

KERALA CULTURE

ITS GENESIS AND EARLY HISTORY

BY

K. MAMMEN, M. A.

Department of History and Economics
Travancore University

*Formerly Professor of History, St. Andrew's College, Gorakhpur, U.P.,
and St. Paul's College, Calcutta.*

With an INTRODUCTION by

A. GOPALA MENON, M. A., B. COM.

*Director of Public Instruction, Travancore, and
Member of the Syndicate, Travancore
and Madras Universities.*



TRIVANDRUM,

PRINTED AT THE CITY PRESS,

1942

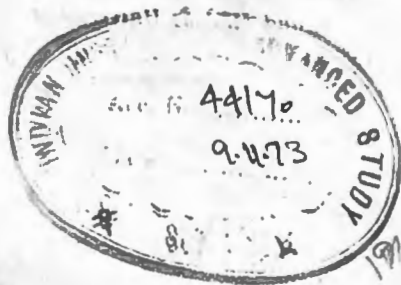


Library IAS, Shirga



00044170

915.48 303
M 311 K.



934.01

1972

CONTENTS

	PAGE
Author's Preface - - -	i
Introduction, by A. Gopala Menon -	iv
List of Maps - - - -	ix
CHAPTER.	
I. Historical Geography - - -	1
General Introduction - - -	1
The Land of Kerala - - -	5
II. The Peoples of Kerala - - -	23
Notes on Pre-Dravidian Aborigenes	32
III. The Pre-Dravidians (Contd.)	
Social organization - - -	36
IV. Kerala and the Socalled "Heliolithic Culture" - - -	61
V. A Study of Important Ancient Civilizations. Their Probable Commercial Contact with Kerala up to 1000 B. C. - - -	86
VI. Probable Cultural Contact up to 1000 B.C.	121
VII. Dravidians - - - -	159
VIII. Dravidians (Contd.)	
Social organization and Religion	180
IX. Dravidian Progress in Civilization -	204
Appendix. Place Names in Travancore	232
Index - - - -	i-iv
Select opinions - - - -	v

LIST OF MAPS

<i>No.</i>	<i>Description</i>	<i>to face Page</i>
1.	Map of Kerala showing the present Political Divisions	1
2.	Map of Travancore showing Geological Formation	13
3.	Map showing Pre-Dravidian Settlements	32
4.	Map showing The Drift of the "Heliolithic Culture "	62
5.	Map showing Ancient Peoples	87



By the Same Author

(*In Malayalam*)

1. Chandra Gupta
2. Shah-Jahan
3. Nala Bahugam
4. Poura Bodham
5. Indian History
6. Civics

Rao Bahadur C. S. Srinivasachari, M. A.
Professor and Head of the Department
of History and Politics
Annamalai University.
President, Indian History Congress., 1941.

KERALA CULTURE:—ITS GENESIS AND EARLY HISTORY.

*By K. Mammen, M A., Department of History and
Economics, University of Travancore—Trivandrum, 1942.*

Mr. Mammen has contributed a very informative thesis in the above book on the early evolution of the culture of Kerala, which should be a welcome gift to all students of Kerala history and antiquities. He is, in the first place, careful to point out that though Kerala can be well described as an ethnological museum, its history has not been marred by any display of racial antagonism or indulgence in religious persecution. On the other hand, the record of Travancore and Cochin, Calicut and other kingdoms of Kerala in the past has been ever to welcome and absorb foreign communities, religious and commercial, among the people and to treat them as integral parts of the population. As for religious tolerance and communal harmony, so characteristic of the rulers, the recent Temple Entry Proclamation of His Highness the Maharaja of Travancore is sufficient illustration. While comprehending the possible federation of all Kerala areas, for common cultural and economic purposes, Mr. Mammen points out the similarity between ancient Hellas and modern Kerala, in the operation of both the centripetal and the centrifugal forces in national life.

In the next place, our author examines the Negrito strain and affinities of some of the hill tribes of Travancore who have been classified as pre-Dravidian aborigines and whose contribution to culture was, in the main, the introduction of neolithic implements and pottery. He puts forward a strong plea for the study of the social organisation of these pre-Dravidians, who should have influenced in many ways the social life of modern Kerala by influencing the Dravidians who settled in the land in the succeeding ages. The practice

of the Levirate and similar and other customs among the hill-folk may not lead to any definite conclusions as to the factors out of which primitive religion could have developed, as these should have differed to a varying degree from area to area.

The diffusion of the heliolithic culture from a Mediterranean and Western Asian base right across the Indian and the Pacific Oceans is impliedly accepted by Mr. Mammen who proceeds to examine in considerable detail how far Kerala culture was influenced by practices like the use of the *Swastika*, mummification, tattooing, circumcision *etc.*, which are associated by writers like Elliot Smith, Perry and others with that culture. The penetration of Agastya and the pioneer culture-building associated with his name have been attempted to be dated, with the verification of certain outside events. Alongside of this, Mr. Mammen has attempted to follow up the lines of the probable commercial contacts of the ancient cultures of Egypt, Babylon, Aryavarta and China with the Kerala country, right down to the beginning of the first millennium B. C. He incidentally postulates that ancient Sumerian may have been the linking language between the early Basque—Caucasian, early Mongolian and Dravidian groups of language and this should have consequently been a more ancient system of speech than the fundamental Hamitic and Indo-Germanic groups. A considerable quantity of useful information is gleaned from the chapters dealing with these ancient civilisations, and culture contacts. Ophir is taken to have been definitely an Indian port and a close parallel is drawn between the customs of the Hittites and of the people of Kerala. Parallels with Egypt found in Kerala practices and institutions are also described. Attention is drawn to the Nayar group containing the proto-type of Indian mother-right; and stress is laid on the probability of some relation between the Nayars of Malabar and the people of the Indus valley civilisation.

Our author accepts that there is some validity in the view that the Dravidians evolved out of the pre-Dravidians and had a distinctly indigenous origin, and were not connected with Mongolian or Mediterranean stocks. Examining the

origins of the matriarchal, rather matrilinear, organisation of the bulk of the people of Kerala, our author would develop if partly from the practices of the pre-Dravidians and partly from the influences of environment. His examination of the religion and culture of the Dravidians follows a clear and well-thought-out path, concluding that it is difficult to discriminate exactly between what has been the result of the influence of Aryan contact and what was purely of indigenous origin—the mixture of Aryan and Dravidian elements being obvious in the literature and religious life of the people and the pre-Dravidian and Dravidian substratum being covered over with accretions from Aryan culture. This cautious conclusion is a fitting finale to the well digested and clearly presented volume of matter bearing on the evolution of Kerala life. Mr. Mammēn's sweep, and comprehension of facts are admirable and his work enhanced in value by the guiding and elevating introduction of Mr. A Gopala Menon, forms a fitting supplement to L. A. Krishna Aiyar's recently published *volumes* on Travancore castes and tribes, stressing on the evolutionary aspect

Anna malainagar, }
26 - 6 - 1942. }

C. S. Srinivasachari

PREFACE



All attempts to deal with the different phases of a complex subject like the culture of a country which has an eventful history of its own, suffer from obvious limitations. For, it has to be remembered that culture in its broadest sense is comprehensive as defined by Tylor and comprises the "complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society." A whole life-time may be inadequate for the specialised study, by one writer, of all these aspects of a people's life; these difficulties are only enhanced in the case of Kerala by the mist of obscurity that blurs the dawn of her culture.

An account of its growth, from its first days, should, to begin with, furnish a description of the ancient cultural group systems from which it most probably derived its origin; secondly, it should embody the results of a study of parallel types of culture in other parts of the world; and thirdly, it should carefully consider the views of the specialists who have made a life-long study of the subject of human culture as a whole.

The references to authorities given in the footnotes are at once an acknowledgement of the debt the

writer owes to them, and the means of stimulating in the reader, interest in the study of the more elaborate treatises on the subject which embody the results of deep research.

Differences of opinion on a vast subject like this are inevitable ; and such differences among scholars, scientists or other seekers after truth can only promote a healthy growth of knowledge.

Should this introductory volume kindle in the reader's mind, in however small a degree, an enthusiasm which will lead him to further study in this interesting and virtually unexplored field, the author will feel himself amply recompensed for his labour.

The author wishes to express his deep obligation to a number of his friends who wish to remain nameless here for the very valuable help and encouragement they have given in the preparation of this volume. But in any case it is difficult to avoid the specific mention of the name of Mr. A. Gopala Menon, a veteran Professor of History and Economics, the first Dean of the Faculty of Oriental Learning in the Travancore University and my old master who has kindly consented, in the midst of his arduous duties as Director of Public Instruction, Travancore, to write the very valuable and stimulating introduction that adorns this volume.

Suggestions and criticisms from those interested

in Kerala history and culture will be most gratefully received.

If there is sufficient time, opportunity, and encouragement from the public of Kerala and from the Travancore University whose ambition has been described to be “not only to preserve what is best in our indigenous thought and art, but to utilise the material in the fashioning of a truly national culture”, § the writer proposes to bring out a companion volume describing the probable cultural and commercial contact of Kerala in the later period, the influence of the spread of the Aryan culture, of Jainism, Buddhism, Judaism, Christianity and Islam in the land, and point out how each one acted and reacted upon the others and produced the modern composite culture of our motherland.

H. H. The Maharaja's
College of Arts,
Trivandrum,
May, 1942. }

K. Mammen.



INTRODUCTION



Civilisation, or culture in the broad sense, is the resultant of many and varied factors of which racial and social qualities and the physical conditions governing human life are the most significant. It might, however, be presumed that certain ways of life, attitude to environment, principles of conduct and collective activity become fixed in each group of people, and these constitute their accumulated experience, their mental and moral outlook. The efficacy and importance of such heritage, tested in the light of changing conditions and circumstances, raise them to the position of fundamental characteristics which distinguish one group from another. They become enshrined in religious cults and observances achieving immutable sanctity and mysterious values. The magnificence of their background and their urge for selfexpression and achievement inspire some tribes more than others to endow their concepts and ideals with a permanence which endures in music, painting and sculpture. The vestiges of these arts which every community developed have enabled us to assess their greatness and their contribution to the advancement of the human race. Similarly, in the social and material spheres, practices and institutions triumphed in proportion to their usefulness. The success with which they were able to translate their ideals into concrete achievements, the extent to which

time honoured precepts tallied with the urgent requirements of everyday life for propitiating nature, for exorcising blights and ailments, for warding off the attacks of man and nature, helped them to gain currency and permanence. Thus developed among each race and group, faiths, traditions, institutions, practices, habits and outlook which were peculiarly its own, although the basic unity of the aim and purpose of life everywhere might lead to a certain degree of similarity in general features and stages of development, as between peoples living in more or less similar physical environment. A comparative study of primitive cultures would thus enable us to distinguish what is due to the special qualities of the race from what is merely the general effect of physical and geographical conditions.

The simplified outline of prehistoric happenings in India has been content to state that a short, black-haired race of good physique and nomadic habits was scattered all over the country in small groups, alongside of whom a browner snub-nosed but comely and stronger race descended from lost or forgotten regions somewhere. These latter (named Kolarians) are said to have superseded the aborigines and taken their place. Then came a third race, the Dravidian, "from the north or other submerged tracts" possessed of "a high capacity for mental development" unlike the other two. Nobody was prepared to vouch for the origins of these two races. They were "the demons and monkey tribes" referred to by the later Aryan invaders of historical

times, who, with no better credentials, fought their way through and mingled with the people already in possession, finally dominating them through the religious and social systems which they gradually absorbed and strenuously upheld. But the importance of the Aryanisation of Indian culture of which much was made by the earlier scholars has been discounted by later research, and the genesis of prehistoric culture in India is now sought among our jungle tribes.

Race contacts appear to have been much more significant in the development of Indian culture from the earliest days than one has reason to expect, with all the changes which geographical features have since undergone. The earliest settlers of the proto-negritid type have disappeared altogether, leaving faint traces among the second group which is now in evidence, the Veddid race. The pure Veddids or pre-Dravidian peoples are also found only with great admixture. The Gonds of North Dekkan and Central India are their nearest representatives in the country at the present day. The mountain-dwellers of the south (Panyars, Kurumbar, Kadars) form another (Malid) admixture found among the lower strata of the Tamil population. The predominant southern type the (Melanid) forms the third which is found mixed with the Karnatic sub-race in the plains of South India. The hill tribes of the Western Ghats bordering on Kerala are however of the Indid race, which, according to von Eickstedt, is the most important element in the population of India and "the inheritor of the culture of Mohenjodaro and the re-

presentative of the Dravidian and typical Indian soul." In tracing the interaction of race elements, von Eickstedt's conclusion is that the original Veddid tribes, under constant pressure from the main Indid peoples of the north, developed the Melanid type now prevalent in the south. The Indids as they spread southwards were themselves subjected to repeated pressure from the Nordic, Scythian, Arabic and other northern invaders, as well as the Mongoloid and Kolid races from the east. The northern language (Indid or Dravidian) passed over to the south, the peoples speaking the language undergoing constant admixture and change. The Dravidian languages of the Indids have in the process come to be the mother tongue of a mixed race of peoples whom von Eickstedt calls Melanids—a mixture of Indids with Veddid and other elements. It is thus that the connection between Mohenjodaro, South India and Kerala has become a practicable hypothesis.

The land of the five seas and the seats of ancient civilisations such as Thebes, Crete, Babylon and Mohenjodaro have passed through millennia of travail, giving birth to new States, peoples and cultures. Their geographical connection has been demonstrated within historical times by Alexander the Great and the Persian monarchs who had preceded him to Egypt and India. Cretan, Babylonian, Mohenjodaran and Keralan affinities therefore offer a fruitful field of investigation which has been taken advantage of in this work. And the reader will not take long to admit that the book

has justified itself by tracing remarkable affinities in fundamental concepts and tracking out from the customs of other peoples many features once considered peculiar to Kerala, such as the sanctity accorded to serpents, the place of honour and responsibility given to women and the matrilinear system of inheritance, the cremation of the dead and veneration of the spirit of ancestors etc. Special prominence is given to these matters, subjecting them to detailed study and analysis, to focus attention on the main issues. Care has been taken also to eschew prejudices and preconceptions regarding the existence of an Indo-African Continent, or a possible link between Indian, Australoid, Melanesian and Maya cultures. There is, however, a distinct tendency in the book to follow Elliot Smith, Ripley, Slater and others in emphasising connections between the Dravidian and Mediterranean (Cretan) civilisations.

It is more or less correct to assume that the spread of Dravidian culture in these parts of India was not much later than, was probably contemporaneous with, the period of the later Indus Valley civilisation. The evidences of its early contact with Babylon and Egypt and the comparative maturity of the old Chera culture lend colour to this view. How far the Indian culture had deteriorated from its original level during the centuries of trek over hills and plains and admixture with more primitive hordes, it is not possible to say. Did the new folk come south from different directions, did they keep to the heights, or the valleys as they were accustomed to, and gradually infiltrate into the plains?

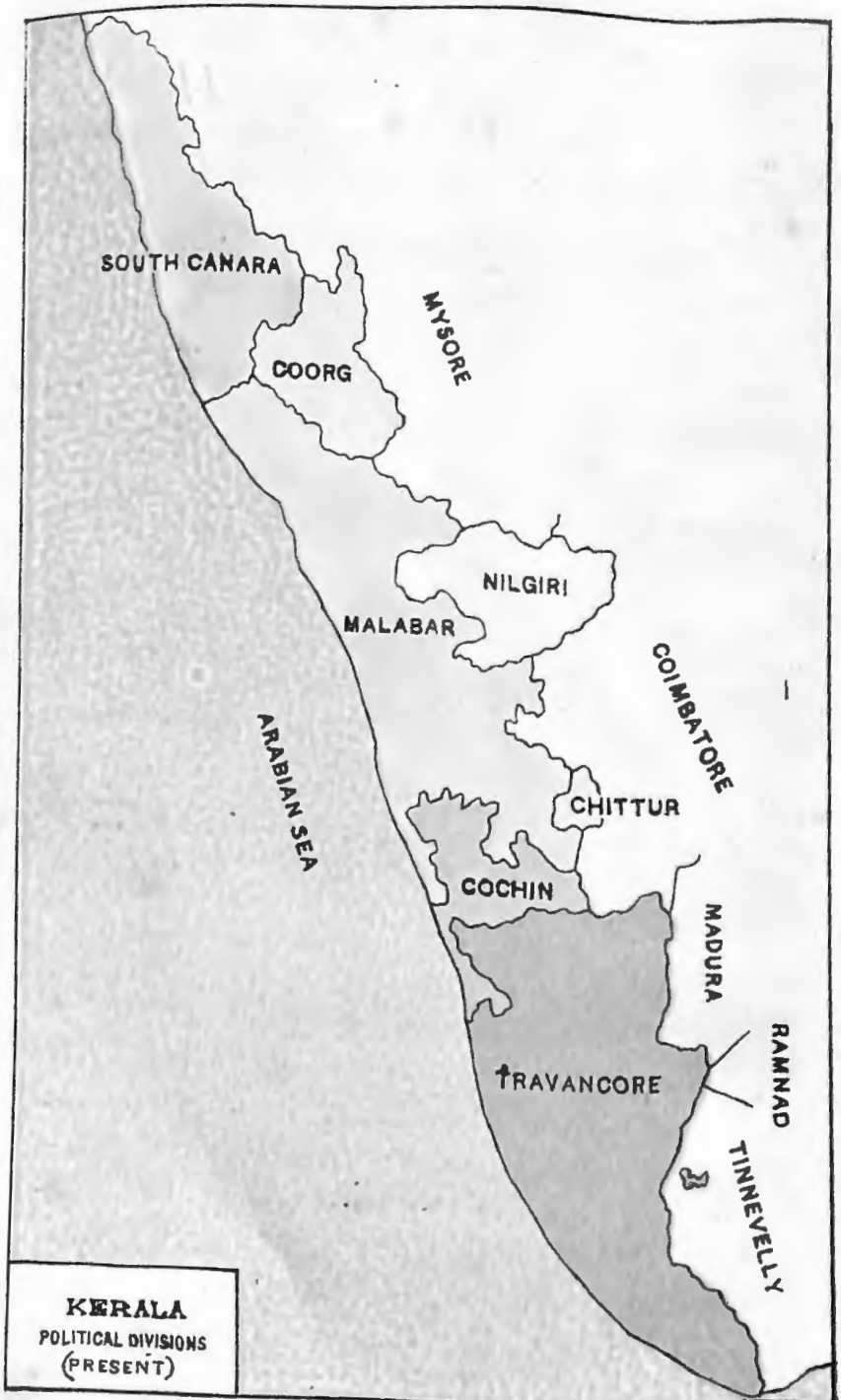
When did they become conscious of the fivefold variety of settlement which is reflected in the earliest Sangam works? There is yet no clue to solve these problems, although it is quite conceivable that a continuous process of migration and admixture of tribes preceded the dawn of Kerala History.

A closer study and analysis, than have yet been possible, of the Aryan versions that have come down to us of the life and activities of the land and its people, the legends and folk lore of the older races, and the antiquities and geographical environment of the older capitals and centres of life would amply repay the trouble. Much has no doubt been obscured by later interpretations and prejudices, but the extant traces of indigenous medicine and astrology, *mantric* rites and forms of worship, ideals of beauty and the decorative art, festivals and amusements, have all to be examined with an unbiassed mind. Such a scientific study requires much patience and industry, an enquiring mind and constructive outlook. The author who possesses in addition an intimate knowledge of ancient history and powers of clear analysis and exposition has successfully achieved a task of considerable difficulty and thereby laid all lovers of Kerala under a deep debt of obligation to him.

Trivandrum, }
21—5—1942. }

A. GOPALA MENON.





SOUTH CANARA

COORG

MYSORE

NILGIRI

MALABAR

COIMBATORE

CHITTUR

COCHIN

MADURA

TRAVANCORE

RAMNAD

TINNEVELLY

ARABIAN SEA

KERALA
POLITICAL DIVISIONS
(PRESENT)

CHAPTER I.

HISTORICAL GEOGRAPHY OF KERALA.

GENERAL INTRODUCTION.

Kerala, the strip of land between the sea and the Western Ghats, was, in early times, the landing ghat, the stepping place, for the earliest civilized peoples of the West—for the Egyptians, the Phoenicians, the Assyrians, the Babylonians, the Greeks and the Romans; and in later times, similarly for the Jews, the Christians and the Arabs. It was from this place that the Dravidians and Aryans ventured forth to distant places, to countries beyond the seas, to spread their civilization and to carry their peculiar commodities for which there was a growing demand in those places. Kerala has been a meeting place of the East and the West, for the Dravidian, the Aryan, the Semitic and the Hamitic races, and for Hinduism, Buddhism, Jainism, Judaism, Christianity and Islam. It was the melting pot—the place of fusion—of these races and religions; and out of Kerala evolved new ideas which spread eastwards and westwards, giving a new life to the rest of India and to the outside world. Like a city set on a hill, Kerala shed her light to distant places and became a refuge to many a people who desired freedom of thought and worship.

The characteristic feature of the people of Kerala and its rulers is tolerance—tolerance to all races of peoples and to all religions. The greatest cultural contribution of Kerala is social and religious. From the days of Mahabali, whose name is associated with a new epoch which “has been characterised as one in which truth prevailed in thought, word and deed—and people lived a life of righteousness, contentment and happiness, without jealousy or hatred”,* to the days of the greatest king of the Sangam period—Senguttavan, and from the days of Sri Sankaracharya (towards the end of the 8th century or the beginning of the 9th century) whose teaching was the basis of the great intellectual and religious revival throughout India in the sixteenth century, to the epoch-making Temple Entry Proclamation of His Highness Sri Chithira Tirunal Maharajah of Travancore which gave a new vision of life to Kerala and the rest of India, serving as a beacon to many other rulers, Kerala may be regarded as the home of enlightened religious thought and religious reformation.

To this spirit of tolerance, His Highness made an appropriate reference in his Opening Address to the Ninth All-India Oriental Conference held at Trivandrum in December 1937. “Egypt and Syria, Greece and Rome, Arabia, Portugal, the Netherlands, France and England have exchanged with us their products and their culture. During all these many centuries of foreign contact, we may, I think, claim

* A. Gopala Menon. Kerala Art & Culture, p. 1.

that ours has been a policy of comprehension, of hospitality and of amity; and the recent Temple Entry Proclamation is the sequel and the logical outcome of these ideals.”[❧]

Secondly and to a certain extent, her work was political. Though, in the beginning, Kerala like Greece was fitted to be the home of small independent States, in later times when better means of communication and improved weapons came into being, the unification of all Kerala into one State became possible. Such consolidation was mainly the work of Maharaja Marthanda Varma whose statesmanship and military genius created the modern State of Travancore. His great work might have been continued by others, and there might have been a unified all-Kerala but for the intrusion of external forces such as the coming of Haider Ali and Tippu who annexed Malabar, but from whom Malabar was taken by the English because of the fear of the French invasion of India.

If India can be regarded as an ethnological museum, Kerala can more correctly be described as such. There was, however, no racial antagonism, no religious persecution in Kerala. There was no communal rivalry, no idea of Hindustan, Dravidistan,

[❧] For the full text of the Temple Entry Proclamation, see the end of this Section.

Pakistan or Christistan in Kerala. The Aryan, the Dravidian, the Semitic, the Brahmin and the Non-Brahmin have always maintained uniformly cordial relations in Kerala in a gradual process of the fusion of Aryan, Dravidian and other elements. The history of Manipravalam illustrates the history of the fusion of the two races, showing how the Aryan and the Dravidian took to each other more kindly in Kerala than perhaps in any other part of South India in a spirit of mutual trust and good will. The inter-mingling of Brahmins and non-Brahmins was more intimate in Kerala than elsewhere in the Dravidian country. At the same time, it must be added that the Dravidian element was the bed-rock on which Malayalam language and literature has been built up. The fusion of the East and the West, of races and religions, is thus typical of Kerala history, and the main ideas of each acted and reacted upon each other and produced beneficial results on each. Intelligent assimilation of the new, by means of the old, breaks down the provincial barriers one by one, until man, the cosmopolitan animal by reason of his hereditary constitution, develops a cosmopolitan culture; at first almost unconsciously, but later on with self-conscious interest because he is no longer content to live, but insists on living well.*

* Marriot, p. 123.

THE TEMPLE ENTRY PROCLAMATION

“ Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on an all-comprehending toleration, knowing that in its practice it has throughout the centuries adapted itself to the needs of changing times, solicitous that none of our Hindu subjects should, by reason of birth, caste or community, be denied the consolations and solace of the Hindu faith, we have decided and hereby declare, ordain and command that, subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindu by birth or religion on entering or worshipping at the temples controlled by us and our Government.”

THE LAND OF KERALA.

“The country, Malabar, is situated about 10° north of the Equator, stretching from Cape Comorin 8° in the south to Mount Delli (12.2) in the north.”* The local tradition in South Canara (that it also formed part of the realm wrested by the mythic Parasurama from the sea) probably enshrines the geographical fact that Malabar extended up to the northernmost point of South Canara. Modern geology confirms the view that it is an ancient sea-bed. Its ancient name was Kerala. It included the present

* Visscher. Letters from Malabar. p. 1.

British Indian districts of South Canara and Malabar and the Indian States of Cochin and Travancore.†

Its area (South Canara, 4021 sq. miles plus Malabar 5795 sq. miles plus Cochin 1361 sq. miles plus Travancore 7091 sq. miles) is roughly 18268 sq. miles. Its total length (Malabar 150 miles plus Travancore 175 miles plus Cochin about 40 miles plus South Canara) is about 550 miles; its greatest breadth is 75 miles. In shape Kerala is somewhat oval—even torpedo-shaped—broader in the centre and tapering to the north and to the south to a distance of six and three miles respectively from east to west.

There are certain general physical features which went to make the history of Kerala what it was, and what otherwise it could not have been. Amongst the various influences which help to determine the history of man and the development of civilization, none have had more profound influence than geographical and climatic conditions. Therefore, for a clear understanding of Kerala History, it is essential to have some idea of the physical characteristics. Historically, only those features are important which affect the power of a people for offence or defence, which determine its sphere of action and the nature of its resources, or which influence its national character and type of life.

† Imperial Gazetteer, Vol. XVII. p. 53.

The Western Ghats—*Sahyadri*. In the north, in the South Canara area, the Western Ghats forms a natural frontier on the east. Approaching in the extreme north within six miles of the sea, the main line of this range soon swerves abruptly eastward, reaching the highest peak Kuddremukh 6215 feet above the sea-level. In the Malabar area, the Ghats separates Kerala from Coorg, the Nilgiris and Coimbatore by a continuous barrier from 3000 to 8000 feet high, and is interrupted only at the Palghat gap, 16 miles wide, the one break in the whole of the range. In Cochin, the Ghat is broken by long spurs, rising terrace after terrace to an elevation of 5000 feet above the sea. In Travancore, the Ghat reaches its highest elevation in the north-east of Anamudi Peak 8837 feet above the sea, the numerous heights culstering round it being often termed the High Range. South of this group are the Cardamom Hills and Peermade, where the land spreads out in a plateau of considerable width, with hills running up to 5000 feet. For the rest of its length the range consists of a ridge at an elevation of about 4000 feet with isolated peaks of which Agastyamala and the Mahendragiri are the most important. From Quilon southwards these secondary ranges soften down into undulating slopes intersected by glens and valleys which grow wider as the elevation of the hills decreases. In the extreme south, it submerges in the sea and then reappears in Ceylon.

This mountain barrier, though physically continuous, has never been impenetrable. There are

several passes beginning from the Kollur valley in South Canara, Nilambur Valley and Palghat Gap in Malabar, and Bodinaykanur, Achankoil and Aramboly, and other passes in Travancore through which penetrations of a peaceful and warlike nature have occurred in ancient and historic times.

The Sahyadri has exercised the utmost significance on the history of Kerala and it may be viewed in two ways namely, (1) the existence of a dividing range, and (2) the existence of the passes.

The shape, size, and length of the rivers of Kerala have been determined by this mountain range. It guards the Eastern half of the ellipse, while the other half is protected by the sea. Kerala is thus surrounded by natural defences which protect and give to the whole of this tract a geographical unity and possibilities of developing a cultural unity. Kerala, cut off from the rest of India, formed a separate unit by itself and developed a characteristic culture of her own. Neither Asoka nor Samudragupta nor any other great conqueror of Hindustan, Hindu or Mohammedan, seriously thought of annexing Kerala as part of his empire.

But the existence of the passes brought from time to time immigrants and invaders to the country. "Poets and scholars, religious teachers and preachers, communities of traders and migratory hordes of all kinds, civil and military, entered the country from Coimbatore, Madura, and Tinnevelly through the

passes in the mountain which were the highways of traffic from very early times."*

Thus for many centuries much intimate contact and intercourse existed between the lands on either side of the Ghats. Only the peaceful penetration of these influences, through a long period of time, in close association with religion and the practical arts of medicine and astronomy, can account for the gradual enrichment of habits and customs, no less than the language and literature of Kerala, which made the culture of Kerala distinct, both from the Tamilian and the Sanskritic cultures of a later day.* The northern fringe which was near to the great Canarese Kingdom fell under the sway of Canarese influence, and even to-day Canarese influence is predominant there. In the south, both by land and sea, the Cholas and the Pandyas occupied portions of Kerala, which was long a bone of contention between the Chera and the East Coast rulers. The cherished aim of some of the ambitious Kerala rulers had been to reclaim the lost possessions of their territory and bring them to their natural cultural fold.

If there had been no Sahyadri, or if it had been farther away from the coast, Kerala would have been a land of bigger rivers and larger plains, and there would have been no great difference between the people living here and those on the other side of the Ghats. South India would have been

* A. Gopala Menon—Kerala Art and Culture. p. 6.

the home of a mightier empire than the Kingdoms of the Cholas, the Cheras or the Pandyas.

Sahyadri is not only the source of the rivers of Kerala, but also of the rivers flowing to the eastern side, some of which are longer than the rivers of Kerala. If mountains are famous as centres of religion, Sahyadri was no exception to this rule. Certain mountains that dominated the country-side with peaks that towered into the heavens have been considered to be sacred altars and dwelling places of the gods. The lords of the forest were the *Sastas* who were propitiated in later days, for the defence of the land frontier against the incursion of foreigners into the country. Agastya is having his abode in the southern peak of Sahyadri. The coastal region of sandy waste-lands and plains was placed under the protection of Kali.

Influence of the Sea. The sea-board of Kerala in proportion to its area is not sufficiently long when compared with that of England or Greece, as it is not diversified by inlets, bays or gulfs. In Kerala, the mountains do not project into the sea, nor does the sea advance in places to the interior, so that the sea-board and the inland parts are combined into one. In a land of capes, bays and islands, waterways should be the natural way of expansion. But in Kerala, in the early stages of civilisation, conditions were not favourable for encouraging the people to maritime activities. Further, because the soil was fertile and the needs of the inhabitants were few, there was no necessity

for them to lead an adventurous life or to search for fresh pastures in distant regions. On the other hand, the peculiar products of the country attracted sea-faring peoples from foreign lands to come to the shores of Kerala.* Although no place in the country was more than 75 miles away from the sea, only very few people felt the necessity of leading a sea-faring life. Periplus and Ptolemy even as early as the first century A. D. mention only Cranganore (Muziris), Kallada (Nilkynda), Comorin (Comer) and Kadalundi (Tyndis) as sea-ports. Cochin is first mentioned as a harbour only after the year 1341 when an extraordinary flood brought down a large volume of water and converted the land-locked harbour of Cochin into one of the finest and safest ports in India.† But in later times, as population increased, the long stretch of back-waters formed a sort of nursery-school for navigation. They gave rise to a race of sailors who carried Indian goods in their own boats to Africa and Arabia in the West and to Malaya and China in the East.‡

The country below the Ghats presents the general appearance of a sea of forest-covered hills. Long wooded spurs with deep ravines run down from the main range and are succeeded by gentler slopes, covered with low jungles and by bare downs with gradually

* Mr. Keul Wint. Harmsworth History of the World, Vol. IV p. 141-2. (p. 22 Dravidian Culture, Krishna Menon)

† History of Kerala, Vol. I p. 161.

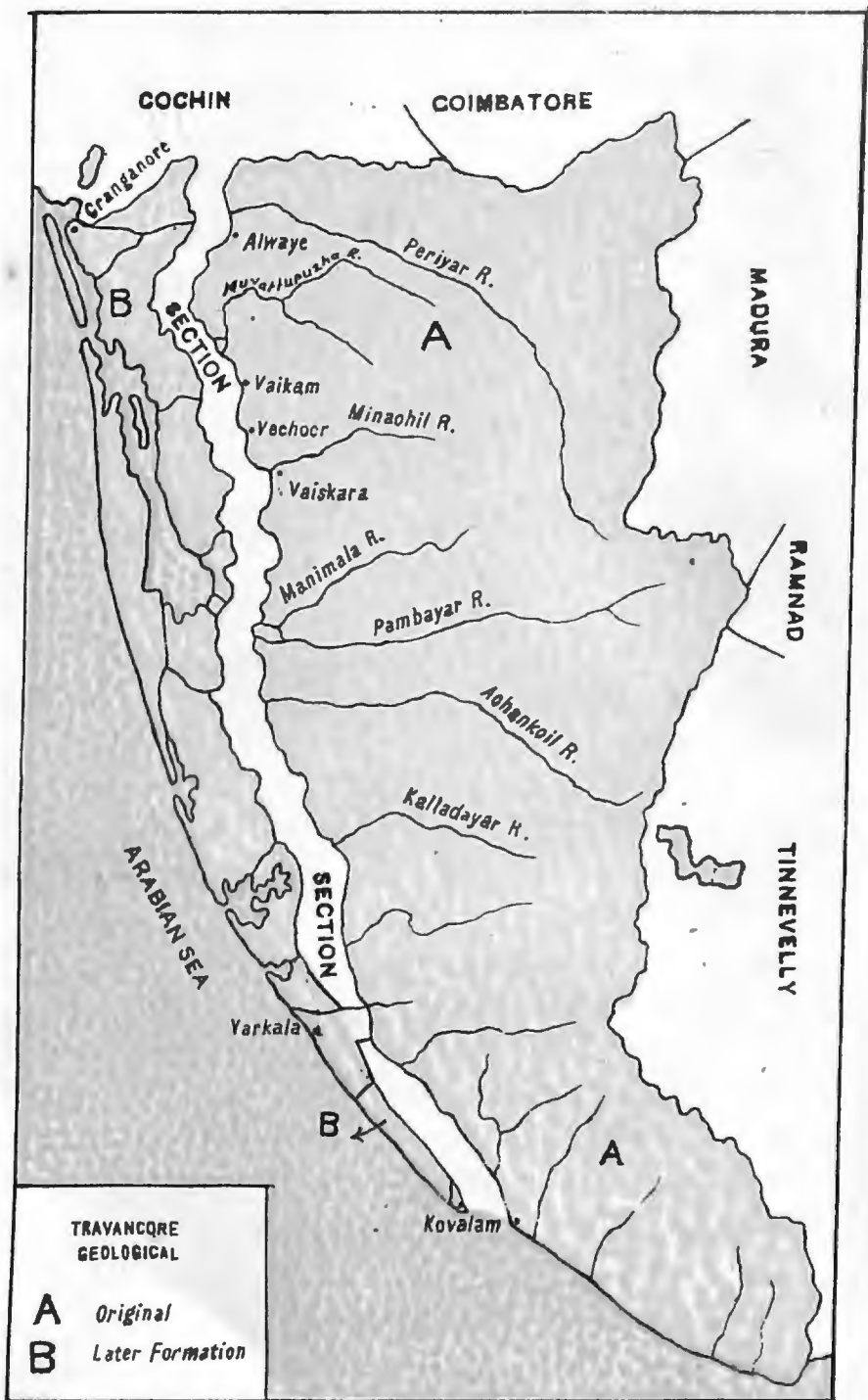
‡ History of the Tamils, p. 12.

widening valleys of luxuriant cultivation. Nearer the coast, the laterite downs shelve suddenly into rice plains and lagoons fringed with cocoanut palms. Along the coast is a level strip seldom more than two or three miles wide. As described by Ibn Batuta, as early as the 14th century, "the whole of the way by land down the coast lies under the shades of trees, and in the space of two months' journey there is not one span free from cultivation; everybody has his garden, and his house is planted in the middle of it."¹

The shape and structure of Kerala have been determined by its mountain system, but its character and history, like those of any other country, depend partly upon its river valleys and partly on its coast and lowlands. The rivers of Kerala, though numerous, are of no great length because of the nearness of the mountains to the sea. Raging torrents in monsoon, owing to the enormous volume of water they have to carry off, they shrink in the hot season to shallow channels in the centres of their beds. Rapid in their early course, they expand, as they approach the coast, into shallow tidal lagoons. Most of the bigger rivers are navigable by small boats for some miles, and many of the lagoons are connected by small canals. There is thus an extensive system of inland waterways of great commercial importance.

The longest of the rivers in South Canara are the Chandragiri, the Netravati, the Swarnanadi and the Sitanadi. In Malabar the Ponnani is the longest river,

¹ Imperial Gazetteer.



but the most important are the Beypore and the Valarpattanam. Cochin is benefitted by the Ponuani and the Chalakudi rivers. Of the Travancore rivers, the Periyar is the longest, but the Pampa is more important for agriculture and commercial purposes.

The rainfall on and the soil of the Sahyadri are brought to and spread over the land of Kerala by these rivers. Important cities were invariably built on the bank of a river. Cranganore (Muziris) and Cochin are typical examples. Rivers also served as natural boundaries between one State and another, and prevented the early unification of the country. A river frontier is more difficult to cross than a land frontier, and Travancore was saved from Tippu's invasion because the Periyar was in floods at the time.

The work done by the rivers.— What W. W. Hunter says of Indian rivers— “They first create the land, then fertilize it, and finally distribute its produce” is equally true of Kerala rivers. The plains were in many parts upheaved by volcanic forces, or deposited in an aqueous era, long before man appeared on the earth. But in some parts of Kerala, plains have been formed out of the silt which the rivers bring down from the mountains, for example Kuttanad, and at this day there we may stand and watch the ancient, silent process of land-making go on.

In the rainy season the rivers overflow into the depressed tracts and back-waters, and gradually fill them up with their silt, which remains in the swamp,

and by degrees fills it up, thus slowly creating new land. The river estuaries reveal all the secrets of land making. The streams, finally checked by the dead weight of the sea, deposit their remaining silt, which rises above the surface of the water in the shape of banks or curved head-lands. The ocean currents also find themselves impeded by the down flow from the rivers, and drop the burden of sand which the tides sweep along the coast. In this way, while the shore gradually grows out into the sea owing to the deposits of river silts, islands or bars are formed around the river mouths from the sands dropped by the ocean currents, and the double process of land-making goes on. This process has left high and dry many a once important city along their banks. The ancient harbours (Cf. Vaikara) at their mouths have in like manner been land-locked and shut off from the sea by islands and bars formed from the silt or sand jointly deposited by rivers and ocean currents.

Climate. The climate of a country affects its productiveness and thereby indirectly influences the character of its people. Kerala is situated in the monsoon region, and the amount of rainfall depends upon the angle between the monsoon current and the local trend of the coast-line. On the west coast of Kerala, where the angle is approximately a right angle, a large amount of rain falls, but on the Coromandel coast where the monsoon blows nearly parallel to the shore, it brings hardly any rain. Kerala, a typical tropical region with its damp atmosphere and abundant rainfall,

is very fertile and is able to support a large teeming population; but in places where nature is bountiful, human effort is discouraged, and the people grow up idle, lacking in vigour and endurance, unlike the people who live in hot and waterless tracts who have perforce to be energetic, self-reliant and able to endure prolonged physical strain. Kerala has the dampest and most uniform climate of any part of the Indian peninsula. While open to the westerly winds from the ocean which mitigate the intense effect of the tropical sun, and maintain the verdure of the land surface, and of the evergreen forests that clothe the slopes of the Ghats, the country is shielded by this range from the dessicating winds of the Deccan table-land. This equable climate and absence of objects of overwhelming magnitude were in accordance with that freedom from extravagance which is the secret of our taste for simplicity.

Nearly all early civilizations have risen in warm climates where the necessities of life are small, and where nature makes bountiful returns even to the rudest cultivation. But the rulers have generally belonged to a race that has recently come from a cooler climate in a distant country, or in neighbouring mountain lands; for a warm climate is destructive of energy. Originally ignorant, the conquerors have quickly learnt all that their subjects had to teach. Montesquieu says (Book XIV. ch. 11) that the superiority of strength caused by a cold climate produces among other effects a greater sense of superiority— that is, less degree of revenge;

and a greater opinion of security — that is, more frankness, less suspicion, policy, and cunning. These virtues are eminently helpful to economic progress. Even if the peoples of hot regions did not possess these qualities, in the long run they learn by experience that honesty is the best policy, and behave in such a manner as to continue their economic activities more successfully.

The feeling of helplessness in the hands of fate is strongest in those countries where there is the least control over nature. The relations between man and nature affect not only the social life, but also the theology and politics of whole races of men. Seeing England enveloped in impenetrable fog, a person asked “how it was possible that a great nation should exist behind all that vapour.” It was suggested to him that in the continual but, in the long run, victorious struggle with an ungenial climate might be the secret of the development of that great nation. Different are the lands where the soil yields its increase without the labours of man, till one fine day the whole is swallowed up by flood or earthquake. In India it is the deity Vidhata Purusha who forecasts the events of each man’s life. The apportionment of good and evil fortune belongs to Lakshmi and Sani.†

The chief cultivated crop is paddy. “Rice cultivation is not agriculture as we understand it, but rather what we should call gardening.” The dense

† Martinengo—cesaresco, *Race and Environment*, p. 60 & 216.

“settled population of this area is immobile—as all gardeners are—has little skill of politics or government, and is at the mercy of uncouth nomadic politicians of the patriarchal type. But it has leisure—as all gardeners have; and so these regions have produced the best of the skilled handicrafts, and at least the germs of all the reputable systems of philosophy and religion.”*

Flora and Fauna—It is possible to establish certain simple relations between climate and plant life, and it is remarkable how closely the relation holds with regard to the two elements temperature and rainfall. The annual mean temperature of the West Coast is nearly the same throughout—79° to 80°. The rainfall of the summer monsoon is heavy all along the coast, and still heavier on the Ghats. In such a climate, the vegetation has all the luxuriance that is commonly associated with our ideas of the tropics. The strip is covered with cocoanut gardens and rice-fields, and the valleys are embowered in groves of betel-nut, palms, talipots and cassia; pepper and cardamoms flourish wild in the jungles and form staple products for export. The fact that pepper is cultivated without screens as used in other parts of India to preserve the humid atmosphere is the best proof of the dampness and equability of the climate. The low valleys are richly clothed with

* Dickson—Climate and Weather—Rice and Wheat Areas, Ch. X, p. 235-241.

rice-fields* and the hill-side with millets and other dry crops, whilst the gorges and slopes of the loftier mountains are covered with dense and luxuriant forests.* Because of this, we may observe the beginning of the trans-continental type of trade in "valuable" articles, like spices, dyes and precious stones, to be distinguished from the heavy bulk trade in food-stuffs which may be regarded as the beginning of the modern type of trade. Of timber trees, teak and other hard varieties have advantages for ship-building.

As can be expected from the climate and from the peculiar flora, Kerala possesses a richer fauna than certain other parts of India, as regards both mammals and lower forms. Birds of attractive plumage like parrots, pheasants and peacocks once abounded in the forests. Monkeys, elephants, tigers and other animals also roamed free in the forest sanctuaries of Kerala. The transverse mountain chains, no less than the difference of climate and the cold barren nature of the uplands of Central Asia, cut off the rich fauna of the peninsula of India from the habitable regions of temperate Asia.† The chances of land mammals passing from one region to another except by crossing land surfaces are small. So the occurrence of similar land mammals in two regions now widely separated is almost certain proof of a former land connection

* Blanford-Climate and Weather of India, p. 167.

† Newbigin, Modern Geography, p. 153, and p. 151.

between the two regions. There is also a rich reptilian fauna ; most of them are poisonous and constitute a serious menace to man.

Eastern and Western Ghats compared—The Eastern Ghats runs in fragmentary spurs and ranges down the Madras side, sometimes receding inland and leaving broad plains between it and the coast. The Western Ghats forms a great sea-wall, with only a narrow strip between it and the shore. At places the mountains rise in magnificent precipices and head-lands almost out of the ocean, and truly look like colossal landing stairs from the sea. Hence, in early periods when communication was only by land, the western coast was inaccessible while the Eastern coast was not so inaccessible to civilizing influences from the table-land of Deccan and Hindustan. While remains of palaeolithic culture are to be seen on the Eastern coast, they are absent on the western coast. It was also nearer and open to the civilizing influences of the great empire of Hindustan—the Maurian and Gupta Empires—than the western coast. But the Malabar coast lies nearer the centres of the great empires of ancient and mediaeval times, Egyptian, Babylonian, Assyrian, Persian and Arabic, than the east coast. The Jews, the Christians and the Muslims alike claim Malabar as their first settlement in India.

“The people of Malabar are born sailors,” and they are more enterprising than the people of the northern part of the eastern coast, and their

sea-going craft are much more seaworthy than the crude boats of the eastern coast. Therefore, while the natives of Konkan and the Malabar coast are bold sailors and carry on trade with the Gulf of Persia and the Red Sea, the more primitive craft of the eastern coast are hardly fit for the open sea. "The difference between the types of the sea-going craft of the eastern and western coasts of India reflects to some extent the important characteristics of the inhabitants of those parts".*

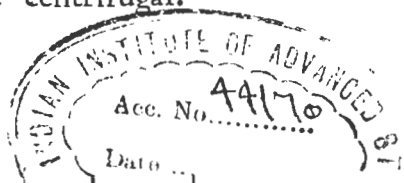
Thus Kerala is a land of mountains, hills, rivers, dense forests, backwaters and small valleys. It has few plains of even moderate size, and no great rivers. So it is primarily well adapted to be a country of separate principalities or Nadus,† each protected against its neighbours by natural barriers. It is a land where "everybody has his garden, and his house planted in the midst of it," and not a land of villages, but a land of one village, extending from one end to the other end, which is a striking difference from the rest of India, and even observed today by visitors coming from outside Kerala. As Malabaris—mountaineers—they are usually characterised by patriotism and love of freedom. Comparative immunity from external invasion only fanned the flame of independence and

* R. D. Banerji, *Prehistoric, Ancient And Hindu India*, p. 5.

† B. K. Wariar, *Ancient Kerala, List of Nadus*, p. 20.

separation, and prevented and postponed the political unification through the chieftains whose love of local interest was greater than their desire for national unity. Although there were several bonds of union as community of blood, religion, language, customs and manners for a pan-Kerala Union, the physical features of the country and the parochial interests of the petty rulers prevented such a union. Even though there were a few (and even the extension of Kerala dominion beyond its boundaries) instances of temporary supremacy—under the leadership and guidance of able kings—Mahabali of the ancient period, Vanavarampan Othiancheran, Imayavarampan Nedumcheralathan and Seran Chenguttavan (of the Perumal) or of the Sangam period and Ravi Varma of Desinganad, the Kerala people never became a Kerala nation. Pan-Kerala festivals like the Ashrami at Vaikom, Sivaratri at Alwaye, Bharani at Cranganore, Pooram at Arattupuzha and Trichur, the Murajapam festival at Trivandrum, the Maman-kam of Tirunavai, and the Samasta Kerala Sahitya Parishads give opportunities to create and foster a national life beyond the bounds of smaller chiefships.

An ideal unity was realised only in their beliefs, in their literature, and in their institutions; they fostered a lively feeling of fellowship and deep pride in Kerala. The centripetal forces were weaker than the centrifugal.



Although it is unsafe to prophesy, it may be said that, in future as a result of altered conditions, there may be an economic or political union—a kind of federation, which, without in any way affecting the independent position and sovereign rights enjoyed by the present Governments in the three political divisions of Kerala, may lead to the foundation of a Pan-Kerala union, resulting in the formation of a cultural University and common economic enterprises.



CHAPTER II.

THE PEOPLES OF KERALA.

PRE-DRAVIDIANS.

In the formation of national character, two elements must be present. Man is partly the product of nature, *i. e.*, of environment and partly of heredity or the quality of the race. We have described the nature of the land of Kerala, and now we shall try to find out the qualities of the people who lived in this geographical unit.

Man has inhabited the earth for many thousands of years. The greater part of the long story of the 'ascent of man' is and always must remain unknown.* The extreme limit of human tradition as preserved in Egypt may be placed at about 5000 or 7000 years from the present day. Indian tradition, after the excavation at Mohenja Daro and Harappa may go back roughly as far as that of Egypt and Babylonia. Evidence, however, exists that certain parts of India were occupied by man at a very remote time when strange beasts, of which no memory remains, should have dwelt in Indian forests and waters.

* V. A. Smith—Oxford History.

Palaeolithic man—The earliest type of Palaeolithic man prevailed in Europe at least for tens of thousands of years. Later, between 40,000 and 25,000 years ago, a different type came upon the European scene and exterminated the earliest type. The new type was probably developed in South Asia, or in Africa, or in lands now submerged in the Mediterranean basins. It comprised hunting peoples who were, by all accepted standards, savages, but knew how to draw and painted on walls of caves. They had no dogs, and they had little to do with any kind of domesticated sheep or cattle. They were unable to make pottery and were ignorant of any metal. They were dependent, for tools or weapons of all kinds, on sticks, stones and bones. In South India, the Madras or Chingelput District presents the most numerous and important traces of these palaeolithic men.

Neolithic man—Circumstances turned against the hunting Palaeolithic people and they disappeared and new kinds of men appeared replacing them. They seem to have brought in bows and arrows; they knew domestication of animals and cultivation of the soil. The remains of Indian neolithic man are far more abundant than those of his palaeolithic forerunner, and have been noted in most provinces. They certainly were the ancestors of the users of metal tools and thus of a large proportion of the existing Indian population.*

* H. G. Wells and V. A. Smith.

Pre-historic people of Kerala.— It is mainly with the help of archaeological excavation that there is the possibility of collecting pre-historic relics which throw light on the pre-historic period of Kerala history. The pre-historic remains in the form of caves, cairns, menhirs, cromlechs and kistavens have been collected from different parts of the country, and subjected to a close examination. Thanks to the efforts of the Travancore Archaeological Department, neolithic objects, excavated from different parts of Travancore, are available for observation and study.

No evidence of Palaeolithic man in Kerala:— It is not possible to ascertain when Kerala became the abode of man or who were the earliest inhabitants of the country. But it may be safely surmised on geological and other grounds that Kerala became habitable only much later than the Deccan Plateau, which might have been in existence in the earliest period of geological history. Kerala could not have been the abode of man in that remote period. The most remarkable feature of Palaeolithic finds is that the vast majority of them are made of quartzite which is not to be found in abundance in Kerala. Further, palaeolithic man appears to have scrupulously avoided forest regions, to clear and explore which was difficult with his crude primitive weapons. Thus while in the Deccan plateau and the east coast Palaeolithic men lived, Kerala was probably without any human life.*

* A guide to the Antiquities of the Stone Age, P. 113 & 114.

The Neolithic Age in Kerala:— The Neolithic Age in India is represented by discoveries from various parts of the peninsula, showing that the culture of this period was very widely distributed. The transformation or transition from the Palaeolithic to the Neolithic age in South India is believed to have been smooth, the one peacefully sliding into the other. P. T. Srinivasa Aiyangar sums up the change in the following terms:— “the substitution of trap rock for quartzite, the acquisition of the skill to polish the tools made with trap rock, the domestication of the wild dog and the cultivation of rice led to the peaceful evolution of the epoch of new stone tools from that of the older rough implements.” If this is a true account of the transition, it is very significant in the history of India, as indicating the fusion of peoples, for, in Europe, the coming of the Palaeolithic † and in the Malaya peninsula, the stone implements are usually ascribed not to the primitive negrito tribes of the interior, but rather to peoples of a higher civilization who entered the country at a later period.*

The availability of the trap rock seems to have determined the settlements of Neolithic man. Its abundance on the West Coast suggests the possibility of Neolithic man having found in Kerala a convenient region for habitation and settlement. The pre-historic relics discovered from Malabar and their

† Wells, p. 92.

• A Guide to the Antiquities of the Stone Age, p. 114.

resemblance to Neolithic artefacts found elsewhere lead one to infer that it was probably during the Neolithic period that Kerala came first to be inhabited by man. The rich collection of ancient pottery from this region appears to belong to this age. The recent excavations in Travancore seem to suggest that even traces of the later stages of the Neolithic age existed in Kerala.*

The Neolithic phase of human affairs began in Europe about 10,000 or 12,000 years ago. But probably man had reached that stage in the lands of the south-east a few thousands of years earlier. The Neolithic stage in culture is characterised by :—

- (1) The presence of polished stone implements.
- (2) The beginning of some sort of agriculture, and the use of plant and seeds. But at first there is abundant evidence that hunting was still of great importance. The neolithic man did not at first settle down, but took snatch crops, or rather his women first gathered wild seed, and later, perhaps, sowed snatch crops while he hunted. He must have settled on land later.
- (3) Pottery and proper cooking. Two different types, the plain and the decorative, of the Neolithic types of pottery can be distinguished in Kerala; they do not differ from the specimens found elsewhere.

* For illustrations see Travancore, Adm; Report, Arch; Depart.
1114 M. E. P. 8—14.

- (4) Domestication of animals. The dog appeared very early. Man had domesticated cattle, sheep and goats. He was a huntsman turned herdsman of the herds he once hunted, and this was a distinct step in the progress of culture.
- (5) Plaiting and weaving.
- (6) Fishing. A large section of Neolithic men must have been engaged in fishing. They made settlements on the sea coast, and on the banks of lakes and rivers. They may have been the forefathers of the Valans, Arayans, and Mukkuvans of to-day. These coastal inhabitants were able to make canoes, and they sailed in the sea, often coming into contact with peoples of different cultures and varying degrees of progress. Malabar sailors who wandered in their catamarans found early settlements in easily accessible places, in distant lands to which they may have carried their native culture. This contact of the coastal people with the people of the outside world has been suggested by Elliot Smith in his "Migrations of Early Culture".
- (7) After a long time, gold, presumably the first known of the metals, appears among the bone ornaments. Perhaps 6000 or 7000 years ago, Neolithic people began to

use copper. Where zinc and copper ores occur together, brass, an alloy of those two metals, came into use. But there is no bronze age in India. Finally, as early as 3,000 years ago in Europe, and earlier in Asia, men began to smelt iron.

It may be said with certainty that there is no great break, no sweeping away of one kind of man and replacement by another kind between the appearance of the Neolithic way of living and our own time. There are invasions, conquests, emigrations and intermixture, but the races as a whole still carry on and continue to adapt themselves to the areas in which they began to settle in the beginning of the Neolithic age.

Where did this culture arise? We do not know yet the region where it first developed. Probably it was somewhere about south-western Asia, or in some region now submerged beneath the Mediterranean Sea or the Indian Ocean. The materials for a proper study of the subject will perhaps be found in Asia Minor, Persia, Arabia, India or North Africa, or it lies beneath the Mediterranean waters, or the Indian or the Atlantic Ocean.

Pre-Dravidians. It is the Pre-Dravidian aborigines and not the later and more cultured Dravidians who should be regarded as the first inhabitants of Kerala. The jungle tribes of India present the key to the great historical and cultural problems in India. †

† Baron von Eickstedt Introduction. Travancore Castes & Tribes. Krishna Iyer. Vol II. P. XLV.

Pre-Dravidians are differentiated from the Dravidian races by their short stature and broad nose. There is strong ground for the belief that they are ethnically related to the Veddas of Ceylon, the Toala of the Celebes, the Batin of Sumatra and possibly the Australians.*

Several millennia before the Christian era, the greater part of India was inhabited by a dark negroid race of low culture characterised more or less by the physical features now known as Dravidian (dark hue, long head, broad nose, abundant and sometimes curly hair and dark eyes). This early people, however, should more properly be termed Pre-Dravidian.† In course of time, another race, higher in culture, gradually made its way from the north or north-west into the plain of the Indus, and thence passed down into the regions south of the Vindhya. This race may be called Proto-Dravidian.‡

The Austric Family of speech:— According to the evidence now available, it would seem that the Austric element is the oldest, and that it has been overlaid in different regions by successive waves of Dravidian and Indo-European on the one hand, and by Tibeto-Chinese on the other. The Austric family of speech is the most widely diffused on earth. It has been traced “from Easter island off the coast of South America in the east to Madagascar in the

* Thurston-Castes and Tribes, Madras Presidency, p. 124-5.

† Cambridge; Ancient History, Ch. XXIV, p. 594

‡ Ibid.

west, and from New Zealand in the South to the Punjab in the north." The Austric languages, which still flourish in Annam and Cambodia remain in India and Burma as islands of speech to enshrine the memory of a far distant period when Northern, Southern and Farther India should have belonged to the same linguistic area. And there is some evidence that they shared the same culture in Neolithic times, for the chisel-shaped high shouldered celts are specially characteristic of these regions. There can be little doubt that the Indian and Burmese tribes who speak Austric languages are descended from the Neolithic peoples who made these celts. We may regard them as representing the earliest peoples about whom we possess any definite information. Other tribes may have an equal claim to antiquity, but they have abandoned their ancestral speech and adopted that of their more recent and more progressive neighbours. Their title is consequently less clear.

The Kadars, Malayans, Irulas, Kanikkars, Malapulayas and the Veddas of Cochin and Travancore forests of the present day retain many of the manners and customs of the primitive hunters of Kerala. In the disposal of the dead, in the customs of marriage, in modes of inheritance, and in their tribal organization, they follow their remote ancestors with slight modification. Many a relic of neolithic

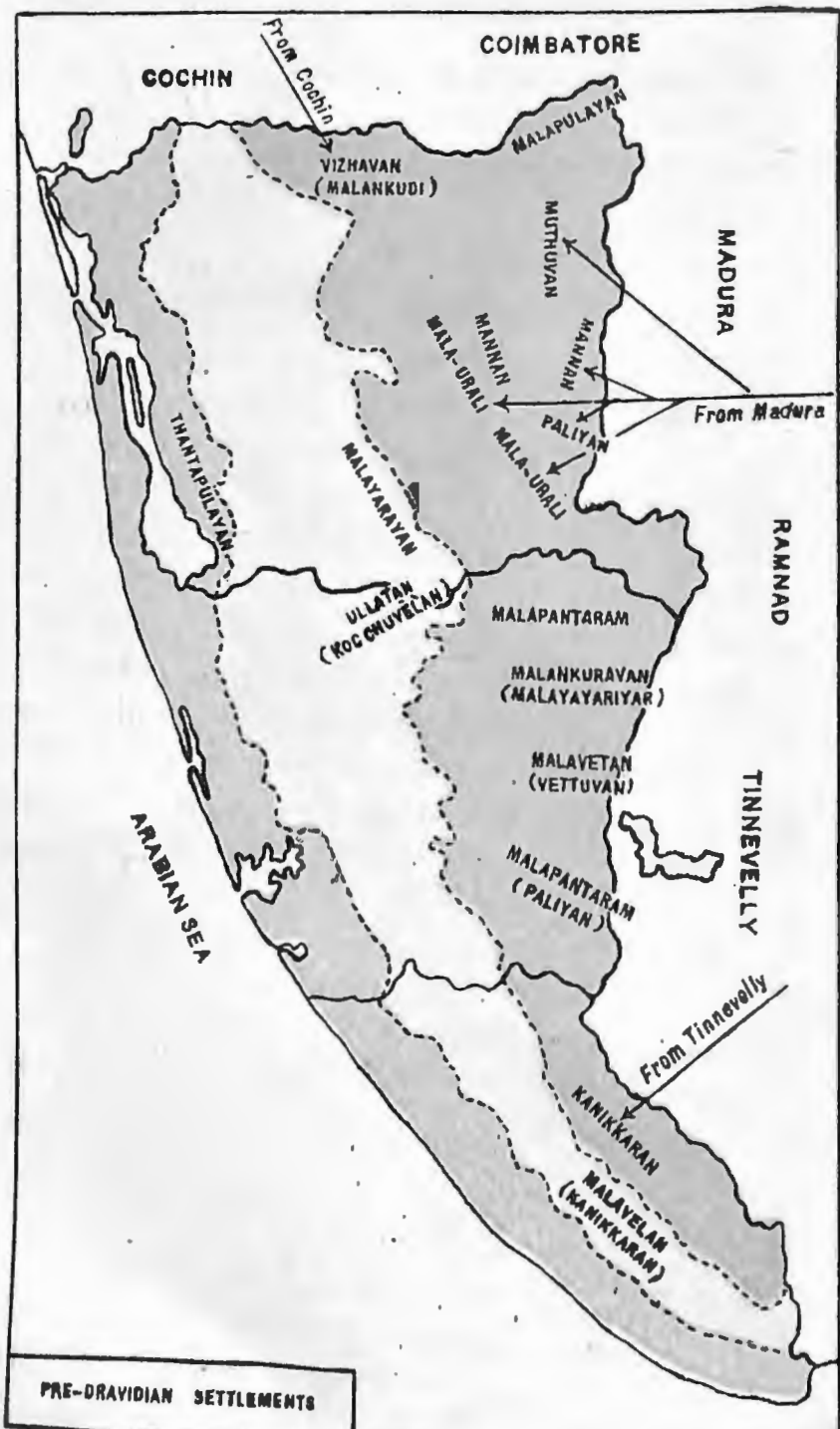
life and culture is still to be discerned among them though affected by vast lapse of time, climatic influences and intercourse with higher cultures.

NOTES ON PRE-DRAVIDIAN ABORIGINES.*

1. **Negritos.** The earliest people who occupied India are supposed to belong to the Negrito race, and traces of them are probably found in the Andamans, and perhaps also in the forests of the extreme south of India among the Kadars and Uralis with their dwarfish stature and frizzly hair. According to L. A. Krishna Iyer † “The existence of a Negrito strain in the aboriginal population of south India has received additional evidence in Travancore. It has been observed by Lopicque and Dr. Guha among the Kadars and the Pulayans of the Cochin State, and by Dr. Hutton and myself among the Uralis and the Kanikkar. Spirally curved hair has been observed by me among the Uralis, the Kanikkar, the Malavetans, the Malapantarams, and the Vishavans. At present there are no distinctly Negrito Communities in India nor has any trace of a Negrito language been discovered. But distinctly Negrito features not only crop up continually from the Himalayan slopes to cape comorin, but also found in great megalithic

* Based on the Census Report, 1931, Vol. I, Part I. Mookerje, Hindu Civilization, pp. 33-37.

† Krishna Iyer, L. A. Travancore Tribes & castes Vol. II, pp. 292, 293.



PRE-DRAVIDIAN SETTLEMENTS

(BET. 32 & 33)

Litho. T. A. P. Works.

monuments which help us to some extent to unravel the history of their remote past." In Travancore "the reality of a stone-using people is evidenced by the use of stones for graves by some of the hill tribes even now. The dead are buried and a stone is planted at the head and the foot of the grave by the Uralis, the Muthuvans, the Mannans and the Malayarayans." Their contribution to culture is the bow.

2. Proto-Australoids—Their origin is now considered to have been in Palestine, and not Australia as was formerly supposed. They are to be regarded as the true aborigines of India on the ground that their racial type with its special features and characteristics came to be ultimately fixed in the country. This type is seen in its purest form in the Veddas; to this type can be traced the platyrrhine and dark-skinned elements found in India in all castes except the highest.

"This type is found among the aboriginal tribes of central and Southern India, and is closely allied to the Veddas of Ceylon, the Toalas of Celebes and the Sakais of the Malaya Peninsula. The Malavetans, the Muthuvans, the Kanikkar, and others may be regarded as representatives of this group."† The excavations of Mohenjo-Daro and Harappa reveal that one of the skulls is Proto-Australoid. A correspondence in type is revealed by one of the South Indian skulls, Adichanallur, which is classed as Proto-Australoid by Elliot Smith. The physical characteristics observed in the

† Krishna Iyer—*Travancore Castes and Tribes*. Vol. II. P. 292.

skulls are found among the existing South Indian tribes and among the Veddhas of Ceylon. While the Pre-Dravidian is their time-honoured appellation, Baron Eickstedt would call them "Weddid" and Dr. Guha 'Nishadic', Dr. Hutton has labelled them "Proto-Australoid" after Sewell. It is but fitting that this designation continues."*

Their contribution to culture is the introduction of Neolithic culture and pottery in India. Their linguistic legacy is more important. They are regarded as the speakers of Austro-Asiatic languages, distributed over a wide area from the Punjab to New Zealand and from Madagascar to Easter Island. Their migrations may have been from east to west or from west to east. The Indian variety of these languages is known as the Munda, which shows affinity not only with the languages of South-East Asia, but also with the agglutinative Sumerian language. The Santals, Bhils, Kurumbas, etc. belonged to this group. According to Dr. Haddon, they belonged to a great Indonesian race which had spread from its home in the Ganges valley up to Polynesia. Its cultural unity is traced in certain forms like the out-rigger canoe found on the west coasts of India and Ceylon, or the coconut palm, but chiefly the "shouldered celt" found in parts of Indian Archipelago, Burma and India.

3. Mediterraneans and Armenoids—They came to India in successive waves of migration. An early

* Krishna Iyer—Travancore Castes and Tribes. Vol. II, P. 294.

branch came with its agglutinative tongue and mingled with the Proto-Australoids. They introduced navigation, agriculture and architecture of rude stones. Later immigrants came with a more advanced culture and civilization which they had developed in Mesopotamia in association with the Armenoids. They appear to be the most important of pre-historic peoples of the world, the first makers of civilization, and probably originated in the "Fertile Crescent"—the rich lands lying round the north end of Arabia, from Syria to the Persian Gulf. Mesopotamia and Syria came to be inhabited by Semitic peoples. Amorites, Canaanites, Babylonians and Assyrians. This civilization was in full swing by the end of the fourth millennium B. C., attaining a fairly high standard of comfort, art and sanitation in city life.

In India a combination of Mediterranean and Armenoid is to be found particularly among the Tamils. Probably there were direct contacts by sea between southern India and Mesopotamia. Intercourse by land between Mesopotamia and the Indus Valley is also proved by the discovery of objects of common type in these two regions,† and also by the existence of Brahu in Baluchistan. According to Banerji § "the different races of people living in the Chera Kingdom were a mixture of the descendants of Negrito fishermen, the Austric bow-men, and the Dravidians."

† Wilson—The Persian Gulf. p. 27

§ Banerji—History of India. p. 120.

Cambridge History vol. I. p. 595.

CHAPTER III.

PRE-DRAVIDIANS. (Contd.)

SOCIAL ORGANISATION.

It takes a life-time fully to appreciate what is meant by that unity of history which Professor Freeman was never tired of emphasising in his lectures. No one can really grasp the inter-connection of a long series of events, or see how states, kingdoms and civilizations crumble and fall, only to rise again in new forms, unless one's mind is sufficiently well stored with the details which must be the material for his thinking powers to work on. There does not lie a region of utter desolation between ancient and modern civilization, between Pre-Dravidian and Dravidian, between Dravidian and Aryan, dividing them each from the other. Even when they are studied together, or one after the other, effort must be made to look at them as one great whole, and the one as the continuation and the development of the other. Lack of sufficient material is the cause and the reasonable excuse for not doing it. Yet so close is the connection between the Pre-Dravidian and the Dravidian, that they may even be considered as one and the same.* It will

* Wells—The Outline of History, p. 386. Dravidian civilization had arisen independently out of the widespread Neolithic culture.

Warrier—Ancient Kerala — “The inhabitants of Kerala in the Neolithic age were the ancestors of the Dravidians.”

The generally accepted view is that they came from outside.

therefore be interesting to see whether they cannot be brought together in some way which will make it impossible for an intelligent student ever to think of them again as wholly distinct. The Pre-Dravidian people, by their ethnological descent, by their religious ideas, or at least by their religious practices, and by their social organization, laid the foundation for the Dravidian culture.

Source—Nothing approaching exact chronology being attainable for the earliest times, the account of those times is necessarily wanting in definiteness and precision. Nevertheless some sort of outline of the life of pre-historic ancient Kerala in its political, social and religious aspects may be attempted from certain sources. In the absence of contemporary literature and inscriptions, and hardly anything but tradition and survivals, we have to rely on the results of the excavation of the monuments of antiquity,* and on the light thrown on much that was once obscure by the modern sciences of Comparative *Philology and Anthropology. A study of the social institutions and religious practices of the surviving primitive hill tribes of Kerala would have been very useful for our purpose, if they had remained without external contact and foreign influences. But because they came in contact with later immigrants and their culture, the only feasible method is to study the conditions of other primitive peoples who are closely related to the Pre-Dravidians of Kerala, who remained isolated in their island homes

* Myres—The Dawn of History. p. 10.

— Ceylon and Australia — and developed, in their own way, a type of life without foreign contact. Then we shall apply the knowledge derived from such a study to the conditions now existing among the hill tribes of Kerala.

The Australian aborigines—“Apart from the Negrito or Negrostrain in their blood, they are usually held to belong to that Pre-Dravidian stock represented by various jungle tribes in South India and by the Vedddhas of Ceylon, connecting links between the two areas being the Sakai of the Malaya Peninsula and East Sumatra, and the Toala of Celebes.”* We are here in the presence of some ancient dispersal, from what centre and in what direction it is difficult to imagine. In Australia, these early colonists found pleasant habitations; and as there were no dangerous beasts, hunting was hardly calculated to put a man on his mettle. Isolation and the consequent absence of pressure from human intruders is another important fact in the situation.

Taking the route of the comparative method, as it is called, we may first compare the social organizations of these primitive peoples, and thus gain some general idea of the way in which such peoples lived. Then we may proceed to compare our results with what little we actually know about the hill tribes of Travancore, and then we may verify these results, by observing whether some of the elements which existed among these primitive peoples continued to survive in any

* Marcet—Anthropology. p. 120.

shape after the migration and settlement of later peoples, the Dravidians and Aryans in Kerala. According to Sir John Lubbock, "uncivilized countries are for us a standing exhibition of pre-historic matters, museums where we find duplicates of objects which were thought to be lost or long since forgotten: each of them is a Pompeii exhumed from beneath the rubbish of ages."

Forms of social organization prevailing amongst peoples of the lower culture may be considered. The culture of a people depends on social organization, social organization on numbers, numbers on food and food on invention.* According to Mr. Sutherland, the lowest savages, Vedddhas, Pygmies and others form groups of ten to forty, whereas those who are one degree less backward, such as the Australian natives, average from 50 to 200, whilst the North American tribes, who represent the next stage of advance, run from a hundred to five hundred. Be this as it may, a general principle may be accepted, that the complexity and coherence of the social order follow upon the size of the group; and because its size in turn depends upon the mode of the economic life, this may be described as the food-group.

Besides food, there is a second condition which vitally affects the primitive race; and that is sex. Thus social organization comes to have a two-fold aspect; primarily it is an organization of the food-quest. Hardly less fundamentally, it is an organization of

* Marret—Anthropology. p. 155.

marriage. For some reason or other, man takes to the institution of exogamy,‡ the law of marrying out, which forces men and women to unite, who are members of more or less distinct food-groups, then the matrimonial aspect of the social organization tends to overshadow the politico-economic, because the latter can take care of itself, whereas to marry a stranger is a difficult question that might be expected to require a certain amount of arrangement on both sides.

The pre-exogamic* stage of human society is illustrated from the practices of the Andamanese, or Bushmen, of peoples of the rudest culture, and living in very small communities, who know neither exogamy nor, what so often accompanies it, totemism. The system in vogue amongst the Vedddhas of Ceylon jungles, as described by Hobhouse, is as follows: "Some of the Vedddas appear to afford a perfect instance of what is sometimes called 'the natural family.' A tract of a few miles square forms the beat of a small group of families, four or five at most, which, for the most part, singly or in pairs, wander round hunting, fishing, gathering honey and digging up the wild yams, whilst they take shelter together in shallow caves, where a roof, a piece of skin to be on, and that most precious luxury of all, a fire, represent, apart from food, the sum total of their creature comforts."

‡ Westermarck—History of Human Marriage, Chs. IV—VI.

* Names of Endogamous, *i e.* Pre-exogamia Groups. Travancore Tribes and Castes. Krishna Iyer, Vol. I, p. 273.

In these circumstances, relationships within a group should be necessarily close. The correct thing is for the children of a brother and a sister to marry, though not, it would seem, for the children of two brothers or of two sisters. They had clans of some sort, but these clans had the slightest organization and very few functions. The recent researches of Dr. and Mrs. Seligman have thrown an entirely new light on the meaning of the clan-system, that some of Veddhas are exogamous, that is to say, are obliged by custom to marry outside their own clan, though others are not. Which is the older system, marrying out or marrying in? It may be that a formerly exogamous people, groups of which have been forced to marry in, simply because the alternative was not to marry at all, merely reverted to what was once everywhere the primeval condition of man.

From the actual conditions existing in the endogamous Veddhas of Ceylon, our attention may be turned to the hill tribes of Travancore. Among them, the endogamous system exists even today, and the names of such groups are 4 in Malan-Kuravan, 3 in Mala-Pulaya 4 in Mala-Vetan† 6 in Paraya and 6 in Pulaya.* It has been suggested that the Malan-Kuravans are one of the early tribes of South India and closely allied to the Vedans. They form one of the sixteen hill tribes mentioned in *Keralolpathi*. A Malan-Kuravan marries the

† Krishna Iyer—Travancore Castes and Tribes. Vol. I. p. 273.

* Idem. Vol. II. p. 337.

daughter of his maternal uncle. In the Census of 1931, the number of the Mala-Pulayas was 254 and a Mala-Pulaya marries the daughter of his maternal uncle.

The Mala Vetans—The Vetans of North Arcot are supposed to be the remnants of the earliest inhabitants of the Peninsula, and identical with the Veddhas of Ceylon. Judged by the similarity of physical features, the Mala Vetans of Travancore may also be remnants of the Pre-Dravidian race. They are divided into five endogamous sub-divisions. Each group claims superiority to the rest, and neither interdines nor intermarries with the other groups. The Mala-Vetan marries the daughter of his maternal uncle or of his father's sister. Marriage by exchange of sisters is also present.

Next we may consider the social organization of such exogamous † and totemic § peoples as the natives of Australia. First, to them social organization is primarily identical with *kinship organization*, which depends on the conventional system of counting descent, either from his mother's or father's people, but not both. There are three elementary principles that combine to produce this one-sided type of kinship organisation, exogamy, lineage, and totemism.

† Totemism is found in India only among the Non-Aryan tribes and among the Dravidians. Encyclopaedia of Religion and Ethics. Vol. 12.

Hindu Civilization, Mookerji, p. 87. In the Rig Veda there is no trace of what is known as totemism.

§ Names of Exogamous Clans, Travancore Tribes and Castes. pp 275—276, Krishna Iyer.

Exogamy simply means marrying out, in contrast to endogamy, or marrying in. Lineage is the principle of reckoning descent along one or other of two lines, the mother's line or the father's. The former method is termed matrilineal, the latter patrilineal. It sometimes happens, when descent is counted matrilineally, that the wife stays with her people and the husband has the status of a mere visitor and alien; and the wife and her people, rather than the father and his people, exercise supreme authority over the children. Where such a system prevails, we have mother-right, or the corresponding, now almost discarded expression, the matriarchate.

Totemism means that "a social group depends for its identity on a certain intimate and exclusive relation in which it stands towards an animal kind, or a plant kind, or class of inanimate objects." Such a totem (1) normally provides the social group with its name and (2) tends to be the outward and visible sign of an inward force that sanctifies their communion. They are "all one flesh" with one another.

A list consisting of over 80 exogamous clans, 20 belonging to Mannan, 30 belonging to Kanikkar, 19 to Mala-Vetan, 6 to Mala-Arayan, and 19 to Mala-vetan is given on page 275, Travancore Castes and

C. F. marriage Vedic period, Sutra Brahman periods. Cam. Hist. Vol. I, p. 88 and 126

(1) Krishna Iyer L. A. Travancore Castes and Tribes Vol. I, p. 275.

(2) Idem Vol. II, pp. 339—341.

Tribes and about 175 groups. The system of tracing kinship through the mother is characteristic of most of the hill tribes of Travancore. Among the Kanikkar, no man is allowed to marry a woman of his own clan. As a woman's children always belong to the clan different from that of her brother's children, these children can marry according to the rules of exogamy. But children of brothers and sisters belong to the same exogamous clan and therefore cannot intermarry. The children belong to the mother's clan. Descent is reckoned in the female line. In regard to chieftainship, it used to devolve on the nephew on a man's demise; so it passes on into the same clan. This custom is now changing. The same system more or less prevails among most of the hill tribes. Among some clans, half the property goes to the son and half to the nephew.

Family—The clan is by no means the only form of social organization. The clan, whether matrilineal or patrilineal, leads, at the totemic level of society, to eclipse the family. The natural family of father, mother and children is always there in some shape; but so long as the one-sided method of counting descent prevails and is strengthened by totemism, the family cannot attain to the dignity of a formally recognized institution. An individual's first duty is towards his clan and its members. Wherever there are clans, and so long as there is any totemism worthy of the name, this would seem to be the general law.

Phratry—A number of clans may constitute a Phratry and it may be a natural development of the clan system. The union of a number of Phratries may give rise to the tribe. This may be described as the political unit. Its constitution tends to be lax and its function vague. In Australia, at least on one occasion, when the elaborate ceremonies for the initiation of the youths are being held, there is a sort of tribal gathering to which the term "nation" is sometimes applied.

Among the Kanikkars, in the Neyyattinkara taluk, it is observed that there are two distinct divisions or phratries—the Annanthambi phratry comprising five clans, and the Machambi phratry comprising five clans.

Sex has a direct bearing on social status. The men and the women often form markedly distinct groups, and disparity of occupation has something to do with it. In some parts of Australia, there are actually sex-totem, signifying that each sex is all one flesh, a mystic corporation. All the savage world over, there is a feeling that woman is uncanny, a thing apart, which feeling is probably responsible for most of the special disabilities and a few special privileges that form the lot of woman even to the present day.

Among the hill tribes of Travancore, women during menstruation are considered unclean and are rigorously tabooed. Pollution lasts from five to seven days, and they remain in a seclusion shed.

Tribal Organization—The Kanikkars, living in a village, are knit together by social and religious ties and there is no room for the play of individualistic tendencies. The headman is the Muttukani. The office is hereditary, and the eldest of the sons of sisters succeeds the uncle. Among the Malan-Kuravan, the Urali is the head, and after his death his son succeeds to the place. Among the Mala-Pantaram, the Muppan is the headman and he is also the chief and the priest. Arasan is the name of the headman of the Mala-Pulayas for a group of villages. The Vedans have a headman called Stani in each settlement. The office is hereditary and goes to the nephew. Among Mala-Arayans, village affairs are regulated by a council of elders. The Ponamban and the Panikan are the chief limbs of the council. The Mannans live in small groups of families called kudi (village), each kudi is an independent unit in the tribe, and the village affairs are regulated by a council of elders, with a headman chosen by the villagers. The office is hereditary and descends to the nephew. One instance is given—Castes and Tribes, p. 260—when more than five chieftains of the 72 hamlets met together to pay a visit to the Raja of Attingal, which they did once in three years. From internal evidence, it has been surmised that the composition of this song, referring to their meeting, took place in South Travancore between 400 and 500 M. E. after Ramacharitham but before Kannassa Ramayanam.*

* Krishna Iyer—Travancore Tribes and Castes, p. 265.

This is a sort of tribal gathering to which the term "nation" may sometimes be applied.

Age like sex has great influence on social status. It is not merely a case of being graded as youth until once for all one legally came of age, and then enrolled amongst men. The grading of age is usually most elaborate, and each batch mounts the social ladder step by step.

Locality—In addition to sex and age, locality also affects status, and increasingly so as nomadic life gives place to stable occupation. As the tribe increases in numbers and spreads over a wide area, communications are difficult and become proportionately rare. Then the old natal combinations are weakened by absenteeism, and the territorial principle becomes more important to determine various functions of the clan. For instance, the Kanikkars to the north of Neduvangad do not marry from the south, while those in Kallar and neighbouring places contract no alliance with those to the south of the Kothayar.*

Private Property—Besides the importance of locality, the principle of private property, and specially of private property in land, greatly helps to shape the social order. Property includes clothing, implements utensils, weapons, live-stock and crops.‡ The most fundamental distinction is between the rich and the poor. There was no caste system as it later existed;

* Krishna Iyer—Travancore Tribes and Castes, Vol. I p. 7.

‡ do. p. 27.

even among the ancient Dravidians; the distinction was only between Panga (poor) and rich Dravidians.

The subject of social organisation among the pre-Dravidians has been a neglected study. It is partly because the existing conditions among the pre-Dravidians of Kerala are not carefully studied, or if studied, it was not easy to identify the earlier conditions because their culture was influenced by Dravidian and other elements. The primitive conditions of the primitive people have been briefly described. The Veddhas of Ceylon and the primitive people of Australia who belonged to pre-Dravidian stock represented by tribes in South India, and remained isolated from external contact; and such a study of their manners and customs enables us to find out the social organisation of the earliest peoples of Kerala. Social organisation has been identified with kinship organisation, namely, that into which a man is born in consequence of the marriage laws and the system of reckoning descent. It is found that the principles of both endogamy and exogamy existed among them, and that there was the beginning of the matrilineal and the matriarchate system. Even outside Kerala, among one of the tribes of the dark-skinned aborigines, the Mundas, known as the Ho, matriarchy is still in vogue.* Some kind of Totemism existed among the pre-Dravidians of Kerala;* “the totem trees developed into the *Kavus*, the wooded shrines of the household

* F. L. Dunbar and Harold Wheeler—Everybody's Book of Facts, p. 322.

and the village;.....and Nagas or serpents were the natural denizens of such shrines.”* † This may have been the survival of a practice among the Nagas, a section of the Dravidians, but Naga or serpent-worship was common among the forest § tribes. ‡ So the pre-Dravidians must have influenced in many ways the social organisation of modern Kerala, by influencing the Dravidians who came later to India.

Religion of the Pre-Dravidian Aborigines—Religion, regarded historically, is always in evolution! R. R. Marett (Marett, Antho. p. 207) “Religions do not die, neither are they invented. They change their forms and their names but not their essence. The gods change their dress and their names, but not their meaning and significance. Religion has probably meant much the same thing to all men. Perhaps that is why certain of the best features of pagan cults were adopted by Christianity.”§ The first literature of the world was religious literature, the first discernible customs of the world were religious ceremonials, the first laws of the world were religious laws, the first government of the world was religious government and culture is declared most emphatically by the consensus of opinion to have found its beginnings in religion.® Since even the

* Dunbar and Harold Wheeler—Everybody's Book of Facts, p. 322.

† A. Gopala Menon, Kerala Art and Culture, p. 2.

§ Encyclopaedia Ethics and Religion: Article on serpent-worship.

‡ Marett, p. 206, Wells, p. 116.

§ Dunbar and Harold Wheeler, p. 355—56.

® Science History of the universe—Vol. X, p. 263.

later Neanderthal man buried his dead with ceremony, and apparently with food and weapons, it has been argued that he had a belief in future life.

The Old Man and Mother in religion—The fear of the Old Man was the beginning of social wisdom. Every one was forbidden to touch his weapons or to sit in his place. The youths of the little community, taught by their mothers, remembered him as their master. The idea of something forbidden, a taboo, things not to be touched and not to be looked at, may have come into existence at a very early stage. A tendency to propitiate the Old Man even after his death is understandable. One was not sure whether he was dead; he might only be asleep, and long after his death the women would continue to convey to their children how powerful and wonderful he was. This fear passed by imperceptible degrees into the fear of the Tribal God. Opposed to the Old Man, more human and kindlier, was the Mother, who helped and sheltered and advised. "The spirits of the dead represented by small triangular tomb-stones or chitrukutams were embellished by representation of Nagas or Serpents."* This may lead to worship of ancestor spirits as among the Kanikkar.† Out of the mysterious visitation of infectious diseases, the idea of uncleanness probably arose in the minds of primitive man. With the idea of uncleanness would come

* A. Gopala Menon, Kerala Art and Culture, p. 2.

† Krishna Iyer—Castes and Tribes, p. 40.

ideas of purification and of removing a curse. This would be managed through the advice and with the aid of wise old men or wise old women, and in such cleansing would lie the germ of the earliest priestcraft and witchcraft. Sacrifice, the shedding of life-blood, would be regarded as the most potent way to lift curses and to remove evil.

Religion of the Hill-Tribes of Travancore—The gods of the Kanikkar are legion. Spirits of diverse kinds are believed to lurk in house and village. They are said to cause epidemics and famine. Along with certain gods they worship 150 Valia Chavukal and 10 Cheria Chavukal (small ancestor spirits). The Malankuravans, Malavelans and other tribes also worship ancestors, along with other gods. Some of them, the Mala-Arayans, worship their implements on certain days, and fowls are sacrificed. In their hamlets there is a medicine man, and they believe in magic. When he is inspired, he says that sickness in a family is the result of certain omissions of which the family is guilty. He passes his hands over the afflicted man and shouts that the illness should leave him.

Stars and Seasons—Neolithic man was a herdsman. He watched his flock by night as well as day. The sun by day and the stars by night helped to guide his migration. His primitive tillage strengthened his sense of the seasons, and particular stars ruled his heavens when seed time was due to arrive. The beginnings of agriculture were in the sub-tropical

zone, or even nearer the equator where the seasons are not so plainly marked by snow and storm as in the north, but the stars indicated the correct time. Probably he began to reckon time by the full and the new moons. The earliest recorded reckoning is by moons and by generations of men.

Sun and Serpent—Neolithic man was greatly impressed by serpents. Nearly everywhere the Neolithic culture went, there was a disposition to associate the sun and the serpent in worship and decoration. Ultimately, this primitive serpent-worship spread beyond the regions where the snake is of no serious importance in human life. If the centre from which this worship spread far and wide is determined, it can be affirmed to be a land in which snake and sunlight were facts of primary importance. The sun and the serpent might have been the totem of some of the pre-Dravidian aborigines as in Australia the sun, *Nagur*, was the totem.* (Marett, p. 167). But the worship of the serpent seems to have originated independently of totem. (Frazer-Totemism and Exogamy II, p. 500). It is almost universal among primitive races that both the sun and the moon should be regarded as alive. Their sex differs among different races, but the Moon is more commonly male and the

* Mookerji, *Hindu Civilization*, P, 87, "No animal-worship in the Rig Veda, or of snake-worship, although the snake figures as the god of the abyss. But according to Hopkins—"In Vedic times serpent-worship is not only known, but present—and combined with tree-worship, *Encyclopaedia*, E. and R. p. 415.

sun female.† Among some Australian tribes, the sun is the daughter of a woman.

The Kanikkaran, one of the hill tribes, regards the sun as the female,§ and worships him occasionally on Fridays. He is considered to be the creator of all, and is regarded as a female. Abstinence for seven days is required of men who make an offering. There are references in the Rig Veda to the marriage of Soma, the Moon and Surya, the maiden of the Sun.‡ He regards the Moon as male, and makes offerings to him on full moon days. The Kanikkars think that the serpent is the parent of the Moon. They believe that the serpent occasionally shrouds the Moon and the Sun with its hood. This is said to be the cause of the lunar and solar eclipses.

Is 'Animism' a correct term for their religion?— Various writers have laid stress upon one or other factor in the development of religion. Sir E. B. Tylor (Primitive Culture) gave his attention mainly to the disposition of primitive man to ascribe a soul to every object, animate and inanimate. Sir J. G. Frazer has been the leading student of the derivation of sacraments from magic sacrifices. Grant Allen laid stress chiefly on the posthumous worship of the "Old Man".

† It is to be noted that, in the days of King Alfred in England, the word for *sun* was in the feminine gender, while the word for *moon* was in the Masculine gender,

§ Krishna Iyer—Castes and Tribes. P. 54.

‡ Ibid. p. 55.

A. E. Crawley emphasised the centres of impulse and emotion, and particularly sex as a source of deep excitement. It is reasonable to surmise that primitive religion developed out of all these factors—the Old Man tradition, the emotion that surrounds men for women, and women for men, the desire to escape infection and uncleanness, the desire for power and success through magic, the sacrificial tradition of seed time, and a number of similar beliefs, mental experiments and misconceptions.

Magic and Witch-craft—Among the south-eastern Australians, in their naked savage dances, the spoken part of the rite consists in solely shouting the name of God “Dara Mulun”, so that one cannot be sure whether the dancers are indulging in a prayer or incantation. Some say these low class dealings with the unseen power are magic, not religion. The rude people are not dealing properly with the unseen, they try to put pressure on the unseen and to control it, instead of conciliating it.

“Magic and religion belong to the same department of human experience, together they belong to the super-normal world, the x-region of mental twilight”.* Magic may be taken to include all bad ways, and religion all good ways of dealing with the super-normal. But every primitive society thinks witch-craft bad, for it consists in leaguings oneself with super-normal powers of evil in order to effect selfish

* Maret—p. 209.

and anti-social purposes and then it is genuine magic-black magic, of the devil's colour. "Magic and witchcraft had great vogue in the life of medieval Kerala, the Yakshis and Chathans, hoodoos and taboos, apparitions of beasts that gore and kill, and of 'beauties' that entice man to destruction, received his greatest veneration and absolute obeisance. The idea of distance pollution was in origin due to the fear of the evil eye and witch-craft. A King of Travancore (1696-97) had to publish an edict against the practice of *pulapedi* and *mannanpedi* in South Travancore. A recent case in the Madras High Court was concerned with the practice of human beings assuming the shape of beasts to attack and destroy their enemies. The spiritual dominion which all religions that could satisfy the Malayali in this regard gradually acquired in this country, from time to time, left deep-rooted superstitions which even today form the bed-rock of Kerala culture.* If those who are employed in these low practices are usually to be found among the so-called pre-Dravidian peoples, it can be concluded that these kinds of witch-craft originally started among them, and gradually advanced, and that the later Dravidians also learned some of these practices and the fear of the people probably made them recognise the supremacy of the Aryan immigrants who showed to them that by their superior religious power they could destroy the power of the terrible enchanters.

* Gopala Menon, Kerala Art and Culture.

Even in Greece, in the third century B. C., beneath the fine and restrained Nordic religion there were religious cults of a darker and more ancient kind, aboriginal cults with secret initiations, orgiastic celebrations, and often with cruel and obscene rites. These religions of the shadows, these practices of the women and peasants and slaves, gave Greece her Orphic, Dionysiac, and Demeter cults; they have lurked in the tradition of Europe down almost to our own times. The witch-craft of the Middle Ages, with its resort to blood of babes, scraps of executed criminals, incantations and magic circles, seems to have been little else than the lingering vestiges of these solemnities of the dark whites."

Law—Custom is king, nay tyrant, in primitive society; and in theory the social rules of primitive society are unalterable. Among the little Negritos of the Andaman Islands, justice is administered by the simple method of allowing the aggrieved party to take the law into his own hands. All others retreat and remain hid in the jungle till the quarrel is seen to have blown over.

In the case of a more advanced totemic society with its clan system, the situation will be different. Blood-revenge ranks amongst the foremost of the clan's social obligations and there is the collective method of settling one's grievances. There is direct evidence to show that, amongst Australians, whole groups at one time met in battle, but later on were represented

by chosen individuals, as in a duel. Here may be an instance of kudipaka or family feuds.

Among certain customs of prehistoric origin, we may mention the 'avenger of blood', 'Law of retaliation' and Levirate. The first two rest on the same fundamental principle, almost world-wide in its application "an eye for an eye, and a tooth for a tooth." By tribal custom, the next of kin was bound to avenge man—slaughter not only on the criminal, but on his family as well. This law of retaliation is a practice common in all imperfectly organized communities, and it is the survival of an age when there was no law and order, nor any guardian of peace and justice. With the advance of civilization and the gradual evolution of the State, the primitive law of personal vengeance slowly passes away, and the duty of safe-guarding the individual's right passes to the state.

The Levirate* (Levir = brother-in-law, husband's brother) or law of marriage by which a man was bound to marry his brother's widow, if he died childless, is of great antiquity. It has even been plausibly traced to the ancient custom of polyandry, one wife to many husbands. This custom may have been based on the belief, that it was a calamity tantamount to annihilation, that a man's life should become extinct, and a

* Cohw—J. R. The Old Testament in the Light of Modern Research, Ch XI. p. 178.

Hastings' Dictionary of the Bible. P. 269.

man who did not live on in his children was looked upon as clean blotted out of life.

Among the hill tribes of Travancore, this custom may be observed even today. Among the Kanikkar, a man can marry the wife of his deceased elder brother, in some places, an elder brother may marry the wife of his deceased younger brother. § Among the Malan-Kuravan a man can marry the widow of his deceased elder brother, whether he is married or not. An elder brother, does not generally marry the widow of his deceased younger brother (p. 86.) Among the Malapantaram, a man marries the widow of his deceased elder brother. A man is sometimes obliged to marry two sisters, one following the other for want of suitable men to marry the younger. (p. 101). But among the Cheru-Vetans, a man cannot marry the wife of his deceased brother, or the sister of his deceased wife. Among Elichathi Vetans, a man marries the sister of his deceased wife, but he does not marry the wife of his elder brother, as she is reckoned to be equivalent to his mother. An elder brother does not marry the wife of his deceased younger brother. (p. 144).

Treatment of the Dead by the Hill-Tribes of Travancore. All the seven hill-tribes, except a section of the Kanikkar, living to the south of the Kothayar, bury their dead. Burial is resorted to with a view to avoiding the terror felt by the living for the spirit of

§ Hill-Tribes of Travancore p. 21.

the dead and the fear that it may return to alarm the surviving fellow tribesmen! Betel, rice etc. are put into the mouth of the corpse to appease the soul of the departed. A thorn is pinned to the grave—at each end and the middle to cow down the spirit of the deceased. In some cases the thorns are planted in line to prevent other spirits from going to the grave and snatching away the spirit of the dead. They pray to Pulichav, Madan, Sasta etc. to see that the spirit of the dead remains where it is until the sixteenth day, when pattinikanji is given by the son and nephew. The medicine-man then sings chattu songs as a result of which the spirit passes to heaven and joins the ancestor spirits. When a man does a wrongful act, he is said to be reborn as a pig, cat or monkey. If a man does a good act, he is reborn as a man* 'The origin of the doctrine' of transmigration may have been helped by the widely prevalent view among tribes of animists that the souls on death or even in life can pass into other forms animal or vegetable. Pollution lasts from seven to sixteen days among different tribes. Among Mala-Aryans, unnatural deaths caused by tigers and other wild animals are considered abnormal, and the spirits of those

* C. F. Doctrine of Re-birth and transmigration influence on Aryans see Cam. Hist. Vol. I. p. 144.

The Egyptians and the Minovans never burned their dead as the Greeks (Aryans did) but enclosed the bodies in small chamber of stone or earth accompanied by vessels and implements that might be of use to them in another world. Edmonds—History of Greece, Ch. I. Minoan Civilization,

so killed are called Arukola and are believed to cause disease to infants, lead men into the jungle unwarily and are therefore propitiated.

The sudden substitution of cremation for the Neolithic practice of burial may indicate a movement of peoples from outside, where the burning of the dead was a very ancient custom. "A transition from inhumation to incineration, or vice versa, is often due to nothing more than a change of population. But where the change is abrupt, the cause will probably lie in the arrival of a new folk."[‡]

[‡] Cary, M. *History of Rome*, 1935, p. 16.

CHAPTER IV.

KERALA AND THE SO CALLED "HELIOLITHIC CULTURE."

The heliolithic or 'sunstone' culture included many or all of the following practices:—

1. The use of the symbol known as Swastika for good luck.
2. Religious association of the sun and the serpent.
3. The making of mummies.
4. Circumcision.
5. The queer custom of sending the father to bed when a child is born.
6. Tattooing.
7. Artificial deformation of the head of the young by bandages.
8. The practice of massage.
9. Megalithic monuments.

In Elliot Smith's 'Migrations of Early Culture,' it is suggested that at some period in human history there seems to have been a special type of Neolithic culture widely spread in the world, which had a group of features so curious and so unlikely to have been independently developed in different regions of the earth as to compel us to believe that it was in effect one culture. It existed through all the regions inhabited

by the Mediterranean race, and beyond,—through India, Further India, along the Pacific Coast of China, then it spread across the Pacific to Mexico and Peru.

Elliot Smith is of opinion that these practices existed all over the Mediterranean—Indian ocean—Pacific area. But these practices do not occur in the early homes of the Nordic or Mongolian peoples, nor do they extend southward beyond Equatorial Africa.

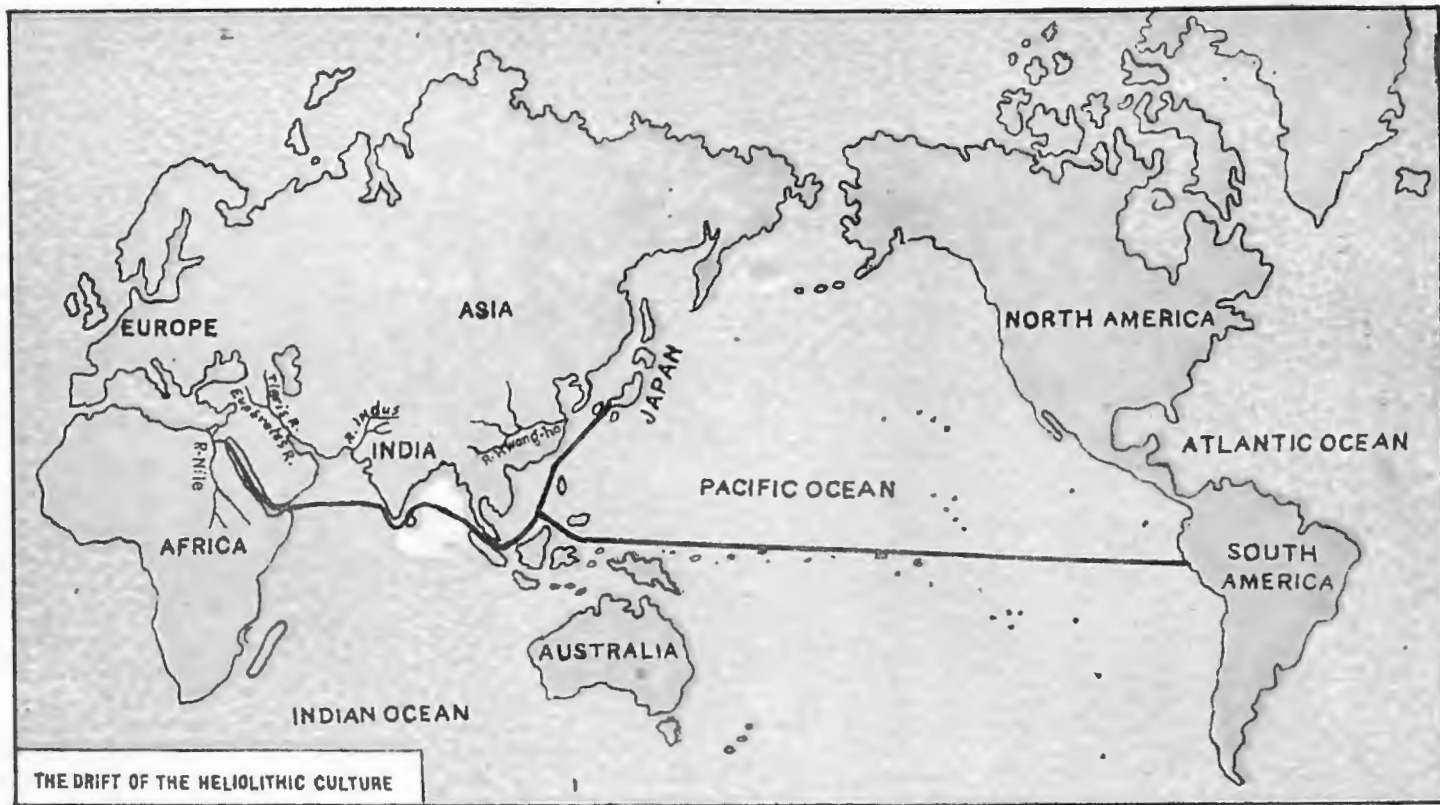
When and how this culture spread throughout such an extensive area may be interesting questions. For many years, from 15,000 to 1,000 B. C. this culture and its possessors may have been slowly spreading round the globe, drifting by canoes across wide seas. The home of this culture according to Elliot Smith was the Mediterranean and North African region.

It was then the highest culture in the world, it sustained the most highly developed communities, and it spread slowly age by age. The first civilization in Egypt and the Euphratis-Tigris valley probably developed out of this widespread culture. The Semitic nomads of the Arabian desert seem to have been at this stage of culture.

We may consider how far Kerala culture was influenced by any of these practices:—

1 The use of Swastika for good luck:—From the point of view of religious symbolism, nine types of crosses are mentioned*. Among non-Christian

* Encyclopaedia of Ethics and Religion—Article on Cross.



crosses there is the gammate cross, because it can be resolved into four gammas joined at right angles. Next to the equilateral cross it is the most widely diffused form throughout Antiquity.

In India, it bears the name Swastika (Sw=well, and Asti=it is) when the limbs are bent towards the right, and Sauvastika when they are turned to the left. The Buddhists employed it largely, and it formed a symbol on the Buddha pada, and along with Buddhism it spread to China and Japan. In China it was used as a sign for the sun.

The Hindus make frequent use of this figure, and they distinguish between the Swastika representing the male principle, and the God Ganesa, and the Sauvastika the female principle, and the goddess Kali. The temples dedicated to Kali "are much more numerous and more widely scattered than those of any other God or Goddess in this land"--Kerala. "This deity assumed like Athena, many forms and became invested with diverse functions. Above all she presided over the Kalaris or the Gymnesia which were characteristic of the social organization of Kerala till the eighteenth century."§ It became a symbol of prosperity, fertility and blessing. In the Bronze Age, it may have existed in the valley of the Danube, and then gradually spread to west and east, to India, China, and Japan. There is scarcely another symbol which has given rise to such diverse interpretations. Men have seen in it "running

§ Gopala Menon, A, Kerala Art and Culture, p. 2

water, the air or the god of the air, fire or the bow and drill apparatus, the lightning, the female sex, the union of the two sexes, &c.....". Its origin may also be traced to the mystic or sacred number seven, and then it can be regarded as four sevens put together*.

2. Religious Association of the Sun and the Serpent:—In Egypt, the loftiest object of worship was light, represented by the sun. The ancient Egyptians probably realised that "from the sun we receive warmth that keeps us alive, and the radiation, that makes our vegetation and the crops that feed us, grow. Indirectly it sends us the rain that quenches our thirst." It is usually believed that the sun and the serpent-worship was borrowed by the Egyptians from their ancient neighbours in Africa. But Paul Brunton § shows that it was brought from the continent of Atlantis. Atlantis is no longer a fiction of Greek philosophers, Egyptian priests and American Indian tribes; individual scientists had collected a hundred proofs of its existence and more. The men who had inhabited pre-historic Egypt, who had carved the sphinx, and founded the world's oldest civilization were men who had made their exodus from Atlantis. They took with them their religion represented by the sun. They built pyramidal temples of the sun throughout Ancient America.

* H. Spencer Lewes—Rosicrucian order. Self Mastery and Fate, Ch. V.

§ Paul Brunton—A search in Secret Egypt.

The Serpent-cult— Underneath the doctrines and practices of the snake charmers of Egypt, there lay a remnant of some ancient serpent worshipping cult, that went back, perhaps, to immeasurable antiquity. It was but a relic of one of the dark continents of the earliest religions. It is a striking contrast that in all Christian countries the serpent is taken as a symbol of evil alone, whereas in almost all ancient civilizations and among most of the few remaining primitive ones today, it was and is recognized as being divided into two species—the divine and the evil. All over Africa, all over India and in most parts of Central America serpent-worship has existed as a reality.*

Among worshipful animals the serpent predominates in Egypt, either because of its supposed good qualities or through man's fear; and the cult of the cobra and asp occurs in the earliest times. The sun god is also figured as a serpent. The cult of the serpent in India is of special importance.

Origin. Serious loss of life caused by it sufficiently explains the respect and worship paid to it. Attempts have been made to prove that this worship was introduced into India by Scythian invaders from Central Asia, but there was no general serpent-cult among them. The wide destruction and loss of life caused by the snake in India warrants the conclusion that the cult was probably local †

* Encyclopaedia of Religion and Ethics—Article on Serpent.

† Article. Encyclopaedia of Ethics and Religion.

In no part of India is the cult more general than in South India, specially in Kerala. Here we find the kavu, usually in the south-west corner, in the gardens of all respectable Malayali Hindus, with a snake shrine, and a granite stone-chitrakuttu kallu. Serpent worship in South India is of early date. An inscription at Banavasi in Kanara records the erection of a cobra stone in the middle of the first century A. D. Serpent worship is common among the forest tribes also. In India all the features—descent from the snake, the use of its name, as a sept-title, the tabu which prevents its slaughter, and the respect paid to it when dead, show that the people venerated the serpent.

The origin of the cult is to be sought in the effect which all animals had upon the mind of man, a feeling that they were wiser and subtler than man. This was specially true of the serpent, because of its swift, graceful, and mysterious motion. Just as a snake assumes a hundred different patterns in its movements, and yet remains one, so the universe assumed many patterns—shapes or forms of things and creatures—and yet in its essential nature remains the one spirit. Just as the snake periodically throws off its old skin, and assumes a new one, so the forms which compose the universe die, and are then quickly or slowly thrown back into the primal state of matter. The new skin of the serpent stands for the new form into which that matter can be shaped. Just as the serpent continues to live in spite of the death of its outer skin,

so matter is undying and remains immortal despite the death of its outer forms.

The serpent offers a perfect symbol of the energizing creative force of the supreme Spirit. The serpent is self-moving, unassisted by hands or feet, so also is the creative force entirely self-moving as it passes from form to form in the building up of a world. "So the serpent symbol rears its head over the ancient world, with two distinct heads—a devil to be fought and dreaded and a divinity to be revered and worshipped, as the creator of all things, and as the source of all evil." The Pharaohs wore the figure of a hooded serpent in the front of their head dress, as a symbol of their claimed divine descent. "In Egypt and India, the serpent was the symbol of royal wisdom."[†]

In Kerala the serpent might have been the totem of some of the pre-Dravidian aborigines; for the Nagacult probably arose among the cave dwellers of the hill country. According to one writer * "in South India, the Naga land was what we now call Malabar (Kerala), where Naga-worship still prevails on a large scale. 'The word Nayar' the name of the principal tribe of Malabar has perhaps to be derived from Nagar." According to Mr. N. Subramani Aiyar @ "Some believe that Nayar is derived from Naga (serpent), as the Aryans so termed the earlier settlers of

† Science History of the universe, Vol. X, P. 268.

* Srinivas Iyengar. History of the Tamils—Vide p. 92.

@ Thurston Castes and Tribes Vol. V. p. 293.

Malabar on account of the special adoration which they paid to snakes." But this derivation seems to be improbable, for the word Naga is applied to several tribes—the Aruvalar, Eyinar, Maravar, Oliyar, and Paradavar (a fisher tribe). † Mills, in his history of the Lhota Nagas, § expresses the view that Naga is a corruption of the Assamese Naga (pronounced Noga) a 'mountain' or inaccessible place. Serpent-lore has a large place in certain forms of Buddhism. The Upanishads refer to the "Science of Serpents," by which is meant the wisdom of the Nagas, who are fabulous creatures who occupy a place among the beings superior to man. † In Hindu literature the word Naga 'commonly denotes a class of semi-divine beings, half men and half snakes.' § It is more probable that Nayar is derived from Sanskrit Nayaka, a leader. The term Naik or Naikan, and the word Nayar are derived from the same Sanskrit original.* If this View is accepted, we have also to accept that this word came into use only after the contact of Kerala with the Aryans. The suggestion that "the Aryans so termed the earlier settlers of Malabar" is very probable, for there are several instances in which the name assigned to a people and to their country by outsiders later on became their

† Camb History of India, Vol I p 596.

§ Mills, J. P. The Lhota Nagas, p. XVI.

† Science History of the universe Vol. X. p. 267.

§ Camb. History of India, Vol. I. p. 595.

* Thurston—Castes and Tribes Vol, V. p. 291.

Krishna Menon, T. K., Dravidian Culture, p. 34.

recognized names. The origin of the name Greece and the Greeks, § Italy and the Italians, @ Hindu (Hind) and the Indoi (India) * may similarly be traced to outsiders who came in contact with these countries and peoples.

3. The Making of Mummies:—The practice of mummy-fication was probably intended for the kings of Egypt's pre-historic golden age and for the advanced high priests who were the true channels of god, so that their natural bodies might continue to exist and serve as a focus radiating their power into the world.

It was also associated with ancestor-worship, for its aim might have been to show succeeding generations what their ancestors looked like. It was also probably an imitation practised in earlier Egypt to preserve holy relics of good kings and priests. But it was not prevalent in Mesopotamia or in Kerala.

4. Circumcision. This custom was very common not only among many primitive peoples, but also among some who have attained a high degree of civilization. The operation may be said to be almost universal with the exception of Europe and non-Semitic Asia. "It can scarcely have been practised in pre-Aryan India, and there is no allusion to it in Sanskrit literature, and no trace of it in modern India even among peoples untouched by Hindu civilization."

§ Bury—History of Greece. p. 95.

@ Myres—History of Rome p. 14—15.

* Rangaswami Aiyangar, Pre-Mussalman Period. p. 16.

It prevailed among the Semitics, the Hebrews and Muhammadans, ancient Egyptians, African and Polynesian peoples.

Certain writers (Wiedemann) denied the importance of circumcision for Egypt, while others (Wilcken) held that it was practised by the whole people. The actual existence of this custom in Egypt is proved both by the classics and the monuments of the Egyptian—statues and mummies of circumcised people. The examination of the mummy of Karennien which is definitely recognised by Elliot Smith as circumcised tends to prove that at that period circumcision even for priests was in universal practice.

The explanation offered for its origin or its practice is not wholly satisfactory. A queer development of the Neolithic Age was self-mutilation. Men began to cut themselves about, to excise noses, ears, fingers, teeth and the like, and to attach all sorts of superstitious ideas to these acts. According to H. G. Wells, there is a similar phase in the mental development of children, and most little girls are not to be left alone with a pair of scissors for fear that they will cut off their hair. This has left its trace in the rite of circumcision, upon the religions of Judaism and Islam." If this view is not sufficiently convincing, it is more reasonable to regard it as initiatory, as removing a sort of pollution, and as a purification. 'It was a mark of a boy's reaching puberty, also an act of consecration to a tribal god.'†

† Rev. Cohu, J. R. O. T. Modern Research, p. 158.

5. The queer custom of sending the father to bed when child is born:— The European name of this practice is *couvade* 'hatching' and it existed in South Africa, and the West Indies. "When a child is born, the mother goes presently to her work, but the father takes to his hammock, and undergoes a course of dieting. Sometimes he passes the first five days without eating or drinking anything, and for the space of a whole month he abstains from everything but light food.

An attempt to account for this practice has been made by Bachofen in his treatise on that early stage of society in which the rule of kinship on the mother's side prevailed, which in the course of ages has been generally superseded by the opposite rule of kinship on the father's side. In his view it belonged to the period of this great social change, being a symbolic act performed by the father for the purpose of taking on himself the parental relation to the child which had been previously held by the mother. But this is not the only explanation, for it can be traced in other cases also.

It Prevailed in Southern India: Mr. F. M. Jennings describes it as usual among natives of the higher castes about Madras, Seringapatam, and on the Malabar Coast. It is stated that a man at the birth of his first son or daughter by the chief wife, or for any son afterwards will retire to bed for a lunar month living

principally on a rice diet, abstaining from exciting diet and from smoking; at the end of the month he bathes, puts on a fresh dress and gives his friends a feast. The people of this district of India, described as mainly of indigenous Dravidian stock, more or less mixed with the Aryan Hindu. They are Hinduized to a great degree in religion and habits but preserve some of their earlier customs among which Couvade which is not known as an Aryan Hindu practice must probably be counted.

This practice may be traced in Europe from ancient into modern times in the neighbourhood of the Pyrenees and on the coast of the Bay of Biscay. It cannot be definitely said whether it was borrowed from a common source, like the geographical distribution of plants, from which the botanist argues that they have travelled from a distant home; or like other magical fancies, the Couvade seems to belong to certain low stages of the reasoning process in the human mind, and may for all we know have sprung up at different times and places.* Among the Malapantaram, one of the hill tribes of Travancore, during the period of pollution after child birth, the husband also cannot do any work. He cannot leave the hut, and is served with food inside by his relations. He cannot go out to hunt, to gather food, or for any other purpose.†

* E. B. Tylor, *Researches into the Early History of Mankind*, Published 1878, pp. 292—305.

† Krishna Iyer, *Castes and Tribes of Travancore*, Vol. 1, p. 104

6. Tattooing. Early historians and writers, long before the Christian era show that in those days tattooing, circumcision, and skull deformation were probably practised from earliest times. The reason for this on the part of the pre-historic man can only be conjectured by analogy with modern primitive peoples. The factors behind such practices may be classified as: Tribal Convention, Religion, Punishment and Health.*

"Tattooing is of considerable antiquity, and has been found from the aborigines of Australia to the refined Japanese." Flinders Petric and others discovered some sign of Tatoo in the pre-dynastic tombs of the old Egyptians. Among the ancient natives in the West Indies, Mexico and Central America, its practice was general. In the Malay Archipelago, Burma and India, its use and significance had a magico-religious, as well as a social aspect. Many races believe that its efficacy extends beyond the present life to that of the next world, where they serve as marks of identification, e. g., Nagas of Manipur, Kayans of Borneo &c."

Many theories have been put forward as to its origin and development. According to Herbert Spencer "it arose from the practice of making blood offerings to departed spirits"; others regard it as one of the popular customs that have sprung from primitive therapeutics. G. Elliot Smith finds it along the coast-

* Encyclopaedia Britannica ; Article on mutilation,
Encyclopaedia of Ethics and Religion, Vol. 12.

lines of a great part of the world, and includes it in the culture-complex of the Heliolithic track (The Migrations of Early Culture, p. 7).

Among the Kanikkar, one of the hill tribes of Travancore, tattooing is still common.* "The operation is the woman's job, and she does it single-handed. The man lies down on his back, and the woman pricks the skin on the fore-head with needles, and lampblack or charcoal powder and manimathi are mixed with the breast milk of a woman. Any woman versed in the art may tattoo another woman. In some places one male may tattoo another. At one time tattooing may have been common in the plains of Travancore also, but like some other customs, for example the wearing of the hair in a knot which had disappeared, this practice also may have disappeared as it was inconvenient and painful. Once even "Syrian Christian men tattooed with a cross on the upper arm, and a cross and their initials in the lower arm" § as they once used to wear their hair in a knot, and ear-rings.

7. Skull deformation may be the result of deliberate intention or of chance. It occurs in nearly every part of the world, though commonest in the Americas, and least common, if at all existent, in Australia. Intentional deformation is carried out from

* Krishna Iyer, L. K. Castes and Tribes of Travancore, Vol I, p. 65.

§ Thurston Castes and Tribes of Malabar, Article, Syrian Christian, p. 456.

various motives, to have a long pointed, or a flat depressed shape for the head. Various methods are employed, the commonest of which are bandaging, and by tying the child's head to a flat board fixed to the occipital region. In Malabar the usual method adopted is careful massaging of the head of the child.

Another common practice in Africa, found also in South India, is the filing or chipping of teeth to serve either as a tribal mark, or as an initiation step, or for both* purposes. Among the Malavetans, one of the hill tribes of Travancore, the most interesting custom is that of chipping the upper incisor teeth in the form of short serrated cones to distinguish their caste. This custom is found among the Kaders of Cochin State. It is gradually dying out, as the operation causes great pain. †

8. Megalethic Monuments. In Egypt, the Pyramids and Mastabas can be included under this group. The early kings erected them to enclose their tombs. At Sakkars near Cairo the stepped Pyramid has a resemblance to the Ziggurat form of Mesopotamia. The Pyramids for the most part were the tombs of the kings. There is no parallel elsewhere to a work of this magnitude and finish at such an early age. The Mastabas were built structures of rectangular form with sloping walls containing tomb-chambers.

* Encyclopaedia Britannica, Article on Mutilation,

† Krishna Iyer, L. K. Castes and Tribes of Travancore, Vol. I, pp. 159—160.

The ancient Egyptians, and the Sumerians who inhabited the area between the rivers Tigris and Euphrates, share the distinction of having been the first architects. The oldest known brick work, dating from about 3500 B. C. was constructed by the Sumerians, while the oldest surviving building of stone masonry dating from about 2940 B. C. was erected by the Egyptian architect, Imhotap. The great Pyramid covers an area of thirteen acres and contains 2,300,000 stone blocks, each of which weighs $2\frac{1}{2}$ tons. The base of the Pyramid has sides 756 ft. long, and the top is 450 ft. above the ground. According to a Greek historian, the building of this Pyramid occupied 100,000 men for twenty years. *

Kerala Megaliths:—As in many parts of the world, Megaliths, rude stone structures are found in Kerala. The Megaliths are considered as pre-historic monuments and are usually associated with the cult of the dead, and they consist of Menhirs, † Cromlechs, § Dolmens, ¶ Cistvans ¶ or Cairns, a stone circles and barrows.

* Dunbar and Wheeler—Book of Facts, Homes and Temples, p. 363 and 371.

† Single Stone, or tall crude obelisks, erected in commemoration of the dead.

§ A number of menhirs, or standing stones arranged more or less in a circle.

¶ Consist of 3 or 4 standing stones covered with a cap stone to form a chamber.

¶ Resembled a stone coffin, consisting of a stone-chamber underneath the ground covered over with a top slab, and indicated on the surface either by menhirs or small stone circles.

The Mala-Arayans of Travancore and Cochin hills even now make a small Kistaven of small slabs of stone, or small slabs of stone, lay in them a long pebble to represent the body, and place a flat stone over it with ceremonies and offerings to the spirit of the deceased who is supposed to dwell in the pebble. These stone-monuments were constructed on account of the primitive belief that unless the departed spirit had a home, and other things as in life, it would hover restless around its old abode, and prove troublesome doing harm to the living.*

There are many tumuli of the Malayarayans on the hills of Travancore, some times surrounded with long splintered pieces of granite from eight to twelve or fifteen feet in length with sacrificial altars and other remains, evidently centuries old.

The Dolmens are Megalithic monuments belonging to the Neolithic period. In the habitat of the Malayarayans are found Dolmens in the uplands, once thought to have been the burial places of mighty chiefs, or temples used by the priests. They are called Pandukulies, i. e., pits made by Pandus or Pandavas. The stones used for the erection of these monuments are of many sizes and shapes, most of them weighing several tons. The greatest length of one of the Cromlechs is 157 feet and its width 65 feet. §

* R. D. Poduval, Megaliths in Travancore.

§ Archaeological Dept. Administration Report 1114 M. E. pp. 8-11, Recently discovered Megalithic monuments.

There are various theories concerning the spread of the Megalithic idea :—

1. That these tombs are the work of a travelling people.
2. The diffusion of Megalithic monuments was the result of the journeys of merchant adventurers.
3. Mr. W. J. Perry claims that these monuments were "the tombs and temples of the children of the sun ; the Egyptians of the sixth and later dynasties, whose lust for pearls, gold, copper &c. led them hither and thither until they had found settlements in the regions of their supply." Elliot Smith supports this view, and even ventures to refer to the separate groups of Megaliths as mining camps. According to Smith, the varieties of form represent different stages in the degradation of the early graves, while the single Dolmen is nothing more than the "Sardab" a chamber inside the Egyptian 'Mastaba.' But Professor Karge is of opinion that Egypt was not the home of the Dolmen.* Mr. T. D. Kendrick is of opinion that the simple Dolmen is exactly the type of

* Cf. Panchananan Mirra Pre-historic India, p. 337.

structure likely to be the result of primitive men's first building experiment in a rocky district. Although many of the western scholars like Perry, Elliot Smith and others are inclined to attribute the origin of the Malabar Megaliths to the contact with the early civilization of Egypt, it is difficult to ascertain how far South India was indebted to Egypt for this. That these Dolmens and Menhirs are to be associated with the ancestors of the Dravidians is clear from their scarcity in the region north of the Vindhya, which may partly be explained by the absence of material for such construction. The Kistavens from the hill regions of Malabar are slightly different from those found elsewhere. It is possible that they were made under the influence of the religious belief in the transmigration of the soul.

Probable date.— The Dolmens found in the High Ranges may be taken to represent the tumuli of the iron age, and present a great similarity in structure to those existing in other parts of South India, showing a uniformity of culture, which is pre-Dravidian in character, and "associated with races decidedly not Aryan" (Peet). "The beginnings of Megalithic cult in India

may be taken as roughly 2500 B. C., and allowing some time, (say 300 to 500 years) for the Dravidian domination considering the extent of the languages there, we might roughly arrive at 1000 or 800 B. C. as the approximate limit of the pre-Dravidian domination in the south, when we might naturally expect their Megalithic cults to have dominated."

This date obtained from archaeological evidence may be verified by ethnological and traditional sources. The Mala-Arayans though they claim to be autochthonous in their original home in the Rani reserve forest, and migrated in all directions owing to stress of over-population, the weight of tradition points to migration from north to south. It is said that *Agastya repaired to Dwarka (Tamil Tivarupati), and taking with him eighteen families of Vels or Velirs and others, moved on to the south with the Aruvalar tribes, who appear to have been the ancestors of the Kurumbas. § According to Dr. A. H. Keane, the Kurumbas are the remnants of a great widespread people, who erected dolmens and form one of the pre-Dravidian tribes of south India. § In the south, Agastya cleared the forests and built up kingdoms, settling all the people that he had brought with him. This migration may have been about 1075 B. C. This conquest of the south by

* The Agastya tradition emphatically denied by some writers, see Sivaraja Pillai.

§ M Srinivasa Iyengar, *Tamil Studies*, pp. 45—46.

§ A. H. Keane—*Man Past and Present*, p. 424.

Agastya has been accepted as a fact or tradition in history, for Rama, the hero of the Ramayana, compared his recovery of Sita to that of Agastya conquering the impracticable and inaccessible southern regions.* The Dolmen builders are said to be pre-Dravidian in origin. Agastya is said to have played a conspicuous part in reclaiming primeval forests in southern India and making them fit for human habitation. § "Agastya is a grandson of Brahma, a son of Pulastya, a brother of Visravas, and an uncle of Ravana and Kubera. He is said to have settled on the Malaya Hill, near Cape Comorin. It is said that it was because of his seafaring habits and because of his Naga connection that he took his habitation in the south.

The tradition is that he could not go to the north lest Vindhya will raise his height and grow as of old, thus giving a decent explanation for his excommunication from among his Aryan brothers. † From the traditional account of his relationship mentioned above, it is difficult to ascertain whether Agastya was Dravidian or Aryan. As Sri Rama defeated Ravana with the help of the Dravidian tribes, Agastya may be regarded as the first Dravidian pioneer who entered the southern regions of Kerala with the help of the pre-Dravidian tribes. The beginnings of the Megalithic

* O. C. Gangoly.

§ Krishna Iyer, *Castes and Tribes of Travancore*, p. 163.

† T. K. Krishna Menon, *Dravidian culture and its Diffusion*, pp. 35 and 36.

cult in India may be taken as roughly 2500 B. C. The approximate limit of the pre-Dravidian domination in the south, we may roughly arrive at, is 1000 or 800 B. C. from the evidence of Megalithic monuments, and 1079 B. C. from the tradition of Agastya. This date may be verified with the help of certain events which took place outside Kerala. The beginning of Aryan migration from their original home can be explained without postulating an earlier beginning for such a migration than 2500 B. C. Recent discoveries in Cappadocia at Boghazkoi revealed inscriptions containing the names of deities known in the earliest Indian records—Indra and Varuna. The inscriptions date from 1400 B. C. and here we stumble upon the Aryans on their move towards the east. To the same period belong the famous letters from Tel-el-Amara with reference to the people of Mitani in North-western Mesopotamia whose princes bear names similar to Aryan names in form. The Aryans may have reached the Indian border about 1200 B. C. Max Muller † on the basis of religious and literary evidence divided the Vedic period into four namely, (1) the Chandas, the older and more primitive hymns, the date assigned being 1200—1000 B. C.; (2) the Mantra, including later portions of the Rig Veda 1000—800 B. C.;

† Jacobi is in favour of 4000 B. C. from internal evidence. "The year began in the summer Solstice, and the sun was in conjunction with the lunar mansion Phalguni. No help can be obtained from this argument."

(3) the Brahmanas 800—600 B. C.; and (4) the Sutra literature 600—200 B. C.

Long before the Aryans entered India, when Chlathic culture flourished at Mohenjo Daro and Harappa, there seems to have been in the pre-historic period a long belt of pre-historic civilization and culture from Baluchistan through the Deccan to South India.* The language problem, which is so baffling because of the affinities between the Brahui language spoken in Baluchistan and the so-called Dravidian languages, can only be solved with the help of a general study of the antiquities of the period.

With the advance of the Aryans into India (1200—1000 B. C.) their contest with the aborigines—the Dasas—was important; and in the Rig Veda the word Dasa has been specialised to refer as a rule to human foes of the aboriginal race, and there is a clear indication of the Dravidian type, and many took refuge in the mountains and so the Brahui-species in Baluchistan, belonging to the Dravidian family, still survives. Many of the Aryan tribes in the period of the Rig Veda lived in the Punjab. Later, between 1000—800 B. C. and in the Brahmana period, the localisation of civilization in the more eastern country was definitely achieved, and the Aryans settled down in the Middle country and established powerful and extensive kingdoms. It is not likely that the Aryan civilization had yet over-stepped

* Dr. P. Srinivasachari, Lecture, Clue to Pre-Vedic History.

the Vindhya, which is not mentioned by name in the Vedic texts. (Cambridge History of India, Vol. I. p. 117),

During this period of Aryan expansion, some of the Dravidians of the Madhyadesa may have been pressed back beyond the Vindhyas, which may have led to dislocation, and the increasing settlements of Dravidians in Kerala, and the decline of the power of the pre-Dravidian people and culture, and the growth of Dravidian culture and power in Kerala.

The close of the Neolithic period was marked by the introduction of the custom of cremation in place of burial. Ashes of the dead were then preserved in a 'stone cist' or urn and buried with food and drink, celts, flakes, pottery and other useful articles so that the departed spirit might make use of them in the next world. Such funerary urns are found in large abundance underneath Menhirs, and on the sites of cromlechs and cistavens in Travancore. In the case of a few sepulchral urns exhumed in the course of excavation, by the Archaeological Department of Travancore, iron implements such as daggers and swords have been found. "It has been suggested that the knowledge of iron was derived from Babylon; but this is merely a conjecture which has at present no support in evidence." §

In this connection, it may be observed that all the seven hill tribes of Travancore, except a section of the Kanikkar, bury their dead. This suggests that burial was the older method, which was altered as a result of contact with people who cremated the dead.



CHAPTER V.

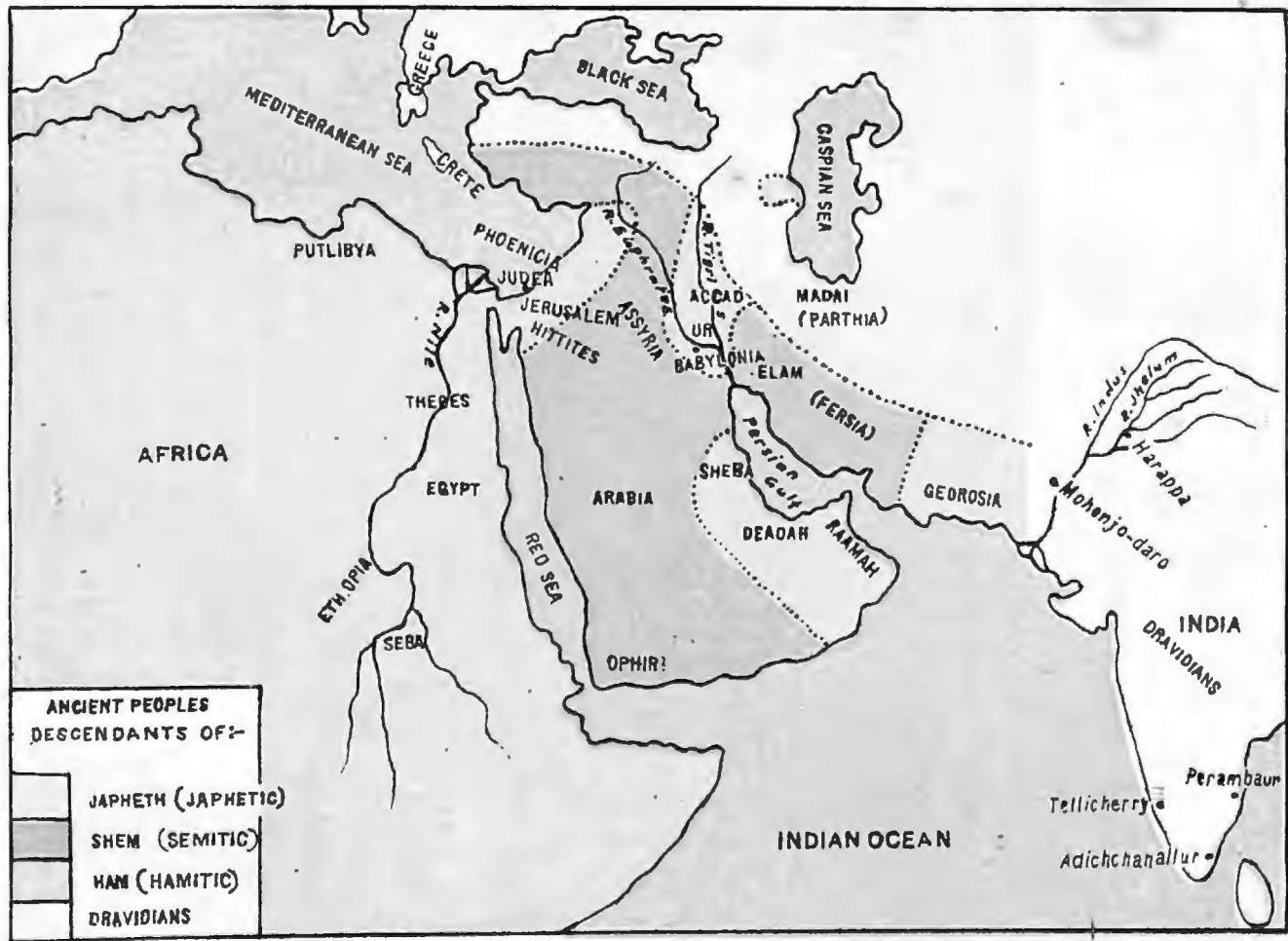
A STUDY OF IMPORTANT ANCIENT CIVILIZATIONS

THEIR PROBABLE COMMERCIAL CONTACT WITH KERALA UP TO 1000 B. C.

The two essential features of civilization are "permanent occupation of a definite territory" and "active exploitation of resources by a highly organized industry." There could be no civilization in any real sense until the agricultural stage in social evolution had been reached. The savages of the primeval forest lived a life of torpor, enlivened by spasms of activity: The shepherd tribe roamed with their flocks from pasture to pasture without any definite purpose. It was only where men began to settle down in one place and to develop their resources systematically that any high degree of progress became possible.

The homes of most of the earlier civilizations were in great river basins, whose well-watered plains were ever bountiful, for in climate in which heat is never lacking, the fertility of the soil varies almost directly with its moisture. The rivers also offered means of easy communication that were favourable to simple forms of trade and division of labour.

The earliest civilizations were established in Babylonia (the Tigris-Euphrates Valley), Egypt (the Nile Valley), India (the Indo-Gangetic Valley) and China



(the Valley of the Hwangho-Yangtse-Kiang). These countries seemed marked by nature as suitable abodes for community life and in each there grew up a people skilled in the management of land, acquainted with manufacture and possessing some knowledge of practical science and art.

The Chief Powers in 1000 B. C. — There is little direct evidence of the cultural or commercial contact of Kerala with other countries during this period. About the year 1000 B. C., Knossos in Crete had already been destroyed. The greatness of Egypt under the magnificent rule of Thothmes III, Amenophis III and Ramses II (1300—1234 B. C.) had passed the meridian three or four centuries earlier, it was now under weak monarchs of the XXIst dynasty. Israel already united under her early kings may have been under the rule of David or Solomon. In Babylonia the name of Sargon I (2750 B. C.) of the Akkadian-Sumerian Empire was already of remote memory, and Hammurabi had been dead a thousand years. The Assyrians were already dominating its less military population, and in 1100 B. C. their King Tiglath Pilsar I had captured it, though there was no permanent conquest, and Assyria and Babylonia still continued to be separate empires. The Aryan people were establishing themselves in the Peninsulas of Spain, Italy, the Balkans and in Northern India. In China a new dynasty, the Chow dynasty, was flourishing.

It is very difficult to have any direct evidence for the contact of Kerala with these countries, viz., Babylon,

Egypt, Assyria, Palestine, and China before 1000 B. C. for the period with which we are now dealing is very ancient. Even the traditional date of the battle of Troy is only 1184 B. C., of the building of Carthage about 800 B. C. and the founding of Rome 753 B. C. So we can only rely on indirect evidence, and have to be content with surmises only in regard to the probable result of the contact of Kerala with the foreign countries in such an early period.

China—The Chinese were the navigators of ancient times. Their junks, it is claimed, explored the Asiatic seas and penetrated even to America. India was from the first a "Land of Desire" attractive because of its precious jewels, spices and vegetable products. Yet both China and India exerted but little influence, relatively speaking, on posterity as compared with Egypt and Babylonia. The Chinese civilization has evidently been throughout Mongolian, and the Chinese seem to have made their civilization spontaneously and unassisted. Until after the time of Alexander the Great, there are few traces of any Aryan or Semitic, much less, of Hamitic influences. Some recent writers suppose that there was connection between China and Sumer. The occurrence of a peculiar type of painted pottery in the excavations in Honan, similar to pottery found on a few early sites in Central and Western Asia and in Eastern Europe, suggests the possibility of a remote cultural contact. Both China and Sumer arose on the basis of the almost world-wide early Neolithic

culture, but the Tasim valley (China) and the lower Euphrates are separated by such vast obstacles of mountain and desert as to forbid the idea of any migration or interchange of peoples who had once settled down. Unlike all other civilizations, it did not grow out of the Heliolithic culture. § If this is so, it is not likely that there could have been any cultural contact between India and China, and much less between Kerala and China in such a remote period.

The main streams of progress issued probably from Babylonia and Egypt. The people of these two countries have been compared by Winwood Reade to islanders without ships. The intermediate lands "were navigated by the wandering shepherd tribes, who sometimes pastured their flocks by the waters of the Indus, sometimes by the waters of the Nile. It was by them that the trade between the river lands was carried on. They possessed the camels and other beasts of burden necessary for the transport of goods. Their numbers and their warlike habits, their intimate acquaintance with the watering places and seasons of the desert enabled them to carry the goods through a dangerous land; while the regular profits they derived from trade and the oaths by which they were bound induced them to act fairly to those by whom they were employed." If this is true of the early transactions by land, it may be pointed out that, in later times, when the inland seas became a means of communication, they

§ Wells. The Outline of History, pp. 175—176.

were navigated by other sea-faring peoples, specially the Phoenicians, who carried on the trade between the early centres of civilisation on the river lands.

The People of the Tigro-Euphrates Valley and their Culture-- The origin of two civilised peoples, the Sumerians and the Etruscans, is still much debated. Some authorities consider that the Sumerians were the West Mongols who entered Mesopotamia from the north east in the sixth millennium B. C., others hold that they were Hamites, others again that they were Aryans §. Probably they were Mongols or Tartars, and they resembled the Bak tribes and the Chinese. Their country was known as Sumer, Sungir, the Shinar of the Old Testament. The ancient Sumerians had no conception of what we mean by God. Every object in nature—mountain, wind, water, tree—contains *zi* or spirit. The Sumerians, a long-headed race, speaking agglutinative languages—there is reason to think—are a later branch of the Central Asian people, and reached the head of the Persian Gulf before 5000 B. C. § According to another view, they formed a branch of the Dravidians who migrated from India to the West.* At present there is a place 'Sumer' in the State of Kotah in Central India. †

§ Dunbar and Wheeler, Book of Facts, p. 330.

§ Wilson—The Persian Gulf, p. 26.

* Hall, H. R. The Ancient History of the Near East, p. 173.

† Imperial Gazetteer.

Their language was probably Altaic. Sumerian words occur in Greek Mythology—Satyr, Tartarus etc. The similarity between the words of the two agglutinative languages, Sumerian and Dravidian, is more striking and leads to the important suggestion that ancient Sumerian may have been a linking language between the early Basque-Caucasian, early Mongolian and Dravidian groups. If this is true, then we have in this “Basque-Caucasian-Dravidian-Sumerian-Proto-Mongolian” group, a still more ancient system of speech than the fundamental Hamitic and Indo-Germanic groups.

The growth of the modern scientific spirit of investigation, i. e., the recognition of the fact that no object and no idea stands alone by itself as an isolated phenomenon came into existence only in the last quarter of the eighteenth century. The first manifestation of this new spirit of enquiry, which was to transform all learning, was seen with the study of languages. The observations of Sir William Jones in 1796 contained the germs of Comparative Philology—the conception of a family of languages, in which all the individual languages and dialects are related as descendants from a common ancestor. To Sir William Jones, as Chief Justice, of Bengal, the comparison of languages was only an amusement; nevertheless, his epoch-making address laid the foundations of comparative philology.

The two remarkable and unexpected results of the application to language of the historical and comparative method of investigation have been (1) that all the Indo-European languages are derived from the same common source, (2) that since words present the record of material objects and ideas, a study of vocabularies enables us to gain some knowledge of the state of civilization, the social institutions, and the religious beliefs of the speakers of the different languages before the period of the literary records. *

But since 1796 all attention was paid to the study of Indo-European languages. Therefore it is worth while to consider whether there is another group of languages with similar forms and sounds in India, Sumeria and the adjoining regions.

* Cambridge History of India Vol. I, pp. 63—65.

A study of the following words may be useful to find out the possibility of the existence of such a group :—

1. Amma (Korava); amm (Malayalam) ;Ama (Basque);§ Ama (Sumerian).* “The word for *mother* namely ‘Amma’ or ‘Amba’ spread out to a vast number of languages including Sumerian and it was very probable that such a name was current with the Indus people. §
2. Ab-ba, ad-da, † (Sumerian) Abba, Appa, the word for *father* also spread out to a large number of languages.
3. Kur = mountain. E-Kur : “The House of the Mountain.” The temple of Bel at Nippur. The cuneiform character which signifies country also signifies ‘mountain’. The Sumerians must have been the inhabitants of a mountainous country before they settled in the plain of Babylonia and laid the foundation of this temple. [Prof. Sayce Norton p. 68.] In Tamil Kur - inji, = the hill country. [Srinivas Iyengar, History of the Tamils p. 3.]

§ Grierson, Linguistic Survey of India Vol. I, Part 2, p. 140.

* Encyl. Ethics and Religion. Sumerian Names Vol. IX, p. 172.

§ Dikshit K. N. Sir William Meyer Lectures 4.

† Ency. Brit. Vol. 21, p. 553.

For Sumerian names, and Bibliography see Encyl. Ethics and Religion Vol. IX, p. 172—4.

4. Ur. Uru, Assyrian, or Eri, Sumerian (= the city) an ancient city of Sumer. With the later Jews it was known as Ur — Kasdim or Ur of the Chaldees. Some consider Ur was Oor (= Aramic for “city”). [C. F. Jerusalem] is not Cheru-salem. Its old name was Jebus = Eb-usu town of rest or safety. Its Semitic name was Uru-Salim (=city of safety). Ur is also the Dravidian word for village or town.
5. Tindir = Sumerian name for Babylon. Mit-tani = The River Lands, including Musri, land to the north west of Syria beyond the Euphrates. Similar names for river lands are in Kerala as Musiri and Tondi. Linguistic research has very often been invoked to assist in settling historical questions. Important results have been arrived at, through investigation of place-names. The history of a nation’s culture can be illustrated through a study of successive strata of loan words.*
6. Pur = water. Euphrates— (Purattu, from Pur —water) : ‘The life of the land’. §
It will be interesting to consider the derivation of the following words. Tamil :—Pur-aiyaru

* Eneq. Brit Vol. 17, p. 742.

§ Norton—

For such a study Refer Appendix I, Names of Towns and Villages of Travancore.

or Purandai; Purunai, Tamrapurni; Pur-aliar; and Purava (sea). *Malayalam*: Pur-avoor; Puravoor, Purattuka. (Par-ur)

7. The Sumerian term for God is Dimmer (from Dim = to create). It is interesting to consider whether this word is related to Deivam. According to Grierson (*Ling. Survey. Vol I. Part II P. 89*) Devar and Deivam are Aryan words. But these words may also be regarded as Dravidian.
3. Each day of the week had its special god:—
 - Sunday— Samas, Shams-the sun god,
(Semitic, Shamas, Sumerian Utu)
 - Monday— Nanner, or Sin, the Moon god
of Ur.
 - Tuesday— Nergal, the war god — (Mars)
 - Wednesday— Nabu, the god of learning
(Mercury)
 - Thursday— Marduk, God of the heavens
(Jupiter)
 - Friday— Ishtar, the goddess of love (Venus)
 - Saturday— Nineb, the god of destruction
(Saturn)
9. Sabattu, Semitic for Sabbath is derived from the Sumerian Sa = heart, and Bat 'to cease.'
"A day of rest for the heart."

The Tamil word Cheralam becomes by a phonological change Keralam, for the initial 'Cha' of the Tamil word is invariably changed into "Ka" in

Canarese, e. g., Chevi, Kivi; Chenni, Kenni. The same phonological change may be observed in Babylonia in words like :— Chabiri—Khabiri = Robber; Chaldia-Kaldu; Cherub—Kerub = Spirit; chabar = Kabar &c.

“ There were no weeks in ancient Greece or Rome. They, too, like the hours, come apparently from Babylon. They mark off seven days, because seven was a sacred number.” * It is difficult to ascertain whether the conception of month and day originated in Ancient Kerala, or whether it was borrowed from Babylon.

The language now called Sumerian was revealed about the middle of the nineteenth century to Sir Henry Rawlinson and other scholars when examining the baked clay tablets which had formed the library of Ashurbanipal, King of Assyria. Sumerian ceased to be spoken before 1500 B. C, but was long used as a learned language. †

10. zi = (Egyptian Ka, double). Sumerian for life or spirit. Every object in nature had its zi. The human zi was the imperishable part of man, his living soul.

The Sumerians rank as the first of the Asiatic civilized people by reason of their inventing writing. Their picture writing was converted into phonetic writing by the Semitic Babylonians, and they adopted the

* Shotwell, History of History, P. 31.

† Ency. Brit, Vol 21, P. 554.

Sumerian gods, prayers and hymns. They drained the marshes, and dug canals which served both for irrigation and communication. They built cities using bricks and dried clay, and excavations show clearly that as long ago as 3500 B. C. the Sumerians in many ways were as civilized as we ourselves are. In the streets of their cities there walked about clean shaven, keen faced men in proper dress. In the city were the palaces of their kings and temples of the gods. Some of the Sumerians were skilful metal-workers, and could make beautiful gold and silver ornaments. A blue stone called lapis lazuli was often used as a background for the metals. The potters were less skilful than the goldsmiths, because the clay in those parts is not so good for fine work as in Egypt. They were also skilled in stone-cutting and carving, and made both carvings in relief and small statues. * Beautiful toilet cases, and pieces used in board games were fashioned by them. Their political power lasted till 2700 B. C., and their cultural influence till 700 B. C.

The oldest town-sites of which we have any comparatively exact information are those of the Sumerians, till the excavation at Mohenjo Daro and Harappa, showing the remains of cities which date from about 3000 B. C. They are the oldest architectural relics yet discovered in India. The building materials used were brick, mud and gypsum mortar. At a very

* Vaughan, D. M., *Outlines of Ancient History*, p. 14.

early date the Sumerians carried on trade with the civilized inhabitants of the Indus valley and also with the Egyptians. In the 26th century B. C., a thousand years after they settled on the shore of the Persian Gulf, they were conquered by Sargon, a King of Akkad, and the Akkadians adopted Sumerian culture. Eventually the Sumerian—Akkad cultural union yielded to Babylonia. †

In the Euphrates valley, agriculture was first practised by the Semites, and soon there followed trade by land, river and sea, even at a time when Egypt was still undeveloped, probably as early as 6000 B. C. Prof. Sayce believes that the original inhabitants before the Semites came were the Sumerians, a highly cultured race of non-Semitic stock, whose language was retained by their Semitic conquerors. §

There must have been communication by land between Northern India and the delta of Shattal Arab—the Tigro-Euphrates valley—at a very early date. An inscribed seal was found at Kish near Baghdad by Mr. E. Mackay, which was identical with several seals found at Mohenjo-Daro and Harappa in North India by Sir John Marshall. This discovery suggests not only regular communication, but a common civilization, which

† Dunbar and Wheeler—Book of Facts, p. 373

§ Cohu, J. R. The Old Testament in the Light of Modern Research, p. 62.

may ante-date by several millennia the earliest records of the past available to us at present. *

The maritime trade was probably conducted by the Phoenicians. No arm of the sea has been or is of greater interest alike to the geologist, the merchant, the statesman, the archaeologist, the historian, and the geographer than the Persian Gulf. It has a place in the written history of mankind older than that of any other inland sea. Its central position on one of the main highways between the East and the West has from the dawn of civilization invested it with peculiar importance. It was the scene of great events which determined the trend of development of the human race, while the Mediterranean was probably still unfurrowed by the keels of ships. It is not improbable that the gulf witnessed the first attempts at navigation of the most ancient peoples of whom there is no historical record—Sumerians, Assyrians, Babylonians and Chaldeans.

Not can we doubt that the primitive fishing craft still in use are survivals of the highest antiquity. A sort of catamaran is still used at Muscat by the islanders of Socotra, and is made of three logs, about six feet long, roped together with coir. § The same kind of catamarans is used even today along the southern coast of Travancore, from Cape Comorin to Trivandrum.

* Wilson—The Persian Gulf, p. 2.
and Hunter. G. R. The Script of Harappa and Mohenjo Daro,
its connection with other Scripts.

§ Wilson—The Persian Gulf, p. 8.

Three races of the primitive man—the Dravidian, Hamitic, and the Mongoloid stocks—first met along the shores of the Persian Gulf. There seems good reason to think that the tribes between Karachi and Ormasa, mentioned by Arrian, were Dravidians. The Hamitic group is still represented along the coast of Oman. These races were overwhelmed by Baluch and Semitic invaders. The Sumerians may be a later branch of the Central Asian people, who reached the head of the Persian Gulf before 5000 B. C. *

In addition to the catamaran, they also used the hoori, a canoe or dug-out made of a single tree. 'All alike are, by reason of their size and shape, as remarked by Nearchus, rowed not with oars, over the side, according to the Grecian manner, but with paddles, which they thrust into the water, as diggers do their spades into the Earth'. § This type of boats and rowing is extensively used in all parts of Kerala.

The Persian Gulf was a means of communication and intercourse. Magan (a compound of the Sumerian word Ma = Ship) whose inhabitants were a sea-going people, may be reasonably regarded as synonymous with Oman, where diorite, copper and goats are to be found. The timber was probably imported from India, and re-exported thence, as it still is today. ¶

* Wilson—The Persian Gulf, p. 26.

§ Rooke, Vol. II, p. 255—quoted in Wilson, Persian Gulf p. 21.

¶ Willson—The Persian Gulf, p. 27.

The Babylonians were fond of magnificence, and accustomed to a multitude of artificial wants, which they could have only supplied by commercial relation with many countries. Some of these commodities were brought overland while others could only be obtained from overseas. Situated between the Indus and the Mediterranean, it was the natural mart of such precious wares of the East as were esteemed in the West.

According to Dr. Sayce, the commerce between India and Babylon must have been carried on as early as 3000 B. C., when Ur-Bagas the first king of United Babylonia ruled in Ur, (its modern name is Mugheir, or Mukayyar). * The chief articles of commerce are mentioned in a clay tablet found at Ur in 1926, by Mr. C. L. Woolley, viz., wood and stone of various kinds, fish eyes (pearls?) copper and ivory. §

Other commodities imported by the Babylonians were frankincense and spices from Gerra in Arabia—a thousand talents of frankincense were annually consumed by the Babylonians in the temple of Balus alone. Another commodity was cotton (Arabic Qutun) probably tree cotton from the island of Tylos. According to Theophrastus, 'there is in this island a species of timber for ship-building, which under water resists all tendency to putrefaction. † It is pretty certain that

* Sayce. Hibbert Lectures, pp. 137—138.

§ Wilson. The Persian Gulf, p. 28.

† Wilson. The Persian Gulf, p. 34.

such timber—doubtless teak—was imported into Tylos from India; it cannot have grown on the island.

The skilled navigators responsible for this increasing volume of trade, according to Dr. Theodore Bent, were the Phoenicians. This view, however, does not commend itself to modern scholars.* The actual navigation may have throughout been in the hands of the Arabian navigators, and the Phoenicians and Babylonians were no more than middlemen who received the commodities carried by the Arabians. §

It may be interesting to consider the special products of Kerala which were in daily use by the Babylonians. There must have been trade between Southern India and the ancient Chaldeans long before the Vedic language found its way into India. † The Indian teak was found in the ruins of Ur, and it must have reached there in the fourth millenium B. C. when it was the sea-port of Babylon, and teak grows in South India, where it thrives close to the Malabar coast, and nowhere else. § Moses refers to the use of large quantities of cinnamon and Cassia (both Hebrew words) in religious worship, † and these are peculiar products of Malabar, and may have reached the Hebrews whether in Egypt or in Canaan through Babylon, as the early

* Dr. Hogarth's View—See Wilson, pp. 32, 34.

§ Dravidian India, p. 131.

§ Ragozin—Vedic India, p. 305.

† Malabar Quarterly review, Vol. III, p. 74, quoted. Dravidian Culture—T. K. Krishna Menon, p. 15.

trade route was through the Persian Gulf and not through the Red Sea. ¶ Ivory was not a peculiar product of Kerala, for elephants were known in Northern Syria in the time of Tiglath Pileser I 1125—1100 B. C. § The lion, horse and elephant were often hunted by the Babylonian and Assyrian kings as a favourite pastime, as is shown in the slabs and cylinder seals in the British Museum. * But if the demand for ivory was greater than the local supply could meet, it might have been brought from Africa and India. The Assyrian word for the ape is Adumu, and there are four kinds of apes on the Assyrian monuments. Those on the black obelisk of Shalmaneser II belong like the rest to an Indian species. On a bas-relief from a wall of the palace of Ashur-nasir-pal at Kalah in Syria are depicted figures of foreigners bringing apes as tribute to the king. † But it cannot be decided whether it was from the Indus valley or from Kerala.

Cotton— If it is tree-cotton, the Babylonians could have obtained it from Tylos, near Arabia ; and it was common in Kerala also. If it is from the cotton plant, it must have been either from the Indus valley or from the other side of the Western Ghats. "Cotton cloth was known to the ancient Babylonians and the Greeks under the name 'Sendhu', the fact that the initial 'S' is not

¶ Wilson—The Persian Gulf, p. .

§ Norton—Handbook of Assyriology, p. 69.

• Idem, p. 97.

† Idem, p. 12.

changed into 'H' indicates that cloth did not reach Babylonia through Persia. The word 'Sindi' is now preserved in Tulu and Canarese with the same meaning, and is represented in the Tamil word 'Sindu' which signifies a flag. It is quite possible that cotton was taken from the Malabar coast direct to the Persian Gulf." But the Persians occupied Persia only later, for they were only a branch of the Aryans, and they came to prominence in the reign of Cyrus 538 B. C., and Darius, § and further the ancient Babylonians knew all kinds of common professions — "the barbers, weavers, millers, smiths and money-lenders being mentioned in the tablets. * So it cannot be confirmed " that the Sumerians received cotton as well as the art of weaving from the Malabar coast."

Lapis-lazuli (Vaiduryam) was used by the Egyptians, Babylonians, and the people of the Indus valley. But it cannot be affirmed "that it was exported from the Malabar coast although the Western Ghats are known in Sanskrit as Vaiduria land." But according to another writer, Mount Vaidurya is the western part of the Satpura Ranges. † For, Lapis-lazuli was known to the Egyptians, even before the coming of the Aryans to India, and the Egyptians used to obtain it from Africa.

§ Balakrishna Warriar, Ancient Kerala.

* Norton Assyriology, pp. 157 and 202.

† Srinivasa Iyengar. P. T. History of Tamil's, p. 54.

Kennedy in his article on this subject § is of opinion that there was no Indian trade either with Egypt or Assyria before the seventh century B. C, and that 'there is no valid proof of it'. But Schoff § refutes the arguments of Kennedy, and shows that primitive trade passed from tribe to tribe and port to port, and consequently there was a continuous trading journey without exchange of cargoes at common meeting points.

According to Wilkinson * the people to whom the art of navigation was most indebted, who excelled all others in nautical skill, and who carried the spirit of adventure far beyond any nation of antiquity were the Phoenicians. They attached a great value to tin and risked so much to sail to distant places to bring this commodity to Egypt and other places. The word used in Homer for tin is Kassiteros; it is the same as the Arabic word Kasdeer; and in Sanscrit it is Kastira.

Spain and India may have furnished the Egyptians with tin and the Phoenicians probably obtained tin from these countries long before they visited England. If Phoenician ships did not actually sail to India, its products arrived partly by land through Arabia, partly through more distant marts, established midway from India by the merchants of those as of later days.

§ J. R. A. S. 1898. pp. 248—297.

§ Schoff—Periplus p. 228.

* Wilkinson. The Ancient Egyptain Vol. II, 134, 135.

Egyptians derived important advantages from their intercourse with India and Arabia, and the port of Philoteris which, there is reason to believe, was constructed at a very remote period, long before the exodus of the Israelites, was probably the emporium of that trade. It was situated on the western coast of the Red Sea, and its basin would contain ships necessary for a constant traffic between Egypt and Arabia, no periodical winds there interfering with the navigation, at any season of the year. According to Wilkinson "it is not probable that they had a direct communication with India at the same early epoch, but they were supplied through Arabia with the merchandise of that country; that the products of India did actually reach Egypt we have positive testimony from the tombs of Thebes "

EGYPT. Babylonian Intercourse with Egypt— According to Prof. Sayce "The pre-historic Egyptians must have been a people who came from the Semitic area of Asia. That the "Dynastic Egyptians who founded the first monarchy in Upper Egypt were immigrants from the East is now confirmed by modern discovery. These Semitic-speaking people who brought the science of irrigation and the art of writing to the banks of the Nile came, like the wheat and barley, from the Babylonian plain. Other proofs are the early brick buildings in ancient Egypt. Clay was the only material for building or writing in Babylonia, where there was no

stone. Wherever, therefore, we have the clay tablets and the seal cylinders, we have the evidences of Babylonian influence."

There are also other curious coincidences, such as the significance of the names of Eridu and Memphis, the first capital of Egypt; the theologies, the seated statues, the use of copper, the deification of the king— one and all going to prove the early relationship between the civilizations of Babylonia and Egypt. The Egyptian language also was related to the Semitic family of speech, which on leaving its original home in Asia, clothed itself in Egypt with an African dress. Language can prove little as regards race but a great deal as regards history." *

According to other authorities "it is still a matter of dispute which was more ancient of these two beginnings Sumeria or Egypt, or how far they had a common origin or derived one from the other". The Egyptians possessed a system of picture writing almost as developed as the contemporary (5000 B. C.) writing of the Sumerians, but quite different in character. § Their gods and their ways, like their picture writing, were very different indeed from the Sumerian. The Egyptians made no use of clay for writing, but they resorted to strips of the papyrus reed fastened together. From its name the word paper is derived.

* Sayce. *Archaeology of Cunei-form Inscriptions*, quoted Norton, pp. 26 and 27.

§ Wells—*Outline of History*, pp. 170, 171.

In Egypt also there are Palaeolithic and then Neolithic remains. The Egyptians buried their dead, but before they buried them they cut up the bodies and ate portions of the flesh to retain some vestige of the strength and virtue of the departed one. Traces of similar savage customs prevailed in Western Europe before the spreading of the Aryan peoples. §

Later there was an irruption from southern Arabia by way of Aden of a fresh people, who came to Upper Egypt and descended slowly towards the delta of the Nile. Dr. Wallis Budge writes of them as "conquerors from the East." After the decline of their power Egypt was conquered by the nomadic Hyksos about 2100 B. C., and this foreign dominion, according to Flinders Petrie, lasted for 511 years. They were then forced to retreat into Syria, from which country they had originally come. The Jews are thought to be a late branch of the Semitic-Hyksos, who drifted down to later times from Haran to Judea. *

In Egypt after this war of liberation about 1600 B. C. against the Hyksos, there followed a period of great prosperity. Egypt became a great military state and pushed her conquests at least as far as the Euphrates. In the 15th century Thothmes III and Amenhopes III ruled from Ethiopia to the Euphrates. Rameses II,

§ Wells. *The Outline of History*, p. 170.

• Flinders Petrie. *Hyksos and Israelite cities*, quoted Norton pp. 97

who is supposed by some to have been the Pharaoh of Moses, was a great builder of temples and reigned for 67 years (about 1317—1250). During this time the Egyptian Empire extended to the Persian Gulf—"The Sea of the East."

It is interesting to consider whether there was any direct commercial contact between Kerala and the Egyptian empire. Some writers † point out that there is some evidence to believe that Kerala had commercial and cultural intercourse with Egypt in the third millennium B. C. "Thousands of years before the emergence of the Greek from savagery Egypt and the nations of ancient India came into being and a commercial system was established for the interchange of products within those limits, having its centre of exchange near the head of Persian Gulf. The peoples of that region, the various Arab tribes, the ancestors of the Phoenicians were the active carriers or intermediaries. The growth of civilization in India created an active merchant marine trading to the Euphrates and Africa, and eastwards we know not whither. The Arab merchants tolerated the presence of Indian traders in Africa but reserved for themselves the commerce within the Red Sea, that lucrative commerce which supplied precious stones, spices and incense to the ever increasing service of the gods of Egypt. The Muslins and spices of India they fetched themselves or received from the

† Ancient Kerala, Warriar; Dravidian culture, T. K. Krishna Menon

Indian traders in their ports on either side of the Gulf of Aden, carrying them in turn over the highlands to the Upper Nile or through the Red Sea and across the desert to Thebes or Memphies." * But as already mentioned the Red Sea route came to importance only later after the decline of the Persian Gulf route. †

It is also mentioned that "the articles taken are mainly the products of South India only." The articles are those mentioned in the inscriptions of Harkuff—a noble under-king Mernese of the sixth Dynasty — "I descended from the country of Yam with three hundred asses laden with incense, ebony, grain, panthers, ivory and every good product."

But there is no definite evidence to show that these articles are from South India. It was the Egyptian queen Hatasu, (who succeeded Tothmes I) "first formed grand schemes of foreign commerce, and caused to be built a fleet of ships in some harbour on the western coast of the Red Sea. The fleet sailed to the land of Punt—Southern Arabia—with the main object of obtaining incense and spices, which Arabia is known to have produced anciently in profusion. But among the products of the land mentioned in the inscriptions of the queen there are several which Arabia could not possibly have furnished; the conjecture has therefore been made that the expedition was to the

* Schoff W., H. Introduction to Periplus.

† Wilson. The Persian Gulf.

African tract—the Somauli country. The most prized commodities were gold, silver, ivory, ebony and other woods, cassia; Kohl or Stibium, apes, baboons, dogs, slaves and leopard skin”.*

Thothmes III in the fifteenth century B. C. conquered Babylonia, and “ it appears that in his time the elephant haunted the woods and jungles of Mesopotamian region as he now does those of the peninsula of Hindustan. No fewer than a hundred and twenty one are said to have been killed or taken by the king partly for the sport, but partly for their tusks. He took a tribute of gold, ivory, ebony, panther skins, incense, lapis lazule, birds, and monkeys”. † So Egyptian monarchs could have obtained these articles from Eastern Africa or from Babylonia. As for cotton, it was not the special product of Kerala, even now in Kerala there is only tree-cotton, and such trees were planted in abundance in Tylos, near Arabia. The apes of the Egyptian monuments “Kaftu” were of African origin. ‡ The special products of India must have reached Egypt mainly through Babylonia. Some writers assume “ that the Sumerians and the Egyptians received cotton as well as the art of weaving from the Malabar coast.” But the Babylonians obtained tree-cotton from Tylos, near Aselse; as for Egypt, cotton (*Gossypium herbaceum*) was a product of the more southern part of

* Rawlinson. Egypt, 182-184.

† Id m P. 194.

‡ Norton—Assyriology, P. 12

Egypt, and it was in almost equal repute with linen as a material for dress, though not possessing the highest degree of purity. Linen was the ordinary material of the under garment with all classes in Egypt. Indigo and Safflower were grown for the sake of the dyes. (E. Rawlinson—Ancient Egypt, Vol. I, Ch. 11, p. 63).

Probable Commercial Contact with the Hebrews up to 1000 B. C.—The Hebrews were a group of people to which Israel, Moeb, Ammon and Edom belonged. They appeared on the stage of history about 1500 B. C. They were of Semitic origin, and their speech was called in the Old Testament “the language of Canaan”, and which, before the introduction of the Phoenician alphabet, was written in Cunciform characters.

David, the second king of Israel, was succeeded by his favourite son, Solomon, and to this day he is usually spoken as a person of surpassing wisdom. “Judged by his life and work, however, the real Solomon was rather a person of unrestrained cruelty, thoughtlessness and self-indulgence.” † His dream was to make his reign magnificent and splendid in that loud, garish and despotic fashion towards which his father had leaned in his later days.

He decided to have a splendid palace, and very soon tens of thousands of slaves were at work, felling trees far north in Lebanon and quarrying limestone near

† Lewis Browne—The story of the Jews, P. 46,

Jerusalem. Phoenicians were called in to serve as architects, and to pay for their hire, Solomon had to provide their king annually with large quantities of grain and other food-stuffs. Compared with the tremendous palaces of the emperors of Egypt and Babylon and India, Solomon's palace was rather small. "The reign of this brilliant fool, whose name was Solomon, the wise", prepared the way for the break up of the empire.

A detailed account of Solomon's building activities, his transactions with Hiram, King of Tyre, his navy fetching gold from Ophir, the visit of the queen of Sheba, and his throne of ivory is given in the Old Testament, I Kings, chapters V, IX and X and II Chronicles Ch. IX. It is said that Solomon made a navy of ships, on the shore of the Red Sea, and Hiram sent his servants, shipmen that had knowledge of the sea with the servants of Solomon, and they came to Ophir, and fetched from thence gold, plenty of almug trees, and precious stones—"once in three years, came the navy of Tharshish, bringing gold and silver, ivory—(elephant's teeth), and apes, and peacocks.* But it is not specified that Ophir was the source of all the products. The definite location of Ophir is still in dispute, and search for it has been made from ancient times. Ancient and current opinion may be classified under three heads. †

† Lewis Browne—The Story of the Jews, P. 50.

* I Kings, Ch. X, Verse, 22.

† Hastings. Dictionary of the Bible Vol. III, pp. 626—628.

(1) On the eastern coast of Africa, (2) in the far East and (3) in Arabia. Because the terms Ophir and Africa are identical, and because of the traces of Phoenician pottery and even of mining operations found in the latter, some writers consider that that is Ophir. All articles mentioned are South African. Peacock is Indian, but it is a later interpolation. Other writers identify Ophir with Abhira, a people on the Delta of the Indus, from where came gold, precious stones, sandalwood, peacocks (Sanskrit Ciki) and apes (Kapi). According to Caldwell *: "It seems probable that merchants from the mouth of the Indus must have accompanied the Phoenicians and Solomon's servants in their voyage down the Malabar coast towards Ophir—wherever Opir may have been, and probably it was on the west coast of India, and not, as many thought, in Africa." Wilman is of opinion that Ophir is a comprehensive term, embracing the entire east—Ceylon, India, and even China.

List of Indian (Ophir) goods:-- § Almug trees, (Aghil, Sandalwood), ivory—(Sans.--i--bhas elephant), Apes (Kapi), Hebrew "Koph" were of African not Indian origin †. Many kinds of apes were known to the ancients, and the ships of Asia and Africa constantly brought them to the west.

* Caldwell, Comparative Grammar p. 117.

§ Hastings. Dict: of the Bible, Vol. II. p. 469.

† Norton. Assyriology. p. 12.

Cotton: (Arabic-Qutun) (Either cotton or linen—the word 'Karpas' a loan word, Sans. Karpasa—cotton, and Persian 'Karpas').* Great quantities of linen or cotton used in wrapping the mummies were invariably linen, and wool was never used for fear of worms. Ebony (Heb: Hebnim, Arab, Ebnus), brought to Tyre by merchants from the Persian Gulf, bought from India, Ceylon and Africa.

Peacock: (San. Ciki, Malabar or Dravidian Togai, Tuki) is found native only in India and Malaya. The oldest Dravidian word found in any written record in the world appears to be the word peacock § mentioned in the Hebrew text of the Books of Kings, and Chronicles, among the articles brought from Tarshish or Ophir in Solomon's ships about 1000 B. C. The gold producing capacity, the testimony of ancient writers, the Cuneiform inscriptions, and the time required in view of the annual monsoons, to go and return it seems most probable that Ophir was in S. E. Arabia. According to Weigall "Ophir cannot be identified with Arabia, since there is no gold there, and hence one may seek this land of ancient wealth at the southern end of the Eastern Egyptian Desert" †. If so African and Indian articles must have been brought to the place.

The Phoenicians:—Reade says that "these Canaanitish men are fairly entitled to our gratitude and esteem,

* Hastings. Dict. of the Bible. p. 507.

§ Caldwell. Comp. Grammar. p. 88.

† Weigall, Arthur. Tutank Haman and other Essays, P. 193,

for they taught our intellectual ancestors to read and write. That the alphabet was invented by the Phoenicians is improbable in the extreme, but it is certain that they introduced it into Europe. They were intent only on making money, it is true; they were not a literary or artistic people; they spread knowledge by accident, like birds dropping seeds. But they were gallant, hardy, enterprising men. Those were true heroes who first sailed through the sea-valley of Gibraltar into the vast ocean and breasted its enormous waves. Their unceasing activity kept the world alive. They offered to every country something which it did not possess. They roused the savage Briton from his torpor with a rag of scarlet cloth and stirred him to sweat in the dark bowels of the earth. They brought to the satiated Indian prince the lucious wines of Syria and the Grecian Isles in goblets of exquisitely painted glass. From the amber gatherers of the Baltic mud to the nutmeg-growers of the equitorial groves, from the mulberry plantations of the celestial empire to the tin mines of Cornwall, and the silver mines of Spain emulation was excited, new wants were created, whole nations were stimulated to industry by means of the Phoenicians". *

Some of their commercial activities may refer only to events after 1000 B. C. It is useful to enquire who were these skilled navigators, responsible for a con-

siderable and increasing volume of trade long before our era. The Phœnicians were Semites; their language differs only dialectically from Hebrew, and is related to Assyrian. It is known that in 1100 B. C. they were importing papyrus from Egypt to their settlement on the Syrian coast. There was a Minovan sea power long before the Phœnicians are mentioned in history, and the Phœnicians are merely heirs of an old established system of intercourse. § How much intercourse and movement lie outside our records must of course be entirely conjectural. Unfortunately, no trace of their native literature remains, the length and precise direction of their distant voyages are not known with certainty, and whether they actually navigated the eastern waters is open to doubt. ¶ They claimed a historical tradition extending over 30,000 years. Herodotus, § however, was told that Tyre had been founded 2,300 years previously, but it is impossible to substantiate this. He says that they claim to have come from the Persian Gulf, * but we have no sort of evidence in support of this statement, and according to another tradition, mentioned by Justin they came from the Dead Sea. Both Herodotus and Strabo † implicitly indicate the existence of places of trade activity, and the presence of Phœnicians on the shore of the Persian Gulf.

§ Hull, *The Persian Gulf*, p. 19.

¶ *Camb. Ancient History*. Vol. I. p. 144; 263.

§ Herodotus, I, i, xvi, iii, 34.

The existence and origin of the vast number of sepulchral tombs that are to be seen in the Buhrain island is one of the most fascinating of archæological problems. There is as yet no clue to the historical origin of these tombs. Mr. Mackay who made a fresh investigation in 1924 came to the conclusion that the site was probably a sacred burial ground. The plan on which the tombs are built agrees in striking fashion with that known of the Phœnicians, and this was noticed by Strabo who says that "the islands Tyruš and Aradus have temples resembling those of the Phœnicians. Theodore Bent relying on these facts called the tombs Phœnician, but Dr. D. G. Hogarth remarks: "The evidence for calling them Phœnician is worth practically nothing in the light of more recent research."

Be this as it may—whether the extent to which the Phœnicians were, if at all, engaged in trade, or resident in the Persian Gulf, is known or doubtful, it is, however, certain that important trade centres existed at several points on the Arabian shore from the remotest ages, and there is no reason to think that sea-borne traffic was otherwise than continuous during the first four millennia before the Christian era. § According to Rawlinson "We have no direct evidence that their commerce in the Indian Ocean ever took them further east than the Arabian coast about E. Long. 55°.*

§ Hull. *The Persian Gulf* 28,32.

* Rawlinson, *History of Phœnicia*, p. 308.

The art of writing was probably transmitted by the Sumerians to the Egyptians, and probably thence to other peoples through the medium of the much-travelled Phœnicians. They simplified the Sumerian-Egyptian symbols and arranged them in an alphabet. † The first two letters of the Greek alphabet, alpha and beta, came to denote the series of letters which the Greeks apparently borrowed from the Phœnicians, and from which the English alphabet is derived. Ctesias used *the word Karpion for Cinnamon, which the English call after the Phœnicians Kinnamon; (plural Karphea, and Karuva, wild cinamon). §

The Hittites:— A brief description of the Hittites may be to the point, as Mr. John Campbell refers to the common origin of the Hittites and a section of the people of Malabar. § They were the Khatta of the Assyrians, and Kheta of the Egyptians. Prof. Sayce has for the last 26 years held the opinion that they were of Cappadocian origin. The treeless plateau of central Asia Minor was their cradle. Their capital was Khatti (now Boghaz Keui or Koi). In the 12th century B. C. there were Hittite kingdoms. The late explorations at Boghaz Keui, in Cappadocia have proved that Prof. Sayce was right. Some of them found their way to Jerusalem, and became the body-

† Wheeler—Book of Facts, p. 403.

§ Caldwell, Comp. Grammar, p. 88.

§ Jenmikudiyān Report, Travancore, p. 31.

* Norton, Assyriology, p. 95, 96.

guard of the king. Some of them called Khabiri or confederates, sold their military services to the highest bidder, and carved out principalities for themselves. *

“ The mountain belt throughout its entire length is the home of round-headed peoples, the so-called Alpine race, which is generally supposed to have originally come from the high plateau country of Asia. These round-headed men in western Europe appear wherever there are hills. In Asia Minor they issued forth from their hills as the formidable Hittites, the people, by the way, to whom the Jews are said to owe their characteristic, yet non-Semitic noses. Professor Ridgeway has put forward a rather paradoxical theory to the effect that long-headed animals soon evolved in the mountains into round-headed animals. This is almost certainly to over-rate the effects of environment, but it would be premature either to affirm or deny that in the very long run round-headedness goes with a mountain life. ” *

They were a race of hardy mountaineers, war-like and practical. The pictures of their own monuments, show them as tall and powerful, with large noses, and long hair done in a knot or curl at the back of the neck. They wear a tall head-dress, a close fitting tunic and strong high boots, a very different costume from the white Egyptian attire. They were ruled by strong kings, and there were assemblies of many grades, from

* Marett. Anthropology, p. 106—107.

gathering of princes and high officials who advised the king, to the little meetings of village councillors.

The king was the head of the army, and the king's palace was defended by a special body guard. Women seem to have held a high place among the Hittites. Two goddesses were held in great reverence—a mother goddess, and a sun goddess. There was a special war god and a god of harvest. The king was the high priest of all these gods, who were worshipped in the open air. The Hittites also believed in magic and ways of fore-telling the future. They had their own way of writing, but as it was rather clumsy they took to using the Babylonian Cuneiform as well. After the fall of Knossos, in Crete about 1400 B. C. the Hittite Empire was destroyed by a great host of northerners about 1190 B. C. *

Thus it is a matter worthy of note that there is a close parallel between the customs of the Hittites and the people of Kerala; but it may be going too far on the available evidence to establish a racial link between them as Mr. John Campbell has attempted to do.

* Vaughan. Outlines of Ancient History pp 47—56.

CHAPTER VI.

PROBABLE CULTURAL CONTACT UP TO 1000 B. C.

After examining the available cultural conditions in the western world we may turn to the question of probable cultural contact of Kerala with them. Reference has already been made (Ch. IV) to the view of Perry and Elliot Smith, that the Megalithic monuments and other elements of the "Heliolithic culture" belonged to the 'children of the sun', the Egyptians, and that these elements arose from a common centre and spread along the coast lines of a great part of the world. But it has already been shown that it is difficult to find a common origin for these, and that they may have sprung up in different places spontaneously and independently.

We may consider the social and religious development in the early river valley civilization.

Matrimonial laws 4000 years old — One of the most interesting features of 4,000 year old Babylonian Code, Hammurabis Code, is the enlightened attitude to women that it reveals. Women appear to have enjoyed practically all the rights of male citizens, and they engaged freely in commerce and the learned professions.

The Egyptians of 5,000 years ago had an elaborate code of laws, as we are able to know from the scattered inscriptions; but unfortunately no copy of it has yet been found. Many of the legal concepts of the

Egyptians were both wise and just. Precedence was given to women over men, and the wives and daughters of kings succeeded to the throne like the male members of the royal family. It was not merely influence that they possessed; it was a right acknowledged by law, both in public and private life. They knew that, unless women were treated with respect and made to exercise an influence over society, the standard of public opinion would soon be lowered, and the manners and morals of men would suffer; and in acknowledging this, they pointed out to women the very responsible duties they had to perform to the community. †

Markedly different from ours were their ideas on marriage and the kindred subject of property. As in ancient Babylon, women occupied a high position in social life; and property was inherited mainly through the mother. Marriage between brother and sister was permissible, even laudable, as is proved by the fact that it was extensively practised in royal circles. It was permissible also for a man to keep concubines, who were known as sisters. ‡ As in ancient Kerala, so in ancient Egypt also, social organization was founded on matrilineal principles. The woman was mistress of the house, and the husband went to reside with her, So great was the influence of woman in Kerala, that the country was known as “Stri Rajya” to a com-

† Wilkinson, *The Ancient Egyptians*, Vol. I, p. 4.

‡ Wheeler & Dunbar—*Book of Facts*, p. 587.

mentator of Kautilya's Arthashastra § . Society was constituted of clans, which in later times gave birth to trading and other guilds. * Megasthenes refers to a legend in which a woman was the sovereign of the south, probably reflecting the system of mother-right which has to some extent obtained there even to the present day. †

Next, we may trace the development of the simple social structure of the early Sumerians, Egyptians and Dravidians. The Babylonian social structure can be studied from the code of laws of Hammurabi, (Hammu-Rabi, Amraphel) who occupied the throne about 2100 B. C. A nearly perfect copy of his Code of laws has been found quite lately, at Susa by DeMorgan. The social grades recognised in the Code are the aristocrat, the commoner, and the slave. Class legislation is a feature of the Code, including feudal land-owners, professional men, and tradesmen. The code gives laws for the agriculturist and the merchant, also laws for the temple properties and revenues, and the courts of ecclesiastical and civil justice. There are no laws which are simply ecclesiastical, like the Mosaic laws. § This great code, which is claimed to have influenced western codes, besides having moulded much of the Mosaic legislation, is now definitely known to be of Sumerian origin. †

§ Srinivasa Iyengar. History of the Tamils, p. 142.

* Encyclopædia of Ethics and Religion, Vol. XII, p. 404.

† Cambridge History of India, Vol. I, p. 424.

§ Handbook of Assyriology, Norton, pp. 109—110.

† King, L. W. Sumer and Akkad, p. 348.

“In ancient Egypt also, the social structure was somewhat similar to what is described above. The Egyptians are said to have been divided into castes similar to those of India ; but though a marked line of distinction was maintained between the different ranks of society, they appear to have been classes more than castes, and a man did not necessarily follow the precise occupation of his father . . . the children of a priest frequently chose the army as their profession, and those of a military man could belong to the priesthood.” §

“Long before the spread of Aryan institutions in the Tamil country, the people were divided into five tribes, according to the five kinds of life they lived in the Stone Age—the nomad, the hunter, the fisherman, the herdsman, and the farmer—as the result of the life conditions in each of the five regions. These five tribes developed customs of their own and a culture of their own different in many respects from the Aryan and the Aryan institutions could not at all affect the course of Tamil culture”. * If this is true of the Tamil country, it can be accepted as true of ancient Kerala also. The Catur Varnya, the four-caste organization of the Aryas, was only a fact in Arya Varta in the Vedic Age.

Our attention may now be turned to the religious conceptions and practices of these ancient peoples. “The belief of a divine power or spirit in all nature was the foundation of all ancient religions, which

§ Wilkinson—Ancient Egyptians Vol. I, p 316.

* P. T. Srinivas Iyengar, History of the Tamils, pp 122—23

developed by degrees towards a concentration of the divine power or spirit in supernatural beings." The origin of the gods of Babylon was the same as that of the other ancient religions, namely personifications of the forces of nature. The gods, and not the powers of nature were believed to be the authors and controllers of the various phenomena of the world. The cult of the sun, the moon, the stars, the power that shows itself in vegetation, and that which is seen in the power of water and tempest, each one had its own peculiar deity which had its own city which was specially devoted to its worship. * The theology of the Tigro-Euphrates Valley is an artificial product, combining two wholly different forms of faith and religious conception—Sumerian and Semitic. The Semite, though he moulded the old religion of Babylon, could not transform it altogether. The Sumerians worshipped the city god Nin-gir-Su in temples. † The temple was first entered through the great court, then came the platform of the original temple, the sides and not the corners, which faced the four cardinal points, and which possessed four gates each in the centre of a side. In it was the Ziggurat, or seven-staged tower, and on the seventh was the chamber of God. The Babylonian temple closely resembled the Jewish, and excluding the tower portion, it was somewhat similar to the temples of South India.

* P. Norton, p. 154.

† *Ib.* p. 191.

In ancient times in Babylonia the "Sanctuary of the God" represented the dwelling place of a God. Among the Semites the 'sacred stone', which was in the earliest stage considered to be the god himself, became, either in the form of an altar or in the form of an image of man or beast, a representative of the deity. The 'sacred stone', converted into an altar, became "the house of God", the deity being represented by the stone. *

Animals have been associated with the worship of God in Babylonia, Egypt and India. "The original form of the Mother Goddess in Egypt was the Divine Cow. The adoration of the Mother Goddess and of cows is, so to say, a fundamental cult of the Dravidian religion. The sacred Bull in Egypt and the Nimrod's Bull in Assyria find their Indian analogue in Siva's Bull 'Nandi'. § Trees, stones and wells were in the eyes of the Semitic nations the abodes of spirits, and worshipped accordingly. In the Old Testament also we find an immense number of stones, trees and springs associated with sacred rites in Patriarchal days, such as Jacob's Stone at Bethel, Abraham's Oak at Mamre, Deborah's Palm tree and the Well at Beer Shebah. To the primitive minds it would be very difficult to realise a deity apart from a local abode. † Among the Hebrews, Jehovah was worshipped in the shape of a

* Norton-Assyriology, p. 191

§ Krishna Menon, Dravidian Culture, p. 15.

† Rev. Chohu. O. T. Modern Research, pp. 159 and 160.

bull, for example the golden Calf of Aaron, and the sacred bulls of Jeroboam which he set up at Bethel and Dan. These were not a mere copy of the bull-gods of Egypt, but actually symbols of Jehovah. These bulls were nothing but a symbol of the strength and creative power of Jehovah, survivals of a far-off day when gods were represented in the form of animals. § This can be explained by the prevalence of Totems among all ancient nations. The gods also had their totems or symbols. In the Babylonian tablets, Samas was known by the sun, Sin by the moon, Ea by a man with ram's horns, Adad by a lightning fork, Marduk by a spear-head, Nebo by a double staff, and Ishtar by an eight-pointed star. * Totem-worship appears strongly in the religion of Egypt also. "Every God had a favourite or sacred beast. Thus the bull was sacred for Osiris, the cow for Isis, the lion for Ra, the ibis for Thoth, the hawk for Horus, the jackal for Anubis, the asp for Knumis, the vulture for Neith, the viper for Amon, the goat for Mendes and the crocodile for Shebak." † The association of animals—the kite, the ape, the elephant, the bull, the rat, the peacock and the serpent—with Gods in India also can be explained on the same ground.

Tree-worship and serpent-worship can also be associated with the religion of antiquity. These led

§ Rev. Chohu. O. T. Modern, Research, pp. 166, 167.

* Norton, Assyriology. p. 201.

† The Science History—Francis Wheeler, Vol. X, p. 272.

to the worship of the Principle of Life. This Phallic worship was universal, and no early religion seems to have been free from it. * In India the tree-gods have become one with Siva. †

Taboo. The importance attached to bodily cleanliness was always a prominent feature in the primitive religions of the world. It is the doctrine that "a certain class of objects are set apart from profane purposes, that they carry with them either a moral infection in themselves (such as in a new-born babe or a corpse) or a moral penalty for infraction (such as a temple, a chief, or a totem plant or animal.)" It is not to be dismissed with a smile, for it is the whole body of law, of religion, of conduct, nay of life itself, to hundreds of millions of people. The Babylonians, Egyptians, Hebrews § and Indians made a great point of it. The old Sumerian cleansed his body with the pure spring water of the holy city of Eridu. Purification was not only confined to water, there was also purification through fire. The same idea is seen in later times in the religious ritual of other nations and cults, not only ancient but modern.

Monotheism. Professor Sayce has shown that the tendency to monotheism existed in Babylonia. Could the Babylonians have blotted out the past history of their country which prevented anything like monotheism, it might have ended in the worship of but one

* The Science, History Francis Wheeler. pp. 267 and 268.

† Srinivas Iyengar. History of the Tamils, p. 612.

§ Exodus, xxx, 18-21.

God. But it was impossible to break with the past, and the past was bound up with Polytheism, and with the existence of great cities, each with its separate god and sanctuary, and minor divinities who revolved round them. As it was, the language of later inscriptions sometimes approaches very nearly that of the Monotheistic. For example, in many early prayers to the Moon-God of Ur, he is called "Supreme in heaven and earth, omnipotent, and creator of all things". Dr. Pinches says "It will probably not be thought too venturesome to say that the Monotheism of Abraham (about 2000 B. C.) was possibly the result of the religious trend of thought in his time".

The fundamental doctrine of the Egyptians was the unity of the deity, but this unity was not represented by any symbol, and He was known only by a sentence or an idea, being worshipped in silence. But the attributes of this Being were represented under positive forms, and hence arose a multiplicity of Gods—Pthah, Osiris, Amun, Maut, Neith and other Gods and Goddesses. The religion of the Egyptians was a pantheism rather than a polytheism, and their admitting the Sun and Moon to divine worship may rather be ascribed to this than to any Sabacism. † The later Egyptian Sun worship, which forms so striking a contrast to the indigenous animal cults and worship of the dead, was probably of Semitic origin, and may have reached Upper Egypt from South Arabia*.

† Wilkinson, *The Ancient Egyptians*, pp. 326-28.

* King, L. W. *Sumer and Akkad*, p. 334.

The Egyptians also represented the same deity under different names and characters; Isis, from the number of her titles was called Myrionymus, or with ten thousand names. (cf. Sahasranamas) A god or goddess was also worshipped as residing in some particular place, or as gifted with some peculiar quality. Another remarkable theory of the Egyptians was the union of certain attributes into triads, the third number of which proceeded from the other two. This idea had been held by them at the earliest periods of the Egyptian monarchy; "it is therefore an anachronism to derive this and other Egyptian doctrines from the peninsula of India, for the Hindoos did not settle till long after the age of the 18th dynasty,—and if there is any connection between the two religions of Egypt and India, this must be ascribed to the period before the two races left Central India".* But the modern theory is that the Dravidians belonged to Mediterranean race, and hence a probable common origin of the religious idea may be sought for the Egyptians, the Babylonians and the Dravidians.

Magic. The art of magic and the study of astrology—the science of foretelling events with the help of the heavenly bodies,—and astronomy—the science of the heavenly bodies—were from a very early period believed in and practised by the dwellers of the Tigro-Euphrates Valley. It certainly exercised considerable influence over their lives, and formed a part of their religious

* Wilkinson, p. 329.

system. The very name "Chaldaean" became synonymous with "Magician". The heads of the astrological profession were men of high rank and position and their words were regarded with awe and reverence by the king and his subjects. They observed the position of certain stars, the moon and the sun, to cast horoscopes, and interpreted dreams and derived omens from the movements of birds and animals. Magic was divided into two heads—black and white, either spoken or written. There were charms and incantations and what was called "the power of the name" and "the power of the book" *.

Amulets were made of knots of cord, pierced shells, or bronze, which were fastened to the arms or worn round the neck. These were covered with incantations to protect the wearer from persecuting demons or evil spirits of disease or suffering. These emblems were common to all the ancient nations of the world. § The ancient Babylonian believed in demons and evil spirits whom he could not see, but whose influence at any moment might cause him misfortune, sickness or death. † In Egypt, sometimes a charm consisted of a written piece of papyrus tightly rolled up and sewed into a covering of linen. §

* Norton, p. 125

§ Idem, p. 10

† Idem, p. 188.

§ Wilkinson, *The Ancient Egyptians*, Vol. II pp. 330-331.

Omens. The profession of deducing omens from daily events reached a pitch of great importance in the last Assyrian Empire. The Babylonians predicted events from the moon, the sun, the stars, the clouds, earthquakes, eclipses, births and many things in nature. The ancient Babylonians borrowed this, with modifications, from the Sumerians. They deduced omens from all the celestial bodies known to them; but it is clear that the moon was the chief source from which omens were derived. A number of omens were derived from the entrances of the planets into the signs of the zodiac; and the influence of the stars in the various sections of it was thought to be very considerable. *

The ancient Babylonians believed in 'exorcising rites', which were supposed to ward off demons and destroy sorcerers and witches. Priests performed the ceremony, and bribes were offered to the demons to make them kindly disposed. There were formulae and observances prescribed by the Babylonian priests for exorcising demons who were, it was thought, the cause of all sickness and suffering in this life. Sacrifices were offered with prayers at these rites. Babylonian sacrifices were of many kinds—human, domestic animals first-fruits and incense. Human sacrifices, specially of infants and the first-born of man, were, in the early days of Babylon, (as in all ancient religious systems of the world) included among the sacrifices offered to god. §

* Norton, *Assyriology*, pp. 150-151.

§ *Idem*, pp. 76, 100 and 171.

The Stela of the Vultures of E-annatum, Priest King of Shirpurla, 1000 B. C. represents to us a cage filled with captives, who are waiting to be put to death by the mace of the king. Recent excavations in Egypt and Palestine have also abundantly proved that human sacrifices were offered to gods. In Egypt, foundation-sacrifices have been discovered on old temple sites, and under the 'High Place' has been discovered a cemetery of infants buried in jars. In later times, the human victim was replaced by an ox, sheep or other animal. "This was and is the case with all savage communities throughout the length and breadth of the world where civilization and education have taken the place of ignorance and superstition".*

It may be pointed out that in Kerala even to-day occasionally great terror is caused in the minds of parents by rumours that children are kidnapped by strangers to be offered as sacrifices in the foundation of a bridge or a great building.

In ancient times, Egypt was the chief centre of magical knowledge and practice. In magic, either white or black, used for good or evil purposes, Egypt excelled even India. † Belief in magic and in malevolent spirits prevails among modern Egyptians. §

As for Kerala "Magic and witchcraft had great vogue in those times. The average Malayali was obsessed to a certain extent by a fear of the unknown".

* Paul Brunton A Search in Secret Egypt, p. 281.

§ See Weigall-Tutank Hamen and other Essays, pp. 136—157.

Kerala is par excellence the land of magic and sorcery; even now the Malayali is looked with awe as a dabbler in the black art by those beyond the Ghats". * The account given in "The Black Art and Ritual in Ancient Kerala" will show striking similarity to the Babylonian conception and practices.

The Babylonians and the Pre-Dravidians in Kerala were addicted to ancestor-worship and a belief in the malign influence of the spirits of the dead. This spirit was alive and active and able to hurt the relatives if not duly appeased. Shaving the head or beard, covering the face, going about in filthy condition with unkempt hair and other funeral customs were adopted in primitive times, according to some writers, to render oneself unrecognizable to the spirit of the dead relative. In some places the dead body is taken through the window or through a new door so as to mislead the spirit.

The belief in spirits and their power to cause disease, accidents, and other minor ills of life and the belief in spirits that could be controlled by incantations and spells known only to sorcerers was the cause of the stronghold which magic, wizards, charms, and amulets had on these ancient peoples throughout their history. Magic lore may be found everywhere, but the Babylonians, above all others, had reduced it to a fine art. No other race ever filled their world more with swarming hosts of nature-spirits, and their sacred literature of

* Balakrishna Warriar, *The Black Art and Ritual in Ancient Kerala*, 2.

magic hymns, incantations, and formulæ of exorcism is of the richest, most elaborate and perfect type. Its sacred texts were chanted to ward off evil spirits or worn as charms tied on as phylacterics. The Babylonians were skilled in interpreting omens from the cries of birds, they could read the stars, and foretell the future by casting lots, divination, and consulting images and oracles.

The black art and ritual exerted an all-pervading influence on the cultural life of ancient Kerala. Of the two systems of magic art—Vedic and Tantric, the second may throw some light on the practices of the people of Kerala before the spread of Aryan culture in the country. Exorcism, Kolam Thullal by Kaniyans, Velan Thullal and other modes of devil-dancing by the Parayas, Valluvans, Mannans etc. ; death producing rites such as the odicults and human sacrifices; amulets and charms for enticing people and as cure of diseases and evil eye, votive offerings in times of pestilence are more or less similar to the practices which had existed among the ancient Babylonians. *

Deification of Kings :— In the history of the Semitic religion, the fundamental conception is that the gods are human, and that kings are divine. In the older Sumerian epoch, there is no deification of man; but when the Semitic element became paramount in Babylonia, the king became a god; and the title of god is

* Balakrishna Warriar-Summaries of Papers, All-India Oriental Conference, Trivandrum, pp. 64-65.

assumed by the successors of Sasgon. To the Egyptians, the king was the representative of the deity: his name Phrah (Pharaoh) signifying the sun pronounced him the emblem of the god of light, and his royal authority was directly derived from the gods. He was the head of the religion and the State. † To the Dravidians, the name of the god and the king was alike 'Kon' or 'Ko'.

Myths and Mythology. Professor Sayce says that "Religion has its mythology as well as its theology, and sometimes the mythology has a good deal to do with moulding or even creating its theology". "The myths of Babylonia were intimately connected with the worship of its gods. They embody religious beliefs and practices, they contain allusions to local cults; and above all, they not unfrequently reflect the popular conception of the Divine." § The Chaldean epics or legends belong for the most part to the period of national revival, which began with the reign of Hammurabi and continued for several centuries after his death. Sinligiunnini, (according to Professor Sayce) the author of the Great Epic, Gilgames, was a contemporary of Abraham. The Epic was but the final stage in the literary development of the tales and myths of which it is composed. * The foregoing observations can be said to be more or less true of the Egyptian and South Indian mythologies.

† Wilkinson-The Ancient Egyptians, p. 310.

§ Norton, Assyriology, p. 137.

* Norton, Assyriology, p. 71.

Sacred Books. Every organised religion has its sacred books, and they bind a religion to its past. Babylonia possessed an organised official religion, and so had its sacred books. They differed essentially from the sacred books of ancient Egypt, which were intended for the guidance of the disembodied soul in its journey through the other world. The old Egyptians lived for the future life rather than for the present; the interest and cares of the Babylonian, on the other hand, were centred in this present life. The other world for him was a land of shadow and darkness. It was in this life that he was rewarded or punished for his deeds; what he needed from his sacred books was guidance in this world, not in the world beyond the grave. The oldest incantations are considered to have been composed at Eridu in the days of its Sumerian animism. Magic, which in ancient times had taken the place of religion, was in later times taken under the protection of the State, and became part of its religious system. *

Life After Death. Among the Babylonians and the Assyrians, there seem to have existed from the earliest times the view that life continued after death in some form or other, and that the dead continued in a conscious or half-conscious state in a subterranean cave, deep down in the bowels of the earth. The Sumerian name for this abode is Aralu. The dwelling place of the dead is called "the pit", and "the land from which there is no return". It is also the abode

* Norton. Assyriology, pp. 169 and 170.

of the demons and evil spirits. § To the Babylonians, death meant the extinction of light and hope, to them this life was everything, and they contemplated the future with dread. The old Egyptian looked forward to the next life in "the fields of Alu", and his thoughts were fixed on the next world, and he was hopeful about the future, believing in the existence of an invisible world and a second life. The Egyptians made their preparations for death and burial very elaborate, the Pharaohs and great men gave much attention during their life-time to preparing their "houses of eternity" as they called them. The Pyramids are tombs and the Egyptians embalmed or mummified the dead bodies to preserve it to be the spirits' home as before, and enclosed them in coffins. Beside the body are placed all the things he could need, fine clothing, jewels, furniture, food and servants to wait on him. * But no trace of mummification is found in Babylonia. The ancient Egyptians believed that Osiris was one who had suffered martyrdom and died, and then again risen from the dead. Thus his name became for his people the very synonym of survival after death, and his conquest of mortality made them hope for a similar conquest for their own deaths. This belief among the Christians, according to Paul Brunton, is due to the presence of Moses in Egypt, who included it as part of the faith of the ancient Hebrews. † The common belief was in

§ Norton—Assyriology, p. 59.

* Vaughan—Ancient History, p. 31.

† Paul Brunton—Search in Secret Egypt, p. 171.

the immortality of the soul, and in a life beyond the grave and in the transition of this new life, the gods would judge the soul, and record the measures of its good and evil deeds in the past. The wicked would receive fit punishment, while the good would go to the realm of the blessed and unite with Osiris. They solved the mystery of death, and believed that it was really disappearance from one state of existence, only to reappear in another, and that it affected only the fleshy body; but did not destroy the mind and the self. They also learnt that the soul not only survived the destruction of the mortal body, but progressed onwards to higher spheres. The belief in a future life and the treatment of the dead in India among the Pre-Dravidians has already been mentioned in the Chapter on the Social Organization of the Pre-Dravidians.

Serpents, standing erect, are depicted on the walls of the Ishtar gate at the approach to the palace of Nebuchadnezzar in Babylon, of which they are supposed to be the guardians. There was also the serpent with seven heads mentioned in the tablets §. In Egypt, at Thebes (Karnak) "each lintel was topped by an architrave of a line of more than twenty cobras, they were solid sculptures, their heads were raised, and their hoods outstretched, a massive adornment nearly one yard high" §. Among the carved and painted memorials of ancient Egypt, the serpent meets the eye at every step—

§ Norton—Assyriology. p. 181.

§ Paul Brunton—Search in Secret Egypt, p. 215.

at the entrance to the temple of Amon-Ra, and in the temple of Osiris. The walls of every royal tomb in the valley of the dead bear painted witness to the important place which the snake occupied in early Egyptian thought and religion. Upon the summit of every obelisk, and the porticoes of most temples, the serpent is sculptured. In the holy of holies of many a temple, across whose threshold no man of alien faith may tread, the sculptured figure of the serpent twines itself around the shrine or raises its hooded head.

According to Paul Brunton, "The Dravidians, who were the aboriginal black-skinned people of India, and who have now mostly been driven to the south, regard the cobra, and specially the spectacle-hooded variety—as a divine creature and hesitate to kill it, although they will kill any other snake without regret. Some priests there actually keep cobras in the temples, feed them on milk and sugar and pamper them with ceremonial worship. When one of them dies, it is wrapped up in a shroud and cremated, as if it were a human body". Though Paul Brunton's statement that the Dravidians are the aboriginal inhabitants may not be accepted as correct, the other statements are more or less true.

Many a peasant, whether in the north, south, west, east or centre of India, finds much satisfaction in worshipping the image of the hooded cobra, or in placing food near the hole of a living one, for he regards such a creature as being the bodily vehicle of some higher power. This notion has been handed down to him

through the most ancient tradition of his land, and he accepts this as many other strange notions.

An interesting parallel may be observed in modern Egypt and Kerala whenever people desired to avoid danger from a snake. "Whenever the presence of a snake was suspected in any household, the startled householder would run off to fetch Sheikh Moussa, the latter would detect the reptile's hiding place and then order the creature to emerge. As a rule, it obeyed but if it refused, he would grasp the reptile by its throat and carry it off".* Similarly, in Kerala Pampum Mekkat Namputiris and Mannarasala Nampiatiris have the serpents under control and remove them from any place to a desired place.

Another remarkable practice common to Egypt and India is the trance, and the making of a tomb for the living and not for the dead. In India, Fakirs and Yogis have permitted themselves to be buried for short or long periods whilst keeping their bodies in an entranced state, The function of their breathing organs is completely suspended during the period of burial. The Egyptian adepts are in a similar state, but their knowledge is more profound, they have kept their bodies entranced yet alive for thousands of years. There is one vital difference; the Indian Yogis fall into a totally unconscious state during their burial, and remember nothing until they awake again, unless they are adepts. The Egyptian adepts remain conscious during their intern-

* Paul Brunton—Search in Secret Egypt, p. 240.

ment, although their bodies are in coma, their spirits are free and working; they move and travel, and they have the advantage of being aware of two worlds—the material and the spiritual. §

In ancient Egypt, twice every day the priests had to bathe their bodies in the waters of the Nile to preserve their purity and twice every night. In India, the Brahmin priests do the same thing today, for the same purpose, save that they do not disturb their nights. According to Paul Brunton, both Egyptians and Indians had the same theory—that man picks up an invisible personal magnetism from his contact with other persons, and that frequent washings are necessary to get rid of those acquired influences, which might so often be undesirable, if not worse.

Treatment of the Dead. Cremation seems to have been the general practice, and the ashes were put into long urns, which were preserved. There is no trace of mummification as in Egypt. Tombs in Babylonia and Assyria are rare. The kings, after being cremated, were buried in the place where they had lived and died, and their ashes were preserved in the royal sepulchres. § As the sphinx of Gizch in Egypt, so winged bulls performed the same office of guarding the entrance to an Assyrian palace. * It will be interesting to observe winged figures at the entrance in temples and palaces of Kerala.

§ Paul Brunton. Search in Secret Egypt, pp. 281—282.

§ Norton, p. 38.

* Idem, p. 37.

Many Babylonian burials have been found at Nippur, Babel and other places. They are of two kinds :— (1) The earliest type was a clay jar or dish which covered the sitting body of the dead ; or the body of the dead was placed in clay compartments like bath tubs. (2) The second type of coffins is like a slipper. They are made of clay and often have glazed covers with ornamental designs. There was an opening at one end through which the body was passed. The usual place of burial was in vaults beneath the house where the deceased lived and died. Weapons and ornaments were placed by the coffin, and sometimes various kinds of food. † Probably burial was the earlier of the two methods as it was not in general practice, and it may be observed how it is similar to the practice in Kerala.

There is a characteristic difference of funeral customs between the Dasyus and Aryas. Throughout the world till the Arya fire-cult arose, burial was the normal form of disposal of the dead, except where the still older custom of exposing the dead to the destructive forces of natural agencies prevailed. The fire-cult gave birth to the custom of cremation—the offering of the dead man to the gods through Agni (fire). In India and elsewhere, the introduction of cremation is a sure sign of the spread of the Arya cult §. According to the view stated in Cambridge History (Vol. I, Ch. IV

† Norton. Assyriology p 38

§ Srinivasa Iyengar, History of the Tamils, p. 50.

Literature and Civilization of the Vedic Period), among the Aryans of the Rig Vedic period, "the dead were either cremated or buried, and if cremated the ashes were regularly buried. This suggests that burial was the older method, which was altered under the pressure of migration and perhaps the Indian climate". ‡ The same reasons for the alteration from burial to cremation may also be applied to the people who entered the Tigris-Euphrates valley from cooler mountain regions before the appearance of the Aryans in history. If so, it might be questioned whether cremation is the characteristic feature of the Aryans.

Dress. The dress of the Egyptians was usually white; they had not the Semite's love for gay robes and "coats of many colours". † If this is so, the Egyptian dress was similar to the dress of the people of Kerala, and the Babylonian similar to the dress of the people of the other side of the Western Ghats. In Egypt men of high rank did not think it undignified to appear in public very lightly clad. Many people shaved their head for coolness, and it was a common custom to paint the eye lids green and black (not black alone as in India) to protect the eyes from the strong light. Further, cotton cloth was among the manufactures of Egypt, and dress made of this material was worn by all classes. * The Egyptian priests, or one grade of Pontiffs,

‡ Cambridge History, Vol. I. Ch. IV. p. 108.

† Vaughan. Ancient History, p. 29.

* Wilkinson-The Ancient Egyptians, Vol. II. p. 74.

wore the leopard skin. † Offerings for the dead, cakes and meat, were made by them, while such offerings were strictly forbidden by the Law of Moses among the Hebrews. § The custom of staining the fingers red with hennah (its powdered leaves) was probably of very ancient date in Egypt and the East. † They also used a mirror of mixed metal, chiefly copper, most highly polished. This substitute for our modern looking glass was capable of reflecting the image.* In design they are similar to the Aranmula metal mirror. The ear-rings, most usually worn by Egyptian ladies, were large, round, single hoops of gold, from one and a half to two inches and a half in diameter, and frequently of still greater size. ¶ They also wore many rings, sometimes two and three on the same finger; the left was the hand peculiarly privileged to bear those ornaments. The rings were mostly of gold, but silver rings are occasionally met with. §

The ancient invention for the hauling of water is also similar in Egypt and India. A long pole rested on a horizontal prop and fitted with a heavy balancing weight at its lower end: a downward pull at the rope, and the bucket sank into the water; a release and it rose, to deposit the water into a trench. This inven-

† Wilkinson's *The Ancient Egyptians* Vol. II, p. 360

§ *Ibid.* p. 362

† *Ibid.* p. 345

* *Ibid.* p. 345-47

¶ *Ibid.* p. 335

§ *Idem.* p. 336,

tion had proved its worth for the peasant of 5000 years ago, and to-day it is proving its worth for the peasant of the twentieth century.

Ancestor-Worship. In Egypt, a kind of ancestor worship also developed to show succeeding generations what their ancestors looked like. It was a hollow imitation practised in early Egypt to preserve holy relics of good kings and priests. * In Babylonia, no reference to ancestor-worship is found in the ritual texts which have yet been discovered; but it is thought by scholars to be extremely probable that the worship of the ancestors did exist in Babylon, but must have died out as part of the official cult at such a very early date that no documentary evidence exists to prove it. † In Kerala, ancestor-worship exists even to-day.

The lotus was the sacred flower of Egypt, as of other ancient lands, and in the opened form beautifully symbolized the awakened spirit of man. The King wore a triangular apron covering the sexual organs, which had precisely the same symbolism that the Freemason's apron possesses to-day. §

The Sumerians, the Chaldeans, and the early Egyptians are supposed to have originally come from a mountainous country and settled down in the flat

* Paul Brunton, p. 278.

† Norton—Assyriology. p. 11.

§ Paul Brunton—Search in Secret Egypt. p. 163.

regions or plains. This is confirmed by the nature of the building of their temples and from their script. The early script of the Sumerians seems to suggest that they originally were a people bred in the mountains, before one of their tribes settled in the Tigris-Euphrates valley.* The early inhabitants of Chaldea made Ziggurat on a lofty peak or top peak of a mountain. It suggests that they came originally from a mountainous country where they worshipped the deity on the mountain tops, as being nearest the sky. These towers are found in all Babylonian and Assyrian temples. § Yahveh, the god of the Hebrews, is also essentially "a mountain god", and is generally associated with the bull. In Crete and the Aegean, this mountain god was easily blended with Zeus with whom the emblem of the double-axe was also associated. † Similarly, it may be pointed out that the valleys and coastal plains of Kerala might have been occupied by people from the mountains, and Shasta may be regarded as essentially a mountain god, and the Rajas of Pantalam, who are the custodians of the worship, ruled over the mountainous portion,* and when they extended their territory towards the plains, they continued their worship. The early inhabitants all along the mountain regions might have made temples and worshipped on mountain tops, before they spread out to the plains. The worship

* Norton, pp. 190 and 191.

§ Idem, p. 215.

† Idem p. 213.

* For different views on Shasta worship, see Article by Professor V. Narayana Pillai.

of Shasta is also important to the hill tribes of Travancore. §

Carey claims to have proved that, in every quarter of the world, cultivation has commenced on the sides of the hills, where the soil was the poorest, and where the natural advantages of situation were the least. "With the growth of wealth and population, men have been seen descending from the highlands bounding the valley on either side and coming together at its feet". The late Duke of Argyll described the influence of insecurity and poverty in compelling the cultivation of the hills before that of the valleys was feasible. † This may be true of early Kerala also, and the inhabitants of the hills might have descended from the hills to the coast.

Orientation. It is interesting to note that the chief temples of Egypt and Babylonia were 'oriented' i. e., the same sort of temple was built so that the shrine and the entrance always faced in the same direction, the east. In Babylonian temples, this was most often due east, facing the sunrise on March 21st and September 21st, the equinoxes. In Egypt, the Pyramids of Gizeh also face the east, and the Sphinx faces due east. § One explanation of orientation of temples, according to Sir Norman Lockyer, ¶ is that it served to fix and

§ Castes & Tribes of Travancore, p.

† Carey—Principles of Social Science, quoted Marshall, pp. 164 and 65.

§ Wells—The Outline of History, p. 209.

¶ Wells—The Outline of History, p. 211.

help the great annual festival of the New year. On one morning alone in a temple oriented to the rising place of the sun at midsummer day, the sun's first rays would smite down through the gloom of the temple and the long alley of temple pillars and light up the god above the altar and radiate him with glory. The narrow darkened structure of the ancient temples seems to be deliberately planned for such an effect. Not only is orientation apparent in most (though not all) of the temples of Egypt, Assyria, Babylonia and the East; it is also found in the Greek temples, the Stonehenge, and in most of the Megalithic circles of Europe. Up to a few years ago, one of the most important of all the duties of the Emperor of China was to sacrifice and pray in the temple upon the midwinter's day for a propitious year. Orientation of Hindu and Dravidian temples is very conspicuous, and in their structures also similarities may be observed to the temples of other ancient countries.

In Christian churches, according to Rev. J. R. Cohu, * "it is more than probable, that the practice of turning to the East in the creed, burying our dead facing eastward, and the orientation of our churches all point to an age when we were sun-worshippers. We have forgotten this and explain the custom on purely Christian grounds."

The Indus Valley Civilization. By the discoveries at Harappa on the Ravi in the Montgomery district of

* Cohu. The O. T. in the light of Modern Research, p. 158.

the Punjab, and at Mohenjo-Daro ("the city of the dead") on the Indus, in the Larkana district of Sindh, it has been established that a pre-Aryan civilization existed in the Indus valley many centuries before the Aryans came to India. † The relics obtained from these places prove that there existed a pre-Aryan civilization in the Indus valley as old and as advanced as the ancient civilization of Sumeria and Elam, of the fourth millennium B. C. The Aryans do not seem to have entered India till the second millennium B. C., and their culture had no connection with that of the much earlier settlers, who were apparently the Dravidians, later represented by various communities in Southern India, speaking dialects of the Dravidian language. §

The early settlers were agriculturists and traders (as in Egypt and Babylon) and their high social organisation is reflected in their well-planned and well-built cities. Their city was laid out with thoroughfares, that, like the great pyramids of Egypt, were oriented as nearly as possible to the cardinal points. Houses had doors and windows, paved floors and drains like those in Mesopotamia and Crete, and there were bath rooms and other conveniences. *

Copper, tin, and lead had come into use and ornaments were made of gold, silver, ivory, bone and

† Mohenjo-Daro and the Indus Civilization, Probstham, 3 Vols.

§ R. D. Banerji—Pre-historic, Ancient and Hindu India, p, VIII, Foreword by Donald A. Mackenzie.

* Cambridge History, Ch., I. The Indus valley civilization.

imported lapislazuli (as in Babylonia). Artifacts of chest were still being manufactured for occupational purposes. They cultivated wheat and barley; they bred cattle, sheep, pigs, and poultry for food; they also freely used the fish in the river, a food the early Aryans do not seem to have cared for. Other animals of which remains have been discovered were the buffalo, camel, elephant and various kinds of deer. The tiger, the monkey and the hare were known to them, for they are depicted on their seals. The cotton plant was cultivated, and wool and cotton were woven. That the community was wealthy is evident from the ornaments discovered. They were extremely fond of gaming and large numbers of dice have been found.

The most remarkable discovery is that of numerous seals with inscriptions in a picto-graphic (writing in painting or picture) character, recalling other similar early forms of writing—Sumerian, and Proto Elamite—and probably having a common origin with them. † Inscriptions in the same characters are found on pottery, but there is no trace so far of clay tablets, or regular documents as in Crete and Babylonia. The characters are not an alphabet but signs, each representing a word. The characters used by the early Sumerians were pictorial, * passing through the age (at about 5000 B. C.) of what is called the semi-pictorial or line-Babylonian, or a group of line characters, each of which

† See, Hunter, G. R. *The Script of Harappa and Mohenjo-Daro, and its connection with other Scripts.*

* Norton, pages 53, 119 and 211.

had a picture origin. Then came the cuneiform (form Cuncus, a wedge) or characters consisting of groups of strokes in the form of wedges placed horizontally. It became the international language of diplomacy, education and trade before and after the Mosaic age, and was understood by all educated persons. The Egyptian Pharaohs wrote in the language and script of Babylon when they corresponded with their subjects in Canaan. This system of writing continued.

The Mohenjo-Daro system of writing disappeared completely in India, and it is difficult to assert that writing was practised in India much before the third century B. C. Conjectures as to the language of these people are almost hopeless, one may assert that it was not Sanskrit, and it is doubtful if it was a 'Dravidian language. † According to Rev. H. Heras, § one of the signs in the seals reads tira, means "wave" or "sea". The next sign reads "Adu", thus 'Tirair adu' which means that the object sealed by it belonged to the Tirayar tribe. Another seal gives us the name of the god of Tirayars as Tira Kadavul adu, i. e., the God of the sea". It is suggested that the seals refer to the Tirayars of Velur; modern Vellore might have been Velur of the Mohenjo-Daro days. From the seals it has been surmised also that the Tirayars were divided into five classes as sections, somewhat similar to the grouping of classes in Babylon and Egypt. The

† Cambridge History, Ch. Indus Valley civilization.

§ Trivandrum, Oriental Conference, 1937; Summaries of Papers, p. 102.

majority of the Indus people were craftsmen, traders, and agriculturists, who evidently became Vaisyas and Sudras. *

If this is a correct reading of the seals, it might be supposed that there was communication between Mohenjo-Daro and South India. As the 'tira' or sea is depicted in Mohenjo-Daro script, so in Babylonia, the cuneiform character which signifies "country" also signifies "mountain" and the hieroglyphic picture out of which it developed is a picture of a mountain range. §

Dr. Ehrenfels § finds in the Nayar group "the proto-type of Indian mother-right. Racially he sets them down to the Indid group. He finds much, too, in their beliefs, cults, domestic arrangements, social customs, etc. to connect them with the Indus civilization as evidenced in the excavations at Mohenjo-Daro and Harappa. He postulates the probability of very old relation between the Indus civilization (and with it the Nayar group) and North-East Indian mother-right". The available evidence, though significant so far as it goes is not enough to justify the conclusion that the Tirayars of Velur, and the Nayars of Malabar were closely related to the people of Mohenjo-Daro and Harappa.

* Dikshit, K. N. Sir William Meyer Lectures-Pre-historic Civilization in Indus Valley-

§ Norton, Assyriology, p. 191.

§ Baron Omar Rolf Ehrenfels—Mother-Right in India (*The Hindu*, Nov. 30, 1941).

Religion. The main stock of Indus people was the Delicho-cephalic or long-headed race which had a close affinity with the brown or Mediterranean people inhabiting the western Asiatic countries. † "The Mother Goddess who is so prominent in all early cults seems to have been the chief deity, who was conceived as the giver of all fertility, progeny, and abundance. It was very likely that Mother Goddess was identified with the earth. The word for mother, 'Amma' or 'Amba' was current in many languages, and it was probable that such a name was prevalent with the Indus people". There is a seated deity, surrounded by wild animals who had been considered by Sir John Marshall as the earliest form of Siva. If this is so, and there is no reason to doubt it, then he must have forced his way into the Aryan pantheon. * Clay figures and images and phallic bætylic stones suggest that Durga and Siva worship was very ancient. Trees and animals also seem to have played their part in their religion. It is possible that animals themselves considered as deities were dedicated to different gods.

Treatment of the Dead. The dead were either buried or cremated. It was likely that some of the dead bodies were burnt on the banks of the Indus and other rivers, and that the bones were collected and

† Dikshit, N. Sir William Meyer Lectures, Pre-historic civilization in Indus valley.

* Cambridge History, Ch. I, Indus valley Civilization,

taken away to be buried elsewhere. † The custom of exposing the dead bodies to be eaten away by wild animals also appears to have existed among them. * In the lower geological strata, a number of burials of the whole body were found; in such cases, a number of pots and cups were found placed by the side of the dead, ‡ so that the deceased should have his own vessels in the other world. The belief of life after death was shared by other ancient peoples with the people of Egypt, and the Pre-Dravidians of Kerala.

CONTACT OF THE PEOPLE OF THE INDUS VALLEY WITH OTHERS.

Seals similar to those discovered in the Indus valley have been found at various sites in Elam and Sumeria, and there are other indications that cultural and trading connections existed between the Indus valley inhabitants and the ancient peoples of the Tigro-Euphrates valley. § “The only possible clue” according to Hunter, is that “the Sumerians must have known this script in their intercourse with travellers from India who brought the Indian seals to Sumer.” § It cannot be affirmed that there was commercial contact between Kerala and the Indus valley at such an early period as there is no direct evidence of such a contact. There is no evidence as to the existence of teak, a special commodity of Kerala in Mohenjo-Daro. because

† and * and ‡, Dikshit K. N. Sir William Meyer Lectures.

§ See Ch. V. Commercial Contact. and Banerji, p. VIII.

§ Hunter, G. R. The Script of Harappa and Mohenjo-Daro,

in the Indus valley ample supply of tall timber was available, while in Sumer timber was always scarce. * Although it is stated that Lapis-lazuli and Faience or glazed earthen-ware or porcelain were imported by the people of Mohenjo-Daro, † it cannot be proved whether they obtained it from Kerala, or from the Tigro-Euphrates valley.

The Chola kings are said to have belonged to the tribe called Tiraiyar—“the men of the sea;” then the early Cholas, it can be observed, were in contact with the people of Mohenjo-Daro, because, as already pointed out, the seals according to Rev. Heras—“Tirairadu,” “Tira Kadaval Adu.” § refer to the Tirayars of Velur and it is likely that the modern Vellore in North Arcot might have been Velur. This suggestion strengthens the view that, long before the Aryans entered India, when Chalcolithic culture flourished in the Indus valley, there seems to have been in the Pre-historic period a long belt of Pre-historic civilization and culture from Baluchistan to South India. ‡

“By number and expansion, the most important race of the population of the Indian sub-continent is the Indid (Indo-Aryan) race. It is the inheritor of the culture of Mohenjo-Daro and the representative of the Dravidian (Melanid) and typical “Indian” soul. The

* John Marshall-Mohenjo-Daro, pp. 133,263-4

† Banerji, p. 9.

§ Rev. Heras.

‡ Chapter IV, p. 19.

Indid race is at its root related to the second great race in India, the Veddid (Pre-Dravidians), which represents the original form and archetype " *

Having thus described and compared the development of culture in the four areas, the Tigro-Euphrates, the Nile and the Indus-valley and Kerala, we may consider their mutual action. Is it only an instance of history repeating itself, man developing in more or less the same way when placed under similar circumstances, or an instance of culture spreading from a common source to distant places; or an example of evolution, as a result of the advance of the reasoning process in the human mind? After all, it may turn out that nature produced similar cultures independently of each other in different places where the same geographical causes operated. The gradual advance of the Dravidians in the scale of civilization can be traced from their language and from the discoveries of the students of Pre-historic culture. They first emerge into history when traces of their trade with northern India and beyond are observed in the Vedic literature and in the inscriptions of the Tigro-Euphrates valley.

In conclusion, it may be observed that there are two schools of thought § among anthropologists. One

* Baron Von Eickstedt, Introduction. Krishna Iyer. Travancore Castes and Tribes, Vol. II, p. xlvii—viii.

§ Golden weiser, A, Early Civilization. p. 301, foll.

Sec. Diffusion Versus Independent Development in Early civilization.

section of thought, the diffusionists, would derive all the higher type of civilization—writing, metallurgy, the construction of imposing buildings—from a single source, Egypt. They have collected much evidence to show that, through the commerce of the Phoenicians, Egyptian inventions spread eastwards into India, China, and Japan, then across the Pacific to form the basis of the Maya culture in Central America. G. Elliot Smith is one of the best known advocates of this theory.

The opponents of this theory, the 'evolutionists', maintain that the same discovery or a similar discovery has been made independently in different parts of the earth, as the result of similar needs and conditions. When successful invention is once made and adopted by some tribe, it is far easier to think of them as being introduced to other peoples than to assume that their presence represents an independent discovery.



CHAPTER VII.

DRAVIDIANS

The term 'Dravidian' (Skr. *Dravida*, the adjectival form of *Dravida*) seems to have been an equivalent for Tamil, but was extended by Caldwell to denote the family of languages formerly designated Tamulian or Tamulic, which practically included all the languages of South India. It is generally used in the sense applied to it by Kumarila Bhatta * in the 8th century (about A. D. 725) to include the southern peoples who then spoke languages he termed 'Andhra *Dravida*' or 'Telugu Tamil' among which are now included as chief languages Telugu, Tamil, Malayalam, Kanarese and Tulu. Manu speaks of the *Dravides* as a tribe of *Kshetriyas* or Warriors who had become outcastes (Institutes X 43, 44) and as they are the only southern tribes mentioned in his lists, Caldwell supposed that the term in ancient times was loosely applied to the whole of the South Indian peoples. Risley † has used the term in a much wider sense. He includes in it races extending from Ceylon to the valley of the Ganges, and he regards this as probably the original type of the population of India, now modified to a varying extent by the admixture of Aryan, Scythian, and Mongoloid elements. Like "Aryan", "Dravidian", originally a purely philological term, is wanting in

* Hoernle—History of India, p. 76.

† Census of India, Vol. ii. p. 500.

precision when used in an ethnological sense. For, language is no longer supposed to provide, by itself at any rate, and apart from other clues, a key to the endless riddles of racial descent.

There is no reliable evidence to show whether the Dravidians are antochthones, or whether in some primitive time they reached their present home from some outside country. Some writers consider that the Dravidians were the original inhabitants of India, that their culture has grown as the reaction of the early people to their milieu or environment and that it is the result of geographical and not historical causes like the influence of foreign people who have come in contact with them by trade, conquest, or other forms of peaceful intercourse. They lived in five regions:- (1) Kurinji, the hilly country, (2) Palai, the dry waterless region, (3) Mullai, the wooded land between high lands and low lands, (4) Marudam, the lower courses of rivers, and (5) Neydal, the sea coast; and the development of their culture corresponds to the characteristics of the environments in which each settled, as hunters, desert dwellers, herdsmen, ploughmen, and fisher-folk. In course of time, they migrated from India to Mesopotamia and to Egypt; and according to Havell "the Sumerians, the ancient Dravidian inhabitants of the *sea-land* to the south of Babylon, must have come from India. *

* Srinivasa Iyengar, *History of the Tamils* Ch. i. p. 1—16; Balakrishna Warriar, *Ancient Kerala*; Krishna Menon, *Dravidian Culture*.

It is also possible that the members of the same tribe or group may increase in numbers and migrate to different places and follow different occupations and harden into different groups. For example, the Malayarayans state there are four kinds of Arayans :- there are the Malayarayan (lord of the hills), the Nattarayan (lord of the country), the Katarayan (lord of the sea), and the Ottarayan (the palanquin-bearers of the Maharaja). The Malayarayans now style themselves "Karingal Brahmans", and claim superiority to all the other tribes in social status. They are sometimes called "Vazhiyammar" (those who rule), and their women are called 'Vazhthyamma'; and these terms throw some light on their former sovereignty over the hills. † Among them, those living outside the reserve forests hesitate to give their women to men inside it. § The Kanikkar to the North of Neduvangad do not marry from the south, while those in Kallar and Kottur contract no alliance with those to the south of Kothayar. Absence of facilities for communication tends to absence of uniformity of customs. * It has been said of aboriginal Australia that "social and religious progress has spread or is spreading from the sea, inland and not in the reverse direction. The interior of the country is less open to foreign influences than its coasts and is therefore more tenacious of old ways". This is true of

† Krishna Iyer, Travancore: Tribes & Castes, Vol. I, pp. 169, 163.

§ Idem, p. 176.

* Idem, p. 7.

Kerala; and those who spread to the sea-coast came more under civilising influences, while those who remained in the interior remained as hunters or nomadic agriculturists.

Thus there is some force in the argument that the Dravidians evolved out of the Pre-Dravidians, and that the Dravidians had a distinctly indigenous origin. But most modern scholars have concluded that they were not indigenous, but alien immigrants who came to India, and settled here overthrowing the previous populations. Various suggestions have been made by different scholars as to the original home of the Dravidians. It is necessary for our purpose only to mention some of these theories, and not to go into the relative merits of each, as it is fully dealt with in the reference given. * The late Kanakasabhai Pillai traced the Dravidians to the Mongolian race; Caldwell assigned to them the Scythian, Turanian, or Central Asian home; another scholar regarded them as Semites because of the common institution of Marumakkathayam law; Col. Holdich, in his 'Gates of India,' lends support to the Mesopotamian theory; Prof: Elliot Smith suggested the Egyptian theory. All these views are open to serious criticisms.

The present tendency is to connect the Dravidians not with the Egyptians alone but with the Mediterranean race. Mr. W. J. Perry in 'The Children of the

* Rangachari-Pre-historic India Vol. i. p. 68, foll.

'Sun' P. 560, gives evidence for thinking that carriers of Egyptian culture frequented Indian shores from 2600 B. C. onwards, the time of the Sixth-Dynasty. Elliot Smith, in "Ancient Mariners", 1917, adopted this earlier date. He says that the bringers of this new culture—the sea-farers from the west from the third millennium, and specially in the period 800 B. C. carried the Heliolithic culture mainly evolved in Egypt, but with elements gathered elsewhere also—mingled their blood with the aboriginal Pre-Dravidian population, and the result was the Dravidians. But the western sailors could have spared very few men and women in any particular portion of the enormous length of sea-coast they visited and on which they left a deep cultural impress. Therefore the hypothesis, assuming a relatively late date, does not allow sufficient time for the growth of a great Dravidian population of mixed western and aboriginal descent before the Aryan invasions, even if we assign to the latter the latest possible date. The Dravidians must have come to India long before 800 or 900 or even 1000 B. C. According to Ripley, the Mediterranean race in Southern Europe extended across the Mediterranean into North Africa, across Asia Minor to Iran and Afghanistan to the major portions of India. It extends from Britain and Scandinavia to the Madras Presidency.

According to Mr. Richard, "the Dravidians were identical with the Mediterranean race which formed the major portion of civilized Europe, and included the ancient Egyptians, Cretans and the people of Meso-

potamia." The resemblances between Dravidian India and the Mediterranean area are too numerous and fundamental to be ignored. In this connection, it may be observed that the Palli or Vanniyan—the Tamil Pullies—claim that they were at one time the shepherd kings of Egypt. §

According to Dr. Slater § "after much controversy it is now, I believe, generally agreed that the main racial element in the Dravidian population is a branch of the Mediterranean race, or at least a closely allied race. The resemblances in shape of skull, colour and texture of hair, colour of eyes, in features and build are striking. The most obvious and well-marked difference is in colour of skin, which in the Dravidians is, on the average, much darker, ranging from a fairness equal to that of the average Italian or Spanish complexion to a negro black. There is also a wider range in texture of hair, a high degree of fuzziness and of smoothness being approached, and a rather larger proportion of faces with thick lips and broad noses than among typical Mediterranean folk. These deviations seemed to me easily explained on the hypothesis that, after the Dravidians entered India, some inter-breeding took place between them and the dark and thick lipped primitive Pre-Dravidian races."

Thus we may conclude that the Dravidians migrated into India at some far distant date from their

§ Thurston, *Castes & Tribes* Vol. VI—Article on Palli.

§ Slater, *Dravidian Elements in Indian Culture*, p. 18.

original home. According to Elliot Smith, the home of the Mediterranean race is East Africa, whence possibly some of them wandered via Arabia and South Persia to India. Some Tamil Scholars hold, according to tradition, that the original home of the Dravidians was in the land that once made a bridge connecting Southern India with Africa, when the present Indo-Gangetic Valley was the sea. But according to Gilbert Slater, "the extreme antiquity of the Mediterranean race in Egypt, and the fact that it is to all appearances in much closer harmony with its environment in the Mediterranean basin than the Dravidians are in South India seem to be conclusive". He believes that a branch of the Mediterranean race passed through Mesopotamia and Baluchistan to India long before the dawn of the Sumerian civilization and evolved the Dravidian race and culture in the new environment, though not without extraneous influences. But according to Ruggeri, "the Dravidians are Australoid-Veddhas and are not to be confused with an oriental extension of the Mediterranean race which Risley thinks or with Elliot Smith a brown race whose anthropological consistency is somewhat equivocal". §

Whether the Dravidians are indigenous, or whether they are alien immigrants who came to India either from west to east or east to west, in South India they

§ Ruggeri-The First Outlines of a Systematic Anthropology of Asia, p. 53, quoted by L. A. Krishna Iyer, The Travancore Tribes and Castes-Vol. II, p. 282.

were preserved almost down to historic times, from the outside social and ethnical influences of Aryan, Scythian or Mongolian invaders, which in the north submerged the proto-Dravidian races, who spoke some proto-Dravidian language." † The Southern Dravidians have, therefore, preserved their own indigenous language, diversified in course of time into distinct groups of separate languages—Telugu, Kanarese, Malayalam and Tamil. In some of these languages, especially in Tamil, there is a peculiar classical form of language so different from the spoken language of today, that even an educated person would be unable to read or understand this early literature, unless he made it a special study. * It enshrines something of the early history of the social organisations and religions of the Pre-Aryan period.

Social Organization of Dravidians. Their social system differed from that of the Aryans in being matriarchal instead of patriarchal. The mothers and their children formed the nucleus of settled society. In all grades of their civilization, the primeval matriarchal principles remained as the basis of the law of inheritance and the foundation of religious life. By matriarchy is not to be understood a system in which women actually rule (*Gynæ cocracy*) but only one in which they are regarded as constituting the family bond—maternal relatives are regarded as kin, the

† Frazer, *Dravidians*, article, *Ency. Ethics & Religion*: p. 21.

* *Poruladigaram* of *Tolkappiyam*, and *Togaimurkel*,

paternal are ignored, and names and property are transmitted through the offspring of the women members of the group. *

Origins of the Matriarchal system in Kerala.

(1) It developed partly from the practices of the Pre-Dravidians. † Among primitive peoples totemism is found in association with male and sometimes with female kinship, but as a result of his researches McLennan's conclusion is that, in all cases, of totemism with male kinship has been derived from a preceding totemism with kinship through mother only. § In early days the people of South India were divided into totem groups, the relics of which are found in tribal names like Irular, Vanniar, etc. The Naga cult, if it is based on the Naga totem, probably arose among the cave dwellers of the hill country. § According to Dr. Ehrenfels † matriarchal system existed among the five Kerala castes and tribes: the Kadirs of the Nelliampati and Kadirpatti Hills in Cochin and the Anamalai Hills in the Coimbatore District; the Todas of the Nilgiris, the Pulayans of Cochin and Travancore; the Parayan, Mala and Holey a castes of the Madras Presidency and Kannada countries. His analysis of the social organization of these castes and tribes aims at bringing about the basic entity of the cultural configuration of mother-right in India. He attempts to connect their beliefs, cults, and

* Harsings Dictionary of the Bible, Vol. iii, p. 263.

† Vide Ch. iii Social organization of the Pre-Dravidians.

§ Roberston Smith-Kinship & Marriage, 259.

† Baron Omar Rolf Ehrenfels-Mother-Right in India.

§ Srinivas Iyengar. p 75.

social customs with the Indus civilization as evidenced in the excavations at Mohenjo-Daro and Harappa." The institution of endogamy and exogamy, and the practice of reckoning lineage along the mother's line (matrilineal) might have promoted the growth of the matriarchal system. In such a primitive system, the wife stays with her people and the husband has the status of a mere visitor and alien, and such a marriage is called 'matrilocal'. Where such marriage prevails, usually the wife and her people exercise supreme authority over the children, and this type of family is known as 'matripotestal.' When the matrilineal, matrilocal, and matripotestal conditions are found together, there is mother right or "matriarchate" at its fullest and strongest.

(2) Influence of geographical environment. In the five natural regions already mentioned * the development of human life correspond to the environment. The earliest region inhabited by South Indian man was the Kurinji, the tracts where stand the low hills, resulting from the age-long erosion of the Deccan plateau by the never-failing yearly monsoons. Here man's first profession was that of the hunter, who was a great wanderer over the surface of the earth. The environment of this region led to the inventions of the hunter-stage of human culture, namely, the bow and the arrow, and the process of making fire. While the men of the settlement were out hunting, the women lived by

* Srinivasa Iyengar, p. 3, vide Cited p.

picking fruits, digging for roots and gathering the seeds of wild rice and cereals. In moister grass-regions, usually near the edge of the forest, or in equivalent parts of some monsoon regions, man, more probably woman, discovered that certain heavy grasses yielded seeds which, when dried in the sun, formed a food-stuff good to eat and capable of being preserved for an indefinite time by the mere process of drying. * In the forest regions, man merely employed himself like other carnivorous animals in hunting. Eventually he left his family in a den or lair as these animals did, and fared forth alone as they did; only he probably ranged to greater distances. The life of the patriarch was denied him. What progress there was came through the home life of the mother, or matriarch, left behind in some place of perhaps doubtful security. † Hence the matriarchal form of tribal life was first developed in this region. In other regions of Kerala ‡ and South India the patriarchal § form also might have existed.

Another circumstance also encouraged the formation of this type of life. Primitive man was not encumbered with elaborate forms of the marriage-rite. Love at sight and its immediate consummation,

* Dickson. *Climate & Weather*. p. 234.

† *Idem*, pp. 233, 234.

‡ Some people on the other side of the Ghats speak of *female* (*Pen*) and *male* (*Aan*) Malayalam, thus recognising the existence of both systems. The Telugu people usually mention *female* (*aade*) Malayalam for Kerala.

§ Myres. T. L. *The Dawn of History*. p. 19.

followed, perhaps very leisurely, by a tribal feast, constituted the wedding ceremony. Because the marriage tie was not always of a permanent character, and because of the absence of the development of personal property, and the lack of attachment to a permanent abode, the matriarchate system persisted for very long ages. † In primitive times, there was no family life in our sense of the term at all. Men herded together and bred in those days much like a herd of cattle, and the love of the mother for her off-spring was the only germ of any affection at all. The reason is not far to seek. Man has passed through four stages; first, the hunting and fishing phase; secondly, shepherding and cattle tending; thirdly, agriculture; lastly, industry and trade. In the first two stages, men were nomads, and lived practically from hand to mouth, for their weapons and tackle were very inadequate. None but men, hunters and fishers who could procure food and fight foes, were wanted; for each additional person meant an additional mouth to feed; therefore most girl-children were promptly destroyed, and the few that were allowed to grow to womanhood became the common property of the tribe. Every woman had a score of husbands, and kinship was necessarily traced through the female. It was only when man advanced to the agricultural or settled state that he wedded a wife as he wedded the soil, and family-life first really came into existence. ‡

† P. T. Srinivasa Iyengar—History of the Tamils, p. 7.

‡ *Cohu. Rev. O. T.* In the light of Modern Research, p. 51.

(3) Thus polyandrous marriage formed one of the roots of the matriarchæte system, though it was not exclusively the outgrowth of polyandrous marriage. * Polyandry, or the marriage law under which a woman receives more than one man as her husband, presents two main types.

(a) In one type, South Indian polyandry, § the woman remains with her own kin but entertains at will such suitors as she pleases. She is often prevented from receiving men, of her own kin (who are to her as brothers), but her husbands may be of various kins, and therefore when a child is born, neither its actual father nor the kin to which he belongs can be determined with certainty. The infant is therefore reckoned to its mother and kinship descends in the female line. The type of marriage in which unions are of a very temporary character, and the wife dismisses her husband at will, is only a later development.

(b) In Tibetan polyandry, a group of kinsmen—a group of brothers—bring a wife home, who is their common wife and bears children to them. In this case also it is not known which of several men is the

* Hastings, Dictionary of the Bible, p. 263.

§ McLennan calls it Nair Polyandry; but this is incorrect, as it existed among other people of Kerala. See—Kinship and Marriage in Early Arabia—Robertson Smith, p. 145. See also, Matriarchy in the Malaya Peninsula by, G. A. De. C. De. Mowbray, Ch. I & 4. The Nayars of Malabar p. 28—35.

His views are to be corrected by the appendices given in the same book :—

1. Appendix XLII. Statement by Pareyrcal Raman Nair p. 281—282.
2. Appendix XLIII. A letter written by Mr. K. T. Pillai, p. 282—285

child's father, but, as all the husbands are of one kin, the child's kin is known in the male as well as in the female line, and, as the joint fathers are all bound by natural ties to their children, a law of male descent readily establishes itself before the rise of the idea that the child belongs to one father. As society advances, it is natural that the woman brought into the kin from outside should gradually be under the protection of one man. The eldest brother, who in this state of society is the natural head of the house, will also be in a special sense the husband of the woman, and the protector of the children. In Tibet he is regarded as the father of the children, although the wife is really the wife of all the brothers. Thus there is the idea of the rise of individual fatherhood—the idea that the husband should keep his wife strictly to himself. The eldest brother will begin to desire to have his own wife; and to ensure this, he must find another wife for his younger brothers, and so gradually the principle of individual marriage and father-hood must be established.

According to V. A. Smith, * certain parts of the Mahabharata retain distinct traces of early non-Aryan features—cow-killing, and human sacrifices, notably the polyandry of the Pandavas like the Tibetans and certain Himalayan tribes at the present day.

Among the Malapulayans, morality is very loose, and sexual licence is easily tolerated. Polyandry is

* Oxford History. p. 32.

said to prevail among them. § Instances of fraternal polyandry are found among the Malayaran, but they are few in number. It is intended to avoid the possibility of disintegration of family property. The elder brother marries in regular form, and the younger brother enjoys connubium, and the children are considered to be common.* Thus the system of polyandry existed to a certain extent among the pre-Dravidian hill tribes of Kerala; and the later Dravidians, when they came in contact with them, might have been influenced by this practice; so too the Aryans when they came adopted it and encouraged it for their own advantage.

“With regard to the marriage of the Brahmins, when there are several brothers in one family, the eldest of them alone enters into the conjugal state, the remainder refraining from marriage, in order that heirs may not multiply to the confusion of inheritance. The younger brothers, however, intermarry with women of the locality without entering into any compact with them, thus following the custom of the local people. That is, the younger brothers join a polyandrous society in which female kinship is the rule, and in the event of any children being born from these connections, they are excluded from the inheritance”. † In a somewhat ruder state of society, all the brothers would share one wife.

§ Krishna Iyer—Travancore Castes & Tribes p. 121.

* Idem p. 176.

† Rowlandson. Translation of the Tohfatal—Mojahidin, quoted Robertson-Smith. Kinship and Marriage p. 272—3.

(4) It can also be attributed to the existence of Beenah marriage by which a young husband leaves the family of his birth and passes into the family of his wife, and the children belong to the family of the wife. In Ceylon, unions in which the husband goes to settle in his wife's village are called Beenah marriages, and McLennan has extended the use of this term to similar marriages, among other races. † There was a well-established custom of marriage in Arabia, in which the woman remained with her kin, and chose and dismissed her partner at will, the children belonging to the mother's kin and growing up under their protection.

(5) Another kind of marriage, Mota marriage, which existed in Arabia, might have also encouraged the matriarchal system. § The characteristic mark of a Mota marriage is that the contract specifies how long the marriage shall last. In such a marriage, the woman did not leave her home, her people gave up no rights which they had over her, and the children of the marriage did not belong to the husband. Mota marriage is the last relic of that type of marriage which corresponds to a law of mother-kinship.

Thus from below as well as from above, from the practices of the Pre-Dravidians as well as from the encouragement given to such practices by later intruders, may have come the impulse to the development of the

† Robertson-Smith, *Kinship and Marriage*.

§ *idem* pp. 83, 85.

matriarchal system. Once it was widely held that, in early states of society, before the establishment of the patriarchal stage, a matriarchal stage prevailed in which women possessed supreme power. Such a position would not be biologically unreasonable because of the preponderant part played by the female in the sexual selection which insures the conservation of the race. The great champion of this view was Bachofen, and he found a typical example of a matriarchal state among the ancient Lycians with whom, Herodotus states, the child takes the name of the mother, and follows her status, not that of the father.* Bachofen believed that the Lycians were gynacocratic—power was in the hands of women.

Sir Henry Maine and Fustel De Coulangus did not recognise the system of female descent, but held that the exogamous clan with male descent was an extension of the patriarchal family which was the original unit of society. The wide distribution of exogamy and the probable priority of matriarchy to patriarchy was first brought prominently to notice by M'Lennan.† Most sociologists agree that the savage peoples passed through a "matriarchal" stage in which descent was traced through the woman exclusively and in which woman was the dominant sex. Lester F. Ward goes so far as to argue that, at the earliest dawn of human existence, woman was the only sex and that

* Herodotus, Book 1, Ch. clxxiii

† Russel, *The Tribes and castes of Central Provinces* Vol. i, p. 114.

man was at first a mere parasite upon her. He also argues that the early matings of men and women were promiscuous. The female in the beginning ruled the male, but was afterwards subjected to him. Lubbock and Letourneaw shared this view, but Morgan holds that "there were well-defined marriage-forms as far back as any thing is known, and that these consisted successively of intermarriages between brothers and sisters in a group and of intermarriages of several brothers to each other's wives in a group." According to Giddings "from earliest times the tendency in mating was towards relatively monogamic relations." He asserts that "the family of primitive man was an intermediate development between the family of the highest animals and that of the lowest living men. If so, it was a simple pairing family, easily dissolved and perhaps rarely lasting for life." According to this theory, the earliest family was "a temporary monogamy" and the stability of the relation increased as society itself became more stable. †

Whatever may be the truth as to these conflicting theories, it may be pointed out that these scholars have been trying to find out a common principle applicable to the early evolution of human society. But if the life of man in the five regions Kurinji, the hill county; Palai, etc. already mentioned, is considered it may be observed that in the dry steppe region the nomad patriarch, and in the first region, (Kurinji) the matriarch

† Abbot, Leonerd. The Science of the Universe—Vol. X pp. 125-127

* Same Chapter. p.

established their influence and what progress there was came through the patriarchal and the matriarchal system.

It can no longer be said that the opinion of Bachofen meets with any considerable support, for descent through the mother by no means involves the power of the mother, and mother-descent may even be combined with a patriarchal system. § We may finally take as a type of the matriarchal family that one based on the ambilanak marriage of Sumatra, in which the husband lives in the wife's family, paying nothing and occupying a subordinate position. A better example of the favourable influence of mother-descent on the status of the woman is afforded by the Beena marriage of early Arabia, in which the wife is not only preserved from the subjection involved by purchase, but she herself is the owner of the tent and the house-hold property, and enjoys the dignity involved in the possession of property and the ability to free herself from her husband. The matriarchal system has prevailed very widely, and was not confined to Kerala as has been supposed by some writers on Kerala history. There are some who see indications among the Hebrew customs that there was a period in which polyandry was the fashion. The so-called Levirate marriage which was in vogue among the Hebrews is perhaps the strongest evidence that the customs of polyandry and mother-right were practised among them. * It was apparently

§ Westermarck—origin & Development of the Moral Ideas Vol. I p. 655.

* Woman—In all Ages and in all Countries, Edward Pollard, *Oriental Women*, p. 9.

well-marked in the very stable and orderly growth of Babylonia. More than three thousand and five hundred years ago, men and women were recognized as equal in Egypt—the land of the Lotus. The high position of the Egyptian woman is indicated by the fact that her child was never illegitimate; illegitimacy was not recognized even in the case of a slave woman's child. There can be no doubt that the high status of woman in two civilizations so stable, so vital, so long-lived, and so influential on human culture as Babylonia and Egypt, is a fact of much significance.

Of the North American aboriginal woman, it is said that she has held among many tribes a higher place of power than man, and that, by custom and in fact, she was held in high consideration. As we consider the principles of government among them, we find that the matriarchal system prevailed; * and it was by the female line that descent was traced and that property descended. § All property rights, as between husband and wife, vested in the wife; she alone could dispose of property, and that at her discretion; and it was to her relatives and not to his that the property passed on the death of the couple. The children did not look upon the father as a relative; he was not of their gens, and they owed him no duties whatever. Again the life of a woman was in many cases rated as of higher † value

* Woman of America. Larus, p. 8.

§ Idem, p. 6.

† Idem, p. 7.

than that of a man—thirty gifts were considered sufficient compensation for the death of a man, but forty for the killing of a woman. §

In South America, in the religion of the ancient people of Peru, woman held an honoured place. The sun was the chief personage in their theogony; the other most important one was the moon, his sister and wife. In this union of a god to his sister, we are reminded of the Egyptian cult; for both Peruvian Inca and Egyptian Pharaoh were given to marrying their sisters, that the royal race might be preserved uncontaminated by any alien strain.

Among the Arawcians of South America, the formal resentment on the part of the mother-in-law to her son-in-law seems to indicate a recognized status on the part of the materfamilias, since it was theoretically in opposition to the will of the paterfamilias, and therefore in some sense a declaration of independence.

It is impossible to avoid connecting the primitive tendency to mother-descent, and the emphasis it involved on maternal rather than paternal generative energy, with the tendency to place the goddess rather than the god in the fore-front of primitive pantheons, a tendency which cannot possibly fail to reflect honour on the sex to which the supreme deity belongs, and which may be connected with the large part which primitive women play in the functions of religion.

§ Woman in All Ages, Larus, p. 83.

• Woman in All ages—Larus, p. 83.

CHAPTER VIII.

DRAVIDIANS (CONTINUED)

SOCIAL ORGANIZATION AND RELIGION.

Tribal Organization:— There is no direct evidence to show the exact tribal constitution and conditions which prevailed among the Dravidians who followed the matriarchal system. But a description of the institutions which prevailed among the early Americans * under similar conditions may throw some light on early Dravidian life. “In the light of modern research, there can be little doubt—though the fact was long neglected—that their original society, as met with by the first explorers of the country, was founded upon the Gens, (*gentes*) the totem or clan, as the social unit rather than upon the family, as was long supposed.” Mr. Powell defines the American gens as “an organized body of consanguinal kindred,” and while this constituency was often modified by the introduction, by adoption, of strangers into the gens, in such cases the tribal conscience was satisfied with the fiction that such adoption left undisturbed the relation of the gens as consanguineous. The tribe was composed of an indefinite number of these gens (*gentes*) whose members dwelt together, and were under common obligation to assist one another. There were also phratries or religious brotherhoods, composed of smaller

* Larus John Rouse, *Women in all ages and in all Countries*, Volume on *Women of America*, p. 5.

groups of the gentes. The gens was automatic, at least to all practical ends: it selected its own chieftain, and decided all matters relating to questions of property or blood-vengeance when these concerned its own members. Each gens was represented in the Council of the tribe, which Council selected the tribal chief. Members of one gens could not intermarry, and it was by the female line that descent was traced and that property descended.

The tribal institutions of Kerala may be briefly described as follows :—

The *tara* or *kara* or *cheri* or village was the smallest unit for civil purposes. It would appear that originally four families constituted a *tara* the smallest administrative unit, governed by an elder, *Karavavan*. In some places, the *kara* was divided into a number of *muries* and the affairs of each *muri* were managed by two bodies, (1) a council of elders consisting of 6 or 10 members of the prominent families of the *muri*; and (2) an assembly consisting of the eldest members of all the families.

The unit of society was the *taravad* a joint family, owning property communally, and tracing its descent in the female line; and the affairs of the family were conducted by a female member in the absence of grown-up male members. According to Mowbray, "the affairs of the family were originally being conducted by a female". §

§ Mowbray, *Matriarchy*, p. 30.

The affairs of the *tara* were managed by its elders who were called *taravazhies*, which word afterwards changed into *taravadis*. It was under the shade of the Kavus (or Sarpakavus) that the old *tarayogams* or *karayogams* were held § The word *tara* is connected with the Telugu 'teruvu', a street. *

Between the *tara* or *kara* and the *nadu* there would appear to have been another unit, the *desam* presided over by a *desavazhi*.

A number of *desams* adjoining one another constituted a *nadu*, which was under the jurisdiction of a chieftain called the *naduvazhi* who was helped and controlled by an assembly. Its members seem originally to have contained the manager of every *tarawad* (joint family) in the district, and these districts were composed of groups of 600. These assemblies were called *koottam*, and there was one *koottam* of six-hundred *karanavars* to each district or *nadu*.

Above the *naduvazhis* was the Rajah, the highest suzerain in the Country. In course of time, when the authority of the Rajah declined, each *nadu* split itself up into a certain number of *taras*, over the affairs of which a *karanavan* or elder presided. An assembly of these *karanavans* constituted the six-hundred, an old socio-military organization of the Nayers in medieval times. The *koot* organization of the people also existed in South Canara.

§ Krishna menon, *Dravidian Culture*. pp 37 & 38.

* Mowbray.

§ Balakrishna Warriar, *Ancient Kerala*. p. 104—107.

Caldwell, in his *Comparative Grammar of the Dravidian Languages*, says that they had 'hamlets' and 'towns' but no 'cities'. † Before the final settlement on the land takes place, the main stock is found to consist of groups held together by the tie of kinship; and after the settlement has taken place, these groups are still found in forms which may roughly be described as village communities. But they were not always villages in the modern sense of the word, various forms of the group may be found in different countries; and the variation may be due to the inherent characteristics of race, or to the stage which civilization has reached in each case, or to the influence of a pre-existing civilization on the invading people. But the most perfect form of the group seems to be that of the village of kinsmen, and we may speak of such a group in general as the village community. *

Sir Henry Maine gives an excellent picture of the way in which these local groups may be supposed to have come into existence. He quotes the words of an Indian poetess, describing the immigration of the Vellalee. "The poetess compares the invasion to the flowing of the juice of the sugar-cane over a flat surface. The juice crystallises, and the crystals are the various village-communities. In the middle is one lump of particularly fine sugar, the place where is the temple".

† Caldwell-*Comparative Grammar*. p. 113.

* Maine. *Early History of Institutions*. p. 78.

Four important characteristics of the village community may be mentioned. First, kinship was the foundation-stone of society. Secondly, the government of the group was in the hands of a council consisting of the elders of the group. Thirdly, the land from which it drew its subsistence was held in common by all the members of which the group consisted, and finally the ancient village-community had a common worship. † Although the main object of collective ownership might have been economic, yet it may be noticed that it “was in harmony with that spirit of quietism which pervades many Eastern religions, and that its long survival among the Hindoos has been partly due to the repose which is inculcated in their religious writings.” “It is probable that this has been the most important of all the causes which have delayed the growth of the spirit of free enterprise among mankind”. § In Kerala, in ancient times, there were small villages and village community life, but later with the growth in population, people must have spread out through the length and breadth of the country, each man living in his own plot and having his own garden.

Use of Metals. They were acquainted with all the ordinary metals with the exception of tin and zinc. § The tombs of the Dravidians in Baluchistan and Sindh

† Maine, *Early History of Institutions*, p. 78.

§ Thurston—*Casts & Tribes of the Madras Presidency*. Ch. XV.

§ Marshall, *Principles of Economics*, p. 727.

show the exclusive use of copper and bronze weapons and ornaments. But the tombs discovered to the south of the Godavari show the use of iron, along with ornaments and vessels of bronze and copper. Some of the bronze vessels are of exquisite beauty, showing that the people who made them had advanced considerably in the use of metals. They also knew the use of gold and silver, and used golden crowns and armlets at Aditchanallur. Extensive excavations were carried out by Mr. Rea at this place (Aditchanallur) in the Tinnevely District, which brought to light pottery, vessels of various shapes and sizes, with ring stands, iron swords daggers, arrows, 'trisulas' saucerlamps, tripod, bronze jars, cups, figures of large horned buffaloes, strange birds, and carnelian beads. It also included a few diadems of the same shape as those found at Mycenae. Even now among some Tamil castes, a plain strip of gold is placed on the forehead of the dead. †

According to Caldwell, they were acquainted with the planets which were ordinarily known to the ancients with the exception of 'Mercury' and 'Saturn', They had numerals up to a hundred, some of them up to a thousand, but were ignorant of the higher denominations of a lakh and a crore. They were also well acquainted with agriculture, and they were the first people in India to build dams across rivers for the purpose of irrigation. All the necessary or ordinary arts of life, including cotton weaving or dying, existed among them, but none of the arts of the higher class—

† Thurston—The Madras Presidency, Ch. XV.

painting, sculpture or architecture. They also discovered the use of money. * The potter made vessels and at a later time "they improved their pottery and made very fine thin jars like egg-shell china, some of which—in Baluchistan and Sind—were decorated with paintings in many colours". Most of their pottery is wheel-turned and kiln-burnt. But the pottery discovered in the Dravidian tombs of Southern India is not painted. This pottery is well made and is in two colours † only, red and black; with the art of pottery, Kerala, like many other countries took the first great step towards civilization and history. Lapis-Lazuli which is common in Babylonia, Egypt, and at Mohenjo-Daro is not found mentioned by any writers in the list of things excavated in South India.

Dravidian Burial Customs :— The Dravidians practised burial without cremation, and followed customs similar to those regarding the treatment of the dead of the ancient inhabitants of Crete, Troy, and Babylonia. In Crete the bodies were never burned as the Greeks (Aryans) did, but were enclosed in small chambers of stone or earth, along with vessels and implements § that might be of use to them in another world. The Dravidians placed the dead bodies in a crouching position inside terracotta Sarcophagi, or placed the disintegrated bones in an earthenware vessel. Such vessels containing dead bodies or bones have been found along the northern coast of the Mediterranean sea, in Mesopotamia,

* Caldwell—Comp. Gran. p. 113—114

† Banerji—History of India—p. 14.

§ Edmonds—Ch. Minoan or (Cretan) Civilization.

Babylonia, Persia, Sind and South India. In many of these places, along with the dead, are placed in the burial urn or chamber, food, clothing, the personal ornaments of the dead, and his arms. The multiple legged cists found at numerous places in the Madras Presidency and in Travancore resemble the terra-cotta Chests (Larnakes) found at different places in the Island of Crete. Herodotus § has recorded that the Lycians in Asia Minor were descended from the ancient Cretans, and, according to one writer, † they brought their national name Termilai, from Crete, and the ancient inscriptions of the Lycians tell us that they call themselves Trimmili. The method of Cist-burials and urn-burials, the similarity of names, and of certain pictograms or ideograms discovered in South Western Panjab and Upper Sindh, indicate "that the ancient Dravidians were a branch of the same race as the ancient Cretans, and they brought the picture-writing and the burial customs with them from South Eastern Europe".

According to Banerji, * some of the tribes of Austric origin—the Mundas and the Oraons of Chota-Nagpur adopted the Dravidian system of burying the bones of the dead in earthenware urns and jars with round bottoms similar to the jars discovered in Sindh. Such jars have been discovered in Pegu, which might have been colonized by the Dravidians at a very early

§ Herodotus, Bk. I, Ch. clxxiii.

† Chatterji, S. K. *Modern Review* 1924 pp. 675-6

* Banerji—*History of India* p. 14.

date. When the Dravidians came into contact with the Indo-Aryans, who cremated their dead instead of burying them, the Dravidians also started the practice of burning their dead. But they continued their ancient custom of placing some of the bones in an earthenware jar or pot, which was placed in the family vault. †

DRAVIDIAN RELIGION.

The primitive religion of the Dravidians is mainly a form of animism, defined by Tylor who invented the term as "the belief in spiritual beings," Jevons defines it as follows:— "All the many movements and changes which are perpetually taking place in the world of things, were explained by primitive man on the theory that every object which had activity enough to affect him in any way was animated by a life and will, like his own". The term has been used by some authors "to cover the various manifestations of what is commonly styled the 'anthropomorphic' tendency of savage thought. Similar forms of belief are found among the agricultural, artisan, and menial populations. "Belief and practices of this type form the basis of popular Hinduism as we now observe it. No clear line of distinction can be drawn between these forms of animism and of much of what is known as orthodox Hinduism. Both have been in contact for a very long period of time, and each has reacted on the other,

† Banerji—History of India p. 12.

Hinduism admitting many of the animistic beliefs and rites of the primitive peoples, while these in turn have largely accepted the observances of the Hindu faith, worshipping their gods, who are often only modifications of their own deities, and adopting the rules of caste and the social restrictions concerning food and personal purity which caste enforces. *

Primitive Dravidian Religion. An attempt has been made by Caldwell to investigate, on the basis of philology, the primitive beliefs of the Dravidians. He says "they were without hereditary 'priests' and 'idols' and appear to have had no idea of 'heaven' or 'hell', of the 'soul' or 'sin'; but they acknowledged the existence of God, whom they styled Ko or King. They erected to his honour a temple, which they called Ko-il—"God's house". The basis of the beliefs of the South Indian Dravidian tribes is shamanism—the officiating magician excites himself to frenzy and pretends himself to be possessed by the 'being' to which worship is being offered, and while, in this state, he communicates to those who consult him the information he has received. Similar practices employed for the exorcism of diseases are widely spread and they are known as 'devil dancing'.

Animism develops on various lines, according to the many objects which are supposed to be occupied and dominated by spirit agency. It is convenient to

* Crooke-W-Dravidian Religion.

begin with the worship of celestial bodies though it is probably later than the Cult of tree spirits or of the village Gods.

Sun-worship — Sun-worship prevails widely among the forest tribes, any open space on which he shines serves as an altar, though some people use an ant-hill as an altar. Some of the tribes worship him as Dharma Devata, others worship him at the Divali. In the plains this non-Aryan worship of the sun has been combined with the Aryan Cult of Surya or Surya Narayana.

Moon-worship, though probably earlier in origin than that of the Sun, is much less important. In Chota Nagpur they worship * Nindbonga as the Moon along with § Sing-bonga (Sun); The moon is worshipped as Chandoomol or Chanalala by women who consider her as the wife of the Sun and mother of the stars. The worship of other planets is of much less importance. Eclipses are supposed to be the work of a spirit-agency, and they believe that the suffering sun or moon can be restored to vitality by sacrifice and fasting during the period of the eclipse.

The Spirits of Water— The flow of water in river is considered to be due to spirit action and floods and whirlpools are the work of evil spirits. In some places when a village is threatened by floods, the

§ Nannar was the moon-god of Ur. (Norton. Assyriology. p. 14 208:

* Shamah, was the Semitic, or Utu, the Sumerian, Sun-god, Ibid. p. 208.

headman makes an offering of a cocoanut (which is probably a form of commutation of an original human sacrifice). § The propitiation of the water-spirit develops in two directions, (1) worship of rivers held sacred, like the Ganges and Narbada, and the worshipper when he bathes enters into communion with the spirit of the stream (2) the spiritual entity which animates the water is personified as one or other of a host of water-godlings, who are worshipped by fishermen and boatmen. They also believe that wind and hail are caused by spirits. .

Tree Spirits — The tree with waving leaves and branches, apparently dying in one season and waking to new life in another, is naturally regarded as inhabited by a spirit. Some people preserve a patch of the primitive jungle in which the spirits disestablished by the woodman's axe may rest. In a later period the cult develops into reverence for one or other of the special varieties—the Bel to Siva, the Tulasi to Vishnu and those of the fig genus as the abode of the collective Gods. Marrying the bride and bride-groom to trees is a peculiar custom; the object of this custom might be either to transfer to the tree the malignant spirit-influence, or to communicate to the spouse the vigorous reproductive power of the tree.

Worship of Mother Earth — This marks the adoption of a settled life and the earliest experiments in agriculture. Among many primitive races the Earth-deity is spiritualized as female, and it has been suggested that the predominance of Mother-worship in India and

elsewhere represents a survival from the matriarchate. Though we find in the Rig Veda the personification of Prithivi, this cult is quite different from what we find it among the Dravidians. * They believed that the earth after each harvest becomes exhausted and she must be periodically refreshed to new activity, and that the earth spirit needed to be periodically refreshed with human blood. They also supposed the fertility of the soil to depend upon the periodical marriage of Mother Earth with her male consort. †

In her benevolent form she is the Mother of all things, giver of corn, and producer of fertility; accordingly she is offered flowers, milk and the fruits of the earth. In her malevolent form she is appeased by blood-sacrifices of animals, or even of human victim. In her '*chthonic*' aspect the Mother Goddess and her partner are naturally identified with the snake. It seems probable that from the primitive conception of the Earth mother as either kindly or malevolent has developed the worship of Mother Goddesses. ‡

This conception of the Mother Goddess seems to be the most important element in the Dravidian culture which has been imported into Hinduism. Like the Earth Mother, the other mothers appear in a double manifestation—benevolent and malevolent. This is shown in the epithets of Devi, Kanya, Kanyakumari, Sarvamangala, and on the other side Chamunda, Kali, Rajasi, and Raktadanti.

* Monier Williams, *Brahmanism & Hinduism*, p. 182.

† Crooks—p. 3.

‡ Cunningham, *Arch. Report XIII* p. 147.

The manifestations of the mothers are varied. In Baroda she is said to have been originally a woman, who when attacked by robbers committed suicide, and was raised to the rank of a manifestation of the divinity. The worship of the Mother of the Karli Caves is mixed up with the original Buddhism, of which this place was a centre, part of the cultus being the circumambulation of a dagoba, or Buddhist relic shrine, and the temple of Turturia mother is served by women who are supposed to be modern representatives of the original Buddhist nuns. * The worship of the goddess Pattini may be regarded as an instance of elevating women who sacrificed their own lives in devotion to God. The consecration of the Pattini temple at Vanji § by the Chera Senguttavan', described in Manimekalai may be regarded as an example of this kind in Kerala. It is said that Gaja Bahu of Lanka attended this consecration, and on another occasion he took away the jewelled anklets of the goddess Pattini, and the four devata, and also the bowl-relic which had been carried off from Ceylon in the time of Valagamba back to Ceylon. § .

Mountain Worship:— Like the Baal of the Semites, local gods were commonly worshipped in high places. The awe and mystery which surround them commended

* Cunningham, Arch. Report. XIII-147.

§ S Krishna Swami Aiyangar, Ancient India p. 363.

§ Cordington, H. W. A short history of Ceylon, p. 24.

the worship of mountains to the Dravidian tribes. All will be aware that some of the finest hill spots of South India, like Palani, Tiruttani &c. have been made the abode of Murugan, the most favourite God of the Dravidians. The cult of mountains has been regarded as purely Dravidian; and many of them became seats of Hindu Gods. It has been already shown that this belief existed among the Sumerians, the Egyptians and the Hebrews.

Animal Worship:— The ancient Dravidians share with other primitive races the belief that animal intelligence is identical with that of man, and that men and animals may for a time resume the forms which had been once theirs or take any other form. Hence shape-shifting, as it has been called, is widely accepted, and it may even take place by means of death and a new birth. Hence various animals, such as the tiger, and the cow, birds like the crow, the pigeon, and the peacock, and some kinds of fish are worshipped. The respect paid to some of these animals may rest upon a totemistic basis. But totemism generally appears as a mode of defining the exogamous groups many of which trace their descent from some animal or plant which the members of the group regard as sacred and will not eat or injure.

Local Village Gods and Village Shrines:— The worship of village deities is probably later than that of Celestial Gods, and their worship marks an early stage

of tribal settlement. The general name for these gods is Grama-devata, or devi, showing connection with the Mothercult. In some such shrines there are purely elementary deities like the Earth Mother and her consort, in some spirits which are regarded as benignant like the Sati, (the spirit of a woman who died on the pyre of her husband,) or those which are actively malignant. In other shrines Hanuman is worshipped, and he was adopted into Hinduism as the helper of Rama. He is a special favourite of the Maharattas, and the establishment of his image is one of the first formal acts performed at the settlement of a new hamlet. He is essentially a Dravidian God.

Spirit Worship :— Besides local gods, most of whom are associated with the fertility of the land, cattle and people, the Dravidian is beset by a host of spirits. First comes the vague terrific forms, the impersonation of awe and terror, like the jinn of the Semitic folk-lore. Secondly, there is the host of Bhutas, the restless spirits of those who have perished by an untimely death, or have failed to reach their longed-for rest, because they have not been honoured with the due obsequial rites.

Boundary Worship :— The local character of the worship of village gods is shown by the respect paid to boundaries, and in the cult of the deities presiding over them. The Roman worship of "Termini", the Babylonian 'Kudurru' — boundary stones, and the Old

Testament "the ancient land marks" are exact equivalents. † Everywhere in the ancient East the sacred character of property was believed in, and the possession of the soil was secured by religion.

Implement Worship:— Implements and tools are sometimes worshipped by farmers and artisans. Among purely agricultural implements, honour is specially paid to the plough, the cornsieve and the rice pounder.

Stone Worship:— One form of this worship, that of the lingam or phallus, now appropriated to the cult of Siva was believed to have been adopted from the Dravidian tribes of the south by the Aryans. But this form of worship to a certain extent existed in Mohenjo-Daro also. § Oppert asserts that the Dravidians were originally adherents of the Sakti or Mother worship, and along with this some of them combine that of her male also. They sometimes also worship cairns of stone on the hill tops to the memory of the spirits of deceased relatives. In some cases the stone, which is the home of the deity, is replaced by pillars of wood. In the plains, the deity is represented by stone pillars and in some places the pillar stones are erected as a home for the spirits of ancestors. Such are the Paliya or guardian stones, and the custom of erecting such stones has probably been borrowed from the pre-Dravidians.

† Norton Assynology pp. 115, 116.

§ See— Ch. 6.

To the earliest Dravidian gods no definite functions are assigned. The formation of a pantheon, in which the duties of each god are clearly limited, is a much later development. Among many of the early Dravidian tribes this stage of development has been reached, though in other cases it may be traced to Hindu influences, and some of them are represented as gods of the highways, gods of the village, Deity of the sowing season, God of hunting. Even here the development of the pantheon is only embryonic, and the duties of the several deities are only imperfectly distributed.

Sacrifice :— According to the well known, but not universally accepted, theory of Robertson Smith, sacrifice is the result of the desire to attain communion with God by joining with him in the consumption of the flesh of the victim or the fruits of the earth offered at His shrine. Totemism has almost completely ceased to influence the popular beliefs, and it is difficult to trace the steps by which, if it was ever the general rule among them, the slaughter of the totem animal developed into the methods of sacrifice which are in use at present. As in the case of all their beliefs and rites there is no literary evidence of any kind to assist us in the case of sacrifice also. There is some evidence, however scanty, to prove that the modern custom may have a totemistic basis. Thus the Parahiyas, one tribe of the Dravidians, hold the goat, sheep, and deer in great respect. According to tradition, they in former

times used the dung of these animals to smear the floors of their huts, as a means of purification; this substance has now been replaced by cow-dung (Dalton p. 131). This may be a case of survival of totemism or of the ordinary worship of animals. The rule that after sacrifice the flesh of the animal must be consumed by the worshipper and his clans-men, then and there, in the immediate presence of the deity, is more significant. The Dravidians, like the Israelites (Hebrews) are specially careful not to share the sacred meat with strangers or even with members of their own tribe outside the inner circle of relationship. Human sacrifice was, as is well known, common among the Dravidians. As in Greece, we find survivals of it which probably indicate a commutation of this rite. Thus in some places when cholera appears, a woman of the tribe is solemnly led out of the city as a scape-victim. She remains outside the city limits till the next day, when she bathes and returns. The ceremonial which closely resembles that of bringing a victim to a shrine, implies an earlier rite of human sacrifice.

The Priesthood :— It is said of some of the early Dravidian tribes that “they have no priesthood, by class or profession, and their ceremonies are performed by the elders of the family”. It is true that among many of the Dravidian tribes, the domestic worship, including that of deceased ancestors, is performed by the senior member of the family or by the house father. But, in course of time, practically all these tribes had

reached the stage of having priests. The term priest included the functions of medicine-man, sorcerer and exorcist, generally combined in a single individual or class: If there is no priest, any elder of the village, or the village head-man may act as a priest.

Appointment of priests :— Usually the office of priest is hereditary, "but in the event of its becoming necessary to appoint a new priest, a meeting of the entire community is held, and the successor is appointed by vote, and the individual selected is then called to accept the post, and a day is fixed for the ceremony of installation", on that day he is conducted round the boundaries of the village, and then the party returns to the place of meeting, when the president, the village head-man solemnly hands the instruments of office—the knife and dagger to the new incumbent. These are the sacrificial instruments, and they are presented in the formal manner to each successive priest, and are used solely in sacrifice.

Among some tribes, after his appointment, the priest must spend a certain time in the wilderness to commune with God. His hair is allowed to grow like that of a Nazarite, because his power of divination entirely disappears if he cuts it. As Frazer shows, the cutting of the hair of a holy man is dangerous for two reasons ; first, there is the danger of disturbing the spirit of the head; secondly the difficulty of disposing of the shorn locks, which may be accidentally injured, or

may be used by some evil minded person to work black magic against him. (Golden Bough I. 363).

The Sister's son as Priest:— Inheritance among many of the people in North India is traced through the female, and this fact has been held to indicate the prevalence of polyandry (matriarchy) in ancient times. According to Risely "it was probably wide-spread amongst many tribes in other parts of India who at the present day retain no tradition of the practice (Census Report, 1901.1.448). This is especially shown in the case of those tribes among whom the sister's son does sacrifice to appease the spirit of the deceased. Among some Dravidian tribes of Bengal the nephew of the dead man officiates as priest. In the United Provinces the same function can be performed, among some tribes, if the services of a Brahman cannot be obtained, by the sister's son; and in some cases, the marriage rites are performed by the same relative. This primitive form of priesthood is almost certainly a survival of the matriarchate—a record of the struggle between matriarchate and patriarchate in a legend which tells how the Earth-goddess contends with her consort. The latter is finally victorious, and, as in the Semitic story, imposes the cares of childbirth upon her sex. (Macpherson—p. 84.)

The aboriginal and Dravidian priests were gradually adopted into Hinduism. The class of village priests or astrologers occupy for the lower castes the

position which Brahmans hold in the higher strata. They are the ministrants of the village gods, and in many cases their ritual has probably been derived from a Dravidian source, and they themselves may be the promoted descendants of the tribal priests and medicine men.

Promotion of Dravidian gods into Hinduism:—The spirit of Hinduism has always been catholic, and it has always been ready to give shelter to foreign beliefs, provided it is permitted to assimilate them in its own fashion. The high and great deities of Brahmanism would never draw upward the peasant and the woodlander if he were not invited to bring with him his local hero or sage, all to be dressed up and interpreted into orthodox emanations. A few examples of Dravidian gods promoted in this way are Bhairavan, Ganesa, and Hanuman. Tod mentions that the primitive goddess of the Bhils under Hindu guidance was renamed Lakshmi, and similarly the worship of another local goddess Kandhini was identified with that of Durga. § These Dravidian local gods seem to have supplied many of the primitive elements to modern Hinduism, the sacrifices of animals, the use of spirituous liquour in the service of gods, and the occasional immolation of human beings. This was what happened in Greece where the cruder and wilder sacrifices and legends were strictly local. The reaction of primitive

§ Encylo. Ethics and Religion, Vol. 5. p. 18.

local ceremonies upon the Aryan religious deposit is one of the many causes of the great variety in the popular cults of deities revered throughout Greece under the same name. The survival of these deities is encouraged by the fact that they are to a large extent the impersonations of the awe and mystery of the forest, or the malign manifestations of the primitive Mother-Goddess. *

The Vedic literature is said to contain no reference to any female deity. Durga was originally the goddess of vegetation, and her worship was celebrated at the end of winter. In many cases this primitive goddess retained her original shape even after her glorification by the Indo-Aryans.

Similarly, Siva was worshipped by the earlier Dravidian settlers. Siva, with his emblem of phallus, is evidently a non-Aryan deity, whose admission into the Indo-Aryan pantheon must have caused bitter strife. † When Siva and the Female Energy, Durga, Devi, or Sakti, found a place among the older Gods of the Indo-Aryans, many Dravidian priests of this sect became Brahmanas. According to P. T. Srinivas Iyengar, "Some of these ancient cults have also been absorbed by higher cults. Thus the Naga cult became coalesced with that of Murugan, who was again identified with

* Banerji, R. D. History of India, p. 36.

† Idem, p. 36.

Subrah-manya. Tree Cults have coalesced with the Siva Cult. The most famous of existing Siva shrines are intimately associated with some tree or other. So too the health giving Tulasi plant has coalesced with the worship of Vishnu. From the Naga Cult, Siva got his numerous serpent ornaments, and Vishnu his Couch of the thousand-headed serpent. The Buddha became himself a Naga, and several Buddha and Jaina saints got five serpent heads". †

After the commencement of the age of metals, phallic emblems-similar to those unearthed at Harappa and Mohenjo-Daro-continued to be worshipped in Southern India. The Siva cult is one of the most ancient in the land, going back to a time long before the advent of the Aryans. §



† Srinivas Iyengar, P. T. History of the Tamils, p. 76.

§ Idem, p. 185, quoting Sir John Marshall, Arch. Surv. of Ind. Ann Rep. 1925—26, p. 79.

CHAPTER IX.

DRAVIDIANS (CONTINUED)

Dravidian Progress in Civilization :— As already mentioned the land surface of the earth consisted of five natural regions, and as the people spread from region to region they developed the stages of culture which each region tended to produce. First as forest-hordes, then as dwellers in caves and cliffs, they waged a prolonged battle with adverse circumstances. The next period in human development was the hunting and fishing stage, when they made rude huts and subsisted on fish or meat.

The domestication of animals led to a fourth stage in human society—the pastoral, and this stage naturally grew out of the hunting stage. By this time the 'horde' had become a 'tribe', and within the tribe the house-hold, the clans, or gentes, and the phratries were becoming clearly differentiated. All over the world the same forms developed. The clan represented kinship-organization larger than the single family and differing from the family in including only the relatives, real or nominal, in one line of descent.

The prehistoric Asiatic tribes, who are generally credited with being the founders of modern civilization belong to the pastoral stage. They were the Turanians or Chinese Tartars; the Hamitas, from whom the Egyptians are supposed to have been descended; the

Schemites, or Semites, the ancestors of the Babylonians, the Hebrews, and the Phoenicians; and the Aryans, who differed in appearance from the Mongols, and whose language was distinct from that of the Hamites and Semites. The hunters and shepherds wandered wherever they wished.

In the next stage,—the Agricultural state—the first signs of a more settled life appear. The cultivation of the soil is the oldest of the arts, and woman was largely responsible for the change. While men were hunting or tending their herds, the women collected vegetable food, and the need of continuous diet suggested the idea of sowing and transplanting. But agriculture became the principal occupation when tribes came across specially fertile regions, or were hemmed in by mountains in a valley.

The more settled life of agriculturists gave an impetus to building and architecture. Religion acquired its temples and its priesthood. The relation of blood-kinship gave way, more and more, to relations based on mutual interests and co-operation. This stable life also developed the sense of private property. Up to this time private property had only implied simple personal belongings, such as tools, utensils, and articles of adornment. There had been a large degree of communism, and private property in land had not even been thought of. But now the benefits resulting from private ownership of land became apparent, and the tribes began to draw boundary lines.

In the early stages, the amenities of life are few and far between. Nature is in her fiercest humour, and man has done little to improve upon her handiwork. Villages are little more than clusters of mud huts. Stone might have been rarely used for building house walls, but it might have been used for hearths and sometimes for sub-structure. Gradually rude wooden huts might have replaced mud huts, with wooden support, lintels and beams. At first house room satisfied the imperative need for shelter from the weather. Men began to build more houses of timber wherein to stock their surplus stock of food, of grain and cotton cloth. "The barter of superfluous articles for things which were not easily available in the different regions led to the development of carts for transport by land, and the Circle of the evolution of Civilization was complete". *

The beginning of trade also can be traced to this period. Reade points out that "the pastoral tribes had a surplus supply of meat, milk, wool and the rude products of the ancient loom. The marine tribes had salt, and smoked-fish. The agricultural tribes had grain and garden-roots. Here, then, a division of labour had arisen among the tribes; and if only they could be blended together a complete nation would be formed".

* P. T. Srinivas Iyengar—History of the Tamils—p. 13.

But the various tribes were timid, ferocious and distrustful, and lived apart from one another. They might carry on a system of trade by barter for a long time without becoming better acquainted with each other.

The arts of war were necessary to unify these heterogeneous people into one nation. The shepherd tribes had a natural aptitude for war. They moved about on horseback, they attacked wild beasts on the open plain, and they often fought with one another for a pasture or well. They were attracted by the crops of the agricultural people, whom they easily conquered. Usually they preferred their wandering life, and exacted a nominal tribute of corn. Sometimes a section of the 'shepherd tribe' may discover a fertile river plain, and may settle down, giving up their nomad habits, but keeping their flocks and herds. According to Reade, "they reduced the aborigines to slavery, made some of them labourers in the fields; others were appointed to tend the flocks; others were sent to the river or the coast to fish; others were taught the art of the distaff and the loom; others were made to work as carpenters and smiths. The wives of the shepherd conquerors were no longer obliged to milk the cows and to weave clothes; they became ladies and were attended by domestic slaves. The simple fabrics of the old tent-life were refined in texture and beautified with dyes; the potter's clay was converted into fine porcelain; the blacksmith's shop became a manufactory of ornamental

arms; ingenious machines were devised for the irrigation of the soil; the arts and sciences were adopted. Here, then, we have a nation manufactured entirely by means of war."

Rise of Towns :— Towns first arose as a result of the barter of the products of one region with those of another. The salt of the sea-coast was required in every other region; so from early days rickety carts passed along roads made of mud, carrying salt and dried fish into the interior. Salt carts and salt sellers are referred to by early poets. *

In addition to salt, other articles like rice and cotton cloth were carried, on a much larger scale, from region to region. The pulse and milk products of the land between the highlands and lowlands were taken to the region where wet-cultivation was carried on. These articles were probably exchanged in large quantities where the highlands met the lowlands. Therefore the first towns arose where the dryland and the wetland met or, in places, where the rivers left their middle reaches and slowed down in the flat country. Karur, the capital of the Seras; Madura, the capital of the Pandyas, and Uraiyur, the capital of the Solas are given as examples of such early towns. No description these towns is available from early poems.

* P. T. Srinivas Iyengar, History of the Tamils, pp. 187, 188.

Seaports— In the first millennium B. C. Kaveripattinam and Korkai were the chief seaports of the Cholas. The importance of Korkai lay in the fact that it was the chief seat of the trade in pearls. The chief Chera ports were Musiri and Tondi from where pepper and other spices were exported to the countries of Western Asia, Egypt and beyond. † Muziris or Muchiri or Mayuri is modern Cranganore, and Tondi near Quilon are similar to the Sumerian names already referred to in Chapter VI. § Palaiyur near Chowghat, and Vaikkarai near Kottayam are also regarded as ancient seaports of Kerala. §

Warfare — Though the peoples of Kerala as a whole were fundamentally law-abiding, and did not exalt warfare into a national industry, they were none the less drawn into petty conflicts. Disputes about frontiers may easily give rise to hostilities, and the secular feud between settled lowlander and warlike highlander might exist in a country that was divided into a mountain region and adjacent coastal plains. The three kings, Chola, Chera and Pandya,— (Muvendar or Muaracher) no doubt warred on each other, but wars were more for displaying personal prowess, and acquiring the status of a senior Raja than for purposes of acquisition of territory. *

† P. T. S. Iyengar. History of the Tamils, p. 189.

§ Ch. VI, p.

§ Banerji, History of India, p. 120.

* P. T. S. Iyengar, p. 190.

Kerala Shipping — . The earliest and most elementary form of a ship was a log of wood, or one or two of them secured together to form a raft. Early efforts at ship-building may be classified in the following order :— * (1) Rafts—floating logs, or bundles of reeds or rushes tied together. (2) Dug-outs— hollowed trees.(3) Canoes of bark or skin stretched on framework. (4) Canoes or boats made of pieces of wood stitched or fastened together. (5) Vessels of planks stitched together with inserted ribs (6) Vessels of which the framework is first set up, and the planking of the nailed part on to them subsequently. All these in their primitive forms have survived in various parts of the world with different modifications which mark a varied progress in civilization.

On the northwest coast of Australia is found the single log of wood, not hollowed out, but pointed at the ends. In New Guinea, catamarans or three or more logs lashed together with rattan are commonly used; and similar forms appear on the Malabar, and Madras Coasts, in the Persian Gulf and throughout the Asiatic Islands. Dug-out canoes of a single tree have been found associated with objects of Stone Age among the ancient Swiss lake-dwellings. Such dug-out boats are very common in Kerala even in modern times.

* Encyl. Brit. Article on Ship. Vol. XX; and Radhakumud Mookerji, A History of Indian Shipping.

The next step in the construction of vessels was the building up of canoes or boats by fastening pieces of wood together in a suitable form. The Malabar and Madras surf-boats are perhaps the most familiar examples of this type, which is also found in the Straits of Magellan, in the Malay Archipelago, and in many islands of the Pacific. The next step onwards from the stitched form is to fasten the materials out of which the hull is built up by pegs or tree nails, and of this system early types appear among the Polynesian Islands and in the Nile boats. The earliest representations of Egyptian vessels carry us back to a period about 4000 to 3000 years before Christ. Some of these are of considerable size, with twenty or more rowers. *

Some of the Egyptian ships are with masts, furnished with bars or rollers at the upper part, for the purpose of raising or lowering the yard. § The steering was effected by paddles, sometimes four or five in number, but generally one or two fastened either at the end of the stern or at the side. There is a striking resemblance between the boats of the ancient Egyptians and those of India; and the form of the stern, the principle and construction of the rudder, the cabins, the square sail, the copper eye on each side of the head,

* Wheeler, Book of Facts. p. 521.

§ Wilkinson—The Ancient Egyptians. Voi. II Boats of Egypt. p. 119-131.

and the shape of the oars of boats used in Kerala rivers forcibly call to mind those of the Nile, represented in the paintings of the Theban tombs.

It was only in mediæval times, during the time of the Crusades, that "the steering oar on the side of the ship gradually disappears, and the rudder slung at the stern became the usual means of diverting the vessel's course". † In Kerala, this device is not usually adopted, and the boatmen are still using the steering oar. The oar was a long round wooden shaft, to which a flat board, either oval, circular, or of diamond shape, was fastened.

Caldwell, from the evidence of Pre-Aryan words in use among the early Dravidians, concludes that "they had canoes and boats, and even ships—small decked coasting vessels—, but no foreign commerce, no acquaintance with any people beyond the sea except in Ceylon, which was then accessible on foot at low water; and no words expressive of the geographical ideas "Island" or "Continent". This inference from language may be true if it is applied to the early Dravidians. §

According to Krishna Menon, * "the Dravidians of South India lived near the sea and were familiar with it. They became skilled fishermen and boat

† Ency. Brit. Vol. XX. p. 508.

§ Caldwell. Comparative Grammar, p. 113.

* Krishna Menon, Dravidian Culture, p. 8.

builders. Toni, Otam, Pathemar and Kappal are Dravidian words". This can be applied not to all Dravidians, but only to those who lived in two of the five regions, namely, the Marudam, the lower courses of the rivers, and Neydal, the tract which skirts the sea. It is also doubtful whether Pathemar is a pure Dravidian word, it may be a loan word from Arabic—'Saphineth' or from a Persian or Aramaic, word meaning a ship, and in appearance a Pathemar is very similar to the Arabic ship, † and as the rudder is slung at the stern, it might have come into existence only after the Crusades. §

"There is abundant evidence" writes Mr. Richards "to show that a large proportion of ancient trade between India and the West was carried on in Indian bottoms, and it seems certain that the maritime enterprise of ancient India was in the hands of the Dravidians". There is no direct evidence to prove this and, as already pointed out in the chapter on commercial contact, in the earlier periods the Arabs or the Phoenicians carried on the trade with India. Further the fact that the sea is known as 'the Arabian Sea', and not as Kerala or Malabar Sea is regarded as significant by some writers.

The first boats were made very early in the Neolithic stage of culture by river-side and lake-side

† See illustration. Wheeler—Book of Facts—Arab Ship, p 512.

§ Eney. Brit. Vol. XX, p. 508.

peoples. They ventured at first as fishermen, having learnt the elements of sea-craft in creeks and lagoons. The shipping of the ancient world developed in the warm and tranquil waters of the Eastern Mediterranean, the Red Sea, the Persian Gulf, and the Western part of the Indian Ocean.

According to Mr. Torr (Ancient Ships) the art of rowing can first be discerned upon the Nile. Boats with oars are depicted in the earliest monuments of Egypt, where some are rowing with their faces towards the stern (hind part), and others paddling with their faces towards the bow (front part). The latter is the old practice. Both kinds, paddling and rowing, are in use in Kerala.

Mr. Torr is also of opinion that the oars became the characteristic instrument of navigation in the Mediterranean, because it "is a sea where a vessel may lay becalmed for days together, while a vessel with oars would easily be traversing the smooth waters, with coasts and islands everywhere at hand to give her shelter in case of storm". But where similar conditions prevail as in Kerala and other places also, rowing must have come into existence at a very early date.

The Aryans came late to the sea. The earliest ships on the sea were either Sumerian or Hamitic, and the Semitic peoples followed close upon these pioneers. Possibly Phoenician ships were already in the Mediterranean by 2000 B. C.

The Babylonian and Assyrian word for ship is 'ark' and it is mentioned in the 'Deluge Tablets' of about 2170 B. C. § Kufa or Cufa is the name for a round boat of the Tigris and Euphrates. These were used only on the rivers and canals—not on the sea. Kelcks were used on the near and shallow coasts of the Persian Gulf, but it was the long, large rowing boats with curved stem and stern which made the voyages to foreign ports, and they only hugged the shore and did not venture far out to the sea. Ur is said to have had such boats, and pictures of them are found incised on some ancient cylinders.

Language— The observation made by Myres that "we know a good deal about the art, the trade, and the manufactures of a people before we know much about their language or their institutions." * is equally true of Kerala. We know nothing of the language of Palaeolithic man. The first languages were probably small collections of interjections and nouns. The growth of speech must have been at first a very slow process, and grammatical forms and the expression of ideas may have come very late in human history, perhaps only four or five hundred generations ago. †

At one time in the remote past, in the Neolithic Age, that is to say about 8000 years ago, there might

§ Norton Assyriology, p. 15

* Myres—The Dawn of History, p. 11.

† Wells, Outline of History, p. 145.

have been one simple original speech from which all the Dravidian and Sumerian languages should have differentiated. Old Malayalam and Old Tamil might both have been offshoots of one and the same language, namely, Dravida, § the original language of South India. The separation of Malayalam from Tamil probably took place somewhere during the early Middle Tamil period. "In South India, the Nagaland was what we now call Malabar, the speech of the Nagas was not Tamil, but it was not impossible for a Tamilian to master it". * Middle Tamil developed into Chen-Tamil in Vada Pandya and the neighbouring places under the patronage of Madura Kings and Sangam poets, and in its earlier days it was almost identical with Malayalam, which began to shoot itself up into an independent language in Malai Nadu.

§ Anantan Pillai, P. Summaries of Papers. 9th. All India Oriental Conference p. 83.

For the earlier view that Malayalam was a very ancient offshoot of Tamil, see Caldwell-Comparative Grammar, p. 18-19.

This view is still maintained by some Tamil scholars.

Tamil was a generic term for all Dravida Languages in remote days.

For what we call language now, the Dravida people called Tamil

See (i) A. K. Pisharoti, Critical Survey of the Malayalam Language and Literature pp. 17—21 (ii) How Tamil became Dravida.

T. Lakshmana Pillai, K. V. Rangaswami Aiyangar, Commemoration Volume, Tamil Names of Places in Travancore. p 229.

* Srinivasa Iyengar, History of the Tamils. p. 93.

Malayalam must at first have been one of the different varieties of kodum-Tamil as is proved by *Tolkappiyam*. * The principles by which this evolution took place are nasalisation, rejection of pronominal terminates of verbs, etc. †

Alphabet — Both the alphabets Brahmi and Kharoshthi are of Semitic origin. They were introduced into India at different periods, and by different routes. Brahmi has been traced back to the Phoenician type of writing. It was probably brought into India through Mesopotamia about 300 B. C. as a result of the early commerce by sea between Babylon and the ports of Western India, and is found throughout the sub-continent and Ceylon. It is the parent of all modern Indian alphabets. ‡

* For the date of the Sangam Age, the *Agattium*, *Tolkappiyam*, See Ramachandra Dikshitar, V. R.—Summaries of papers, Indian History Congress—Fifth Session, 1941, pp. 14—15.

† A similar development may be observed in European History. In the empire of Charlemagne (771-814 A. D.) the official language was Frankish. By 842 in the Strassburg Oaths, the Latinized Keltic and Frankish population begins to be recognizable as France with French as their language. The peoples between the Rhine and the Slavs to the east begin to develop the German languages. "Here for the first time, we have a distinct recognition of difference of race and language as a basis of political action among the Franks." See Emerson—*Mediaeval Europe*, p. 26—28.

‡ Cambridge History, Vol. I, p. 62.

Kharoshthi is derived from the Aramaic script, and was introduced into India in the sixth century B. C. when part of India was under Persian rule, and when Aramaic was used as a common means of communication throughout the Persian Empire. In the third century B. C., this alphabet was adopted to express the additional sounds required by an Indian language; but unlike Brahmi which was more highly elaborate, it still bears evident traces of its Semitic origin in its direction from right to left and in its imperfect representation of the vowels. †

Thus Brahmi was introduced earlier and is found throughout the sub-continent and Ceylon. But it is difficult to ascertain who introduced it to Southern India. Hall suggests merely as a theory that "writing may have been invented in the Indus Valley," * and spread through Elam to Sumeria. But there is no direct evidence to back this theory. The Phoenicians were familiar with the art of Sumerian writing; and according to Dr. Burnell, the Indian alphabet came direct from Phoenicia, and the South Asoka alphabet and the Vatteluttu alphabet—the most ancient Tamil and almost the present Malayalam characters—are derived from the same source. § Dr. Buhler is of opinion that the Hindu traders may have learnt the

† Cambridge History. p. 62.

* H. R. Hall, Ancient History of the Near East. pp. 173-74

§ Elements of South Indian Paleography. p. 8.

language from Mesopotamia, § and it was gradually adopted into its proper form for the expression of the Sanskrit language. "At what date this took place is not really susceptible of proof: there is no certain reference to writing in the literature of a date earlier than the fourth century B. C. ; and the real development of writing belongs in all likelihood to the fifth century B. C." ‡ . The Tamil alphabet, like every alphabet now current in India excepting Urdu, was evolved from the Asokan script to which the name Brahmi has been given. Examples of the earliest specimens, incised at the instance of Jaina or Buddha monks, are found in the cave inscriptions of the Pandyan country. "These inscriptions are not only the earliest specimens of Tamil writing we have, but the first tentative attempts to adopt the letters of the Brahmi or the South Mayura script to the writing of Tamil. So far as the available evidence goes, Tamil was first committed to writing late in the third century or early in the second century B. C., by foreign emigrants who were inveterate makers of stone inscriptions".* "Tamil writing must have begun to be commonly used in the first century B. C."

Vatteluttu, the rounded style, is due to the use of palm leaves and stylus (iron pen) for writing; it is a

§ Indian Paleography, Indian Antiquary Vol 33. Appendix, p. 16.

‡ Cambridge History, Vol. I p. 141.

* Srinivasa Iyengar—History of the Tamils, pp. 215-216.

modification of Kole-eluttu; and the ancient chronicles in Malabar are written in this character. The Pandyans, it is noteworthy, seem to have got their alphabet from the Cheras. §

According to Caldwell, § the primitive Dravidians seem to have had alphabetical 'characters' written with a stylus on palmyra leaves, and a bundle of those leaves was called 'a book'. It is unnecessary to consider whether the alphabet was first used by the Cheras or by the Pandyas, but it was first used by the Dravidians, and all the alphabetical characters which are used or known in Southern India have a common origin; and from the Dravidians it was partly borrowed by the Aryans.

Architecture— The primitive dwellings of the people of Kerala were either round or rectangular thatched sheds. The Paraya habitations and the Kanipulaya huts may appear to have round roofs. * But huts with rectangular or square roofs are more common as is shown in the illustrations of the dwellings of Malamkuravan, Malapantaram, Pulaya, Malayarayan, Mannan, Muthuvan and Nayadi. † It is the rectangular type and not the round roof which was to play an important

§ Krishna Menon—Dravidian culture, p. 16

§ Caldwell—Comparative Grammar, pp. 113, 117, 118, and 124

* For illustration, see Krishna Iyer—Castes and Tribes, Vol. II Pages 97, 101 and 153

† Idem—Vol I. Pages 57, 89, 117, 184, & 203, Vol. II pp. 5, 57, 115, 161, 193, 225, 227, and 233.

part in the later secular architecture of Kerala, while the round type may still be seen in the religious architecture of the country. Differences in climate do not seriously affect the lesser arts; they affect architecture in a striking manner. † In Kerala, where rainfall is heavy the more suitable, and the one more capable of development, was the rectangular type.

The floor was of clay, or trodden cow dung after the fashion of the hut-floors in other parts of India even to day. In primitive India and Kerala, as among the poorer classes of today, the materials most commonly in use were § "mud bricks, bamboo canes, and other kinds of wood. The simplest kind of dwellings was constructed of screens of bamboo inwoven with palm branches or the like, the roofs being either flat or arched. In the latter case, the bamboos were lashed together at the apex and tied in near the lower end, thus forming a singularly strong framework of curvilinear form, while the walls are strengthened to resist the outward thrust. In other cases, the walls were constructed of unbaked brick or mud. Mud was also used as a covering for the flat roofs or for plastering the screens of the walls on the 'wattle and daub' principle. At a later date, cut timbers came to be used in the more pretentious dwellings, and afforded opportunities for the development of that exuberant surface decora-

† Encylo. Brit. Vol. 19 p. 527.

§ Cambridge History, Vol. I Ch. xxvi, p. 616 J. H. Marshall,

tion in which the genius of Kerala has always excelled". In ancient Babylonia and Assyria also, the rustic people lived in huts made of reeds or camel-hair mats, as they do at the present day. * "The early houses of Egypt were of mud. The flat roof was of palm-beams, covered with branches of the same tree, and a thick coating of mud laid upon them completed the whole". †

Stages in the development of the Roof in Kerala—
The roof may be flat or may be inclined at an angle to suit the roof covering.

(1) The earliest roof may have been flat and rectangular in shape with four beams of bamboos or jungle wood, which may have rested on four or more pillars. But it must have been soon learnt by experience, that such a roof could not afford sufficient protection from rain, in a country where the rainfall is heavy for the greater part of the year.

(2) The next stage, might have been the beginning of a sloping roof, with taller posts supporting the more raised side, and shorter ones on the less elevated side. Soon after, the possibility of doubling the size of the area to be occupied by extending the roof from the higher beam in the opposite direction might have been adopted by the people. Then the central beam at the top will be the main support to the rafters and reapers

* Norton—Assyriology, p. 37.

† Wilkinson—Ancient Egyptians, Vol. II p. 281

in both sides. The two narrow spaces on the shorter sides of the hut will be protected by wooden posts, or by a wattle—a hurdle made of interwoven rods. The entrance to the hall is usually through one of these sides. *

The Beginning of the 'Malabar Gable' — The upper part of the end-walls of a building covered by a roof slopes down from the centre to each sides, hence the gable is always pointed in general form and is usually triangular. 'The architectural treatment of the gable results from the effort to find a beautiful solution to the problem of keeping water out of the intersection of walls and roof. This was done either by carrying the roof out over the top of the end walls and finishing it with a moulding or a projected board'. † Gables are important features in the architecture of China and Japan.

The next stage in the development of the hut with two sloping roofs, and with two side gables protected by wattles, is the introduction of roofs over the two sides. When such a hut is completed, it will have four sloping roofs, each one sloping from the central beam in four different directions. The first difficulty in such a roof is to prevent leaking along the four ridges—the meeting places of the longer and shorter slopes—, and this may be easily solved by allowing the cadjans to

* For illustration, See Krishna Aiyer—Castes and Tribes Vol. ii p. 57

† Encyclo-Brit. Vol. ix p. 962

extend a little over the ridge from both sides. But it will be more difficult to protect the upper part of the gable, the triangular portions, from leaking. When tiles are used, the meeting point of the roofs of the two shorter sides with the two ends of the central beam is very narrow, and one tile will be sufficient to cover the point. But when cadjan leaves were in general use, even the smallest leaf could not be used for thatching unless it was folded twice or thrice. When there was neither ceiling nor ventilation, nor window in the earliest huts, the closing up of the two corners, which used to remain open when there were only two roofs, results in shutting out light and ventilation. Therefore the adoption of the gable roof might have been partly to secure light and ventilation, and partly to avoid a sharp corner when the only thatching material was cadjan, and partly to protect the corners by the protruding gable. The original purpose of the gable was utility, and it was devoid of ornament, but because of its prominent position in a house, later it became the chief centre of ornamental work with multitudinous figures and elaborate details. Thus in addition to utility the gable served the purpose of beauty also.

“It is possible that the origin of the far projecting and strongly curved roof may be looked for in the primitive thatch covered huts of a kind similar to those which are still to be seen on the Indo-Chinese Islands.” * When the two gables on the two sides

* Ency. Brit. Chinese Architecture, Vol. V. p. 558.

are too high, and the central horizontal beam will be low, it will be necessary to make it slightly curved, in the form of a boat so that the beam may fit well with the gables.

According to Sir J. H. Marshall *, "these materials left their character deeply and permanently impressed on Indian architecture. From the use of bamboo came the curvilinear type of roof which was afterwards reproduced in cut timber and subsequently in stone, and from which were evolved the familiar chaitya arches used over doorways and windows". As a protection against destructive insects, wooden posts were set in jars of earthenware, and from these resulted the "pot and foliage" base, so beautifully developed in later times.

When tiles became more common and when windows and ventilators came into use, it was no longer necessary to have gables and the modern sloping roof without gables is replacing the old type. It is now in a transitional stage, while it is gradually becoming less popular in towns, it is still flourishing in country places and in old buildings. With the gradual disappearance of the gabled roof, the curvilinear type of roof is giving way to the straight roof of modern times.

The effect of Jain, and Buddhist influences on Kerala architecture will be described in Part II.

* Cambridge History of India, Ch. xxvi. The monuments of Ancient India p. 617.

Dravidian Colonies— While the Indo-Aryans were settling in large numbers in the Punjab, the chief Dravidian kingdoms were those of Magadha, Kalinga, Chola, Pandya, and Kerala. As the Aryans were spreading to the Madhyadesa, the Dravidians spread their colonies over Ceylon and the Indian Archipelago.

The Island of Ceylon or Lanka is said to have been called Ojadipa, Varadipa, and Mandadipa, respectively. To the Greeks and Romans it was Taprobane—in Pali Tambapanni. In the *Periplus*, its older name is given as Taprobane, and its modern as Palaisimundu. After the Sinhalese settlement, it was styled in Sanskrit Sinhala-duipa, and in Pali Sihela-dipa, and passed into Arabia as Serendib. In Tamil, it is represented by Ilam. In Sinhalese, the letters S and H are often interchangeable, and the old language untouched by Sanskrit and Tamil is the Helu or Elu, names also derived from 'Sinhala'. †

In the list of the early sovereigns of Ceylon, Tamil kings, and kings with the names of Siva, Mahasiva, Mutasiva, Naga, Choranaga, Ilanaga, Sivanaga, Kuncha Naga, etc. * are mentioned, and this may be regarded as an indication of the extension of Dravidian influence into the Island of Ceylon.

† Cordington—History of Ceylon, Ch. I.

* Cordington—History of Ceylon, p. xv.

In Pegu and Arakan, they might have mixed with the local Austric people, and their descendants are now known as Talainagas—the people from the country of the Tree-Kalingas. They are also sometimes called 'Klings', a contracted form of Kalinga. Everywhere the Dravidians carried their distinctive culture, and after they became Hinduized, they maintained the Hindu or Aryo-Dravidian culture. §

ARYAN CONQUESTS OF THE NORTH—EAST AND SOUTHERN INDIA

Thus while, in Kerala, the process of fusion between the Pre-Dravidian and Dravidian population was going on, at least in some of the five regions already mentioned, and while the more advanced sections of the people were working in their villages and towns, situated on mountain slopes and in river valleys, and while some of them were sailing their own backwaters and seas untroubled by external questions, great events were taking place in the heart of Aryavarta or Hindustan, where the fusion of the Aryans and Dravidians led to the foundation of the first historical empire in Northern India, the Empire of the Mauryas. Either, before the foundation of that empire, (for according to one writer * "Parasurama was probably the first Rsi that carried the vedic cult to the south of India") or more likely after

§ Banerji—History of India, pp. 30-81.

* Srinivasa Iyengar—History of the Tamils, p. 31

its foundation, some enterprising Aryan pioneers might have proceeded beyond the great forest regions and the Vindhya's, although according to some writers "the Indo-Aryan conquest of North-eastern and South India was cultural, not physical." *

To the east and west of the Vindhya's lay the low coast-lands, through which, in due course, the Aryan and other newcomers penetrated, settled in the richer river-valleys, and thence advanced through the more accessible passes to the central table-land. These incursions were comparatively late in the life-time of the Dravidian peoples (although it might have been earlier than Aryan intrusion to India). It is not until the fourth century B. C. that mention is made in Aryan literature of the Southern Dravidians. The grammarian Panini in the 5th century B. C. (7th century B. C. according to Mr. P. T. Srinivasa Iyengar) merely notes the existence of the Andhras, who ruled in the Telugu country in the north-east of Dravidian lands, and who, from the account of Megasthenes, held an extensive sway south of the Maurya Empire as early as 300 B. C. Katyayana, the commentator of Panini, in the 4th century B. C., also mentions the ancient Dravidian Pandya and Chola kingdoms, which had their capital at Mudur and Uraiyur (Ur being the Dravidian for village or town). The Edicts of Asoka in the 3rd century B. C. show

* Banerji—History of India, p. 35

that the south was then well known, as were the kingdoms mentioned above, and that of the Cheras. Asoka records in these Edicts that he had conquered the Kalingas as far south as the Kistna river, and killed 100,000 of the inhabitants—which he regretted because in such a country dwell Brahmans and ascetics, men of different sects. * The publication of these Edicts as far south as Mysore pre-supposes a widely diffused knowledge of the art of writing. § Inter-communication had so increased by the time of Mahendra, a relative of Asoka, that he is said to have implanted Buddhism so far south as Ceylon.

In the history of the southern Dravidians, it is difficult to discriminate exactly between what was the result of the influence of Aryan contact, and what was purely of indigenous origin. There might have been Aryan influence in the south on race and on religion, so far as it affected the higher classes and their literature.

The aboriginal Dravidian was of short stature, of dark skin, and with a short broad nose. The Aryan was of fair complexion, and had typical Aryan features.

The racial admixture of Dravidian and Aryan can be traced all over the south, more marked as one goes

* V. A. Smith—Asoka. p. 16

§ V. A. Smith—Early History of India, 1908, p. 154.

northward, where the Aryan influence was more predominant. The same mixture of Aryan and Dravidian can be traced in the literature and the religious life of the people. There is throughout an underlying Pre-Dravidian and Dravidian sub-stratum, interwoven and covered over with accretions from Aryan culture. Just as Dravidian languages, from their contact with Aryan languages, were enlarged with a new vocabulary and their literature enriched by new modes of expression, so Dravidian primitive religious conceptions were refined from dark superstitions and animism, until they finally reached a living faith in a supreme deity. There are also evidences which tend to show that the Aryans adopted some forms of the pronunciation of the Dravidian languages. * The Dravidian languages, on the other hand, north and south, enlarged the vocabulary of the Aryan languages and influenced their inflexions. In a similar manner, Dravidian religious conceptions reacted on Aryan modes of thought.

But the 'tinge of Dravidian' runs through all Dravidian literature of post-Aryan periods in which the religious ideals of the people were expressed, giving it a distinctive and often perplexing individuality of its own. Aryan influences had, no doubt, a predominating effect alike on the literature, the religious conceptions, and the philosophic modes of reasoning of the Dravidian. Nevertheless, the Dravidian genius roused by contact

• Linguistic Survey, Vol. iv, p. 279.

PLACE-NAMES IN KERALA

Statement of Towns or Villages of the Travancore State* ending with the following terminations.

* Travancore Directory 1940 Vol I P-334-369

(A similar study is to be made of the place names of the Cochin State. Malabar, and South Canara)

No.	Taluks.	Towns & Villages	Ur, Oor,	Kara	Nadu	Kotta	Puram	Kulam	Cheri	Vayal	Puzha	Aar	Pattanam	Code	Kal	Mangalam	Vila	Kunnu	Palli	Cadu	Thuruthu	Eswaram	Pandi	Coil	Pattu	Midalam	Kadal	Mada	Vilakam	Paara	Others
1	Tovala	12	2				2	1								1							1								5
2	Agastisvaram	15	4	1			2	1	1				1	1	2							2	1	1						3	
3	Kalkulam	18	3	1				2				1	1	4	1										2	2				4	
4	Vilavankod	18	3					2						4	3	1	1	1							2					3	
5	Neyyattinkara	18	3	1			1	2	1						3				2							3	3	2	2	6	
6	Trivandrum	25	3	1		5		2							2						1									13	
7	Nedumangad	16	1	1		5		1		1				2	2															10	
8	Chirayinkil	31	14	1				1								1	1													4	
9	Quilon	14	4	1		2		1			2						1			3										4	
10	Karunagapalli	12	1	1		1		2			2								3		1									6	
11	Kartigapalli	18	2	2			2	1							1				1											2	
12	Kunnattur	8	2			1					1					1														6	
13	Kottarakara	11	2	1							1						1		2		1									7	
14	Ambalapuzha	13						2																						4	
15	Mavelikara	15	1	5		1		1					1			1		1		1										9	
16	Tiruvella	26	7	3		2			2			1		1						1										2	
17	Pattanamtitta	8	2								3			1																2	
18	Pattanapuram	8	2				1									1		2												3	
19	Shencotta	9	3	1		1				1	1		1					2	6											3	
20	Changanacherry	19	3	1			1	1		1			1					2			1									8	
21	Kottayam	15	2			1		1					2			1				1										6	
22	Shertala	15	3					1	1				2			1				1	1	2								4	
23	Vaikam	14	2	1				1					1			1	1			1										3	
24	Minachil	11	4	1			1						1																	4	
25	Muvattupuzha	12	3					1					1			3														3	
26	Kunnatnad	17	5	2		3		1					1	1		2				1										2	
27	Todupuzha	8	1								1					1														3	
28	Parur	15	3	3		2					1		1																	5	
29	Devicolam	11	3					1		1								1												4	
30	Peermade	5										1																			3
TOTAL		497	87	28	18	8	15	20	7	2	8	9	3	10	13	15	4	11	19	9	1	2	1	1	2	2	3	3	2	3	136

APPENDIX

Place-Names in Travancore *

No systematic study of the place-names either of Kerala or of South India has yet been made, although a preliminary approach for such a study from different angles of vision has been made by some scholars. § In the appended statement an attempt is made at a study of the place-names of Travancore with a view to finding out the significance of their terminations, as linguistic research has very often been invoked to resolve many an historical tangle. "The history of a nation's culture can be illustrated through a study of successive strata of loan words," although some of the towns or villages were founded in later times on the models of the earlier ones. Important results have been arrived at through investigation of place-names.

* See Ch. V. P. 93. Foot Note

- § 1. K. V. Rangaswami Aiyangar Commemoration Volume. Index of Place-Names by Isai Tamil Selvar T. Lakshmana Pillai, pp. 223 - 30 makes a study of 48 place-names in Travancore and concludes that all these names are derived from Tamil. Further, from the information furnished to him by Mr. Sivaraja Pillai, he tries to prove that the Malayalis are Tamilians. But the different views expressed with regard to the origin of the Malayalam and Tamil languages quoted in Foot Note on P. 216 may be applicable to this theory also.
2. *Ibid.* R. P. Sethu Pillai—Some Historical Place-Names of South India, pp. 257 - 267 makes a study of a few place-names taken at random to show the possibilities of a detailed study of historical names.
3. A. N. Narasimhaiah—The Place-Names in Kannada - The Ninth All India Oriental Conference, Trivandrum. Summaries of papers pp. 87 - 89.
4. Chhattampi Swami—A Study of Place-Names in Travancore and Cochin, published in successive issues of the "Sadguru" Magazine, Irungalakuda, Cochin State.

A careful analytical study of the place-names contained in the tabular list will support the following inferences:—

(i) Out of 437 names of towns and villages in Travancore, 87, the largest number, end in *ur*, *oor* and *uru*. In the Mysore Province out of 19,630 names of villages in Kannada language, 1289 end in *uru*. § The same ending can be observed in Tamil, Telugu, Sumerian, Aramiac, &c.

Therefore it may be presumed that 'ur', 'oor' or 'uru', was prevalent in the earliest stage, when there was a probable Dravidian - Sumerian Language Group.

(ii) The endings in *Kara*, *Nadu* (cultivated land) and *Cheri* are 28, 18, and 7 respectively. These endings may be regarded as Dravidian, which came into existence before the differentiation of Modern Tamil, Malayalam, Kannada and Telugu. So also the endings - *Kulam* 20, *Vayal* 2, *Puzsha* 8, *Aar* 9, *Kal* 13, *Vila* 4, *Kunnu* 11, *Cadu* 9, *Coil* 1, *Kadal* 3, *Pare* 3 &c. before the differentiation of Tamil and Malayalam.

(iii) The ending *t'alli* probably came into existence

(a) first, with the spread of Buddhism. The religious centres of the Buddhists were probably known as Palli, and their religious schools as ezuthu Pallies. (Viharas)

(b) later, all intruders into Kerala, whose religion was new, were usually called Baudhas - e. g. the Christians and Muslims and to their place of worship also the same name palli might have been given. Therefore in later times Palli was used to indicate the places where the Christians and the Muslims settled down.

(iv) Certain place-names may be Malayalam, after the differentiation of modern Malayalam.

e. g. - Puthenkavu, Puthikavu, Vallikkavu etc.

(v) The ending *Puram* - (Pur-Puri) 15; *Mangalam* 15; *Easwaram* 2 &c., might have come into existence after or along with the spread of Sanskrit and Aryan culture.

(vi) certain names like Puthen Kurisu &c., will clearly show that they came into existence only after Christian Settlement.

(vii) The terminations in certain place-names like Alleppey (Alleppuzha), Cochin (Cochi), Calicut (Cozhikodu), etc., will indicate that they are fairly modern in origin.

The various place-names will some times supply clues to local history by pointing out the spheres of Tamil, Buddhist, Aryan or Christian influence, social organization and agricultural, economic, and natural features of the various localities.

Further, these place-names undergo all the phonetic changes that ordinary Malayalam, Kannada and Telugu words are liable to as these languages develop. Therefore a comparative study of Malayalam, Tamil, Telugu and Kannada will be essential to students of Dravidian Philology.

INDEX

(Prepared by Mr. B. Madhava Menon)

(The numbers refer to pages)

- Adichanallur 33, 185.
 Africa 11, 64, 65, 70, 71, 75, 102,
 103, 108, 110, 113, 114, 163.
 Agastya 10, 80, 81,
 Alpine race 119,
 Amorites 35,
 Ancestor Worship 146,
 Animism 53, 137, 188, 189.
 Ape 113.
 Arabs 1, 2, 11, 19, 35, 100, 101, 104,
 105, 107, 108, 109, 113, 117,
 129, 174, 177, 213.
 Aranmula 145.
 Armenoids 35.
 Arthasastra 123.
 Arukola 60.
 Aryans 1, 4, 39, 55, 67, 68, 72, 81, 82,
 83, 90, 94, 103, 107, 124, 135,
 143, 144, 150, 151, 154, 166,
 173, 190, 194, 196, 202, 203,
 205, 214, 226, 228, 229, 230.
 Aryavarta 124, 227,
 Ashtami 21.
 Asoka 8, 218, 219, 228, 229.
 Assyrians 1, 19, 35, 93, 95, 98, 102,
 104, 116, 118, 126, 132,
 137, 142, 147, 149, 215, 222.
 Athena 63.
 Atlantis 64.
 Attingal 46.
 Australia 33, 38, 48, 52, 56, 73, 210.
 Austric family of speech 30, 31, 32.
 Babylonia 1, 19, 35, 86, 89, 93, 95, 98,
 100, 101, 102, 105, 106, 110,
 112, 120, 121, 123, 125, 126,
 127, 128, 130, 131, 132, 134,
 135, 136, 137, 138, 142, 143,
 144, 146, 147, 148, 149, 150,
 151, 152, 153, 178, 186, 205,
 215, 222.
 Bachofen 71, 175, 177.
 Bauerji 35, 187.
 Bent, Dr. Theodore 101, 117.
 Beypore 13.
 Bharani 21.
 Bhils 34.
 Black art 133, 135.
 Brahui 35, 83.
 Brahmi 217, 218, 219.
 Brunton, Paul 64, 138, 140, 142.
 Budge, Dr. Wallis 107.
 Buddhism 1, 63, 68, 193, 203, 219,
 225, 229.
 Buhler Dr. 218,
 Buhrain 117.
 Burial Customs 58, 138, 142, 154,
 186.
 Burnell, Dr. 218,
 Canaan 35, 101, 111, 152.
 Caldwell 113, 159, 162, 183, 185, 189,
 212, 220.
 Campbell, John 118, 120.
 Canara 5, 6, 8, 9, 12, 66, 95, 102.
 Cape Comorin 5, 11, 81.
 Carey 148.
 Catur Varnya 124.
 Catamaran 98, 99, 210.
 Central Asia 18, 65, 88, 99, 162.
 Ceylon 7, 30, 38, 41, 113, 114, 174,
 193, 212, 217, 226.
 Chaldeans 98, 101, 131, 136, 146, 147.
 Chatban 53.
 Cheras 9, 10, 35, 193, 208, 209, 220,
 229.
 China 11, 62, 63, 86, 88, 89, 113, 149,
 151, 223.
 Chitrakutams 50, 66.
 Cholias 9, 10, 156, 208, 209, 226, 228.
 Christians 1, 19, 49, 65, 74, 138, 149.
 Circumcision 61, 69.
 Cochin 6, 7, 11, 13, 75, 77.
 Cohu, Rev. J. R. 149.
 Cotton 102, 114.
 Coulangus, Fruste De. 175.
 Couvade 72.
 Cow 126, 127.
 Cranganore 11, 13, 209,
 Crawley A. E. 54.
 Dasyus 143.
 De Morgan 123.

- Desinganad 21.
 Devil-dancing 135.
 Durga 102.
 Earrings 145.
 Egyptians 1, 2, 19, 23, 62, 64, 65, 69,
 70, 73, 75, 76, 78, 86, 89,
 97, 101, 104 to 112, 114,
 116, 118, 119, 121, 123,
 124, 126 to 131, 133, 136,
 to 142, 144, 145, 146, 148,
 149, 150, 155, 158, 160,
 162, 163, 178, 179, 116,
 204, 209, 211, 214, 222.
 Ehrenfels, Dr. 153, 167.
 Eickstedt, Baron 34.
 Elam 150, 155, 218.
 England 2, 3, 10, 16,
 Exogamy 40, 43.
 Exorcism 135.
 France 2, 3.
 Frazer, Sir J. G. 53, 199.
 Gable, Malabar 223.
 Gajabahu 193.
 Ganesa 63, 201.
 Giddings 176.
 Grant Allen 53.
 Greece 1, 2, 3, 10, 56, 69, 91, 95,
 99, 102, 115, 149, 198, 201.
 Grierson 94.
 Guha, Dr. 32, 34.
 Gupta Empire 19.
 Hanuman 201.
 Haddon, Dr. 34.
 Hamitic race 1, 88, 90, 91, 99, 205,
 214.
 Harappa 23, 33, 83, 96, 97, 149, 153,
 203.
 Havell 160.
 Hebrews 111, 114, 116, 126, 128, 138,
 145, 147, 177, 198, 205.
 Heras, Rev. II. 152, 156.
 Herbert Spencer 73.
 Herodotus 116, 175, 187.
 Hindus 1, 63, 66, 68, 72, 130, 149,
 188, 192, 197, 200, 201, 227.
 Hittites 118 to 120
 Hobhouse 40, 41.
 Holdich 162.
 Hunter, G. R. 155.
 Hunter, W. W. 13.
 Hutton, Dr. 32, 34.
 Ibn Batuta 12.
 Indus Valley 35, 97, 102, 103, 113,
 149, 150, 154, 155,
 168, 218.
 Irulas 31.
 Islam 1, 19, 70.
 Jainism 1, 203, 219, 225.
 Jennings, F. M. 71.
 Jevons 188.
 Jews 1, 19, 70, 93, 119, 125.
 Justin 116.
 Kadars 31, 32.
 Kali 10, 63.
 Kalari 63.
 Kanikkar 31, 32, 33, 43, 45, 46, 50,
 51, 53, 58, 74, 85, 161.
 Kanakasabhai Pillai 162.
 Karanavan 181, 182.
 Karge, Prof. 78.
 Katyayana 228.
 Kavus 48, 66, 182.
 Kautilya 123.
 Keane, Dr. A. II. 80.
 Kentrick T. D. 78.
 Kennedy 104.
 Kerala :
 Alphabet 217
 Architecture 220
 Climate 14
 Contact with ancient civilisations 87
 Cultivation of hills 148
 Cultural Contribution 2
 Flora and Fauna 17
 Hauling of water 145
 Heliolithic Culture 63
 Influence of the sea 10
 Products in Babylonia 101
 Land 5
 Language 215
 Magical Knowledge 133- 135
 Matriarchal system 167
 Mediaeval Kerala 55
 Neolithic age 26
 Paleo-lithic man 25
 Place-names 232 to 255
 Prehistoric people 25
 Pre-Dravidian aborigines 29
 Shipping 210
 Snakes 141
 Trance 141
 Tribal institutions 181

- Woman 122
 Work done by rivers.
- Keralolpathi** 41.
Kharoshthi 217, 218.
Kole-cluthu 220
Krishna Iyer L. A. 32.
Krishna Menon T. K. 212.
Kudipaka 57.
Kumarila Bhatta 159.
Kurumbas 34, 80
Lakshmi 16, 201
Lapis-lazuli 103, 151.
Lapique 32.
Levirate 57, 177.
Life after death 136.
Lockyer, Sir Norman 148.
Lotus 146, 178
Lubbock, Sir John 39 176.
Mackay, E. 97, 117.
Madhya Desa 84, 226.
Mahabali 2, 21.
Mahabharata 172
Malabar 3, 5, 6, 12, 19, 20, 26, 28, 67,
 68, 71, 101, 103, 113, 114,
 118, 210, 211, 216, 220.
Malankuravau 41, 51, 58, 220.
Malapantaram 22, 46, 58, 72 220.
Malapulayal 31, 41, 172.
Malaya 11, 26, 31, 73, 114, 211.
Malayalam 4, 92, 94, 159, 216, 217.
Malayarayan 33, 43, 46, 51, 59, 77,
 80, 161, 220.
Malavetan 32-33-41-42-51-75.
Magic 54-130-133-134.
Maine, Sir Henry 175-183.
Mamankam 21.
Manimekalai 193.
Mannan 33-43-46-135-220.
Mannanpedi 55
Marrett R. R. 49.
Marshall, Sir John 97-154-225.
Matrimonial laws 4000 years old 121.
Maurya Empire 19-227.
Matriarchal system 167.
Max Muller 82.
McLennan 167-174-175.
Mediterraneans 34-130-154-162-
 163-165-214.
Megalithic 75-149.
Megasthenes 123.
Mesopotamia 35, 69.
Mohenjo-daro. 23-33-38-96-97-
 150-152-153-156-
 186-196-203.
Montesquieu 15.
Monotheism 128.
Morgan 176.
Moses 101-108-123-138-145.
Mota Marriage 174
Mother Goddess 126-154-202.
Mowbray 181.
Mummies 61-69-114.
Munda 34-48.
Murajapam 21.
Murugan 202.
Muthuvaus 33-43-220.
Muziris 11-13-209.
Myres 215.
Mythology 136
Nadus 20.
Nagas 49-50-67-68-73-167-203-216.
Nayars 67-68-153.
Negritos 32-33-56.
Neolithic 24-26-51-52-60-70-107-
 213-215.
Norton, Prof. Sayce, 92-97-100-105-
 118-128-136.
Old Testament 112-126-196.
Omens 132.
Ophir 112-113-114.
Oppert 196.
Paleo-lithic 24-25-215.
Pandyas 9-10-208-209-219-220-
 226-228.
Panini 228.
Pantalam 147.
Parasurama 5-227.
Parur 94.
Pattini worship 193.
Peacock 114.
Periplus 11-226.
Perry W. J. 78-121-162,
Persians 19-97-98-99-102-103-108,
 109-114-116-117-210-214.
Phratry 45.
Phoenicians 1-90-98-101-104-111
 to 118-158-205-214-
 217-218.
Pharaohs 67-108-136-152-179.
Pinches, Dr. 129.
Place-Names 232 to 255.
Polyandry 171.
Polytheism 129.

- Pooram 21.
 Powell 180.
 Proto-Australoids 33.
 Ptolemy 11.
 Pulapedi 55.
 Quilon 7-207.
 Rawlinson, F. 111-117.
 Rawlinson, Sir Henry 25.
 Rea 185.
 Reade, Winwood 89-206-207.
 Religion of :
 Pre Dravidian aborigines 49
 Hill Tribes of Travancore 51
 Ancient Peoples 125
 Primitive Dravidians 189.
 Rig Veda 53, 83, 144, 192, 202.
 Ridgeway, Prof. 119.
 Risley 159, 165, 200.
 Ruggeri 165.
 Sahyadri 7, 8, 9, 10.
 Sakais 33, 38.
 Sahasranamas 130.
 Samudragupta 8.
 Sani 16
 Sanskrit 9, 104, 219.
 Santals 34.
 Sankaracharya 2.
 Sangam Period 2, 21.
 Sastas 10, 147, 148.
 Schoff 104.
 Semitic race 1, 4, 62, 70, 94, 105,
 111, 116, 125, 126,
 129, 135, 217.
 Seligman 41.
 Serpent Cult 52, 65, 127, 139, 140,
 141.
 Sewell 34
 Siva 154, 202
 Siarvatri 21.
 Skull deformation 74
 Slater, Dr. 164, 165.
 Smith, Elliot 28, 33, 61, 62, 70, 73,
 78, 121, 158, 162, 163,
 165.
 Smith, Robertson 197.
 Smith, V. A. 172.
 Solomon 111 to 114.
 Srinivasa Aiyangar P. T. 26, 92,
 202, 228,
 Strabo 116, 117.
 Stri Rajya 122.
 Sumerians 76, 88, 90 to 99, 103, 106,
 110, 123, 125, 128, 132,
 135, 137, 146, 147, 150.
 151, 155, 214, 216, 218.
 Sunstone Culture 61
 Sutherland 39
 Subramoni Iyer N. 67
 Swastika 61, 62, 63.
 Taboo 128.
 Tamils 9, 35, 93, 94, 103, 124, 159,
 185, 216, 219, 226.
 Tarawad 181.
 Tattooing 61, 73.
 Temples 125; 148; 149; 205.
 Tigro-Euphrates valley culture 90
 Tirayar 152; 156.
 Toalas 33; 38.
 Tod 201.
 Tolkappiyam 217.
 Torr 214.
 Totemism 43; 48; 67; 127; 167 194;
 197; 198.
 Travancore 2; 3; 6; 7; 13; 25; 27; 33;
 41; 74; 84; 98; 148; 187.
 Tylor, Sir E. B. 53; 188,
 Tylos 100; 101; 102; 110.
 Tyre 114; 116.
 Uralis 32; 33.
 Upanishads 68
 Ur 100; 101; 129; 215.
 Vaiduryam 103.
 Vaikara 14; 209
 Vatteluttu 218; 219
 Veddas 30; 31; 33; 34; 38; 39; 40; 48
 Vidhata Purusha 16.
 Vishnu 202.
 Vishavans 32
 Warde, Lester F. 175
 Weigall 114
 Wells H. G. 70
 Wiedermann 70
 Wilkinson 104; 105
 Witch craft 54; 56; 133
 Woolley C. L. 100
 Yakshis 55
 Zeus 147

Rao Sahib, Mahakavi, Sahityablushana
ULLUR S. PARAMESWARA AIYAR, M. A., B. L.
Dean of the Faculty of Oriental Learning
Travancore University

Saradaniketan, Jagati,
Trivandrum,

17-5-42

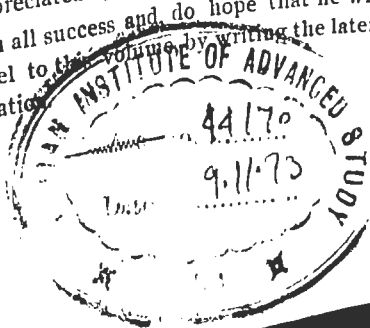
I have perused Mr. K. Mammen's book on "Kerala Culture: its genesis and Early History". It is really the work of a pioneer and covers what is virtually untrodden ground. I extend my cordial congratulations to the author on the production of a book on this subject which, on account of the knotty nature of the problems to be tackled and the scantiness of the materials available, is bound to damp the spirit and depress the enthusiasm of ordinary research-scholars.The book is written in a lucid and readable style, several source-books have been consulted with advantage, and a connected account is given, as far as possible, of the early history of the culture of Kerala. I trust and hope that the author will, ere long, bring out the companion volume promised in his Introduction, dealing with the cultural and commercial contacts of Kerala with other countries in the period succeeding the one which has been handled by him in the present volume. I wish Mr. Mammen every success.

P. G. SAHASRANAMA IYER, M. A.
Principal, H. H. the Maharaja's College of Arts
Head of the Department of English & Dean of the Faculty of Arts
Travancore University

Trivandrum,
5th May 1942.

Prof. K. Mammen's book on **Early Kerala Culture and History** embodies the results of his research for a number of years. I am of the opinion that Mr. Mammen has made a definite contribution to the study of the early culture and history of Kerala. What he has stated about pre-Dravidian and Dravidian Culture brings home to us the affinities and affiliations of Kerala civilisation with types of civilisations dating from the dim past. The book is quite readable and keeps us pinned to it with the interesting and even curious manners and customs described in it. The tone and spirit of approach are such that, while the author has his own definite views on controversial subjects, he has been quite fair to the other points of view so that the readers may judge for themselves as to whether his views can be accepted. The coloured maps add to the usefulness of the book and are neatly got up. It is a good augury that members of the staff of the Arts side of the University like Mr. K. Mammen are able to write such books. The book will fill a gap that does exist and, more than that, it will place before readers a mass of information and different points of view, which will be appreciated by all.

I wish Mr. Mammen all success and do hope that he will continue his labours in the sequel to this volume by writing the later history of Kerala culture and civilisation.



- Pooram 21.
 Powell 180.
 Proto-Australoids 33.
 Ptolemy 11.
 Pulapedi 55.
 Quilon 7-207.
 Rawlinson, F. 111-117.
 Rawlinson, Sir Henry 25.
 Rea 185.
 Reade, Winwood 89-206-207.
 Religion of :
 Pre Dravidian aborigines 49
 Hill Tribes of Travancore 51
 Ancient Peoples 125
 Primitive Dravidians 189.
 Rig Veda 53, 83, 144, 192, 202.
 Ridgeway, Prof. 119.
 Risley 159, 165, 200.
 Ruggeri 165.
 Sahyadri 7, 8, 9, 10.
 Sakais 33, 38.
 Sahasranamas 130.
 Samudragupta 8.
 Sani 16
 Sanskrit 9, 104, 219.
 Santals 34.
 Sankaracharya 2.
 Sangam Period 2, 21.
 Sastas 10, 147, 148.
 Schoff 104.
 Semitic race 1, 4, 62, 70, 94, 105,
 111, 116, 125, 128,
 129, 135, 217.
 Seligman 41.
 Serpent Cult 52, 65, 127, 139, 140,
 141.
 Sewell 34
 Siva 154, 202
 Siarvatri 21.
 Skull deformation 74
 Slater, Dr. 164, 165.
 Smith, Elliot 28, 33, 61, 62, 70, 73,
 78, 121, 158, 162, 163,
 165.
 Smith, Robertson 197.
 Smith, V. A. 172.
 Solomon 111 to 114.
 Srinivasa Aiyangar P. T. 26, 92,
 202, 228,
 Strabo 116, 117.
 Stri Rajya 122.
 Sumerians 76, 88, 90 to 99, 103, 106,
 110, 123, 125, 128, 132,
 135, 137, 146, 147, 150,
 151, 155, 214, 216, 218.
 Sunstone Culture 61
 Sutherland 39
 Subramoni Iyer N. 67
 Swastika 61, 62, 63.
 Taboo 128.
 Tamils 9, 35, 93, 94, 103, 124, 159,
 185, 216, 219, 226.
 Tarawad 181.
 Tattooing 61, 73.
 Temples 125; 148; 149; 205.
 Tigro-Euphrates valley culture 90
 Tirayar 152; 156.
 Toalas 33; 38.
 Tod 201.
 Tolkappiyam 217.
 Torr 214.
 Totemism 43; 48; 67; 127; 167, 194;
 197; 198.
 Travancore 2; 3; 6; 7; 13; 25; 27; 33;
 41; 74; 84; 98; 148; 187.
 Tylor, Sir E. B. 53; 188.
 Tylos 100; 101; 102; 110.
 Tyre 114; 116.
 Uralis 32; 33.
 Upanishads 68
 Ur 100; 101; 129; 215.
 Vaiduryam 103.
 Vaikara 14; 209
 Vatteluttu 218; 219
 Veddas 30; 31; 33; 34; 38; 39; 40; 48
 Vidhata Purusha 16.
 Vishnu 202.
 Vishavans 32
 Warde, Lester F. 175
 Weigall 114
 Wells H. G. 70
 Wiedermann 70
 Wilkinson 104; 105
 Witch craft 54; 56; 133
 Woolley C. L. 100
 Yakshis 55
 Zeus 147

Rao Sahib, Mahakavi, Sahityabhushana
ULLUR S. PARAMESWARA AIYAR, M. A., B. L.
Dean of the Faculty of Oriental Learning
Travancore University

Saradaniketan, Jagati,
Trivandrum,

17-5-42

I have perused Mr. K. Mammen's book on "Kerala Culture: its genesis and Early History". It is really the work of a pioneer and covers what is virtually untrodden ground. I extend my cordial congratulations to the author on the production of a book on this subject which, on account of the knotty nature of the problems to be tackled and the scantiness of the materials available, is bound to damp the spirit and depress the enthusiasm of ordinary research-scholars.The book is written in a lucid and readable style, several source-books have been consulted with advantage, and a connected account is given, as far as possible, of the early history of the culture of Kerala. I trust and hope that the author will, ere long, bring out the companion volume promised in his Introduction, dealing with the cultural and commercial contacts of Kerala with other countries in the period succeeding the one which has been handled by him in the present volume. I wish Mr. Mammen every success.

P. G. SAHASRANAMA IYER, M. A.
Principal, H. H. the Maharaja's College of Arts
Head of the Department of English & Dean of the Faculty of Arts
Travancore University

Trivandrum,
5th May 1942,

Prof. K. Mammen's book on **Early Kerala Culture and History** embodies the results of his research for a number of years. I am of the opinion that Mr. Mammen has made a definite contribution to the study of the early culture and history of Kerala. What he has stated about Pre-Dravidian and Dravidian Culture brings home to us the affinities and affiliations of Kerala civilisation with types of civilisations dating from the dim past. The book is quite readable and keeps us pinned to it with the interesting and even curious manners and customs described in it. The tone and spirit of approach are such that, while the author has his own definite views on controversial subjects, he has been quite fair to the other points of view so that the readers may judge for themselves as to whether his views can be accepted. The coloured maps add to the usefulness of the book and are neatly got up. It is a good augury that members of the staff of the Arts side of the University like Mr. K. Mammen are able to write such books. The book will fill a gap that does exist and, more than all, it will place before readers a mass of information and different points of view, which will be appreciated by all.

I wish Mr. Mammen all success and do hope that he will continue his labours in the sequel to the volume by writing the later history of Kerala culture and civilisation.

