaeological achievements showed that Pre-Harappan Tamils were the inventors of writing before 8000 B.C. (eight thousand B.C. - Mehargarh). Because of Prinsep's erroneous unwarranted statement, world scholarship came to the conclusion that the Tamil language had no scripts until the age of Asoka. A.H. Dani, highest official in the Department of Archaeology used very harsh words; He wrote "writing glided into the barbarous hill caves of South". The mistake of Prinsep is heavy one and the blow received by the Tamils from Dani is heaviest in incomparable degrees.

The Jaina Suktas during third century B.C. listed different types of scripts known in India. The script for Tamil was recorded as *Tamili* and the script for Prakrit is found in this list as *Bhammi*. But Iravatham Mahadevan, imposed a strange word as "Tamil Brahmi" for the script of Tamil language even though *Tamili* the script for Tamil language found a place in the canonical works of Jainism and Buddhism. It sabotaged not only "Tamili", the script for Tamil language but also deprived the status of Tamil language and Tamil civilisation and the civilised existence of Tamil society down to First century A.D. Following illustrations will prove the existence of writing system in Tamilnadu, much earlier to Asoka:

1. 'Perumukkal' rock engravings:

Fig . 1



**Perumukkal** Rock engravings show the antiquity of writing in Tamilnadu to Harappan and graffiti to Pre-Harappan times.

2. The Pre-Asoka *Aḷakankuḷam* site yielded graffiti like scripts that of Harappan age. Graffiti Recovered from *Aḷakankuḷam* excavation in Tamilnadu belonging to Pre-Asoka period - B.C. - proves the Simultaneous development of writing in the South Asia:

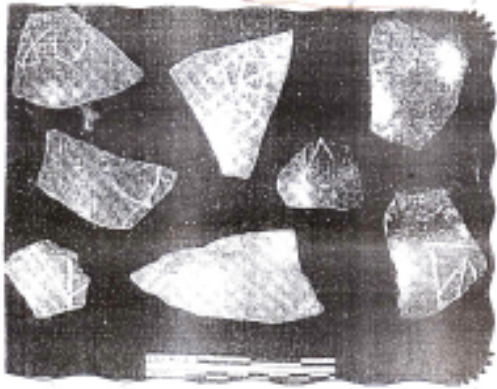
Fig . 2



*Courtesy: State Department of Archaeology, Govt. of Tamilnadu*

**3. *Kor̥kai* inscription on pottery bearing Indus type of scripts belonging to very early first millennium B.C. in Tamilnadu**

**Fig . 3**



The *Yālpāṇam* inscription (Srilanka) with ‘bilingual scripts’ in two lines, top-Indus pattern of scripts and below *Tamiḷi* scripts is a unique inscription belonging to a period before *Kor̥kai* inscription.

The transition towards *Tamiḷi* started from twelve hundred B.C.

**4. The Pre-Asoka Pre-Brahmi *Bhattiprolu Tamiḷi* inscription of Deccan among other things proves that Deccan was under the direct influence of Tamil during pre-Asoka times as the ‘Descendent’ of the main stem of ‘Mono Lingual’ Tamil**

Fig . 4



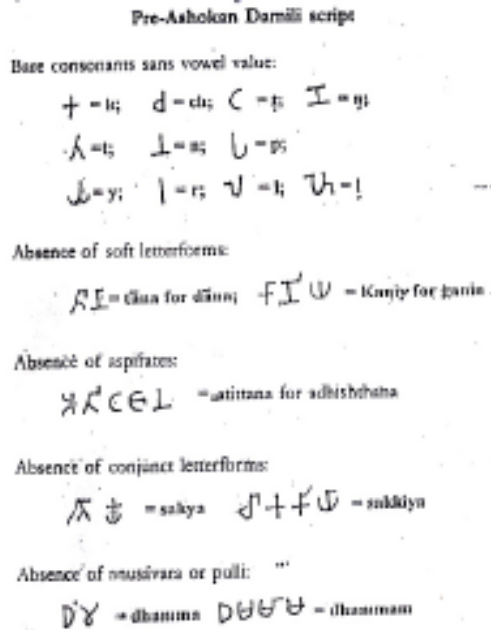
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(Courtesy:IndiaGovernment Archaeological Department).

Tamili scripts are in use, Pre-Asokaas well as Pre-Brahmi ages throughout South India.

1. A single Pre-Asoka site of *Kodumaṇamin* Tamilnadu, alone yielded twenty thousand inscriptions.
2. *Tamili* carries with it T.B.I. writing system. It is absent in *Brahmi*. K. Rajan,excavator of *Kodumaṇam* writes “though Mahadevan concludes that both systems are parallel and independent, the Asoka inscriptions do not reflect T.B.I. system. . . . This system of writing is not found anywhere in India except in Tamilnadu”.(Early historic Tamilnadu, Ed. Indrapala, p.74, Kumaran Book House, Colombu and Chennai, 2009).

Fig . 5



2.vii.Tamil and Tamilakam (Tamil country), exist from a period much earlier to the 'Indus civilisation', to this date. With a larger portion of land, connecting the present Srilanka and the present Tamilnadu of India, engulfed by the sea in Tsunami like situations, the 'written history of Tamilnadu' begins with the first millennium B.C., from *Tolkāppiam*, the Tamil treatise and with the Pāṇḍiyan king named as *Nilamtharu Thiruvin Pāṇḍiyan*.<sup>12</sup>

3. i. Tamilians are the originators of writing from pre-Harappan times for their monolingual Tamil Language, is archaeologically proved from the discoveries from Harappan sites and from many parts of South India; (see Fig. 1 to 5). At about 1000 B.C., from the stem of 'monolingual Tamil', branched 'Northern Tamil' or 'Northern tongue'(for convenience we may refer it as 'Northern Dravidian')after the arrival of Vedic people.The main line of Tamil (stem), continued with the name *Thenmoḷior* 'Southern tongue'; its operative area continued with the South of Vindhias.In the 'scripts list' of Jaina Suktas (third Century B.C.) the scriptfor 'Northern Dravidian'is written as *Bhammi* and the script for Tamil Language is listed as "*Tamili*". It shows that Tamil language is having a script of its own with clear name as "*Tamili*" long before Asoka. Iravatham Mahadevan, harvesting the error of James Princep and suppressing the fact of the existence of "*Tamili*" of Tamil Language, coined his novelty word "*Tamil Brahmi*", for Tamil language and taught the world of Scholarship



that ‘the Tamil language is having a borrowed script’. This serious diversion is universalized. About this historiographical drama, K.V. Ramesh, the reputed epigraphist and former Director General of Archaeological Survey of India, wrote “ *Iravatham Mahadeven, who has recently brought out a very scholarly volume on Tamil Epigraphy, calls it ‘Tamil Brahmi’ because of his pre-conceived notion that there can be no pre-Asoka inscription engraved on Brahmi like character. One more reason for this school of negative thinking stems from the fact that such scholars have not tried to critically analyse the lists of ancient Indian Scripts found given in the early Jaina and Buddhist Canonical works*”.<sup>13</sup>

These show that there is a clear case against the newly coined word “Tamil Brahmi”. ‘Tamil Brahmi’ overlaps *Tamiḷi* the script for Tamil language; It degrades the Tamil language and Tamil culture in historical context.

3. ii. From the late-Harappan times, there were symptoms of changes in the burial pattern of ‘cist burial’ with grave goods in Tamiḷakam. This showed symptoms of transition in the South leading to Megalithic age, which had a north-ward expansion with *Tamiḷi* scripts carried through “Black and Red” pottery as proved by archeology in Nilgris and Athichanallur, of Tamiḷnādu (and in Maharashtra), transition towards chalcolithic culture emerged; In the case of Adhichanallur, the evidences of Bronze and Copper elements show proximity to Bronze Age. This site has been excavated more than five times. The Megalithic civilization which dates 1000B.C. is a continuation of previous stage which are on par with Bimathbath, a site in Maharashtra of Harappan Age. The latest excavator Gurumoorthy locates a transition from Copper age to Megalithic age.

The bronze and gold articles of extraordinary artistic nature shows this site to be a commercial Centre linking the age of Harappan civilization and the advanced stage of Megalithic Iron age across Copper age. The graffiti mark inside and outside the potteries are similar to the type of Harappan age and needs further excavation.

Turning to Megalithic age and Iron age, Southern Tamil area with Black and Red ware and script transformation towards *Tamiḷi* was established. The above two cultures moved northward through commercial contacts. Kodumaṇam, west of Karur industrial area in Tamiḷnādu, is seen through copper products of late Harappan Age, in small size and punch marked coins and Black and Red polished wares of north as a survival area.<sup>14</sup> Natana Kāsināthan, former Director of Tamilnadu Archaeology, an expert on ‘Scriptology’ expressed the same view.<sup>15</sup> *Tamiḷi* led the way and ‘Northern Dravidian’ (Prakrit) adopted it and added it with aspirates, voiced consonants (hard consonants) and added sibilants needed for ‘Northern Dravidian’ as it had accommodated new sounds caused by the immigrant Aryans. It took place first in north from 1500 B.C. up

to 800 B.C; in Haryana and eastern Gangetic zone afterwards. Bihar and Bengal retained Tamil tradition for long, is evident from the name of the settlements preceded by the word 'Tamiḷ'; eg: Tamiḷpur, Tamiḷpēta, Tamiḷuk etc.<sup>16</sup>

### **Indus Valley Civilisation:**

Now, let us proceed along the archaeological high way to the buried cities of the native pre-Aryan and non-Aryan Indians of the very long past, before the arrival of Aryans in India.

4.i. The final discovery of Mohenjo-Daro and Harappa (1922-1924AD) under the care of John Marshall, Director of the Department of Archaeology was preceded in the West by Shliman in the discovery of Mycenaean Civilization in 1876 and Minovan Civilization by Evans in 1900, both in eastern Mediterranean - Crete (one of the seven regions mentioned earlier). These received light while searching the Homeric cities. The discoveries were accidental.

In the case of Mohenjo-Daro and Harappa also the discovery was not a pre-planned one. While excavating Buddhist monuments, seals similar to the one with Scripts found in *Elam* came across. 'Elam' was a hilly cool region north-east of Babylonia and Sumeria<sup>18</sup> This confirmed the existence of different cultural monuments below the Buddhist monuments. Hence, excavation works at Mohenjo-Daro under R.D. Banerji and Harappa under Dayaram Sahini were briskly carried on under the supervision of John Marshall, the Director, Department of Archaeology.

4. ii. In 1924, John Marshall published his findings in the 'Illustrated London News' announcing the discovery and got recorded a place for India in world history. (John Marshall's monumental work 'Mohenjo-Daro and the Indian civilization' was published in London in 1931). Marshall recorded that the Indus civilization preceded that of the Aryan civilization and forms Chapter One of Indian History and had continuity with the later history of India. Linguists seeing the evidence of Dravidian speaking population in the site/areas and from archeological anthropology came to the conclusion that Indus civilization is related to pre-Aryan Dravidian India.<sup>19</sup> It totally overturned the Indo-Aryan theory of Origin of Civilization legated by Asiatic Society of Bengal.<sup>20</sup>

4. iii. It surprised the Western world as the European schools and Universities as propagated by the written works of Bengal School and enforced by the works and propaganda made by Max Muller<sup>21</sup>, on the Indo-Aryan theory of Origin of civilization in India.

4. iv. Excavations relating to the early Indian civilization continues to the present. In the area covered from the borders of Iran in the West to eastern Haryana in the east, in the north from Manda on the river Beas near Jammu to the South to

Godavari basin<sup>22</sup> and now, it has been extended upto Kaveri basin by a very Senior and one of the reputed researchers on graffiti, S.Gurumurthi.<sup>23</sup> It is the vast and numerically area in the largest in the world of Archaeology.

5. i. With the discovery of the two great wonderful cities, it invited attention afterwards, Mohenjo-Daro and Harappa stands apart in size and extension. The whole world looks Mohenjo-Daro and Harappa in surprise. Therefore, the reading of the seals possessing unknown scripts began individually by scholars. Fr. Heras concentrated his attention of reading after the middle of the thirties of 20<sup>th</sup> century and succeeded.
5. ii. He adopted 'statistical methodology' and 'structural analysis'. He located after comparing with the lists of the scripts of the other excavated centers like Sumeria, Egypt, Hittite and China.<sup>24</sup> He found the scripts Picto-phonographic in the nature, different from Sumerian and closely related to 'South Indian Dravidian' (the senior most one among the group keeping separate identity is Tamil). Fr. Heras proposed a Dravidian hypothesis. His book *Proto-Indo Mediterranean Culture* (Published in 1953), Chapter One carries the resume of his research on Indus script; According to N.V. Gurove of Russian team, "for the correct reconstruction of the Proto-Dravidian Phonological system, readings offered by him was based on Tamil materials".<sup>25</sup>
5. iii. The success of Fr. Heras in the decipherment of Indus Scripts towards Dravidian enkindled the spirit of the 'alternate school'. It included the names of Hunter, Waddell, Pram Nath, Langton, Samy Sankarananda and others. This School failed to apply methodology and structural analysis. They simply declared that the language was 'Aryan'. G.R. Hunter published his book "The script of Harappa and Mohenjo-Daro and its connection with other scripts" (London.1934). According to P. Joseph, the student of F. Heras, 'without statistical method and structural analysis any language can be read in any way' and the alternate school simply said that the language of Indus cities was "Indo Aryan".
5. iv. Fr. Heras published a series of research papers. His inspirational methods and his papers were of help to future researchers. From 1960, the Russian and Finnish teams on Oriental Studies entered the field of decipherment. The Russian team was the first to apply computer for decipherment of Indus script.
5. v. John Marshall, E. Mackay and Wheeler showed that "the heritage of the proto Indian Civilization is most pronounced in those phenomena of material and spiritual culture of India which form the so called "Non-Aryan", Pre-Aryan substratum and are most characteristic of Southern area of the Indian subcontinent inhabited by Dravidians. On these background and following the lines of Fr. Heras and using computer application, Kamil Zvevich declared "Archaeological and ethnographical data have naturally led many scholars to draw a conclusion as to the Dravidian ethos of the bearers of the Indus Valley

Civilization and the affinity of the language of Proto - Dravidian texts to the Dravidian type.”<sup>26</sup> The data provided at present by comparative Dravidology show that the Harappan civilization chronologically coincides with the period of single Proto-Dravidian language.”<sup>27</sup> (ie. monolingual stage).

- 5.vi. Asko Parbola who led the Team from Finland while summing up the progress of decipherment of Harappan script in 1969, wrote, “they are ‘logo syllabic-pictographic’ writing. The language is an early form of Dravidian called by us Proto – Dravidian; It appears to be very close to the Southern Dravidian, especially Tamil ...”.<sup>28</sup> From Tamil Nadu R. Mathivaanan after laborious works, found the alphabetical system of the basic scripts of *Tolkappiyam* are in unity with the scripts of Harappan seals. With the aid of Grammatical structure of *Tolkappiyam* he successfully read the scripts of Indus seals and declared that the language of Indus people is ‘early Tamil’<sup>29</sup>. However, some scholars trying to read these scripts from ‘right to left’ arrangement could not arrive at any conclusion while Madhivaanan could read them by adopting the system of reading from ‘left to right’ as practiced in Tamil.
5. vii. Harappan Civilization had a very long history. It had three stages, Early Harappan 8000 B.C to 4000 B.C.<sup>30</sup> Rajesh Kochar and the French Archaeologists at Mehrgarh and Dolivira fixed the upper age at 7000 B.C. Mature Harappan 4000 B.C. to 2000 B.C. and Late Harappan from 2000 B.C. to 800 B.C.<sup>31</sup>

The early Harappan people used polished stone plates (soft stones) for writing and during the mature Harappan age they used artistically produced seals for writing other than ‘perishable materials’. During late Harappan Age, non-perishable material for writing changed to pottery from 1700 B.C. as writing on seal continued upto 1700 B.C.<sup>32</sup>

6. i. The Vedic Aryans had no writing system and their life was mobile and their settlements also were temporary and rural.<sup>33</sup> On account of the above inherent disadvantages and their absence in the linguistic pre-history of Indian language, an alternate school, a ‘negative school’ seemed to have emerged in the West.<sup>34</sup> To surprise the world of scholars, in 2004, it published an article declaring that ‘Indus Scripts as non -linguistic symbol system’ and not scripts for writing.

This non-academic shock treatment was quickly rebutted by five scientists-Mechanical Engineers headed by Adhikari along with Iravatham Mahadevan and others, replied with same technology and proved with Entropic Evidence for the existence of Linguistic Structure in the Indus Script,<sup>35</sup> using cryptographic technique for recognising the related languages, found a frequency cited argument in favour of Dravidian hypothesis with agglutinative in its morphological structure. “Our study result that the conditional entropy of the Indus texts is closest to old Tamil”, they declared.<sup>36</sup>

6. ii. The script as well as graffiti used in Tamil Nadu are similar to the script list and graffiti list of Indus valley (Harappan sites). The language used in the scripts found in Tamil Nadu also in the Harappan scripts. These show that the language used in both Indus valley and Tamil Nadu are inter related.<sup>37</sup>
6. iii. Pot sherd inscriptions from 1200 B.C. belonging to megalithic age bear *Tamili* scripts. The potsherds bearing Harappan scripts belong to the period from 1700 B.C. is the period of end of 'seal writing' and transition to 'late Harappan Scripts' as found in earthen wares., other than perishable materials. The 'Stone – Axe' with Harappan Scripts, located in *Cembian Kandiyoor* of Tamilnadu has been dated to 1400B.C. by Sridhar, Director of Archaeology, Tamilnadu.<sup>38</sup> The above factors indicate that the early civilization of Harappan Age in comparison with the scripts found in Deccan, Tamil Nadu and Ceylon, had a Pan-South Asian function. Its language was "Monolingual Tamil". Sunit Kumar Chatterjee, the most reputed linguist of 20<sup>th</sup>. century, asserted that 'Dravidian' (Tamil) was the monolingual language, until 1500 B.C. in India.<sup>39</sup>
7. i. Now, it is essential to consider Tamil language's connection with the languages of outer world as a section of scholars from outside Tamil Nadu and outer world are having a very narrow geographical limit to Tamil language.
7. ii. During the same age, Tamil was internationally connected with the ancient six other civilised centers of the world. On account of this connection the successive languages in those areas are living with linguistic family connection with Tamil till today.
7. iii. The *Polynesian* language on the Eastern Pacific Ocean, the language of the original inhabitants of Australia, are having remarkable affinity with Tamil in vocabulary, morpho-phonemics and grammar according to Abraham Founder and Dogless Lockwood respectively. The '*Quechua*' language spoken in Peru, the *Nahuati* language spoken by Azetecs in Mexico and the *Maya* language of Yukatan Peninsula of Mexico are with many similarities with Tamil according to Chemman Lal's *Hindu America* (1950) and Dr. G. Seenivasan's, *Foot prints of Tamils in Ancient America* (1985). Mayas of Mexico and Incas of Peru occupy the map of Ancient seven civilizations of the world. The same is the case with Egyptian, Chinese, Sumerian and Elami languages and their family connection with Tamil. Scholars like K.V. Zvelebil, Burrow, Andronove, Suzimo-Ono, Ponkothandaraman (Porko) and others proved the close connection of East Asian languages with Tamil. N. Lahoveys book "*Dravidian Origins and West*", explains Tamil roots in the Hematic languages of north Africa, Semitic languages of West Asia and in all the European languages. 'Brahui' speaking people living in Pyranese mountains, cut off from the rest of the world until modern times, speak a language related to Tamil. The Finnish and Altaic family of languages in the extreme north is having similarities with Tamil is a wonder. Therefore, linguistic scholars like J.H.

Greenberg Dolgopolsky, S.H. Levitt, Gnanaprakasara of Ceylon, Devaneya Pavanar of Tamilakam consider Tamil as the first mother tongue of humanity.<sup>40</sup>

7. iv. The above factors warrant to think of an area of the germination of the Tamil civilization. The archaic human body fossil from the place called 'Odai' in the east coastal belt of Cuddalore Zone of Tamilnadu belonging to one of the rare cases of 'middle Pleistocene period'<sup>41</sup> and bear significant implications for the current "out of Africa versus multi regional debate" concerning the place of origin and antiquity of humans and the Asia's importance in the hominid evolution. Dr. A. Kannan's (former Director, Government Museum, Chennai) works on Paleolithic finds of Korraliyaru region of Tamilnadu and their dating by latest scientific means fixed 'one lakh' years for that Paleolithic civilization in the east coast. The Narmoda Valley Fossil (Dr. P. Rajendran) in conjunction with the above factors implied that South India was part of 'Kumarikkandam' – wider united South Asia – with India and Mavilankai (Cirrillankai is Ceylon) together extending far beyond equatorial belt on the southern hemisphere.

7. v. *Vishnupuranam*, Sarga, 11: Adhyaya 11, *Kalithokai* 104:1.2, *Silappathikaaram* 11. 19, 20, and 21 had recorded the devouring of cluster of mountains and mountain range with a river (*Kumariyaru*) by the ferocious sea.

*Bhagavathapurana* 18: 1-3, 24; 13; Old Testament - *Book of Genesis* (11): 1-3 and *The Epic of Gilgamesh* had recorded memories of upward migration towards north to India confirms the literary, Epic and Puranic memories cited above. Hence, the silence of Indian archaeology to trace out the missing cities like 'southern Madurai' and 'Kapadapuram' is unjustifiable when compared to the Homeric cities in the west.

7. vi. Early Indian writing of the urban civilization was not confined to Harappan belt alone. It was spread throughout South Asia. The failure to unearth *Kapaadapuram* in Indian Ocean and the failure for a second excavation at in *Payyampalli* on the Palar basin and further excavation at *Korraliyaru* valley in Tamilnadu are handicaps to get more evidences and understanding of early Tamil Civilisation. In comparison with the works of Shlimon and Evan's on Eastern Mediterranean, these are the greatest failure in the history of Indian Archaeology.

8. i. The birth of the age of 'seal writing', marks the age of the first ranking classical age of all aspects of human life in all the seven centers of world civilization, and therefore the period after 4000 B.C. has to be taken as 'classical stage'. Iravatham Mahadevan, taking into consideration of early Indian civilisation takes 3750 years before 2000B.C, the fall of that 'Classical period' as Mature period of civilisation in the archaeological context, mature Harappan Age and the period from 1700B.C. 800 B.C. as late Harappan Age.

He equates these two phases of early Indus civilisation as the period of “first and second Sangam Ages” in the history of Tamil language.<sup>42</sup>

8. ii. From about one thousand BC., the monolingual language of Tamil, the language of upper India branched as ‘Northern tongue’ (*vadamozhi*) due to intrusive elements. The chief among the intrusive elements was the entry of Aryans (herein after they will be referred as ‘Vedic people’) around 1500 B.C. As they had lost their mother tongue during their long mobile postural life in Iran, adopted Iranian language as spoken tongue. In India also the same situation of alien land forced them to speak the language of natives i.e. monolingual Tamil in non -ritual situations.<sup>43</sup>

Therefore, in the pre-history of early Tamil language, a marked variation formed in North-West India and caused the birth of ‘Northern tongue’. (For convenience of understanding, we refer it as Northern Dravidian). This wave had an east-ward expansion from Haryana along with the east ward migration of Vedic people. Its formation moved towards eastern India gradually from Haryana, side-tracking ‘Black polished ceramic’ cultural belts as well as the regions of the ‘Vis’ (the common mass engaged in productive activities, referred to in Rig Veda). Due to regional variation and the rule of Vedic people under Pushymita Sunga from 185 B.C., ‘Northern Dravidian’ got divided as *Pali*, *Magathi*, *Arthha Magadhi* and *Suraseni* and they won distinctive regional identity with the enforcement of linguistic process of ‘Sanskritisation’.<sup>44</sup>

8. iii. The name ‘Prakrit’ was given by the Vedic people to the ‘Northern languages’ of ancient India, attaching the meaning “undeveloped”; and they gave the name “Sanskrit” with the meaning “developed” for their newly coined language. Similarly, they renamed the script ‘Bhammi’ as mentioned in the Jaina Suktas as ‘Brahmi’ underlying the meaning that it was given by Brahma, their God. Social history suggests that the Vedic people wanted to identify them as ‘superior human beings’ - the Brahmans through (the newly written ‘Constitution’ called) *Manavdharmasashtra*, their Vedic Rituals and their language; their subsequent history proves this.

8. iv. The expansion of Mauryan rule towards Deccan during the periods of Bindusara and Asoka (3<sup>rd</sup> century B.C.) - touched the borders of wider Tamilakam, which was South of Asoka Empire. It changed the linguistic situation of South India as under:

1. ‘Northern Dravidian’ (Prakrit) with its new alphabets and script (Bammi, later called Brahmi) was brought to Deccan.

2. With the expansion of Buddhism up to Kanchimandalam, northern Tamilakam and Southern Deccan became a ‘bilingual region’ of Northern Dravidian (Prakrit) and Tamil. It is proved by ‘Sathavahana bilingual coins’ and ‘Bhattiprolu

casket Inscription'.<sup>45</sup> The picture of bilingual Sathavahana coin is given below (Fig.6):

**Fig. 6**



### **The religion and languages of the Aryans:**

9. i. The continuous desiccation in Central Asia caused migrations. One group of Aryans migrated westwards to Europe; The other wave moved Southwards and reached India via Iran.<sup>46</sup> After long mobile pastoral life in Iran, losing their mother tongue and adopting Iranian language, they moved towards India. The different Mandalas of Rig-Veda shows the areas occupied by this immigrant people in India. The trans – Bolan pass migrations are proved by the reflection of Iranian language in Rig Veda. Also the presence of Rig Vedic deities Mitra, Varuna, Indra and the Nasatyas (Asvins)<sup>47</sup> and Hittite Gods in the Boghzkoi inscription of Western Asia, in an agreement written in ‘Cuneiform script’ between Hittite ruler and Mittani King in Mittani, is a very important factor in the History and Geography of Indo-Aryans.

9.ii.Rig-Veda provides clue for the mobile life of Vedic people from Bolan Pass to Haryana over a period of 700 years (1500 B.C. minus crossing river Saraswati at 800 B.C).Of the ten Mandalas of Rig-Veda, Mandala - I give the mobile life pattern of Vedic people in Sind; Mandala - II takes the geographical back ground to Kashmir Valley; Mandala - III gives the back-ground of Beas and Sutlej territory; The Fifth book takes to the entrance region of Baluchistan and the Core area of Gomal Valley; The distribution of Mandalas violates the geographical sequence



since each Mandala was composed by individual families of composers, independently.

9.iii.(a) The ‘religion’ of early urbanized native Harappans was ‘Agamic’ with the use of flower – fruits - water. The Agamic ritual was ‘*Poosei*’ (showering flower – in Tamil). Their deities are *Siva, Vitnu, Murukan and Sakti*. These deities were worshipped by the Tamils of Tamilakam earlier to the Sangam Age and being worshipped till today and they continue the Agamic way of worship ‘*poosei*’.

(b)The religion of the immigrant Vedic people was *Nigamic* - fire Cult, worshipping Mitra, Varuna, Indra and two teams of deities of Asvins (or) Nasatyas. Fire was a primary factor for this Nigamic religion and for long, had elaborate sacrificial *yagas*. Only during the Kanvayana period from 78 A.D. there were changes. They removed the Rig Vedic deities and adopted Agamic Gods *Siva, Vitnu, Muruka* and *Sakti* of natives and transformed Vedic religion into *Veda - Agamic* religion. It became the religion of the *Hindus* (the progenies of Hind), which name was given by the ‘Asiatic Society’.

(c) The language of early Agamic religion of the natives was Tamil (the so called Dravidian.) The language of the religion of the immigrant Vedic people was ‘Vedic language’.

9.iv.In historical India, the Vedic people had two languages of their own. They were ‘Vedic Mantra language’ and ‘Sanskrit language’.

9. v. The following expert opinion of distinguished scholars are key to understand the historical background of the above two languages:

(a). “With an element of surprise, in contrary to all our normal expectations built up by all that we know of our hoary traditional past, all our earliest inscriptions are in Prakrit and not in Sanskrit” says K..V. Ramesh <sup>48</sup>. In the same book he located 12 trial inscriptions in Indo- Gangetic regions for Sanskrit language belong to first century B.C. (Sanskrit was never being a spoken language which will be explained later). Therefore, Sanskrit was absent until first century B.C.

(b). Linguistic scholar Rajesh Kochar wrote, “Rig - Veda is a literary document of the metal age assigned to the time bracket of 1750 - 900 B.C.; It was the handiwork of a people who did not have the tradition of writing” <sup>49</sup>.

(c). About Sanskrit literature, M.A. Mahendale, Professor of Sanskrit wrote:

“Of Sanskrit secular poetry, we have unfortunately no extant work dating back to the days preceding the Christian era, - a period marked by fervent activity in Prakrit literature”. This shows that Sanskrit literature had a later origin during the Christian Era. In the early stages of the literary history of Sanskrit, it heavily borrowed from Dravidian; Sriman Narayanamurti, Professor of Sanskrit of Madras University,<sup>50</sup> in his *Sanskrit Linguistics* writes about it in the following manner: “The loan words from Dravidian languages are particularly numerous and important. They provide a continuous source of enrichment of the Sanskrit

vocabulary from earlier period onwards. Eg: Sanskrit “*anala*” for fire - Tamil “*anal*”. He illustrates many more words.

9. vi. Vedic Mantra language and Sanskrit are two different languages. The earlier writers used the name ‘Vedic language’ separately. But modern writers use the term “Vedic Sanskrit” profusely. It is highly misleading. It will create an impression against historical realities that Sanskrit is as old as ‘Rig-Vedic age’.

9. vii. Linguistically Vedic Mantra language and Sanskrit literary languages are two different languages. Sriman Narayanamurti in his *opt.cit* as follows:

1) Vedic language and classical Sanskrit language have phonetic differences.

2) There are morphological differences.

3) There are syntactical difference. In the treatment of prepositional prefixes attached to verbal roots, Vedic language and classical Sanskrit vary widely.

4) There are semantic differences.

Language of the Vedas, therefore is “Vedic language” only and NOT “Vedic Sanskrit”.

9.viii. Historically, the birth of Sanskrit as ‘administrative and literary language’ happened simultaneous to the birth of “Ritual Politics” during the middle of fourth century A.D. The formation of the literary language is attributed to *Kalidasa* in the fourth century A.D. It’s expansion in Gangetic zone, Deccan and northern Tamilakam took place almost simultaneously as a planned scheme.

### **Spread of Sanskrit in South India:**

10.i. In the south, Pallavas of Kanchi from 350 A.D. introduced *Ritual Politics* of ‘Brahman Oligarchy’ - a debased monarchy keeping the ‘sons of the soil’ as non-citizens and Vedic people as “State Society”<sup>51</sup> Sanskrit was made administrative as well as language of literature while Tamil was the language of the people. With this transformation northern Tamilakam became a ‘Bilingual’ linguistic area: Tamil (*Thenmozhi*) and Sanskrit (*Aryamozhi*).<sup>52</sup>

10. ii. The Vedic people succeeded in establishing the ‘Ritual Politics’ and imposition of Sanskrit as Administrative language in the Cholamandalam. During the rule of the later Cholas, between 10<sup>th</sup> century AD and 12<sup>th</sup> century AD. Large number of Vedic people were brought from the areas around Ganges Valley and settled in Tamilakam. The 11<sup>th</sup> century Sanskrit inscription in Kanniyakumari temple, inscribed during the period of Chola king, Veera Rajendransas, “Chola kings brought in 40,000 Brahmans from Aryavardha and settled them in the Chola country and in the areas they conquered; They created large number of *Agrahara* (‘State colonies’ also known as

*Cadhurvedimangalm*) which resembled heaven ...” Large number of Sanskrit schools were instituted wherein Vedic study were imparted and Brahmans alone were admitted. This is the reason that large number of Sanskrit literary works emanated from South India during the medieval period. Personnel names and place names were translated into Sanskrit; *Pakkudukkai Nankaniyar* a Sangam Poet and a ‘Bhoothavatha philosopher’ (like Ajithakala Kampala) was translated wrongly as ‘*Pakkudukka Achayana*’ and places like *Mayiladuthurai* as Mayurpattanam, *Kurangaduthurai* was translated as Kapisthalam and *Kudamukku* as Kumbakonam. These are only sample examples.

A renewed invasion over Tamil language was initiated by Vedic people, by developing a new Alphabet known as ‘Grandha Scripts’ based on ‘Devanagari’ system of Sanskrit. Archaeological Survey of India places its beginning in the 8<sup>th</sup> century AD (Indian Epigraphy). It resulted in adopting a new system of writing in Tamil and it was named as ‘*manipravalam*’ style – intermixing Sanskrit words in Tamil using Grandha scripts. It vandalised Tamil language in the heartland of Tamilakam for few centuries. However, it did not get people’s acceptance and ultimately Tamil was relieved from this intrusion by the ‘puritan Tamil movement’ by linguistic scholar, Maraimalai Adikal during the late 19<sup>th</sup> century AD.

10.iii. Another wave of migration of Vedic people took place along the West Coast since 8<sup>th</sup> century AD. This area had been the Cera Tamilakam; There, they did not get Royal Patronage. The continuation of Cera rule after the termination of the Sangam Age, in the form of ‘later Ceras’ – *Cera Perumals* of Mahodayapuram from 8<sup>th</sup> century A.D onwards maintained the Tamil tradition. However, the Aryan immigrants of Baratwaja Gotra, could carve out certain principalities and established ‘Ritual States’ from 10<sup>th</sup> century AD onwards. Sanskritisation and planting of ‘Vedic colonies’ under the umbrella protection of *Kerolpathi* tradition promoted from the time of Adi-Sankara, paved the path for the birth of Malayalam from Tamil in the Malabar area; Towards the end of the 11<sup>th</sup> century AD, Cera Tamilakam got disintegrated into four divisions – with Elilmalai, Calicut, Cochin and Kollam as Capitals; The earlier three, in the northern part came under the control of the Vedic people, the southern kingdom, Venadu under the rule of the Tiruvadi Dynasty remained a Tamil domain upto 18<sup>th</sup> century A.D.<sup>53</sup>

10.iv. Thus, Malayalam originated from Tamil in the erstwhile Cera Tamilakam in its northern part, Malabar. According to Prof. A. Sridhara Menon, “The 15<sup>th</sup> and 16<sup>th</sup> centuries marked a new phase in the evolution of Malayalam literature. The language had almost completely liberated itself from the influence of Tamil and at the same time assimilated in full the influence of Sanskrit”.<sup>54</sup> There are literary evidences for the late origin of Malayalam. Till then Tamil language stood as a single representative.

11.i. In Deccan, the Ritual Politics under Vishnugundins and Salankayanas the linguistic process of Sanskritisation overran the 'bi-lingual situation' – Tamil and Northern Dravidian – and got divided into Tuluva, Kannada and Telugu.<sup>55</sup>

The above socio-political changes suggest that the formation of a 'Ritual State' of the Vedic people has always preceded 'Sanskritisation'.

These factors were unknown to Robert Caldwell. Without considering the historical background of the South Indian languages from the period of Asoka (at least), and on the foundation laid by Francis Whyte Ellis, (1816) and based on the "Pancha Dravidi" concept coined by medieval Sanskrit poet Rajasekara, (the author of *Karpoora Manjari*), Robert Caldwell in 1856 formed the historical theory "A comparative grammar of Dravidian or South Indian Family of Languages" including Tamil and Malayalam into that group.<sup>56</sup>(published in London, 1856).

But, Tamil in the south remained independently existing as a continuation of *Sentamil* of pre-historical India.

11.ii. The monolingual Tamil, from 1000 B.C. with the birth of 'Northern Dravidian'(Prakrit) confined to South India only; With its advancement southward during Asoka times upto the borders of Tamilakam, Tamil withdrew to maintain individuality and purity. Mother Tamil was never in any group. It ruled wider Tamilakam till the birth of Malayalam as seen above.

11.iii. In the Pan Indian level, the position and status of Sanskrit is miserably misunderstood by even the top ranking scholars in recent decades as they believe the phrase "Vedic Sanskrit" a historical fact. According to K.V. Ramesh distinguished Epigraphist Sanskrit was archaeologically absent until first century B.C. The visual code of Sanskrit in writing medium appears only during first century B.C. M.A. Mahendale was surprised to see all the earliest literature in pre Christian ages were in Prakrit and not in Sanskrit.<sup>57</sup> Sriman Narayanamurti clarified that Vedic language and Sanskrit are two different languages.<sup>58</sup> During the initial stages of its history Sanskrit heavily borrowed from Dravidian for its vocabulary and literary traditions.<sup>59</sup>

## 12. 1. Literary history of Sanskrit

The Literary history of Sanskrit began with the creative achievements of Kalidasa in the fourth century A.D.

George L. Hart who worked on a comparative study of Dravidian and Aryan Literary traditions, came to the conclusion that 'Beginning with Kalidas, however whose date is after first half of fourth century A.D., conventions shared by Tamil and Maharastri appear prominently in Sanskrit together with their common technique of suggestion. It is no exaggeration to say that Kalidas has synthesized Aryan in a most felicitous manner with elements from two great literary traditions of India, Dravidian and Aryan'.

Immediately after the period of birth of Sanskrit and continued creativity there started a period of translation to enrich literary and puranic from the works of Native India.

12. ii. During this period, the newly born *Aryan language* was renamed as “Sanskrit” (rich, developed, classical) and renamed the ‘Northern tongue’ (*Northern Dravidian*), the language of the sons of soil as “Prakrit”(undeveloped). ‘Northern tongue’ (Prakrit) was already rich and attained classism during Mauryan times. It was the spoken tongue of sons of the soil and the ‘Vedic people’. (the Vedic people even today have local languages in India as their spoken language as well as mother tongue as they lost their mother tongue while they were in Iran).
- 12.iii. According to Madhav V. Despondey, “Sanskritised form of Prakrit was not an underdeveloped language or the language of un-cultured people as is widely popularized. The *Hinayana*, (Lower path) Buddhist association to it may have a socio-linguistic reason for the Brahminical contempt for Prakrit”.<sup>60</sup> The Vedic people simultaneously absorbed the entire Prakrit works of Mauryan and Kushana age literary works and other works inclusive of Arthasastra to enrich Sanskrit through translation. The Puranic and Epic works of the natives in ‘Prakrit’ were taken to Sanskrit in modified form.(p.197-The Classical Age, ed.C. Majumdar, Bombay). It was during this age in the south Simmasuri’s *Lokavyapakam* was translated into Sanskrit from Tamilnadu.<sup>61</sup> T. Burrow and M.B. Emeneau in ‘Dravidian Etymological Dictionary’ confirmed heavy borrowing from early ‘Dravidian’.
- 12.iv. Not only literary and other written works were taken, but place names and personnel names of natives were modified and absorbed as cited earlier.

### 13. Vedic Literature

Rig Veda consists of 1028 hymns (Suktas). They are classified under 10 books. They were mainly composed by priestly families. Book One and Ten are considered as later additions to Rig-Veda. The Geographical background known from them – differ from Mandala to Mandala.

The period of Veda in time sequence is called ‘Early Vedic period’. It covers seven hundred years in the history of Vedic people.

The next phase of their life was in Haryana. There was fraction of settlement South of Delhi area. Haryana gave a relaxation from reactions from natives as late Harappan settlements were deserted not long before there. At Ujjain the powerful Saint Bharatwaja took intellectual leadership. *Yajur* and *Sama* – Vedas added during that age. The fourth Veda, *Athervana Veda* had a later origin and its language confirms that. Manu the author of *Manusmirti* – refers only 3 Vedas, in the first century A.D.

The collection of Vedas is called *Samhithas*; The *Brahanas* are ritual texts of guidance attached to the Vedas. The concluding portions of Vedas are called *Aranyaka* deals philosophical aspects. They are called *Vedandas*.

*Samaveda* deals chanting of Mantras. The materials are taken from Rig- Veda. *Yajurveda* deals chanting in sacrificial contexts. *Athervana* Veda has native background. It is concerned more with treatment and ‘*Sanmanism*’.

. As the Aryans had no ‘script’ of their own, Vedas were kept in memory and taught orally and transmitted orally generation after generation and preserved in memory until the age of Sayanacharya, 14<sup>th</sup> century A.D.

The language of Vedas is known to Vedic Pundits. They are alien to Sanskrit Pundits. Vedic language differs from Sanskrit. Vedic language is almost without borrowing from native language.

Vedic index explains the words with meaning. It was European contribution to Vedic language in modern period.

Rajasekara in his *Mimamsa Sutra* explains the linguistic situation of 9<sup>th</sup> century A.D. His work was more explanatory in linguistics and poetics. It is better than *Patanjali* and *Panini*. He explained linguistic variants of south and north. It was he who coined the word “Pancha Dravidi” and from this word Robert Caldwell has taken the kernel for the title of his book.

## Conclusion

The language of the natives of early India as per the entropy value is old Tamil. The ‘Harappan Age’ scripts and those found in Tamil Nadu and Ceylon, in comparative analysis proved to be Tamil.(Fig. 1to 5 will prove this). The Early Indian language (Harappan age of India) down to 1000 B.C. was ‘monolingual Tamil’. It was related to the languages of ancient China, Sumeria, Egypt, Crete Mexico and Peru. Tamil was co-existing in East India and South India inclusive of Ceylon, with Harappan age.

Robert Caldwell’s word “Dravidian” is not applicable to any single language. Tamil stood apart as a single language throughout the ages keeping a ‘policy of withdrawal’.

Around one thousand B.C. in the north-west India, due to intrusive elements of hard sounds of Vedic language of immigrants, caused the birth of ‘Northern Dravidian’ (*Vadamozhi*) from monolingual language Tamil. This process slowly moved eastward from Haryana region. The language south of Indo-Gangetic Zone came to be called ‘Southern tongue’ (*Thenmozhi*).

The Tamil language of present Tamil Nadu and northern Srilanka exists from time immemorial; The Tamils developed their own ‘script’, several thousand years back. As said earlier and according to our study, it may be said that ancient Tamilnadu with its vast area engulfed by the sea must have been one of the earliest

centers of human civilization. Tuluva, Kannada and Telugu born out of mixing of Tamil, Prakrit and Sanskrit. Malayalam born from Tamil by mixing Sanskrit.

Tamil is the living language of Ancient South Asia with the efficiency of writing. It is confirmed by extensive archeological evidences found throughout South Asia. The history of its writing on 'soft stone plates' had commenced around 8000 B.C. though writing started earlier from Neolithic period. It was the mother tongue of entire South Asians until one thousand B.C. In its very long history there were intrusions but no interruption. The individuality and purity of its language in the south was defended by the tri-lineal monarchs, the Ceras, Cholas and Pandiyas upto the end of third Sangam; after third Sangam Age, since 2<sup>nd</sup> century AD by the Ceras and Pandiyas as long as their sovereignty existed.

The immigrant Vedic people had two languages when they entered India i.e. Vedic language, their lost mother tongue for religious communication and Iranian language for spoken purposes. While they were in India, they adopted the monolingual language of early Tamil as spoken language leaving out Iranian language. Vedic language, without scripts continued to be the language of religious communication. When 'Northern Dravidian' was born from monolingual Tamil language, the Vedic people living in the north adopted it for communication; Later it was named as 'Prakrit'.

When Sanskrit was 'created' as the language of inscriptions and the language of literature as a planned scheme, it became the language of Administrators and Intellectuals. The ordinary Aryans continued to use 'Prakrit' as their spoken language. Sanskrit was neither a spoken language nor the language of ordinary people. It was not a 'mother tongue' of anybody at any time. Therefore, Madhav V. Deshpande in his *'Socio-Linguistics of Sanskrit and Prakrit'* wrote that "Brahmin girls and women were not able to speak Sanskrit". All the scholars of modern India are wrongly writing "Vedic-Sanskrit" and "Sanskrit speaking" almost unknowingly.

The languages of Vedic people were archeologically absent until first century B.C. though Vedic language was existing long before one thousand and five hundred B.C. Within India it was a language of religious communication down through the ages down to the present. Sanskrit, the language of literature and language of inscriptions had a history from the middle of fourth century A.D. Both these languages existed without being a spoken medium. 'Devanagiri' was the written visual expression of Sanskrit language from fourth century A.D. The Vedas in Vedic language were preserved in memory of Pundits and transmitted orally generation after generation. Saint Sayanachariya committed the Vedas in writing from Vijayanagara in South India, using Devanagari, the visual medium of Sanskrit language. Vedic language is known to Vedic pundits and Vedic scholars only. Sanskrit is known to creative experts, scholars and Sanskrit pundits only. Since Vedas were written and preserved in Devanagari script, the script of Sanskrit, the intellectual world erroneously make free use of the phrase "Vedic Sanskrit". Both,

in factual history of Vedic and Sanskrit languages, are serious errors, misleading history as well as the people. The Vedic people used and are using local language or languages for oral medium in everyday life throughout India.

From second century B. C. to fifth century A. D. challenges were responded in planned progress. The rule of Pushyamitra Sunga created necessary 'political space' for the Vedic people; there came a constitutional (*Manavadharmashastra*) 'Ritual State' from 340 A.D. Simultaneously there was progress of Sanskrit as inscriptional language and birth of Sanskrit as literary language. Next two centuries creative literature in Sanskrit and translations from native language had wonderful achievement.<sup>62</sup>

The history of Sanskrit as a language of literature came to an end during the later part of 'European Age' in India. Afterwards, the elite among the Vedic people took to English for their intellectual pursuit.

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