Introduction

Section 1

"The Influence of Dravidian Linguistics in Old, Middle, and New Indo-Aryan Languages" is the broad heading of the thesis tentatively submitted to the University. The scope of the thesis is properly and definitely indicated by the following title:

Dravidian element in the Indo-Aryan languages as revealed by a linguistic approach to the traditional grammars of the following Indian languages:

1. Sanskrit
2. Prakrit
3. Hindi
4. Kannada, Tamil

So far as the Indo-Aryan languages are concerned considerable advance has been made both in the comparative study of the NIA languages as well as in the study of the historical aspect of the evolution of NIA from MIA and OIA. The same cannot be said of the Dravidian languages. Hence though scholars have generally admitted that some features of NIA are due to the intimate contact of the Aryan with the speakers of the non-Aryan languages, the precise nature of the Dravidian element in IA has not been pointedly shown and acknowledged by writers on the evolution of the Prakrits. Some scholars have suggested for instance that the post-positional system of forming nominal inflection and

Stated differently the problem of the thesis is to find common linguistic features in the two most important language groups of India, the Dravidian and Indo-Aryan, common features as actually revealed by a study of the traditional grammars of these two language groups.

and as furnishing evidence of some value regarding the exact relation in which the Dravidian languages stand with respect to the Indo-Aryan languages.

1. Vidi Beams' comp. grammar of the North Indian languages, Historical grammar of Inscriptional prakrits-Mahendralal's Hist. Grammar of Apabhramsa, Jaya's comp. gram. of 1 E languages.
2. M.N. Rao Bahadur R. Narasimha Sharya, Edition 1934. Prakrits and the manner in which a foreign race pronounced the Sanskrit of the Aryans. The Pali-corruptions, therefore, represent the manner in which a foreign race pronounced the Sanskrit of the Aryans. And from such hist., as we can glean from Skt. Lit., we know that the Aryan race when it migrated to India came in contact with other races —. This amalgamated community came in contact in the provinces with other races which led to the further corruption, we have been speaking of; and thus the Prakrits were formed. Bhandarkar's Wilson Pt. lectures p. 301.
and the participial or the nominal style of sentence structure are due to Dravidian influence. The reasons for such views have to be scrutinized. Similarly the view that the Dravidian languages were derived from Sanskrit expressed by such scholars as M. Seshagiri Sastri, Dr. Pope and C. Narayana Rao has to be definitely proved or disproved. We have to show the untenable nature of this hypothesis as well as the hypothesis of scythian affinity suggested by Dr. Caldwell.

Section 2

But the difficulties facing the student of Dravidian research are manifold. The subject of the original habits of the Aryan and the Dravidian is still controversial. There are big tasks still awaiting tackling such as the writing of Historical grammar of Tamil and Kannada, the preparation of etymological lexicons of Tamil and the other cultivated Dravidian languages, an authenticated dhātupātha of each of the principal Dravidian tongues and last but not least the undertaking of a fresh and more satisfactory linguistic survey of the Dravidian languages. These works should go a long way in enabling us to reconstruct a proto-Dravidian language just as a satisfactory Proto-Indo-European language has now been reconstructed from a historical survey of the Aryan languages. The object of linguistic research as of all other research is the reconstruction of the cultural history of India.

Section 3

The material investigated in the present thesis covers the following traditional grammar and Kosa:

1. Kannada: (1) Nagavarma's Sahasrati(a) and Karnataka


(a) Edited by Prof. Basavaraj.
Bhūṣābhāṣāna (in Kannada and Skt. Sutras respectively of C. 1045 A.D.)
2) Kesirāja's Sābdamanidpāna, (1260 A.D.)
3) Bhattākalanaka's Karnātaka Sābdanāmāsana (1604 A.D.)

II Tamil 1) Tolkāppiyam by Cīvāra-jñāna munivar (C. 3rd Century A.D.)
Nammāl Paramand.
2) Nāvavāil by Pavaṇandiyi, 16th century A.D.

III Sanskrit. Panini's Astadhyayī (600 B.C.)

IV Prakrit.
1) Vararuci's Pkt. Prakṣā (1st Century A.D.)
2) Hemacandra's Sābdanāmasana (1200 A.D.)

V Kellodeśa Grammār of the Language.

VI Hemacandra's Deśi Nāma mālā

VII Sālacakā Nāma mālā

III Collection of grammatical features as revealed by inscr. evidence.

All the Kannada traditional grammars extant have been considered; two of the three traditional grammars of Tamil have been covered; Tolkāppiyam of the intermediate period has not been included; the oldest and the latest taken together can give a good idea of the nature of the language as a whole. Of the six Prakrit grammarians, viz. Kaccāyana, Wararuci, Hemačandra, Trīvikrama, Candira and Kassīdhara the two most important for the Prakritis of the secondary period have been considered. The two most important Pkt. lexicons have been studied.

These grammars admittedly do not so faithfully represent the spoken language of the people as Pkt. inscriptions which appeal to the common people in the case of Pkt. and modern grammars in the case of the other languages, do. The material illustrated in the grammatical literature studied in this thesis is perhaps next to inscriptive evidence in its

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(b) edited by Kannade Sāhitya perisad (c) Edited by Prof. Āsāyana adhepu Narayana.

1. The grammarian and author of the Tamil grammar called Viracoliam belongs to the 11th century.
Grammar is in a way the science of language. It usually has four parts: (1) **Phonology**, an account of the sounds of a particular language; (2) **accidence**, the mode of forming inflected words to show their mutual relation to one another in a sentence. **Etymology**, the mode of forming new words from simple basic words by means of prefixes and suffixes; and lastly **syntax**. The method of arranging words in a sentence. But the scope of grammar is limited. It describes the characteristics of a language as it is spoken by the masses in a particular region and as it is standardized for literary expression. The actual spoken language must necessarily differ somewhat from the literary form of it; for the actual speaker speaks to an individual or a family large number of individuals present before him who all speak more or less like him; but the literary writer or poet is meant to be understood and appreciated over a vast area by people who are not present before the speaker. Hence his language has to have a certain fixed and regulated form.

Grammar can only deal with the language whether literary or spoken, as found in a particular area at a particular period. One essential character of a language is that like all human institutions it is constantly changing. It has therefore, a history; a knowledge of this history is essential for consciously keeping up the progressive features in a language. The poet and the gifted writer consciously would the language to suit the thought and aspirations of their time. Thought determines expression and as thought is progressive expression must follow suit. It is only the history of a language which can show the lines of development along which a language has been progressing.

The study of language has now become a science much wider in scope and more accurate in its methods than it was in the past of our country. For the science of language is not miscellaneous altogether new to us.
The Indians were the first people to scientifically study the phenomena of language and the Indian system of grammar is unrivalled in the world for its insight into the structure and form of language. Only they had their one sacred language to study and locked lovingly on other contemporary languages of the world such as the Egyptian, the Babylonian and Assyrian.

Words denote things but they are things in their right just as stones and stock. They have a history as interesting as the history of the earth or of the evolution of human life. Philology is the science of the origin and development of language. Articulate sounds and words are as interesting to a philologist as plants to a botanist. He dissects words as the botanist does the flower. He uses the historical method and the comparative method. He considers in a historical perspective the changes through which a language has passed and through all of which the language keeps a certain identity, which is its genius. He also examines several languages of different peoples and finds out if they have very much or very little in common so far as the structure of each of them is concerned. This is the comparative method. Combining both these methods he notes certain general features common to the evolution of most of the languages he has studied and thus arrives at broad principles or the laws of linguistic development in general. This is philology as it compares the various stages of a single language and also the various structural features of different related or un-related languages of a particular period and geographical region. Philology is thus the philosophy of language.

That our Aryan ancestors possessed this talent of viewing language analytically and scientifically in an extraordinary degree is attested by the unique Sanskrit grammar ofPanini. He divides his grammar consisting of eight chapters into four chief lesson-types as it were:
(1) Samjñā and Paribhāsa (Terminology and method of interpretation (2)
Praṅga (base) (3) Pratyaya (affix) (4) āṅga kārya (combined inflexional changes), let the pupil first learn the special conventional language used to make the whole of grammar easily remembered and reproduced.

After he has mastered it, Panini would teach him the various categories such as the dhātu, partīpadikas and compounds which come under the head Prakṛti or base, and their substitutes or doubles if any. Next he is instructed in the different kinds of pratyāyas. Such, in other words, as are required to be added to verbal roots (such as are required to change them into finite verbs and such as are called primary suffixes). Such as are required to make other words from primary derivatives (Secondary suffixes as they are called) and also such as are required to be affixed to compound words. When these three lessons have been learnt by the pupil he is taught how a grammatical form should be got ready—a syntactically connected feature as distinguished from a mere lexical form. Panini's grammar is both descriptive and historical in as much as he shows how and in what particulars the bhāṣa differs from the 'Chandas'.

We have seen that one important quality of language is change, a second important character (of language) is that it is mostly related to other contiguous languages. This relationship of languages is more often geographical than racial though in the distant past a distinct race may have made a particular geographical area its home. In historical times races have mingled criss-cross to such an extent that there is no necessary connection between race and language. We are now finding it more rational to speak of language culture than of racial cultures. People of the same race may be speaking various different languages and people speaking a particular language may have in them traces of different racial heritage.

The science of language is thus concerned also with a comparative study of related languages as much as it is with the historical study
of any particular language. The nature and function of human speech in general is the chief subject of the science of language. Man has in the long course of ages learnt to produce articulate sounds and to react to sounds uttered by his fellow-men. This human acquisition has started in the far distant past, much earlier than any historical records of it become available. We are thus obliged to reconstruct older speech forms from the forms now obtaining among us, just as archaeology reconstructs the past from an observation of extant fossils and other relics of antiquity. This reconstruction therefore, requires hard and fast rules and a rigorous discipline as to the mode of investigation lest the reconstruction be a mere parody of the actual situation in the past. Hence the raison d'être of a science of language.

Section 4

While being reasonably critical about the modern historical outlook in linguistic research we ought really to be thankful to the scholars of the west generally, regarding the cultivation of a true historical sense in greater and greater measure in any attempted reconstruction of the past of our country. The existence of apparently two Indian views regarding the status of Sanskrit in Indological research illustrates the point. The old orthodox Indian view regards it as Girvāna Vāni—Sacred and beginningless and the mother of all languages which have arisen in historical times— at least in India. The other view the true historical view—puts it on par with Greek, Latin, Gothic, Russian, Persian, Hittite etc. which are all looked upon as Sister languages having had a common mother language in very remote antiquity.

See Sec. 2,3 Chap. VII.
This mother-tongue has been reconstructed as far as an approximate form of it can be reached by scholars from historical evidence. This is however not to belittle the value of Sanskrit as a great language or of its antiquity - that language, let it be ungrudgingly said, which has no doubt given to the world its most ancient literature, a literature with a wonderful concomitant mystic trend, and brimming with suggestions for a philosophy of noble, active, complete and prosperous life, a life of mutual companionship of men and gods (the divine powers) through surrender and sacrifice on the part of men and, spiritual help and support on the part of the gods. Sastgiri Sastri, Dr. C. Narayanarao of the Madras University and a few others seem to represent the conservative outlook on Sanskrit and they must need derive every other Indian language from the divine language of Sanskrit. Comparative philology has however advanced sufficiently to distinguish between mere similarities of sound and proper proof from linguistic evidence corrected in the light of what has succinctly been termed the space-time context by the learned Director of the Deccan College Research Institute Dr. Katre. It is a matter of common knowledge of history that the Hindus of modern Hindustan have in them chiefly the blood and tradition of two very ancient peoples of India.

2. Look at the following sentences - reconstructed Indo-European lang-
taken from S.K. Chatterji's Indo-Aryan & Hindi, p. 28

1. "Gherisqendrosy poters ekwosyo uperis strhotos,
g'gskons peng e wigons gheghone"
   - Hariscandrasya pitā asvasya upari sthitah
   - gacchan pānca vrkān jaghāna

2. "So geronts sworn wolkon melpti trnma vegheti
   ghuto deiwom yagetai"
   - Sa jaran svam veśam mārṣti, trnma vahati, hutā (hutena) devam yajate.

@ Speakers of anstrle (Kol) and of Sino-Tibetan have not been mentioned as being of relatively less importance.
the Aryans and the Dravidians, where the ancient Dravidians lived and whether they were or were not the original inhabitants of India or whether they came from some other part of the world is still a subject for investigation with which this thesis is not directly concerned. The same is true of the Aryans. We cannot do better than accept the view of modern Indian scholars on the subject as a working hypothesis and then start to consider the relation of Dravidian and Indus-Aryan language groups. The Aryans of old (c. 2500 B.C.) were mainly a pastoral and agricultural people. In a still earlier age they were a nomadic people in the steppes of what we may now call South Russia. From thence we may say a branch of them gradually moved on to Iran and thence to the north-west of India and the Punjab. This part Namu has described as Brahmavarta. They then successively moved on during a period roughly dating from about 1500 to about 1000 B.C. towards what has been called Madhyadesa or the plains between Ganga and the Yamuna—the Doab, and then still further to the East and to the south. Their movement generally may be said to have taken a south-easterly direction. Hence they called the country to the South of the Vindhyas Dakshinapatha. The word 'Daksina' means 'to the right'. The whole of what we now call North India bounded by the Vindhyas mountains to the South and the Himalayas in the North and the two seas to the East and West was called Aryavarta.

We have said that the Aryans sojourned in Iran on their way to India, while they met the aborigins of the country. At first they did not mix with them; but in the course of a few centuries there was a racial fusion of these people called the Dasyus and Dasas and the Aryans. This racial fusion continued on a larger scale later on in their Aryavarta Settlement.

3. See Chap. VII, Secs. 2.1 and 2.2
1. For a detailed discussion of the Aryan problem see the 'Vedic Age' (Bharatiya Vidya Bhavana publication) Bk. I.
These Dasyus and Dasa must be none other than the Dravidians themselves moving from their original habitat on the shores of the Aegean Sea or the shores of the Mediterranean.

It was probably during this period roughly between 1500 B.C. and 1000 B.C. that the Vedic hymns were put together. The Dravidians gradually moved from Iran. Thence through Punjab and Sind, along the West Coast and settled in the whole of India, North and South of the Vindyas. Many sages such as Bhrigu and Agastya went to the South and spread Aryan culture in, and gradually Aryanized the whole of the South as they had done in the North. After this movement we can only think of one people in India, the Hindus who developed a culture with an Aryan foundation but incorporating the best they found in the Dravidian civilization and other lesser civilizations, too. Hindu Culture is essentially a synthetic culture. This very brief outline of the fusion of these two languages of culture is nearly all that has been reconstructed of past history from various sources such as anthropological, archaeological, epigraphic and literary. The Vedas are the earliest extant literature of the world. They furnish valuable material for forming some idea of what the state of society and life was like in India in those ancient times. The method of investigation is first to go through all the Sutras of Saddamantidarpasa and the corresponding sutras of other grammariers, both Kannada and Tamil, and pick up sutras of linguistic importance i.e. sutras which have a historic significance or which point implicitly to the changes which the language has gone in the past, through next to do the same.

2. Such as those of the Nāgas and Nishadhas and of the Kṛtatas,

4. See Chap. VII Sec. 2.4

1. More accurately and more completely of four language cultures: Aryan, Dravidian, Austro-Asiatic and Sino-Tibetan

with Prakrit and Sanskrit grammars, and finally to bring together all the common grammatical features which we find in both the groups of languages features which may be scientifically classified as (1) phonological (2) morphological (3) syntactical (4) derivational and glossarial.

The method of presentation adopted may thus be stated: Every topic begins with a reference to the descriptive statements found in traditional grammars followed by an indication of the historical significance of the data found in these grammars; any likely objections to the historical explanation thus discovered linguistic apocryphal are then considered and the final conclusion, as the outcome of the discussion, stated.

For a full and satisfactory solution of the problem of the influence of Dravidian linguistics on the Indo-Aryan languages—we have to wait until Dravidian philology takes a scientific shape; it is at present in an inchoate state instead of the pioneer efforts of Dr. Caldwell and others. It is hoped that the result of the thesis, is to present a simple though rudimentary linguistic introduction to both the Aryan and the Dravidian languages taken together, even as a first and humble attempt will be realized.

The examination of the supplementary evidence furnished by traditional grammars confirms the views expressed by scholars regarding the affinity of the Dravidian Languages and the Dravidian element in the Indo-Aryan languages.