

THE
QUARTERLY JOURNAL
OF THE
MYTHIC SOCIETY

Vol. LIII]

JULY 1962

[No. 2

ON THE OCCURRENCE OF VOCABLES OF
DRAVIDIAN ORIGIN IN GREEK AND LATIN

Y. RAMACHANDRA RAO

According to the Report of the 1931 Census in India (Hutton, 1933), as many as 179 languages and 544 dialects were found current within the limits of the "Indian Empire". This is not surprising in view of the large and varied extent of territory covered by the whilom "Indian Empire". It may, however, be noted that many of the languages and dialects recorded by the Linguistic Survey are often not very different from one another. Thus the major languages of modern post-partition India are only fourteen or fifteen in number, each dominating one of the several political units of the Indian Union. There are, in addition, quite a number of minor languages current among the tribes inhabiting the hilly areas in the interior of the country.

In regard to the character of the various languages spoken in India, they mainly fall under the following four categories. Most of the tongues current in the northern parts of India belong to the *Indo-European* or *Āryan* group and are mostly derived from or allied to Sānskrit, such as Hindi, Punjābi, Bengāli and Marāṭhi. Those prevalent in the south of the Peninsula fall under the *Dravidian* group, *viz.* Tamil, Telugu, Kannaḍa, Malayālam and Tuḷu. In this group are also to be included some of the tribal languages prevalent in the central parts of India, such as Gond, Kui, Oraon and Malto. Certain other tribal

tongues, which are current in parts of Chota Nagpur and Orissa, like Sānthāli, Muṇḍāri, Sabari and Gaḍaba, belong to a third group of languages—the *Muṇḍa* type. In the eastern parts of the country along the Burma borders and along the line of Sub-Himālayas, there is a type of language which belongs to the *Sino-Tibetan* group.

As to the origin of the various languages of India, there has been a great deal of controversy. With the discovery of the affinities of Sānskrit with Greek, Latin and other branches of the Indo-European group towards the latter half of the eighteenth century, there was an upsurge of philological research in Europe, which resulted in a great expansion of knowledge in regard to the history of ancient languages. Studies on the comparative philology of the Indo-European tongues have indicated that the ancestors of the Indo-European people had probably been living in the region of the Steppes stretching from South Russia eastwards up to the Aral Sea. It is presumed that as the population increased and pressure from neighbouring tribes was felt, the Indo-Āryan people began to break up. The western branches, such as the Celts and the Teutons, migrated westwards into Central and Western Europe, while others, the Greeks and the Latin group, proceeded southwards into Greece, Asia Minor and Italy. The eastern units, the Indo-Iranians, migrated into Iran and India. It is generally considered that these movements took place between 2,500 and 1,500 B.C.

In respect of the other three groups of languages in India, there is no definite knowledge as to wherefrom and when the people speaking these languages had arrived, in the country. The earlier workers on Indian linguistics often confused the Dravidians with the wild tribes of the hill areas and considered them as the autochthones of India, and thought they were the barbarous people referred to as *Dasyūs*, *Dāsās*, *Asurās* and *Rākṣasās* in Vedic hymns. Studies of the extant literature of the cultivated Dravidian tongues, as well as the results of recent archaeological investigations at Mohenjo Daro and in other areas of northern and peninsular India, have, however, shown that the Dravidians were in reality a highly civilised people, had entered India

from outside much earlier than the Āryans. The existence of tribes speaking Brahui—a distinctly Dravidian tongue—in the interior of Iran and Baluchistan is clear evidence of the general trend of migration being from the west. Although all the modern Dravidian tongues of South India exhibit quite a large proportion of words of Sānskrit origin in their vocabulary, they have all preserved their individuality by the retention of a sturdy central core of fundamental verbs and substantives, and also by their distinctive agglutinative grammatical structure. Unfortunately, the Dravidian tongues would seem to have branched off from their ancestral mother-tongue at far too early an epoch in prehistoric times for its origin to be traced. For, with the exception of Brahui, there is no extant living language, outside India which can claim kinship with them. Evidently, in view of the vicissitudes of historical events, the original tongues had apparently been swamped by the languages of the conquering tribes and had died away. The pictographic script noticeable on the seals of the Mohenjodaro finds might have served to give valuable clues, but so far they have remained un-deciphered, so that the identity of the race and language of the Indus Valley civilization has remained undetermined. In these circumstances, the only way of fixing up the origin of the Dravidian group would appear to be to make use of internal evidence, if any, that may be obtained by a study of their structure and vocabulary in comparison with that of other languages.

In this connection, the writer wishes to say how timorous he feels in handling a subject in which his sole qualification is perhaps an intense interest in Dravidian philology. He was first attracted to this subject in 1919–20, when, during a sojourn of fifteen months in 'Iraq working as an Agricultural Entomologist in the 'Iraq Agricultural Department, he picked up a smattering acquaintance with spoken Arabic, and noticed to his surprise a fair number of words, which sounded amazingly like some familiar vocables of Dravidian languages. The interest was deepened when some years later he had occasion to pay frequent visits to Baluchistan, in 1931–1933, and could recognize cognate Dravidian words in the speech of Brahui tribes. Since then, he

has been devoting part of his spare time to a study of literature on this subject and has been taking notes with the object of making a list of comparable words of the Dravidian group, including Brahui, and of other allied languages like Arabic and Turkish. In the course of the years that have passed, a fairly large list has been made out. In this work, one has to be careful to eliminate mere loan-words, which are apt to be absorbed from other languages, often without any modification. These are of no value from the point of view of our objective. On the other hand, words relating to elemental subjects associated with primitive conditions of life met with in the early stages of human evolution are less likely to be modified or replaced by loan-words than those signifying more complex ideas. Such vocables include those signifying subjects like parts of the human body, common domestic animals, common household objects, and time and weather, as well as pronouns and verbs denoting elemental acts such as *to be*, *to eat*, *to walk*, etc. By 1959, a good amount of data had been collected and a selection was made of instances wherein analogues were obtainable in several languages and tabulated under the different groups for purposes of comparison. Based on the results of a study of the tabulated data, a paper (not yet published) entitled "Some evidence of Affinities of Dravidian Languages with the Semitic and Scythian Groups" was read and discussed in the Section of Anthropology and Archaeology in January, 1960 at the Bombay Session of the Indian Science Congress. With a view to illustrate the results thus obtained, two tables are appended containing abridged lists of comparable vocables in different languages. Of these, one table contains lists of personal pronouns of eight Indo-European, five Dravidian, three Semitic and four Scythian languages, from which it is seen that there is some similarity between the Dravidian and Semitic groups, and that the others are on the whole different from one another. The second table contains a list of selected, possibly cognate, words in tongues of the Dravidian, Semitic and Scythian groups, from an examination of which it is seen that in some cases cognates of Dravidian words are noticeable only in the Semitic groups, in others only in the Scythian tongues

and in certain others, in both. This obviously indicates that in the remote past there should have been some organic connection between these languages, due either to a common origin or to some close association between them.

Though it is yet a matter of controversy, the present position of our knowledge in regard to the origin and past history of the various languages now current in India, is perhaps what has been summarized by Hutton (1933 : *Census of India, 1931, Pt.I*). According to him, the earliest occupants of India were probably some Palaeolithic people possibly Negritos, who have left few traces about them on the mainland. In Neolithic times, the dolichocephalic Proto-Australoids—coming from somewhere round about Palestine reached India and gradually spread all over the country and these may be considered to form the aboriginals of the land. They are mostly speakers of the Muṇḍa languages. These were followed by the dolichocephalic Mediterraneans from Western Asia entering India in successive waves in pre-historic times. The later migrants of the race, who were mixed up with brachycephalic Armenoids, were people of a more advanced culture and gave rise to a highly developed civilization in the Indus Valley during the fourth millenium B.C. Very probably they gradually spread all along the Ganges valley and entered the eastern and southern parts by stages. It is conjectured that they probably spoke distinct dialects of a Proto-Dravidian tongue. In fact, the Brahuis might be considered to have been the last of the batches of migrants, that had lagged behind and got stuck up on the Iranian plateau. About the second millenium, there seems to have been an invasion of a brachycephalic Eurasiatic Alpine stock from Persia and the Pamirs, which reached Western India and also spread as far as parts of Bengal. Lastly, about 1,500 B.C., there took place the great invasion of the R̥gvedic Āryans from the west into the Punjāb, and thence their gradual advance along the Gangetic valley leading to the occupation of the whole of northern India. In the process of expansion, the Indo-Āryans gradually absorbed the Dravidian population, assimilating in the course of time, much of their culture and part of their language and religion. In the southern

parts of the Peninsula, however, some of the Dravidian languages have managed to resile from the impact of the northern tongue and survive, though by the gradual penetration of Sānskrit influence, the language and thoughts of Dravidian people have been profoundly affected.

From the above statement, it is clear that Hutton considers the Dravidians to have been derived from a people of Mediterranean race inhabiting Western Asia, but as the migration must have occurred in prehistoric times, no definite statement could be made without consulting literature on ancient history. In the course of such studies made since 1960, some fresh information has been gathered, which it is the object of the present paper to set forth.

In dealing with the subject of Dravidian languages, one's foremost duty should be to pay a tribute to the invaluable contributions made by various Western pioneer workers—almost all of them connected with evangelical missions—in respect of a close study of the grammar of the Dravidian languages of South India and the preparation and publication of handbooks and dictionaries. Among them special mention must be made of Dr. Caldwell, Dr. Pope, Rev. Kittel, Father Beschi and Dr. Gundert. Caldwell's famous work—"A Comparative Grammar of the Dravidian or South Indian Family of Languages," first published in 1856, is a classic, which yet remains without a rival. After dealing with the grammar and structure of the Dravidian languages on a comparative basis in relation with other allied languages, including Semitic and Scythian tongues, the author has devoted a chapter to comparative vocabularies, wherein he has arranged various Dravidian idioms in an alphabetical order in four groups, according as they show distinct affinities to: (1) *Sānskrit*, (2) *Indo-European Languages* other than Sānskrit, (3) *Semitic* tongues, and (4) languages of the *Scythian or Ugrian* group. In regard to Sānskrit, he has listed several words, which were considered by various workers, to have been borrowed by Sānskrit from Dravidian. In addition, he has added lists of idioms which, he considers, have been derived from a pre-Sānskrit source. Under a second

category, he has shown over one hundred Dravidian words, which seem to be allied to or specially resemble, words, belonging to West Āryan languages – mainly Greek and Latin, but are not met with in Sānskritic tongues. A third list refers to Dravidian idioms cognate with Semitic ones, and the fourth pertains to words showing Scythian affinities. As it is now over a century since the lists were compiled by Caldwell, it was considered advisable to have them checked carefully and, if possible, to have them augmented by the addition of further instances. As to the writer, the second category, *viz*, the existence of words with Dravidian affinities in West Āryan languages, appeared rather surprising, he applied himself to a special study of the instances listed by Caldwell. As the results seemed to him very valuable and interesting, he has endeavoured to present them in this paper.

Instances of West Āryan words with Dravidian Affinities

Under the category of “Extra-Sānskritic or West Indo-European Affinities”, Caldwell has included as many as one hundred and five words purporting to show West Āryan affinities in his list. The examples given by him are, however, not all of equal validity. Some of them show Sānskrit affinities also; in others the analogies are doubtful and in some cases they seem rather far-fetched. In a good many cases, however, Greek and Latin affinities predominated. A selection of twenty-four typical instances of words exhibiting such Greek or Latin analogies have been given below along with appropriate notes. In addition seventeen fresh instances of Greek or Latin words not found in Caldwell’s list – but obviously exhibiting affinities with Dravidian tongues have been collected by the writer and listed. The affinities revealed in these two lists will now be examined and their significance discussed.

List I.

Dravidian Words with West Indo-European Affinities

24 examples selected from Caldwell's list (Page 587, III Edn. 1961)

DRAVIDIAN	GREEK OR LATIN	DERIVATIVES
<i>avaa</i> Tam. 'to desire'	L. <i>ave-o</i> (to desire)	Avid, avidity
<i>avva</i> Te.K. 'grandmother'	L. <i>Avia</i> (grandmother)	
<i>avvei</i> Tam. 'aged lady'		
<i>ér</i> Tam. K. 'plough'	L. <i>ar-o</i> Gk. <i>aro-o</i> } (to plough)	arable
<i>kaḷḷa</i> Tam. K. 'thief'	L. <i>clep-o</i>	
<i>kaḷavu</i> T. K. 'theft'	Gk. <i>klept-o</i> (to steal)	Kleptomania
<i>tayir</i> T. 'curds'	Gk. <i>tur-os</i> (cheese)	
<i>tol-ei</i> T. 'distance'	Gr. <i>tel-e</i> (far off)	{ telegraph telephone telescope
<i>toli</i> Tel. (distant past)		
<i>tiruppu</i> Ta. 'to turn'	Gr. <i>trep-o</i> (to turn)	
<i>trippu</i> Te. 'to turn'		
<i>nara</i> K. } nerve, <i>naram-bu</i> T. } sinew, <i>naramu</i> Te. } tendon	Gk. <i>neuron</i> (nerve) L. <i>nervus</i>	{ nervous neurotic
'ney' T. Te. K. (to spin, to weave) (<i>nul</i> = thread)	Gk. <i>ne-o</i> 'to spin' L. <i>neo</i> (to weave)	nema (thread)
<i>paḍu</i> T. Te. K. 'to suffer'	Gk. <i>pathein</i> (to suffer) L. <i>paṭior</i> (to suffer)	{ pathos pathetic
<i>pani</i> Te. 'work'	Gk. <i>pone-o</i> (to toil)	
<i>pani</i> Maḷ. 'work'	L. <i>ponos</i> (work)	
<i>pan</i> T. (to toil, to make)		
<i>pambu</i> Te. (to send off)	Gk. <i>pempeo</i> (to send off)	pomp
<i>paḷaya</i> T. (ancient)	Gk. <i>palaiois</i> (ancient)	{ palaeontology palaeobotany palaeozoic
<i>pale</i> K. (old)		
<i>pala</i> T. (many) <i>halavu</i> K. (various) <i>palu</i> Te. (many)	Gk. <i>polys</i> (many)	{ Polyandry Polyzoa Polynesia

DRAVIDIAN	GREEK OR LATIN	DERIVATIVES
<i>palli</i> , T. K. (village)	Gk. <i>polis</i> (city)	{ Politics
<i>palli</i> Te. (village)		{ policy
<i>pillei</i> , <i>pille</i> T. & K. (child)	L. <i>pullu</i> (young)	filial
<i>pilla</i> Te. (child)	L. <i>filius</i> (son)	
<i>puram</i> T. 'outside'	L. <i>fores</i> (out of doors)	{ forum
<i>hora-gé</i> K. 'outside'		{ forensic
<i>barrah</i> Arabic 'outside'		{ forest
<i>pilli</i> Te. (a cat)	L. <i>felis</i> (a cat)	
<i>puli</i> T. (a tiger)		
<i>peru</i> T. & K. 'to bring forth'	L. <i>pario</i> (to bring forth)	{ parents
		{ puer-peral
<i>paiyan</i> , <i>payal</i> T. } boy	Gk. <i>pais</i> , <i>paidos</i>	{ pedagogue
<i>peidal</i> Mal. }	boy or girl	{ paedogenesis
<i>mookku</i> T. }		
<i>mukku</i> , Te. }	Gk. <i>mukter</i> (nose)	{ mucus
<i>moogu</i> , Kan. }		{ mucilage
<i>val</i> T. 'strong'	L. <i>valeo</i> (to be strong)	{ valid, value,
<i>valiya</i> T. strong		{ valour, avail
<i>veen</i> T. 'useless'	L. <i>vanus</i> (vain, empty)	vanish, vanity
<i>vēru</i> T. (different)	L. <i>varius</i> (different)	{ various
<i>bēre</i> K. (different)		{ variety
		{ varying

T, Tam = Tamil; Te. = Telugu; K. = Kannada; Mal. = Malayalam
L. = Latin and Gk. = Greek.

List II

Greek or Latin Vocables considered by the Author
as Cognate with Dravidian

GREEK OR LATIN	DERIVATIVES	DRAVIDIAN
L. <i>terra</i> , (earth, land)	{ terrestrial, Mediterranean terrain	Tamil. 'tarei' (land, soil, floor)
L. <i>tellus</i> (earth, land)	tellurium	Tam. 'talam' (ground, floor)
Gk. <i>thelys</i> (female)	Thelygonum	Tel. 'dalamu' (floor)
Gk. <i>baros</i> (weight)	Barometer	Tel. 'thalli' (mother)
Gk. <i>barys</i> (heavy)		Tam. 'bāram' (weight)
		Tel. 'baruvu' (heaviness, weight)
Gk. <i>komé</i> (hair)	Comet	Tam. 'kundal' } hair
L. <i>comae</i> (hairs)		Kan. 'kūdalū' }
L. <i>funis</i> (rope)	{ funicular funambulist	Tam. 'piṇai' } to plait
		Kan. 'heṇi' }
Gk. <i>Koron</i> (boy)		Kan. 'kīru' (small)
— <i>Koré</i> (girl)		Tel. 'kurra' (small)
		Turk. 'kis' (girl)
L. <i>faex</i> (sediment, dregs of wine)	Pl. <i>faeces</i> (excrement)	Drav. 'pee' } ordure
		Kan. 'pēlu' }
Gk. <i>scotia</i> (darkness)	{ scotodinia scotograph	Tel. 'cikati' (darkness)
— <i>scotos</i> —do—		Gond. 'sikati' do
L. <i>urbs</i> (city)	{ urban urbanity sub-urbs	Drav. 'Ur' 'Oor' (town) Sumerian 'Ur'
L. <i>melior</i> (better)	{ amelioration meliorate	{ Drav. 'mél' (better, above)
(Bonus; mélior; optime)		
Gr. <i>Adonis</i>	Adonize	Tam. 'Āattan' 'Āadon' (lord)
*(Phoenician sun-lord)		Hebr. 'Adon' (lord, master)
L. <i>funus</i> (Corpse)	{ funeral funereal	Tam. 'piṇam' (corpse)
		Kan. 'heṇa' do
		Tel. 'peenika' do
Gk. <i>aner</i> (andr)	{ androphagi androphore	Tam. 'Aaṇ' (male)
(man; male)		— 'Aaḷ' (person)

GREEK OR LATIN	DERIVATIVES	DRAVIDIAN
Gk. <i>krepis</i> (sandal)	crepe	Tam. 'cheruppu' (sandal)
L. <i>crepida</i> -do-		Tel. K. 'cheppal' do Magyar. 'tzepli' do
Gk. <i>īsos</i> . (equal)	isotherms	Drav. 'Eedu' (equal)
L. <i>aequus</i> (equal)	isotones	
Gk. <i>turannos</i> (lord)	tyrant	Tam. 'durai'
	tyranny	Kan. 'doré'
		Tel. 'dora'

Note:—In regard to the word "*turannos*", the following extracts may be found interesting: Hall (1920) in his "Ancient History of the Near East" pages 72-74, while discussing the origin of the Philistines, makes the following remarks in a foot-note: "The peculiar name of the *serens*, as the five great Philistine chiefs were called, is doubtless the same word as the Greek '*turannos*' but this need not mean that they spoke Āryan-Greek; '*turannos*' is just one of these Greek words which has a non-Āryan, pre-Hellenic, aspect."

Again, in a article on GREECE in Encyclopaedia Britannica, XIV Edition Vol. X, p. 767, the following statement is met with: "*The Tyrants*: The word 'tyrant' was originally a neutral term; it did not necessarily imply a misuse of power. The origin of '*tyrannos*' is obscure. The word '*tyrannos*' has been thought with some reason, to be Lydian. Perhaps both the name and the thing originated in the Greek colonies of Asia Minor." There is thus good reason to consider that the Dravidian forms—'durei', 'doré' and 'dora' had been Hellenized into '*turannos*' by the Greeks and transformed into '*serens*' by the Philistines. In the case of '*aner*' (Greek word meaning 'man' or 'male'), it is usually traced to the Āryan root *Nar* ('man'), but since in cases of declension, '*aner*' takes the form '*andr-*' and moreover is generally used to convey the meaning of 'male', it is more probable that it is really related to the Dravidian word '*āan*' (male).

From a scrutiny of the tables of synonyms given above, it may be noticed that the similarities of the vocables given under Greek or Latin and the Dravidian tongues are rather striking. In Caldwell's words, "the cases of resemblances are so numerous and so interesting and the analogy which they bring to light is so remarkable, that an ultimate relation of **some** kind between the Dravidian and the Indo-European families, may be regarded as probable. "In the case of Indo-European languages Prof. Max Muller has demonstrated in his glossary of Indo-Āryan vocables (1887, "Biographies of Words") that the names of common objects in the various Indo-European languages are often palpably similar, derived as they are, from the same proto-Āryan roots. In the examples given above, however, the vocables showing Dravidian affinities are represented only in Greek and Latin, but not in the other Indo-European tongues. This would indicate that these words had been incorporated into Greek and Latin, from some non-Hellenic tongue, long after their separation from the parent Indo-Āryan language. In order to obtain some clarification on this aspect, all available literature dealing with the early history of the Mediterranean region, especially of Greece, Italy and Asia Minor, was consulted. It was, of course, a laborious process consuming a great deal of time, but has luckily served to provide a reasonable solution.

According to Helmholtz, (1902 - "World's History, - IV - The Mediterranean Nations"), the oldest populations of the Balkan Peninsula, Greece and Asia Minor did not belong to the Āryan races, but were made up of a dark-white, non-Hellenic people of Asian origin. In course of time, these developed into different races known to the Greeks under the names of Carians, Lycians, Pisidians, Kilikians and Lydians. By 3,000 B.C. some of these people had spread into the Aegean Islands and into Crete. For nearly 2,000 years prior to 1,000 B.C. there was in existence, according to Casson, (1924, "Ancient Greece") a great civilization, which, with its centre in Crete controlled a very large part of the eastern Mediterranean. This had nothing in common with the later Greek civilization of the first millennium B.C., but

had all the advantages that a profound technical knowledge could confer in matters of handicraft and architecture. It had also mastered the elements of sculpture, painting and metal-work, and had elaborated one or two systems of writing. This Cretan culture thus laid the foundation of an artistic tradition, which marked the art of classical Greece.

From about the middle of the second millennium B.C. a new factor began to be felt in Greece. New people, representing tribes of Indo-Āryans, began to enter Greece from the rich, flat plains of Central Europe in the north. At first they came in small parties, and later in greater bodies, in wave after wave of conquest. The earliest to come were known as Achaeans, who though they came as conquerors of the more civilised Aegeans, freely mixed with them and in course of time, became fused with them. On the other hand, the latest batches of invaders – the Dorians – were a warlike people, and either slew the earlier inhabitants (Achaeans included) of the conquered areas, or enslaved such as could not flee the country.

Describing the invaders, Stobart (1929) writes in his *'The Glory that was Greece'*: "The Aegeans were darker in complexion, shorter of stature and long-headed, while the northern invaders were fair and athletic and round-headed. The Aegeans preserved their dead in underground shafts, while the invaders cremated their dead. The Aegeans worshipped the reproductive powers of nature, while the northerners had a patriarchal mode of inheritance and looked up to a heaven peopled by gods. The Aegean had fire and genius, while the Āryan invader had caution and self-control. In the fusion of these two streams, which had much to give and so much to receive, lies one secret of the Hellenic people. The northerners came as invaders and warriors and took wives of the old race, so that the resulting mixture partook of the qualities of both. By the Fifth Century B.C. there was a perfect amalgam." The invaders imposed their language on the conquered, but in the course of the fusion, a good many non-Hellenic words were absorbed and became Hellenized, and thus passed into the classic Greek language.

It is thus seen that the conjectures made by Caldwell about a century back in respect of the existence of some relationship between the Dravidian and West Āryan groups have proved to be founded on fact. Although only forty-one examples have been included in the lists given in the present paper, it may be stated that the number could with some further exertion be easily doubled. It should also be noted that the kind of words picked up from the tongue of the conquered people was indicative of an atmosphere of happiness in general.

One of the handicaps of scholars in trying to decipher the Minoan (Cretan) and Aegean scripts is the fact that the old Aegean tongues have all died out, so that it is not possible to say what their grammatical structure was or what sort of vocabulary they possessed. In the case of the Egyptian hieroglyphics and the cuneiform scripts, the discovery of trilingual inscriptions as well as the existence of connected living dialects, such as the old Coptic and old Persian languages rendered their decipherment possible. In view, however, of the presence of vocables of Dravidian origin in the vocabularies of Greek and Latin, it may, perhaps, be taken for granted that the Aegean tongues resembled some of the modern Dravidian languages in structure and were of the agglutinative type, like the Sumerian of old and the Scythian (Ugrian) languages like Turkish and Finnish. In case Dravidian languages should prove to be of some help in the deciphering of the Minoan and Aegean scripts, the present author would feel extremely happy.

Under the heading - *Lycian Alphabet* - the following information on Lycians is found in Diring'er's great work—"The Alphabet" (1948). "The Lycians were an ancient people mentioned as "Luku" or "Kuku", in Egyptian monuments of 13th century B.C. The indigenous term was "Trmmli", "Trkhmli"—in Greek 'Termilai' or 'Tremilai' (Herodotus, I, 173). According to Greek tradition they migrated from the island of Crete. However that may be, they were a non-Indo-European people, whose speech belonged perhaps to the South Caucasian languages. They inhabited the south-western part of Asia Minor." The resemblance of the

terms "Trmmli" or Greek "Termilai" to the Dravidian "Tamil" is striking. Perhaps it may be really significant.

Acknowledgments: The writer wishes to acknowledge his gratefulness to Dr. A. Aiyappan, Professor of Anthropology, Utkal University, Orissa; Dr. A. M. Ghatage, Director, School of Linguistics, Poona; Dr. V. Raghavan, Professor of Sanskrit, University of Madras; and to the authorities of the Mythic Society, Bangalore, for much help received.

TABLE I
Personal Pronouns

Language	First Person		Second Person		Third Person		
	Singular	Plural	Singular	Plural	Singular	Plural	
<i>Indo-European Type</i>	English	I	we	thou	you	he	they
	German	ich	wir	du	ihr	er	sie
	Greek	ego	'emeis	su	'umeis	autos	oi
	Latin	ego	nos	tu	vos	is	ii
	French	je	nous	tu	vous	il	ils
<i>Indo-Āryan</i>	Sānskrit	aham	vayam	tvam	yuyam	sas	te'
	Hindi	main_	hamen_	tu	tumhen_	wuh	unhen_
	Persian	man	maa	tu	shuma	woh	ishan

Tamil	naan	naangal	nec	neengal	avan	avargal
Kannada	nāanu	nāavu	neenu	neevu	avanu	avaru
Telugu	nēnu	mēmu	neevu	meeru	vāḍu	vāru
Gondi	nanaa	namet	nimé	nimet	vor	vor, au
Brahui	ee, (kana)	naan	nec	num	od	ofk
Arabic	ana	nehen	enta	entum	huwa	hum
Hebrew	anoki	anakhnu	atah	ctim	huwa	ham
Babylonian	anaku	anakhni	atta	attun	shu	shunu
Magyar (Hungarian)	én	mēē	té	tēē	ő	ők
Turkish	ben	biz	sen	siz	o	onlar
Finnish	minä	me	sinä	té	hän	hé
Estonian	mina	meie	sina	teie	tema	nemad

Dravidian Type

Semitic Type

Scythian Type

TABLE II

Some possibly Cognate Words from Dravidian, Semitic and Scythian Tongues

English	Tamil	Kannada	Telugu	Gondi	Brahui	Arabic	Hebrew	Babyl.	Fin.	Magyar	Turki
Human Relationship											
Father	Appa	Appa	Abba	Baba	Bawa	Abu	Aab	Abou	Appi	Apos	—
Mother	Amma	Amma	Amma	Ayah	Lumma	Umm	Em	Ummu	Eme	—	—
Sister	Akka	Akka	Akka	Takka	—	Ukht	Akh (brother)	—	—	—	—
Parts of the Human Body, etc.											
Hand	kei	kai	chey	kei	—	—	—	<i>Sumer Kat'</i>	Kaesi	kez	—
leg	kaal	kaalu	kaalu	—	—	—	—	—	<i>Mongolian</i>	kol,	kar
eye	kaṇ	kaṇ	kannu	khan	khann	ayin	ayin	—	—	—	—
ear	kaadu	kivi	chevi	kevvī	khaaf	—	—	—	(-en)	—	kulag
mouth	vai	bai	vai	bai	baa	fah	—	peh, pu	—	ayak	—
tongue	naakku	naalige	naaluka	—	—	—	—	—	—	<i>Ostiak 'nal'</i>	—
House & Home, Climate, Natural objects											
house	veḍu	biḍadi	—	—	—	be'th	bayth	—	—	—	—
house	<i>Mal 'illam'</i>	—	illu	—	—	—	—	<i>Sumer 'E'</i>	—	—	ev
gate	kadavu	kada	kaḍapa	—	—	—	—	<i>Sumer 'Ka'</i>	—	—	kapi

door	vaayil	bāgilu	vakili	—	—	bab	—	bab	—	—	—
liquor	kaḷḷ	kaḷḷu	kallu	kaḷ	—	khalla	—	—	—	—	—
town	ūr	ūru	ūru	—	—	—	iyer	Ur Sumer	—	—	—
sun	ñayaru	nēsara	—	—	—	naar(fire)	—	—	naar	naar	Mong
	(Mal.)	'neram'	—	—	—	—	—	Mag. nyar	—	—	'naran'
								(summer)			
day	naaḷ	—	naaḍu	—	—	nehar	—	naan	—	nap	—

General : Adjectives : Verbs

No; not	illai	illa	ledu	s-ille	—	la, illa	al, lo	(Chald)leth	ala	—	—
black	karu	kappu	karu	kariyal	—	—	—	—	—	—	qara
war	por	horu	poru	—	—	harb	—	—	—	per	—
To know	ari	ari	erugu	—	harif	araf	—	—	—	—	—
To get to know	teri	tiḷi	teli	—	chaing	ta'araf	—	—	—	—	—
To laugh	nagai	nagu	navvu	—	—	—	—	—	nauraa	nevat	—
To kill	kol	kollu	kola	—	khalling	qatl	qatal	—	kuol	hall	kolem (Tcher)
To be	iru	irpu	—	—	arok	aku	—	ar	—	—	—
To become	uṇḍu	uṇṭu	unna	maṇḍana	—	—	—	—	olen	valik, van	olmak
To come	varu	baru	vaccu	vayana	barak	—	bo	ba	—	—	—

SELECT BIBLIOGRAPHY ON INDIAN SYSTEM OF MEDICINE

SIBADAS CHAUDHURI

AINSLIE, WHITELOW

Observation on the Lepra Arabum or Elephantiasis of the Greeks as it appears in India. Transactions of the Royal Asiatic Society, London, 1827, Vol. I. pp. 282-303 and 381-382.

Small-pox and inoculation in Eastern Countries and the Introduction of Vaccination. Transactions of the Royal Asiatic Society, London, Vol. II. 1830, pp. 52-73.

Observation on atmospheric Influence, chiefly in reference to climate and disease of the Eastern regions. J.R.A.S. 1835, Vol. I. pp. 13-42 and 1836, Vol. II. pp. 55-93.

Materia Medica of Hindoostan, and Artisan's and Agriculturist's Nomenclature, Madras, 1813.

ARSA PRIYARATNA

Medicine in Atharva Veda, (in Hindi). Delhi, 1941. [5]

BHATTACHARYA, B.

Bhautika Pulse, A. I. O. C. Proceedings, XIV Session, Darbhanga, 1948.

BANERJEE, DHIRENDRANATH

Antiquity of the Indian and Greek Medicine. 'Calcutta Medical Journal' 1931. Vol. XXV. pp. 399-409.

Medicine in India during the Buddhist period. 'Review of the Tropical Diseases' Vol. I. 1944-46.

Die Entwicklung der Indischen Medizin — Āyurveda. Transaction, III International Medical Congress, September, 1937.

Āyurveda Śarīra, Vol. I. Calcutta, 1951. [10]

BENVENISTE, E.

La doctrine medical des Indo-Europeans. 'Revue de l'histoire der Religions' Vol. CXXX, 1945, pp. 1-12.

BHAGAVAT SIMHAJI

A short history of Āryan Medical Science, London, 1896.

BHATTACHARYA, DINESH CANDRA

New Light on Vaidyaka Literature,* I.H.Q. Vol. XXIII, 1947, pp. 123-155.

A critical study of the prose of the Caraka Saṃhita A.I.O.C. Proceedings. XVI Session, Lucknow, 1951, p. 167.

CALCUTTA SOCIETY FOR THE RESUSCITATION OF INDIAN LITERATURE

Āyurveda or the Hindu System of Medical Science, Calcutta, 1899. [15]

CASTELLANI, ALDO and CHALMES, A.J.

Manual of Tropical Medicine (with Plates). London, 1910.

CASTIGLIONI, ARTURO

A History of Medicine: translated from the Italian by E. B. Krumbhaar, Second Revised and Enlarged Edition, London, 1947.

CHAKRABORTY, CHANDRA

An Interpretation of the Ancient Hindu Medicine, Calcutta, 1923.

COLLE, H.

Some observations on the Hindu System of Medicine. Communications read at the One Hundred and Fifty-Ninth Meeting of the American Oriental Society, 1949. ** J. A. O. S. Vol. 69, p. 195.

CORDIER, P.

Recentes decouvertes de MSS. medicaux sanscrite dans l'Inde, 1898-1902. London, 1902. [20]

Etude sur las Medicine hindoue. Temps vedeques et heroiasuses. Paris, 1894.

Vagbhata et l' Aṣṭāṅgahrdayasaṃhita. Bensaçon, 1896.

Nagārjuna et l'Uttaratantra de Suçrutasaṃhita. Antanana-rivo, 1896.

* From Niścalakara's Ratnaprabhā.

** Read by title only.

DASH, BHAGWAN AND GAITONDE B.B.

Shwāsa rōga and its treatment in Āyurveda "Journal of the Indian Medical Association," Calcutta, Vol. XXXVI, 1961, pp. 526-532.

DAS GUPTA, SURENDRANATH

A History of Indian Philosophy, Volume II Chapter 13, 'Speculations in the Medical Schools' pp. 273-463, Cambridge University Press, 1932. [25]

DOREAU, J.L.

Les bains dans l'Inde antique. Monuments et textes médicaux, Paris, Adrien-Maisonneuve, 1938, p. 129.

FILLIOZAT, JEAN

Nagārjuna et Agastya, médecine, chimistes et sorciers. International Congress of Orientalists, XX Session, 1940, pp. 228-229.

Magie et Médecine. Mythes et Religions. XIII, Paris, 1948, vii+pp. 147.

Le sommeil et les rêves selon les médecins indiens et les physiologues grecs. 'Journal de psychologie' Paris, 1947, pp. 326-346.

Les états typhoïdes et comateux dans la médecine et les croyances populaires indiennes. 'Bulletin de la Société Française d'histoire de la Médecine' Paris, pp. 21-29. [30]

Pronostics médicaux akkadiens, grecs et indiens. J. A. 1952. Vol. CCXL, Fascicule 3, pp. 299-321.

Al Bīrūnī et l'alchimie indienne; Al Bīrūnī Commemoration Volume, Calcutta, 1951, pp. 101-105.

La doctrine classique de la médecine indienne, Ses origines et ses parallèles grecs. Paris, 1949.

L'Histoire de la médecine en, Asia Education I^{re} Année, No. 6, January 1948, pp. 1-12.

Médecine indoue, dans Histoire générale de la Médecine, publiée par le D^r Laigneb-Lavartine. pp. 465-488. [35]

Le Kumāratāntra de Rāvaṇa, Paris, 1937.

FINALAYSEN, J.

Ancient Egyptian Medicine, Glasgow, 1893.

GARRISON, F. H.

An Introduction to the History of medicine. Third Edition. Philadelphia, 1929.

GIBOIN, L. M.

Epitome de botanique et de matiere medicale de l'Inde et specialement des Etablissements franais dans l'Inde. Pondichery, Imprimerie de Sri Aurobindo Ashram, 1949 ; III+pp 387. 8 cartes 33 pl.

GODE, P. K.

Antiquity of the Lost Medical Treatise by Khāraṇādi in the light of the Leaf of Khāraṇāda-Nyāsa newly discovered at Gilgit. A.B.O.R.I. Vol. XX, 1939, pp. 97-102. [40]

Bhāskara Bhatta's Work on Anatomy called the Śarīra Padmini and its wrong dating by Dr. Hoernle, B. V. Vol. III, 1946, pp. 33-34.

Chronological Limits for the commentary of Indu on the Aṣṭāngasaṃgraha of Vagbhata I. —Between A.D. 750 and 1050. A.B.O.R.I. Vol. XXV, 1944, pp. 225-238.

A contemporary manuscript of the Bhōjana-Kutūkala of Raghunātha belonging to Sāmji Nāyak Puṇḍe—Between A.D. 1650 and 1685 'Journal of the University of Bombay'. New Series, 1944, Vol. XIII, Part 2, pp. 40-45.

Date of the Aśvacikitsitā of Nakula — Before A.D. 1000. 'Journal of Oriental Research,' Madras. Vol. XV, Part 3, pp. 127-134.

Date of Vaṅgasena, the author of the Cikitsāsāra-saṃgraha — Before A.D. 1200. I.C. Vol. III, 1937, pp. 535-543. [45]

The History of Chronology of a Nagara Brahmin family of Physicians of Gujarāt — A. D. 1275-1475 Dr. Siddheswara Varma Volume, Hoshiarpur, 1950, part 2, pp. 251-256.

GODE, P. K. (Continued)

Identification of Historical and Geographical names in the *Lakṣmanōtsava*, a Medical Treatise composed in A.D. 1450. 'Karnataka Historical Review' Dharwar, Vol. VI, 51-56.

The Nature and Contents of a lost Medical Treatise by Khāraṇāda or Khāraṇādi. P.O. Vol. IV, 1941, pp. 49-62.

Studies in the History of Indian Dietetics. A.B.O.R.I. Vol. XXIX, 1949, pp. 43-63.

Studies in the history of Indian Plants. Some references to *Asvabala* in the *Caraka-Saṃhita* and the *Susruta Saṃhita*. 'Journal of the Oriental Institute.' Baroda, Vol. I, No. 1. September, 1951, pp. 39-43. [50]

A Tropical Analysis of the Bhōjana - Kutūhala, a work on Dietetics composed by Raghunātha. Between A.D. 1675 and 1700. A.B.O.R.I. Volume XXI, 1940, pp. 254-263.

Vagbhata, the author of *Aṣṭāṅgahṛdaya* and his commentators. (Introduction to *Aṣṭāṅgahṛdaya*. Nirnaya Sagara Press, Bombay, 1938).

Viśvanātha Vaidya, the author of the *Kōśakalpataru*, the Protégé of Jam Sattarasal of Nāvānagar, Jagatsimha of Udaipur and Harisimha of Pratapgad — Between C. A.D. 1580 and 1660. P.O. Vol. XIII, 1948, pp. 19-29.

Works and authors mentioned by Candrata in his Medical Compendium, *Yogarātna-Samuccaya* (C. A.D. 1000), 'Prāchya Vāṇi,' Calcutta, Vol. I, pp. 151-155.

GULAB BAI, Mrs.

The conception of embryology in ancient India. A.I.O.C. Proceedings, XVI Session, Lucknow, 1951. [55]

GUPTA, RASIKLAL

Hindu practice of medicine, Calcutta, 1892.

HARANAMA DESA

The Bazar Doctor: an abstract of the whole medical science up-to-date. Lahore, 1898.

HOERNLE, A. F. RUDOLF

The Bower Manuscripts. Facsimile Leaves, Nāgari Transcript, Romanised transliteration, and English translation with notes, Calcutta, 1893-1912 (Archaeological Survey of India. New Imperial Series : No. XXII).

Navanītakam, or the Bower Manuscript. Critically edited with restorations from the editio Princeps of the late Dr. Hoernle, by Kaviraj Balwant Singh Mohan, Lahore, 1925.

An instalment of the Bower Manuscript. J. A. S. B. 1891, Vol. IX, (1) pp. 135-195. [60]

Another instalment of the Bower Manuscript. Ind. Ant. Vol. XXI, 1892, pp. 129-145.

The third instalment of the Bower Manuscript. Ind. Ant. Vol. XXI, 1892, pp. 349-369.

Three further collections of ancient manuscripts from Central Asia. J. A. S. B. 1897, Vol. LXVI, (1) p. 1-213 (with plates : vii-xxx).

Transliteration of the Weber Manuscripts, Part ix, and Macartney Manuscripts, J. A. S. B. Vol. LXX, (1) 1901, set 1.

Studies in the medicine of ancient India, Part i, Ostiology of the bones of the human body, Oxford, 1907. [65]

An ancient medical manuscript from Eastern Turkistan, R. G. Bhandarkar Commemoration Volume. Poona, 1917, pp. 415-432.

JAGGI, O. P.

Chest diseases in Ancient Hindu medicine. 'Journal of the Chest Diseases', Delhi, Vol. VI, (2) 1961, pp. 124-128.

JILA, K. D.

Dentistry in ancient India, Navasari, 1938.

JOLLY, JULIUS

Medicin. Straasburg, 1901. (English translation with notes) by O. G. Kashikar, Poona, 1951.

JOLLY, JULIUS (Continued)

Early medical literature of India. Translated. International Congress of Orientalists. IX Session. London, 1903, Volume I.

Zur quellenkunde der Indischen Medizin: Die Cikitsākalikā des Tīṣṭācārya. ZDMG. 1906, Vol. LX. pp. 413-468. [70]

KASHYAP, RULIA RAM

Parasitology in the Atharva Veda, I. C. 1935, Vol. II. part, 1 pp. 93-113.

KATRE, SADASHIV L.

Vaidya Vinōda of Śaṅkara. The author's Patron—Rāmasimha of Ambir and his date between 1668 and 1699 A.C. P. O. Vol. IX. 1944. pp. 68-69.

KIBE, SARDAR M. V.

The science of medicine and surgery in India. International Congress of Orientalists. XX Session, 1940, pp. 194-197.

KONOW, STEN

A medical text in Khotanese, Oslo. 1940. [75]

KUTUMBIAH, P.

Ancient Indian Medicine, Calcutta, 1962.

LALOU, M.

Le Culte des naga et la therapeutique. J. A. Vol. CCXXX, Fascicule 1. Anne 1938, pp. 1-19.

LAUBRY, C and BROUSSE, T.

Documents recueillis aux Indes sur les Yoguis par l'enregistrement simultane du pouls, de la respiration et de l'electro-cardiogramme. Presse medicale, No 83, 14 Octopa 1936.

MACDONELL, ARTHUR ANTHONY and KEITH, ARTHUR BERRIEDALE

Vedic Index of names and subjects. Two Volumes. London. John Murray & Co. (Indian Text Series). Reprinted by Motilal Banarsidass. Varanasi, 1958.

MAJUMDAR, GIRIJAPRASANNA

Vedic plants. B. C. Law Volume. Calcutta, Part I, 1945. pp. 645-668. [80]

MAJUMDAR, R.C. and PUSALKER, A.D. Editors :

History and Culture of the Indian People, 6 Volumes. London. (Vol. I, 1951) and Bombay 1954. [Vol. I, Medicine in Indus Valley Culture, etc. pp. 178; 394-395; 459 and 522. Vol. III. pp. 320-321 and Vol. V. p. 328].

MALALASEKERA, G. P.

Dictionary of Pāli proper names. Two Volumes. London, 1937-38.

MUKHOPADHYAYA, ASUTOSH

The Behla samhita Sanskrit text Edited. 'Journal of the Department of Letters, University of Calcutta', Vol. VI, 1921. pp. ii+[8]+1-272.

MUKHOPADHYAYA, G. N.

Surgical Instruments of the Hindus, with a comparative study of the surgical instruments of the Greek, Roman, Arab and modern European surgery. Two Volumes. Calcutta, 1913-1914.

History of Hindu Medicine. Three Volumes. Calcutta, 1923. [85]

Midwifery in ancient India. 'Journal of Āyurveda', June 1929.

MÜLLER, REINHOLD F. G.

Grundsätze altindischen Medizin. Kopenhagen, 1951.

Die Medizin in R̥gveda. 'Asia Major', Lipziae, 1930, Vol. VI. pp. 315-387.

MATHU, D. J. A. C.

The antiquity of the Hindu Medicine, Bailliere, 1927.

Short account of antiquity of Hindu Medicine, Bailliere. 1930. [90]

NARAYANASWAMI AIYAR, C. S.

Ancient Indian Medicine, Madras. 1917.

NOBEL, JOHANNES

Ein alter medizinischer Sanskrit-text und Seine Beutung. Supplement to J. A. O. S. Vol. 71. No. 11. 1951. p. 35.

PURI, B.

Medicine and Surgery between the first and the third century A. D. : I. C. Vol. XIII, Part 3, 1947, pp. 182-185.

RAY, P. C.

History of Hindu Chemistry. Two Volumes. Calcutta, 1902-25 (Revised by Professor P. Ray and published in one Volume. 1950).

Antiquity of Hindu Chemistry. M. R. February 1918, pp. 196-200. [95]

Pursuit of Chemistry in ancient India. M. R. February 1918, pp. 191-196

REDDY, D. V. S.

Medical lore in Sanskrit Dramas. P. O. Vol. IX, 1944, pp. 27-33.

ROY, ASHUTOSH

A peep into the theories of ancient Greek and Hindu Medicine. 'Calcutta Medical Journal', Vol. XXV, 1930-31, part 1, pp. 69-73 ; part 6, pp. 245-249 and part 12, pp. 447-453.

ROYLE, J. F.

An essay on the antiquity of Hindu Medicine. Being an introductory lecture to the course of materia medica and therapeutics delivered at King's College, London, 1837.

SANTAPPA CHETTI

Hand book on the use of the country and bazar medicines of India. Bangalore, 1900. [100]

SARTON, GEORGE

Introduction to the history of Science. Three Volumes in five parts. Washington, 1927-47.

SASTRI, HARAPRASAD

Jivaka tantra. (In the 'Report of the search of Sanskrit Manuscripts: 1895-1900) Calcutta.

SEN, S.

Two medical texts in Chinese. Translations. Visva-Bharati Annals. Calcutta, Vol. I, 1945, pp. 70-95.

SEN GUPTA, NAGENDRANATH

Āyurvedic system of medicine. Three Volumes. Calcutta, 1909.

SINHAM

Town planning in ancient India — in *Āyurvedic Śikṣa*. Edited by A. Lakshmiṃpati. Vol. I, Section i, p. 379. [105]

SIDDIQI, M. Z.

Indian medical science among the ancient Arabs, Indo-Asian Culture, New Delhi, Vol. V, 1957, part 4, pp. 374-378.

SINGER, C.

Greek biology and Greek medicine. (Chapters in the History of Science. Vol. I.) Oxford, 1922.

SIVA SARMA

The system of Āyurveda, Bombay, 1929.

SUBBA RAO, P.

Vedic Parasitology, Coconada, 1936.

UKIL, A. C.

The Centenary of the Medical College: Bengal, 1835-1934, Calcutta, 1935. [110]

Some aspects of Public Health in India. Presidential address: Medical and Veterinary Research Section, Indian Science Congress, Benares, XXVIII Session. 1941. part ii, pp. 269-299.

VALLAURI, M.

L'antice medicina indiana. Ist Ital. per il Me.Est. Or. Cantro per lo studio della medicina indigena, I. Editoriale Arte e Storia, Milano-Roma, 1941, pp. 1-104

WILSON, H. H.

On the medical and surgical sciences of the Hindus. 'Oriental Magazine,' 1823.

Wise T. A.

Commentary on the Hindu system of medicine, Calcutta, 1845.

Review of the history of Medicine, (Vol I), London, 1867.

[115]

YASHPAL

Surgery and medicine in the days of Gautama. I.H.Q. Vol. XXV, part 2, 1949, pp. 102-109

ZIMMER, H. R.

Hindu medicine, Baltimore, 1948. (The Hideyo Noguchi Lectures, Vol. 6.)

ABBREVIATIONS

- A.B.O.R.I. Annals of the Bhandarkar Oriental Research Institute, Poona.
- A.I.O.C. All India Oriental Conference.
- B.V. Bharatiya Vidya, Bombay.
- I.C. Indian Culture, Calcutta.
- I.H.Q. Indian Historical Quarterly, Calcutta.
- Ind. Ant. Indian Antiquary, Bombay.
- J.A. Journal Asiatique, Paris.
- J.A.O.S. Journal of the American Oriental Society, New Haven.
- J.A.S.B. Journal of the Asiatic Society of Bengal, Calcutta.
- J.R.A.S. Journal of the Royal Asiatic Society, London.
- M.R. Modern Review, Calcutta.
- P.O. Poona Orientalist, Poona.
- Z.D.M.G. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

REVIEW

Scientific Healing Affirmations : By Paramahansa Yogananda.

Published by Self-Realisation Fellowship, Los Angeles, California, (U.S.A.) pp. 76, Price 75 cents.

The book is intended as a practical guide mainly for the members of the Self-Realisation Fellowship. The first part of the book deals with the theory of healing and the second part with scientific healing affirmations. The healing of the body, mind and soul by means of proper training in the use of will-power, feeling and reason is the principle on which suggestions by way of affirmations are offered. The author maintains that one can acquire power over life-energy by auto-suggestions and various affirmations which stimulate the power of will, faith and reason. The affirmations are in the nature of Vedic hymns where man prays to the higher powers to free him from physical ailments, mental suffering, emotional unrest etc. The author has attempted a combination of some of the salient features of the yōga system with the present day psychological methods of concentration and training in the attitudes of mind.

The following are some of the affirmations.

“Heavenly Father, Thou art mine for ever
In everything that is good I worship
Thy presence. Through the windows
Of all pure thoughts I behold Thy goodness.” (page 51)

“Home I came in shadows dark,
Home I came with matter’s muddy mark.
I am blind ; Thy light is there
It is my fault that I cannot see
Beneath the darkness line
Thy light doth shine
Thy light doth shine.” (page 55)

“Heavenly Father, Thy cosmic life and
I are one. Thou art the ocean ;
I am the wave : we are one.” (page 56)

“My vagrant thoughts against me stood,
And held my mind from reaching Thee.
Teach me to own again, oh, own again,
My matter-sold mind and brain,
That I may give them to Thee
In prayer and ecstasy
In meditation and reverie.” (pages 63-64)

The book is well-written and the get-up is very good.

J. Rudrappa

Statement about ownership and other particulars about 'The Quarterly Journal of The Mythic Society'

Place of Publication	The Mythic Society Daly Memorial Hall Centotaph Road Bangalore-2 (S. India).
Periodicity of its) Publication }	Quarterly
Printer's Name	Shri D. S. Krishnachar, M.Sc.
Nationality	Indian
Address	Proprietor, Prabha Printing House No. 22-A, Nagasandra Road Basavangudi, Bangalore-4 (India).
Publisher's Name	Shri G. Nanjundiah
Nationality	Indian
Address	No. 23, Nandydroog Road Jayamahall Extension Bangalore-6 (India).
Editor's Name	Shri G. Nanjundiah
Nationality	Indian
Address	No. 23, Nandydroog Road Jayamahall Extension Bangalore-6 (India).
Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. }	The Journal is published by the Mythic Society, which is a regis- tered Society under Act III of 1904 and is a non-profit earning institution.

I, G. Nanjundiah, hereby declare that the particulars given above are true to the best of my knowledge and belief.

BANGALORE CITY }
April 15, 1963. }

G. NANJUNDIAH
Editor & Publisher

Quarterly Journal of the Mythic Society

THE MYTHIC SOCIETY

(Founded in 1909)

(Registered under Act III of 1904)

President

Dr. M. V. KRISHNA RAO, M.A., D.Litt.

Secretary & Treasurer :

B. V. PATANKAR

Editor :

G. NANJUNDIAH

The Society promotes the study of Archaeology, Anthropology, Art, Architecture, Ethnology, Folk-lore, History, Mythology, Religion and other allied subjects more particularly in Mysore and Southern India and stimulates research in the above subjects.

The Activities of the Society are :

(a) To publish *The Quarterly Journal of the Mythic Society* containing original research articles on subjects connected with the objects of the Society, (b) to arrange for lectures from eminent scholars, and (c) to maintain a Library and a Free Reading Room.

Privileges of Membership :

(a) Free supply of the Journal, (b) use of the Library and Reading Room, (c) attending lectures, intimation of which will be given to members in Bangalore, (d) to bring their friends to lectures, (e) to purchase the publications of the Society at a discount of 25%, (f) to have the privilege of Rule 105 of the Rules of the Royal Asiatic Society of Great Britain and Ireland, and (g) to vote at the Annual Meeting.

Contributions are accepted from scholars on subjects connected with the objects of the Society. They must be type-written on one side of the paper only. Contributors are entitled to twenty-four reprints of their contributions free of cost.

Annual Subscription : Rs. 5-00 or 10 sh. or \$ 2-50

Life Membership : Rs. 100 or £ 10 or \$ 50

Single Copy : Rs. 2-50 or 4 sh. 8 d. or \$ 1-50

A few sets of back numbers of *The Quarterly Journal of the Mythic Society* (Volumes I to IV, XI to XXVIII, XXX onwards) are available at Rs. 8 per volume.

Further details can be had from

The Curator, The Mythic Society

Daly Memorial Hall, Cenotaph Road

Bangalore-2 (India).
