

PREFACE

‘A Comparative Etymological Dictionary of Tamil-Indo-European Project’ was launched by the Tamil Nadu Government in the month of March during the fiscal year 2022-23. The four-year project, duly supervised by the Tamil Development and Information Department, started its work on July 1, 2022, under the aegis of the Tamil Nadu Textbook and Educational Services Corporation.

A team of dedicated staff members is selected and assigned the task of compiling the root words commonly found between Tamil and the family of Indo-European languages. This data, which aims at changing our perception of the historic and evolutionary connections between Tamil and the Indo-European languages, is being compiled into volumes. Efforts are being taken to publish them as bilingual volumes in both Tamil and English.

The momentous significance of this study and compilation, is its revolutionary proposition. The Indo-European is the largest language family of the world’s language family and 65 percent of the world population uses it. This project, based on intense research, posits the theory that Tamil roots are the source of words of the Indo-European languages of the West, including English, German, French, Italian, Dutch and Spanish, and Indo-European languages of the East, including Sanskrit, Hindi, Bengali, Gujarati, Punjabi, Oriya and Sinhala. The study presents the evidence for the same.

History of the Origin of Language

Homo-sapiens, who had appeared in Africa 2,00,000 years ago and spread around the world, arrived in India 60,000 years ago. The following is an excerpt regarding this:

The history of all humankind begins approximately 2,00,000 years ago when the first anatomically-modern humans are thought to have appeared in Africa. Then, around 60,000 years ago, a band of people ventured out of Africa, into the Middle East, branched out into India and Europe, and ultimately settled all over the planet, replacing other early human populations (The Origins of Indians, Fountain Ink, December-2013, p.44)

Richard Klein opines that language must have appeared 50,000 years ago. An excerpt from Roger Lewin's book *Human Evolution: An Illustrated Introduction* is as follows:

Richard Klein, of Stanford University, has long argued that language appeared as a result of a relatively recent mutation affecting brain wiring in relation to speech, perhaps 50,000 years ago. ("The Evolution of Language," *Human Evolution- An Illustrated Introduction*, p.226)

History of the Origin of Root Words

Regarding the origin of language, R.M.W. Dixon states in "Sudden development," a section of his book *The Rise and Fall of Languages* that the invention, or as he calls it, "the explosion" of language was a historic turn as described below.

At a certain stage of evolution people were able to think fairly clearly, although they had not yet developed a language. They had a well-developed set of mental concepts and could categorise things into classes, etc. Then language developed. Some words would have been onomatopoeic - the name for a bird could be based on its call, the verb for 'split' could be based on the sound of wood being split. There would have been some sound-symbolic basis, *oo* tending to relate to things that are large and round and *ee* to those that are small

and thin. Language would have burst forth. Once there were names for some objects, names evolved for every type of thing and action and state and quality to which people needed to refer; plus a full set of grammatical constructions to bind these words together.

When language first developed, it was like an explosion. One would not of course have got to 5,000 words in one generation but I am suggesting that each generation would have added appreciably to the vocabulary they learnt from their parents. The human mind would have been mentally ready for language, and then it would have invented it, almost as a complete system.

-R.M.W. Dixon, *The Rise and Fall of Languages*, p.64-65

Dixon's statement and Max Müller's view as given below have contributed significantly to the study of the origin of languages and words.

Whatever view we take of the origin and dispersion of language, nothing new has ever been added to the substance of language, that all its changes have been changes of form, that no new root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live.

Max Müller *Lectures on The Science of Language*, p. 25

Linguistic Relations of Root Words

Language's purpose lies in sharing ideas. A concept in a language is created through words. A language can have thousands of words, but among the thousands, only a few hundred could be root forms as well base-words. A sack of paddy, grows into seedlings, and

produces hundreds of sacks containing paddy. A mango seed becomes a mango tree, yielding thousands of mangoes. One becomes many in nature. Many trees will grow from the seeds that fall beneath the tree. Like one tree giving birth to another, what follows successively for years is called ‘tradition.’ *Pāvāṇar* uses *Vaḷḷalār*’s phrase *vālaiyaṭivālai* to give an example of the relationship between tree and tradition. A tree has many branches, likewise, a family has many relations. In Tamil custom, the relations are called *kiḷaikaḷ* (branches) (*kiḷai-kiḷaiṇar-uraviṇar* ‘relatives’).

Since the emergence of new generations is in concurrence with the disappearance of the old, people living now may not be related genealogically to those who lived thousands of years ago. But, in language, despite the formation of several words from a particular root, the root which gives rise to many words, will always survive. Having recognised this fundamental fact of language, a philologist will identify roots for words and relate the words derived from the roots to them.

Pāvāṇar’s statement “words, like people, function genealogically through families, clans and races” (*Vērcor Kaṭṭuraikaḷ*-1, preface, p.xxxiii) effectively describes the history of the roots and the words derived from the roots.

Max Müller (1823-1900), the renowned Indo-European linguist, is the first one to divide the world’s languages into three major language families. Etymological scholars opine that there must have been one large language family (macro-family) in the beginning, which comprised all language families. It is a historical fact that this source language was later divided into many languages at various times. Each language, over time, acquired a distinctive characteristic in history. Thus, comparative linguists have discovered a fact that there are word relations in common among all languages.

West Indo-European languages today might have become separate languages in history and established as separate states/countries, yet they are brought together under a common term ‘West Indo-European’ due to their underlying semantic similarity.

Similarly, it is this semantic similarity that connects the Indo-European Sanskrit with the Indo-European languages of the West. *Pāvāṇaropines* that the semantic relation that exists between Tamil and the Indo-European languages is the genesis of their relationship between the two language families. In his book *vaṭamoḷivaralāru*, (which roughly translates to ‘History of Sanskrit’) he comments “In a refined language, even though an idea is expressed through a phrase, each language is created not due to phrases but only by words; thus, language is a group of words which is complete in itself” (p. 54). This is strong evidence that the word relation is indeed the language relation.

Indo-European Family of Languages

Linguists have classified the world’s languages which are about 7000 into seven to eight major language families. *The Chambers Dictionary of Etymology* (2021) notes that the Indo-European is the largest language-family with 60% of the world’s population using it (p. 1265).

Sanskrit and West Indo-European Languages

In 1583, Thomas Stephens, a Jesuit priest from England, and in 1585, Filippo Sassetti, an Italian merchant, who lived in Goa, were the first to unravel the similarities of words among Sanskrit, Greek, and Latin languages.

In 1768, *ColurDuox* ‘Church of Jesus,’ Pondicherry, opined that Sanskrit and European languages have originated from a single root.

In 1786, Sir William Jones, a Supreme Courtjudge of Judicature at Fort Williams in Bengal, made a detailed study of the relationships between the families of these two languages during the reign of the East India Company.

East Indo-European Languages

Linguistic studies encompass more than hundred languages spoken by the Indian population (around 140 crores) into four language families: Indo-European, Dravidian, Austro-Asiatic, and Chino-Tibetan. Of these four, the Indo-European family is the largest. It is said that Sanskrit is the oldest in the Indo-European family. Languages such as Pāli, Prakrit, Hindi, Gujarati, Marathi, Bengali, Punjabi, Oriya, Sindhi, and Konkani are the derivative languages of Sanskrit. Since Sanskrit is a language related to the Indo-European Languages of the West, linguists call it the 'Indo-European Language of the East.' The following words of Max Müller assert this: "The Aryan family separated and became divided into two different branches, the south-eastern comprising the languages of India and Persia, and the north-western comprising Greek, Latin, Celtic, Slavonic and Teutonic."

Biographies of Words and the home of the
Aryas, Max Muller (p.85)

Etymological Relation Between Tamil and Indo-European

Robert Caldwell (1814-1891) is the first person to write about the Tamil Indo-European etymological relation. His book *A Comparative Grammar of the Dravidian or South-Indian Family of Languages* (1856) documents word relations between the two language families. *Nallūrñāṇappirakācar* (1875-1947), a Sri Lankan Tamil scholar, took the research forward following Caldwell's footsteps.

In Tamil Nadu, *Ñā. Tēvanēyappāvāṇar* (1902-1981), the renowned Tamil etymologist, pursued this etymological study and dedicated his life to study the Tamil Indo-European etymological relation. In the preface to his book *Oppiyaṇ Moḷinūl* (a treatise on comparative philology), he opines that the research he is undertaking will help Tamil establish its global prominence. *Pāvāṇar*'s statement in 1940, "Max Müller has classified the world languages into three large families: Aryan, Semitic, and Turanian. Among them, Dravidian languages, were classified by Caldwell as to be of the Turanian family. In a similar manner, many scholars have made classifications of other language families. Max Müller strongly advocates that these three language families must have originated from one source. Caldwell moves a step forward, opining that *Tiraviṭam* (Dravidam) could be the one closer to this source. I have tried to prove this statement to the best of my ability." This statement of *Pāvāṇar* still holds stead with the readers.

Caldwell on the Tamil Indo-European Relations

Roots given in the Indo-European etymological dictionaries of the West and the East are, in most cases, words. Tamil comprises the rightful and complete source words to all the root words shown in the dictionaries. Having realized this truth, Caldwell, in his book *A Comparative Grammar of the Dravidian or South Indian Family of Languages*, has given a list of the etymological relations between Tamil and Indo-European languages of the West, including Sanskrit, in 'Glossary affinities,' a portion which appears at the end of his book. He is also the first one to show Tamil roots as base forms for the words in the West Indo-European, including Latin and Greek.

In the book, the relation between Tamil and the Indo-European languages, comes under four headings: Indo-European affinities - Sanskrit; Indo-European affinities - West Indo-European Families; Semitic Affinities; and Scythian Affinities. Under each

heading, a Tamil word is set as a headword and words of Indo-European, Semitic, and Scythian languages closely related to the corresponding Tamil headword are explained.

Stephen Hillyer Levitt

Stephen Hillyer Levitt (1943-2020) was Professor of Sanskrit, University of Pennsylvania, United States. Being a Nostratic scholar, he has written a number of articles for *The Journal of Indo-European Studies*, *Journal of the Asiatic Society*, and *Journal of the Oriental Institutethat* document the etymological relationship between Tamil and the Indo-European languages. His research papers entitled “Is there a genetic relationship between Indo-European and Dravidian?” (1998) and “Some more possible relationships between Indo-European and Dravidian” (2000) were published in *The Journal of Indo-European Studies*.

In Tamil, *Pāvāṇar*, who continuously wrote extensively on the history of Tamil language, history of Tamil people, history of Sanskrit and on etymology has stated that his discovery that Tamil is the source of the Indo-European languages will be acknowledged by Western scholars one day. He died at the age of 79 in 1981. Professor Levitt, after conducting a thorough evaluation of *Pāvāṇar*'s research works, has acknowledged the same in his article “Some more possible relationships between Indo-European and Dravidian” (2000). Levitt has also accepted *Pāvāṇar*'s hypothesis that South Tamil Nadu is the birthplace of Tamils. He has also seconded the view of *Pāvāṇar* that western scholars will realize the antiquity and primacy of the Tamil language only when they accept the Ascent Theory.

Pāvāṇar states that Tamil, which originated in the south, existed there as *Tiraviṭam*, later mutated into *Koṭuntiraviṭam* (a deformed form of *Tiraviṭam*) in the north, and moved southwest becoming Indo-European in Europe. This journey of Tamil,

explained by *Pāṇṇar*, has been accepted by Levitt in the article “A word for ‘Horse’ in Chinese and Dravidian.” Having accepted the relationship between Tamil and the language of the Australian tribals, he has written that they had immigrated from the south of Tamil Nadu to Australia 40,000 years ago when the sea level was below 300 feet. On knowing the relationship between the languages, he has further said that Tamil must have been born in the south of Tamil Nadu 60,000 years ago.

Stephen Hillyer Levitt suggests that Tamil is a root language in his article “Nostratic as seen from South India” published in the journal *Mother Tongue*. G. Arasentiran, the Chief Editor of this Dictionary Project, and P. Ramanathan, a Tamil scholar, are the co-authors of the abovementioned article.

Ancient India: Land of Tamils

The Indus Valley civilization, which lasted from 3500 BC to 1500 BC, is the oldest civilization in the world. Studies conducted in recent times have successively proved that the Indus Valley civilization was indeed a Tamil civilization, and the people in the Indus Civilization were Tamilians, and they were the aboriginals spread across India before the invasion of the Aryans.

Rev. H. Heras’ View on Tamil

Rev. H. Heras, in his book *Studies in Proto Indo-Mediterranean*, states that Tamil was the language spoken across India. The following is an excerpt from the book: “My decipherment of the Proto-Indian inscriptions in Tamil (so they say) eloquently proves that Tamil was the only language spoken in the whole of India about five thousand years ago; the other languages sprang from it at a later period” (p.131).

V. R. Ramachandra Dikshitar’s View on Tamil

V.R. Ramachandra Dikshitar, a great historian, writes in his book *Pre-Historic South India*, that the Tamil race (in history) is not the one emerging from any other ancient race, and even in the neolithic period which began 12,000 years ago, the race had emerged and developed as a settled population with a mature civilization.

...the most important question relates to the origin of the Dravidians. The Ethnologists and Anthropologists believe the Dravidians to be a group of people coming to South India from the North-west, perhaps their original home being the Mediterranean region. But there is not much force in this argument which is purely speculative in character. There is one theory connecting the Dravidians with the Semitics, another with Turanians, a third with the Brahuīs and a fourth with the Mongolians. But none of them is tenable. There is yet another theory that the whole of South India can be roughly divided ethnologically into three divisions (1) Pre-Dravidian, (2) The Mundas and (3) The Dravidians.

It seems to us that at the outset there is no case for a Dravidian race as such. The so-called Dravidians are absolutely indigenous and did not come to India from any part of the globe. They were indigenous in the sense that the peoples of the Neolithic age and the Iron age as well found for themselves homes in the hills and jungles and pursued their hereditary profession. Others were more advanced and took to pastoral life and agricultural life. It seems to us that there was no distinction such as Pre-Dravidian and Proto-Dravidian or the Dravidian. All these were one and the lineal descendants of the peoples who came from the Neolithic age and beyond. Therefore, we can conclude that instead of building a superstructure of a so-called Dravidian race on the flimsy foundation of the theory of Proto-Dravidian or Pre-Dravidian,

we may assume that all these people were autochthons and not alien to the soil. We can only speak of a Dravidian culture which left its mark not only on Mohenjodaro and Harappa but on the countries of the Mediterranean region or the Far East.(p.245-247)

The New Encyclopaedia Britannica about Tamil

The New Encyclopaedia Britannica also reflects the idea of Rev. H. Heras on Tamil. An excerpt from the encyclopaedia confirms this similarity:

It is however well-established and well-supported hypothesis that Dravidian speakers must have been widespread throughout India, including the northwest region. This is clear because a number of features of the Dravidian languages appear in the Rigveda, the earliest known Indo-Aryan literary work, thus showing that the Dravidian languages must have been present in the area of the Indo-Aryan ones. The Indo-Aryan languages were not, however, native to India; they were introduced by Aryan invaders from the north.

Thus, a form of Proto-Dravidian or Proto-North Dravidian, must have been extensive in north India before the advent of the Aryans.

(The New Encyclopaedia Britannica, Vol.22, p.716)

Manonmaniam Sundaram Pillai's View on Tamil

Sundaram Pillai, the celebrated author of *Maṇḍanaṇḍyam*, praised the glories of Tamil as a hymn to the Tamil Goddess. The following lines from the poem are worth mentioning: “*caturaṇḍiāriyamvarumuṇḍakamuḥutuniṇatāyiṇmutumuḥinīyanāṭiye ṇamuḥlikuvatumviyappāmē*” (O Tamil! All India was your mother

land before the East Indo-Europeans entered India. Since you are the ancient language of India, it is no wonder we hail you *anāti* ‘since time immemorial’).

Ancient Tamil Nadu in Classical Tamil Texts

While praising Himalaya’s excellence, *Pāratīyār*, the renowned Tamil poet, says, “*maṇṇumimayamalaiēṅkaḷ malai; māṇilammītuitupōlpiṇṇitilai*” (Perennial Himalaya is our mountain; It has no equivalent on land). *Tolkāppiyam* prologue (1-3) states, “*vaṭavēṅkaṭamteṇkumariāyīṭaittamiḷkūṛumnallulakam*.” The line from *Tolkāppiyam* mentions that *Vēṅkaṭam* in the North, and *Kumari* in the South, act as the borders of Tamil Nadu. The line from *Cilappatikāram*, an epic poem written by *Iḷaṅkōvaṭikaḷ*, confirms this fact: “*neṭiyōṇkuṇṇaramu toṭiyōlpauvamum*” (Tirupati hill and Kanniyakumari sea are the borders of Tamil Nadu.) (*Cilampu*. 8:1-2). Tirupati is no longer its north border today, as the land demarcation of Tamil Nadu has changed from time to time.

The line from “*teṇkumarivaṭaperuṅkalkuṇakuṭakaṭalāella*” (*Maturaik*. 70-71) denotes the border of Tamil Nadu ruled by *PāṇṭiyaṇNeṭuñceliyaṇ*, the king of the *Pāṇṭiyā* dynasty. It mentions Kumari in the south, Himalaya in the north, and the sea in the east and the west as the boundaries of Tamil Nadu. *Kuṛuṅkōḷiyūrkiḷār*, a Tamil poet, in one of the poems in *Puṛaṇāṇūru*, sings in praise of the *cēra* king and his ancestors (*YāṇaikkaṭCēy Māntarañcērallirumporai*) for ruling the vast expanse of the land surrounded by Kumari and Himalaya in the south and the north, and the sea in the East and the West.

During the *caṅkam* period, parts of Tamil Nadu were under the rule of the *Cēra*, *Cōḷa*, and *Pāṇṭiya* dynasties. However, there are references in *caṅkam* poems and *Cilappatikāram*, which mention that their ancestors are the great ones who ruled the Ganges to the

Himalayas. This information can be seen in *Cilappatikāram*, where one of the characters, *MāṅkāṭṭuMaṛaiyōṇ*, praises the ancestors of *Neṭuñceliyaṇ*, the king of the *Pāṇṭiyā* dynasty: “*paḱṛuḷiyāṛṛuṭaṇpaṇmalaiyaṭukkattukkumarikkōṭuṇkoṭuṇkaṭalkoḷḷavaṭaticaiḱkaṇkaiyumimayamuṇkoṭutēṇṛicaiyāṇṭatēṇṇavaṇvāḷi*” (Emperor of the *Pāṇṭiya* Kingdom! Your ancestral country *Kumari* and the river *Paḱṛuḷi* which flew in *Kumari* were engulfed by the sea. Despite this, your indomitable ancestors conquered the Ganges and the Himalayas in the north together and ruled them as part of their kingdoms). It may be remembered here that the same author mentions that the three great Tamil kings (*Cēraṇ*, *Cōḷaṇ*, and *Pāṇṭiyaṇ*) had their clan emblems of fish, tiger, bow and arrow on their flags planted on the summit of the Himalayas. The following is the line from the section ‘*āycciyarkuravai*’ of the epic poem: “*kayaleḷutiyaimayanerriyinaḷayaleḷutiyapuliyumvillum*.”

Parimēlaḷakar is a well-known commentator of *Tirukkuraḷ*.

vaḷaṅkuvatuulvīḷntaḱkaṇṇumpalaṅkuṭi

paṇpiṇṭalaippiritaliṇru (Kuraḷ. 955)

(Though stores for charity should fall within, the ancient race
will never lose its old ancestral grace)

In this context, he alludes to the evolution of successive generations since the beginning of creation by referring to the metaphor ‘*cēra, cōḷa, and pāṇṭiya*,’ known for their existence right from the beginning of history. This reference implies that Tamil, an ancient race, has pre-existed history.

The Journey of Tamil in History

If it is true that several Tamil roots are the basis for the West Indo-European languages, including Latin and Greek, there may arise a big question: 'How could this have happened in history?' This TamilIndo-European comparative etymological research makes an attempt to shed light on the following historical facts: Several groups of people from India who had crossed India in small crowds, thousands of years ago, moved northwest and settled in Middle Asia for a long time; one group among them came back as newcomers to India 4000 years ago; these newcomers were called East Indo-European Aryans; a significant number of these people moved towards Europe and scattered all over the place andthey were called West Indo-Europeans.

kayavāram-khyber

Historians document that the East Indo-Europeans entered India through the 'Khyber Pass.' This Khyber in Ancient Tamil must have been given as *kayavāram*. 'vari,vāram' are Tamil words denoting 'curve.' Everyone knows that squirrelshave stripes on their back. This fact, *Tolkāppiyar* records as "mūvarianil" (*Tol.poruḷ*. 550). The curved stripes on a tiger's shoulder are referred to in *Paṭṭinappālai* (221) as 'koṭuvarikkurulai.' The word *vari* 'bent' is related to the word *varai*. In the usages 'ituvarai', 'atuvarai' in Tamil, the word 'varai' denotes 'line,' and 'border.' A mountain looks curved owing to its mounds and ditches. Thus, mountain is also named *kōṭu*. Because of its curved appearance, the mountain is denoted by the word *varai* meaning 'curve.' The word *vari-varai* becomes *vār-vāram* in Tamil to denote 'curve' and 'border.' The word *vāram* in words such as *malaivāram* and *malaivaṭivāram* denotes the boundary of a mountain. The word *vāram* which changes into *vār-pār* after the *vā-pā* transformation is also called *malapār*. The word *pār* 'boundary' derived from Tamil, with the addition of a negative prefix 'a,' gives forth the Sanskrit word *apār* meaning 'that which is

boundless.’ On this basis, the skill of bowling excellently in cricket is called *apārappantuvīccu* (matchless bowling).

vari, vāram

The word *vari*, which mutates in the pattern *vār-pār*, must have been used without any change in the north-west regions of India in ancient times. The word *vāram* in *kayavāram* is related to *vari*, *varampu*, and *varappu*. The root meaning of these words is ‘line.’ The purpose of drawing a line is ‘to demarcate.’ The word *ellaikkōṭu* is formed because of this.

varampu-varappu in Tamil denotes the boundary of a piece of land. When *Iḷaṅkōvaṭikaḷ*, the author of *Cilappatikāram*, an epic poem, addresses the boundary of the medieval Tamil Nadu by saying that the land of Tamil Nadu had stretched from *vaṭavēṇkaṭam* to *kumari*, he sings: “*neṭiyōṇkuṇṇamum toṭiyōḷpauvamum tamīl varamparut tatanpunaḷnannāṭu*.” The word *varampu* used in the context denotes the area of land where Tamil was in use: “*tamīl varampu aruttatanpunaḷnannāṭu*.” This *varampu* is related to the above-mentioned word *kayavāram*, which refers to the boundary of the mountains with the shallows.

vāranam, vāri - marine, mori

The word *vāram* becomes *viḷuṅku-muḷuṅku*, and *viḷi-muḷi*; The word *vāraṇam* in Tamil meaning ‘sea’ changes into *marinus* in Latin, and *marine* in English. Another Tamil word *vari* turns into *mare* in Latin, and *marina* in English after the *va-ma* sound change. *Pāvāṇar* has discussed in detail this transformation in his books. Similarly, the Tamil word *vāram* meaning ‘boundary,’ in the same mutation pattern, becomes *margo* in Latin, and *mark* in English and Danish, and carry the same sense. The land area demarcated by the Danish-speaking population is called *Denmark* (*Danish+mark*). Match the phrase “*tamīl varampu aruttatanpunaḷnannāṭu*” with the

word *Denmark* (*Danish+mark*). Etymological dictionaries have put forth **merg* as the Proto-Indo European (PIE) root meaning ‘boundary,’ and ‘border.’

The word *vāram* was alive in the northwestern parts of India before the East Indo-Europeans had entered India 4000 years ago and later changed into *mar* after the *va-ma* transformation in the West Indo-European languages and established as the PIE root **merg*.

kal-kayam-kacam-cassus

Let us now see the history of the word *kaya* in the word *kayavāram*. The history of the word *kaya* which occurs in the word *kayavāram* is explained as follows. In Tamil, the words *kal-kay-kaya*, meaning ‘hollow,’ and ‘depth’ are derived from the root *kallutal*. The word *kayam* used in various contexts like “*kayammūlkumakaḷir*,” “*taṇkayam*,” “*kayamnāṭuyāṇai*” denotes ‘pond.’ The word *kayam* becomes *kacam* due to the *ya-ca* sound change as in *ayalūr-acalūr*; *payalai-pacalai*, which carries the same meaning. (*kacam* means ‘deep water body’ (*nellaivaṭṭāravaḷakkuc col tokainūlp*.35)). *Irācātirācaṇ* I of the *Cōḷā* kingdom, during the 30th year of his ruling, carved an inscription in the *Uttamar* temple that bears the phrase *kacattukkukilakkuforkuḷattirkukkilakku*, there *kacam* denotes a pond. (Refer to *tenṇintiyakkalveṭṭut tokutikaḷ*-8; *c.no.* 199; *Irācātirācaṇ* I, ruling year- 30; BC 1048)

As the word *kayam* mutated to *kacam* in Tamil, it transformed thousands of years ago to *casa*, *cassus* in Latin, meaning ‘pore,’ due to the *ya-ca* sound change. The semantic expansions of the Latin word *casa* from Tamil *kayam* are given below as mentioned in *Cassell’s Latin Dictionary*:

cāsa -ae, f. (from the same root as *castrum*), *a hut, cottage, cabin*: Cic., Verg.

cassus, -a -um, *empty, hollow*. LIT., nux, Pl.; with abl., *devoid of*: lumine cassus or aetherecassus, *dead*, Verg. transf., *worthless, useless, vain*: cassumquiddam et inanivocissonodecoratum, Cic.; copia verborum, Lucr. N. pl. as subst. cassa -orum, *vanities*: Pl. In cassum or incassum, adv., *in vain*: Lucr., Verg., Liv.

Cassell's Latin Dictionary has shown the meanings 'hut', 'useless' for the words *casa* and *cassus*. It occurs in Tamil that the meaning 'pore' yields derivative meanings such as 'house,' and 'fruitlessness or uselessness.' For instance, the word *il* in the phrase "*illavaḷmāṇpu*" denotes 'house;' the same word in the phrase "*payāṇil col*" denotes 'uselessness.'

Indo-European etymologists have put forth **kes* (to cut) as the root form for the Latin words such as *casa, cassus*, derived from Tamil *kal-kay-kaya-kaca*. The *a-e* sound change usually happens in Tamil, as in *paru-peru, kati-keti*, and *araṅkaṇ-raṅkaṇ-reṅkaṇ*. Similarly, West Indo-European etymologists have written **kesas* the hypothetical root, which is a variation of the *a-e* mutated Tamil root forms *kal-kay-kaya-kaca*. English words formed from the root form **kes* meaning 'pore' are as follows: *caste, castle, castration, chastity*, and *chester*. The meanings 'cutting,' 'pore,' and 'separation' mentioned here are related to each other.

Manchester

The word *chester* in the city name *Manchester* originates from the root **kes*. The word *man* denoting 'breast' comes from the Proto Indo-European hypothetical root **mamm*. The Tamil word *marumam* means 'breast.' Its mutated form in Tamil is *mammam*. The word *mammam* meaning 'breast' has become the hypothetical root

**mamm* in the West Indo-European languages. The word *kaca* (*kal-kay-kaya-kaca*) is the womb to words denoting ‘house that has large pore space’ such as *castrum* in Latin, and *castle* in English. The word *castrum* due to *ka-ca* change becomes *chester* ‘city of houses.’ In Tamil metaphorical usage, a big mountain, refers to a woman’s big breast. While describing Goddess of Earth, *Nallūr Nattattāṇār*, a Tamil poet, compares the breast of the Goddess Earth with the black-coloured mountain:
 “*maṇimalaippaṇaittōḷmānilamaṭantaiaṇimulaituyalvarumārampōla*” (*Ċirupāṇār rruppaṭai*). The same metaphorical expression can be seen in the city name, *Manchester* (*mamm+chester-Manchester*), situated near the mountains (appearing breast-like).

kacam-kes

English etymological dictionaries and the *Online Etymology Dictionary* have related the words such as *caste*, *castle*, *castration*, *chaste*, *chastity*, *chester* and *Manchester* discussed above, to the root **kes*. It has been said above that the Tamil word *kaca* (*kal-kay-kaya-kaca*) mutates into **kes* following the *a-e* sound change.

The root **kes* changes into *sastra* ‘knife, dagger’ in Sanskrit after the *ka-ca* transformation, as in *kīrai-ċīrai* (greens); *muluku-mulucu* (immerse); *kenotoph-cenotoph*; and *kāntu-chand*. West Indo-European etymologists have related the above words to the Sanskrit word *sastra*. Surgery is referred to as ‘sastra treatment’ in Sanskrit. The Sanskrit word *sastra*, derived from the Tamil *kal* (*kal-kay-kaya-kaca*), came back as the East Indo-European to Tamil 4000 years ago. Words such as *caste*, *castle*, *castration*, *chaste*, *chastity*, *chester*, and *Manchester*, derived from the same root, came back as the West Indo-European to Tamil 400 years ago.

The word *kaca* (*kal-kay-kaya-kaca*), which originated from the ancient Tamil ten to fifteen thousand years ago, was established as a

single root **kes* in the Indo-European languages before they were separated as East Indo-European and West Indo-European. This West Indo-European *kes* becomes *sastra* in the East Indo-European after the *ka-ca* transformation. West Indo-European etymologists have identified the West Indo-European form *kesas* a hypothetical root with an asterisk. Matching the history of the Indo-European hypothetical root *kes*, named under List of Aryan roots, List of Indo-Germanic roots, and Proto-Indo-European roots, with the Tamil root *kallutal*(*kal-kay-kaya-kaca-kes*) is appropriate.

The Tamil slogan “*yātumūrēyāvarumkēlir*” which was chanted two thousand years ago, spreads the message that everyone in this world is related. This will be brought to reality through this Tamil-Indo-European study. *Pāratitācaṇ*, a revolutionary Tamil poet, says “*tollulakamakkalelāmonrēṇnumtāyulḷamtaṇilaṇrōiṇpam*.” This study will certainly bring about a feeling of oneness among human beings as expressed by the poet in the above line.

The Khyber Pass is a mountain pass located on the northern border of India. Historians believe that the East Indo-Europeans entered the Indus Valley 4000 years ago. (They entered the Indus Valley through the fabled Khyber Pass. The Khyber Pass cuts through the Hindu Kush Mountains in Pakistan, India’s neighbour to the northwest). Regarding this, the *Britannica Encyclopaedia* states, “The Khyber Pass has historically been a gateway for invasions of the Indian subcontinent from the northwest.”

This world-famous Khyber Pass must have been called *kayavāram* in Tamil thousands of years ago. The base meaning of the word *kayavāram*(*kaya+vāram-kayavāram*) is ‘the area between two mountains.’ A section of Tamils, who had settled in ancient Tamil Nadu ten to fifteen thousand years ago, had separated from India, migrating via the Khyber Pass and reached Middle Asia, and again came back to India through the same Khyber Pass 4000 years ago.

One comes to know this historical fact through what is written of the East Indo-Europeans who entered India through *kayavāram*(*kayavāram-kayapāram-khyber*),now Khyber Pass.

The history of the creation of the word *kayavāram* (Khyber Pass) by combining the word *kayam*, derived from the root *kal* (*kal-kay-kayam*)(Cf.*malaivāram-malapār*)with the word *vāram*can be matched withthe history of Latin word *casa* meaning ‘pore,’ derived from the same root.

Thus, the hypothesis of the comparative TamilIndo-European etymological study is that, Tamil which originated in the huge South Indian landscape and spread across India, travelled northwest, and must have been the genesis for the creation of the Indo-European languages.

It is a historical fact about Tamil and Indo-European races that those who had separated from the ancient Tamils many thousands of years ago returned to India 4000 years ago and are called East Indo-Europeans.And those who entered India as East Indian traders 400 years ago to capture the country are called West Indo-Europeans.

This view has been briefly and clearly explained in the book*Talaimaittamiḷ*:

“Since the ancient Tamils from the *kumarināṭu* (country), after reaching the Ganga, had later moved to the Europe, these Dravidians becoming Aryans there, and one group among them,who returned to India, was the ancestor of the Vedic Aryans, the South’s earlier forms found in the West Aryan languages and its later forms in the East Aryan’s Vedic and Sanskrit languages are quite natural.” (P.96)

Though West and East Indo-European scholars have conducted extensive research on the etymological relations between their language families, they have not included Tamil in their research which is considered to be the parent race between these two races. Caldwell, of Indo-European origin, has made a comparative study between Tamil and Indo-European languages. However, except for Levitt, who followed Caldwell's footsteps, the comparative etymological study remains unnoticed by most Indo-European scholars in the field.

Tamil in North Indian Place Names

The Ganges and the Himalayas have become regions which Tamils do not have rights to. The word *imaiyam* appears in several contexts of the *akam* and *puram* poems of the *caṅkam* literature. Thus, *imaiyam* must have been given by Tamils to denote 'mountain.'

The phrase "*cimaiyamālvarai*" appears in many *caṅkam* literature texts. It means 'a mountain with high peaks.' Commentators have given 'peak' as the meaning for the Tamil word *cimai*. The word *cimai* meaning 'peak' originates from the word *imai*. The words *cimai*, *imai* have been related to each other for a long time in Tamil. The Himalayas is a mountain with many peaks. The usages such as *imaiyam-imayam*, and *cimaiya-cimaya*, related to the word *imaiyam*, can be seen in the *caṅkam* literature.

Himāccaland its Root History

The word *hima* in Sanskrit means 'snow.' Based on this, Sanskrit scholars have written that the names *himācal*, and *himālayā*, have originated for the Himalayas. Frozen snow is formed in mountain with high peaks. Since the snow originates and is found in Himalayas having high peaks, the word *hima* meaning 'peak' as a metonym denotes snow. The word *hima* is a derivative of the Tamil

word *imaiyam*. If *Hima* referring to snow is the first word, we should know the history of the word.

The negative prefix ‘*al*’ becomes ‘*a*.’ The word *kal* meaning ‘movement’ due to the *ka-ca* mutation transforms into *cal* denoting ‘movement’ in the Indo-European languages of the West. Since water can flow (move), it is called *calam*, a derivative of the root *cal*. Skeat, the renowned English etymologist, explains the word *accel* ‘speed’ as *ad+kal+accel*, *kal*-speed. Since a mountain is immovable, the word *cal* is prefixed with the letter *a* (*a+cal*) in Sanskrit to denote ‘mountain.’ That is why, the snow-covered Himalayas is called *himācal* (*hima+a+cal*).

The Tamil word *hima* is used as *hiems*, *kheima*, *khion*, *zima*, *žiema*, *gimmant-jmernin* in the Indo-European languages of the West. 10 to 15,000 years ago, before the Indo-Europeans separated from ancient India, they had used the word *imai* with minor variations.

It has been said in the above passages that the word *hima* denoting ‘snowformed on the Himalayas,’ is used as a metonym in Sanskrit denotes the same. Many words related to the word *hima* in several West Indo-European languages refer to snow and dewy season. Time was measured in ancient times based on the dewy season, which occurs once a year. This *hima* yields Greek words *khimaros* and *khimaira* that denote the age of goats. The former refers to a male goat, and the latter, a female goat.

cintu

cintu is the name of a river. *Pāvāṇar* says that the river name *cintu* comes from the spilling (*cinti*) of water. He compares the river *pakruḷi* formed from the accumulation of innumerable drops of water.

Pāvāṇar further says that the word *cintu* denotes ‘water,’ and ‘river,’ as the clouds spill water drops on the earth and provides underground water, water from the sky, and river water to the people.

When explaining the aptness of the river’s name, *Pāvāṇar* says, in his book *TamiḷarVaralāru-2* (p.32) that the Tamil verb *cintutal*, which means ‘to sprinkle,’ also denotes ‘to leak.’ Thus, the word *cintu* for the river is perfectly suitable. He notes that the word has no root in Sanskrit. He further explains that *cintu* becomes *hintu* in Persian language due to the *ca-ha* sound change. *India*, the current name of our country, originates from a Tamil name *cintu*.

kaṅkai

Water is dark in colour. *Tiruvalluvar* calls water *maṇinīr*. Since the colour of water is similar to that of a sapphire, the word *maṇinīr* means ‘dark blue water.’ A waterbody which is deep is called *maṇikarṇikā* in Sanskrit. This means ‘a ditch filled with blue water,’ which resembles the colour of a stone.

The following *caṅkam* lines denote the darkness of water.

“*paraikkaṇaṇṇaniraiccunai*” (Akam. 178:3)

(... drinks water from a full spring that looks like the eye of a drum)

“*nīlappaiṇcunai*” (Muruku. 253; pari. 5:48)

(blue water lilies)

“*pacittayāṇaiṇcunai*”

(Akam. 321:1-2)

((western winds) attack dried springs that are like the hungry eyes of elephants)

“*maṇinīrkkīṭaṅku*”

(*Maturaik.* 351)

(a sapphire-colored moat)

“*nīrnīrakkākkai*”

(*Cilampu.* 10:116)

(grey jungle fowl)

This word *maṇikarṇikā* comprises Tamil words *maṇi* and *kannam*, a derivative form of *kal-kallutal* denoting ‘digging’.

The Tamil word *kaṅku* means ‘darkness.’ Black millet is called *kaṅku* in Tamil. *Kampar* calls a bird with dark-coloured wings *kaṅkam* (*Kampa.yutta.kumpa.*15). The Tamil usage of calling a darkness-covered night *kaṅku* also comes from the meaning ‘darkness.’ The practice of naming river (with dark-coloured blue water) as *kaṅkai* is also a Tamil custom.

yamuṇai

Pa. Aruḷi, a renowned etymologist, in his book *Yā*, writes the history of the dark-coloured objects which are derived from the root denoting darkness. He explains the history of the words such as *asyāmai* (*cāmai*), *yāṇi* (*cāṇi*), *yāmam* (*cāmam*), which also denotes ‘darkness.’ Similarly, the river with dark-coloured water like the Ganges is called *Yamuṇai*, and he adds that this *Yamuṇai* becomes *yamuṇā-camuṇā-jamuṇā* in Sanskrit.

kannam-kṛishṇa

The Tamil word *kaṇṇam* means ‘darkness.’ In small villages of Tamil Nadu, people call clean water *kaṇṇaṅkarēl*. The word *kaṇṇamin* the Tamil usage *kaṇṇaṅkariyat* also means ‘darkness.’ For the same reason, dark-coloured sugarcane is called *kaṇṇalin* in Tamil. *KaruvūrtTēvar*, one of the *cittars* (saints) in Tamil culture call Lord Siva “*kaṇṇalētēṇē*” who abides in the temple located in *KaṅkaikoṇṭaCōlapuram*. This Tamil *kaṇṇam* becomes *kaṇṇam-karṇa-kruṣṇain* in Sanskrit. Like *Kaṅkai*, and *Yamuṇai*, the river with dark-coloured water is called *kṛishṇa*. The Sanskrit word *kīruṣṇakiri*, which denotes the dark-coloured mountain, may be compared here.

Dark colour is related to blue colour. Because of this colour similarity, dark sky, dark sea, and dark peacock are also called blue sky, blue sea, and blue peacock. Blue Nile is a branch of the Nile. It gets the epithet ‘blue’ from the semantic concept that water is black.

kōṭṭai-garh

The word *kōṭṭai* means ‘surrounding wall of a fort.’ The root *kul* meaning ‘bend’ yields many words in Tamil, which carry the same meaning: *kul-kul-kulaṁ-kulaṁpu* (hoof of an animal), *kul-kul-kula-kulanerri* (curved forehead), *kul-kul-kun-kunil* (curved stick), *kul-kul-kul+tu-kuṭu-kuṭuvai* (curved vessel), *kul-kul-kol* (curved pulse), *kul-kul-kol-kol+tu-koṭu-koṭukku* (sting of a wasp), *kul-kul-kol-kol+tu-koṭu-kōṭu* (mountain which looks curved, curved tree branch), *kul-kul-kol-kol+tu-koṭu-kōṭu-kōṭṭam* (surrounding wall of a temple, crooked mind), *kul-kul-kol-kol+tu-koṭu-kōṭu-kōṭu+ai-kōṭṭai* (surrounding wall of a fort). The Tamil word *kōṭṭai* becomes *kōṣṭain* in Sanskrit. *Pāvāṇar* has explained in detail the history of the word *kōṭṭai*.

The Tamil word *kōṭṭai* is used as a suffix in the following village names: *Putukkōṭṭai*, *Paṭṭukkōṭṭai*, *Nilākkōṭṭai*, *Atamaṅkōṭṭai*, and *Cūrakkōṭṭai*. The word *kōṭṭai* becomes *garhin* in the north Indian languages after the *ṭa-ra* transformation, which is also used as a suffix

in many place names in North India. The Tamil word *caṇṭi* denotes ‘Goddess Kali.’ Ancient Tamils built a fort for the Goddess. The town where the temple was located was called *CaṇṭikKōṭṭai*. This *CaṇṭikKōṭṭai* is now called Chandigarh, the capital of Punjab State. The word *garh*, derived from the Tamil word *kōṭṭai*, appears in the ‘garh’ in Chandigarh. Many Indian states have village names ending with this suffix such as Junagarh, Dibrugarh, Aligarh and Najafgarh. From the *kōṭṭai-garh* relation, one comes to know that ancient India is a land full of such legendary forts.¹

Tamil in the East and the West Indo-European Place Names

kamam-kāmam-gama-home

‘*kamamniṛaintiyalum*’ is a *Tolkāppiyam* sutra. This sutra makes it evident that the word *kamam* means ‘fullness.’ *Piṇṇattūr Nārāyaṇa Cāmi Aiyar* comments that ‘*kamañcūlmāmalaḷai*,’ a phrase from *caṅkam* literature refers to a dark cloud that is completely filled with water. In colloquial usage, *kamam* denotes ‘town.’ *kāmam*, another colloquial variation of *kamam*, means the same. In Tamil, the word *cēri* has long been used to denote a place where people live together. Areas where people of different communities lived together were called *Ulavuccēri*, *Vēlāṇṇēri*, and *Pārppaṇaccēri*. The words *kumpam*, *kuppam* refer to an area where people lived in groups. *Tāṭikkumpu* is a village (*ūr*) filled with palm trees, located near *Tiṇṭiṇaṇam* of Tamil Nadu. The word *uru-ūr* originates from the root *ur* *utal* meaning ‘staying.’

The word *kamam* meaning ‘village’ is used as *gāmain* in Pāli, Prakrit, and many North Indian languages to denote ‘small village.’ Sanskrit’s *krāma*, adapted from Tamil’s *kama*, *kāma*, carries the same sense. When a Tamil word is Sanskritized, its first consonant gets doubled like

metu-mrutu, *vaṭṭa-vrutta*.

The usage *krāmais* is seen in a few North Indian languages. The occurrence of such mutation in other languages is due to the influence of Sanskrit. The word *gama* in the East Indo-European Sinhalese denotes 'a small village.' Historians opine that though the island is today owned by Sinhalese and Tamils, it was an ancient Tamil territory connected to Tamil Nadu.

In the pre-historic ages of old, Ceylon did not exist as a separate entity. It was but a part and parcel of South India. The geological and geographical features of both South India and Ceylon are similar on the basis of which, Wilhelm Geiger rightly concludes that, in times gone by, Ceylon was the outstretched region of the Dekkan, the vast plateau of south India and consists geologically of a solid mass of pre-cambrian crystalline rock, chiefly Biotitgneiss with bands of white crystalline limestone."

- South India and Ceylon, KK.Pillay, p.2

Geologically speaking Madagascar, Ceylon and South India afford resemblances. The presence of a series of rocks of a similar nature in these areas supports the suggestion that these areas once formed part of one land mass

-Pre-historic south India, V.R.RamachandraDikshitar, p.7

People from South India, who immigrated from Bengal, Orissa, and different parts of North India to Sri Lanka in ancient times, abandoned their mother tongue (Tamil) after embracing Buddhism, and after using Pāli language changed into a Sinhalese race. Thus, Sri Lanka, once a native land to Tamils, became a land for Sinhalese immigrated from India. In 1956, on the eve of Buddha's 2500th birth anniversary, the Sri Lankan Government had issued a postage stamp commemorating the arrival of King Vijayan (a Sinhala ancestor) to Sri Lanka.²

Sri Lanka once being an ancient Tamil land, the word *kamam* denoting ‘village’ is used as *kamam-kāmam* there in the areas of Tamils, and *gama* in the areas of Sinhalese.³

ciṭṭukkāmam-Chittagong

The Sanskrit word *krāmam*, despite being derived from Tamil *kamam-kāmam*, has been established as a Sanskrit word in Tamil as well. However, North Dravidian languages, including Pāli, Prakrit, and some North Indian languages retain Tamil’s *kamam-kāmam* to denote villages. *Katirkāmam*, a village in Pondicherry, is named after a village in *Īlamas* well.

The word *ciṭṭakān*, an East Bengal village and the word *vaṅkam-vaṅkālam*, the name of the landmass which contains the village have originated from a Tamil root. Tamil was in use in those places before the entry of the East Indo-Europeans. The East Bengal port city Chittagong was formerly known as *Ciṭṭukkāmam*. With reference to the name *Chittagong*, the Hobson-Jobson dictionary cites Sir William Jones as saying that it comes from, ‘I believe, from the chatag, which is the most beautiful little bird I ever saw.’ This reference shows that because that small village was populated by small birds similar to sparrows, it might have got its name *Ciṭṭukkāmam*. Not only *Chittagong*, the village name in East Bengal, even the word *Bengal (Vaṅkam, Vaṅkālam)*, the name of the large landmass which contains the above village originates from a Tamil root. This is because Tamil was in use in those places before the arrival of the East Indo-European.

According to R.L. Turner, *vaṅku* meaning ‘bend’ is the root of the names like *vaṅkam*, and *vaṅkālam*. Because the river bends during its flow, it becomes clear that the history of the word *vaṅku* meaning ‘bend’ is related to Tamil word. The dictionary also cites Suniti Kumar Chatterji saying, ‘like *vaṅkú-*, belongs to or has been infl. by a

prob. non-Aryan word-group for ‘bent, crooked’.’ Given this historical context, it is likely that *chittagam* is derived from the Tamil word *Ciṭṭukkāmam*.

kamam-ham-home

The Tamil word *kamam-kāmam*, formed to denote a place where people live together, crossed India thousands of years ago and became *ham*. There are many place names with the suffix *ham*.⁴

Tamil’s *skamam-kāmam* meaning ‘village’ changes into *ham* in English, which becomes *hem* in Old Frisian, *heimin* in German, *heima* in Old Norse, and *haims* in Gothic. In Germany, the following village names end with the word *heim*, a variation of the word *ham*: Pforzheim, Kirchham, Schiltigheim, Mannheim, Mülheim, Hildesheim, Bad Windsheim.

John Ayto, an English etymologist, on the entry of the word ‘*ham*,’ notes that the word *ham* denotes ‘small village’ and that its original meaning is unknown. He points to the names used even today such as Birmingham, Fulham as they carry the same meaning. He also writes that the word *home* is derived from the word *ham*, and that its root is unknown. His reference on the word is as follows: “It is not clear where this came from, although some have connected it with Latin *civis* ‘citizen.’”

The word *ham* is combined with the diminutive suffix *let* to form *hamlet* ‘small village.’ In Tamil, the word *iṭṭu* means ‘small.’ The word is used in the following contexts: *iṭṭuvāyaruñcuṇai*, *iṭṭitai*, *ākāruaḷavuiṭṭitu*. According to *Pāvāṇar*, this *iṭṭu* is used as a diminutive suffix ‘-et’ in the West Indo-European. He is the first one to expose how the diminutive suffix ‘-et’ was born and developed in Tamil.

It is surprising to relate the history of the formation of the place names derived from the Tamil *kamam-kāmam* denoting aggregation to *Īlam* (the ancient homeland of Tamils), places belonging to ancient India, and the European regions beyond India.

The North Indian Languages that became East Indo-European

Since the land area of ancient Tamil Nadu has shrunk so much that it is now a narrow land as recorded in history, and as Tamil words used in north India during the ancient times after getting mixed with Sanskrit started sounding like Sanskrit words, and as those Sanskrit words continue to be related to the Indo-European words of the West to date, there is a pressing need to elaborate more on these historical facts.

Pāli, Prakrit, and Hindi, which are said to be the Indo-European languages derived from Sanskrit, are indeed the ancient Indian languages spoken by Indians before the Aryans entered India. These ancient languages including Pāli and Prakrit spoken by a majority of Indians, and many languages in the north, lost their identity in due course and became the derivative languages of Sanskrit because of this mixing of Sanskrit. This transformation has occurred over the last three thousand years. Because of this mixing, Dravidian languages in the south, and other Dravidian languages except Tamil have become separate languages in history.

According to the language division of the Ministry of Home Affairs of India, Sanskrit, said to be the first language among the Indian languages, is now spoken by only 24, 821 people (Only 24,821 Indians identified as Sanskrit speakers in 2011 Census, reveals RTI query). The 2011 census reveals that only 0.002 percent of the Indian population speak Sanskrit. This information was obtained by Mr. Debashish Bhattacharya (Doctor, Social Activist)

under the Right to Information Act (RTO) (India Today, 28.09.2022 Issue).

Though Tamil was the source language for Sanskrit, it crossed India 10 to 15 thousand years ago, travelled northwest 4000 years ago, and came back to India as *kōkittāṇ* via *kayavāram*. Later, East Indo-Europeans, developed *kōkittāṇas* a Vedic language and Sanskrit suiting Indian contexts.

The East Indo-Europeans who came in small numbers for food and survival spread throughout India and mingled with the ancient Tamils living in various parts of India. They even forgot to make up their own spoken language. They were pushed into such a helpless state that they had to adopt the languages of the regions where they lived for their identity. Even though Sanskrit was greatly privileged in history, the fact mentioned above is the historical reason why it could not become a spoken language. *Kā. Appātturai*, a multilingual scholar, says, “Unlike Tamil and Telugu, Hindi and Bengali, Sanskrit is neither a natural language nor a separate language. It is an artificial language and the mixture of many languages. This truth can be substantiated through books”. This truth is unknown to the world.

Difference Between Vedic Language and Sanskrit

Vedic language precedes the East Indo-European Sanskrit. It emerged in Punjab, the north-west province of India. After its emergence, the Aryan language of the East was then called Vedic language. Thus, this Aryan language of the East was neither called Vedic language nor Sanskrit, before the creation of the Vedas. *Pāvāṇar* says that when they came to India from middle Asia 4000 years ago, the language spoken by them was called *Kokistan*.

Caldwell and Dravidian Descent Theory

According to Caldwell's Descent Theory, Dravidians were the settlers from the west who had crossed Balochistan and moved southward via the Indus and settled there. He was unable to consider this possibility that Tamils were the progenitors who had originated from the South, since the excavations such as *Cintuveḷi*, *Āticcanallūr*, *kīḷaṭi*, and *Koṭumaṇal* had not happened and the ancient Tamil texts such as *Tolkāppiyam*, and other *Caṅkam* literature texts were unavailable during his time. The following is an excerpt related to Dravidian Descent Theory from his book:

Dravidian race, though resident in India from a period long prior to the commencement of history, originated in the central tracts of Asia-the seed-plot of nations; and that from thence, after parting company with the Aryans and the Ugro-Turanians, and leaving a colony in Beluchistan, they entered India by way of the Indus. (p.72)

Despite his conflicting opinions on Tamils and the origin of Tamil, as a distinguished scholar who understood the profundity of Tamil, he was surprised to learn of the spread of Tamil across the world, including Europe.

How remarkable that distinct affinities to the speech of the Dravidians of inter-tropical India should be discoverable in the language of the Finns of Northern Europe, and of the Ostiaks and other Ugrians of Siberia; and, consequently, that the pre-Aryan inhabitants of the Dekhan should appear, from the evidence furnished by their language alone, in the silence of history, in the absence of all ordinary probabilities, to be allied to the tribes that appear to have overspread Europe before the arrival of the Teutons and the Hellenes, and even before the arrival of the Celts!* What a confirmation of the

statement that “God hath made of one blood all nations of men, to dwell upon the face of the whole earth!” (p.73)

Caldwell, a missionary and a biblical scholar, came to Tamil Nadu, where he undertook the task of spreading Christianity. He is the one who recognised the roots of Tamil in languages spread across the world. His honesty can be witnessed through the use of a biblical reference for highlighting the worldwide spread of Tamil roots. A *Comparative Grammar of The Dravidian or South Indian Family of Languages*, which he wrote after studying Tamil and Dravidian languages, was published in 1856. His statement as quoted above makes it evident that Caldwell had deeply realised the essence of Tamil roots spread across Europe. In the Glossary Affinities, which comes at the end of the book, he has written in depth the words of European language derived from the Tamil words and how they got transformed. This Comparative TamilIndo-European etymological project is based on his realization that many Proto-Indo-European(PIE) roots have originated from Tamil roots. Apart from this, the knowledge gained from the books of *Pāvāṇar* and the tireless work spent in studying the Indo-European etymological dictionaries of the East and the West, have enabled us to express with confidence Tamil’s prominence through the project.

Tamil roots in Indo-European Country Names

Caldwell was astounded to discover the splendor of Tamil after finding the similarities between Tamil words and other language words used in the regions of Europe like Finland, Siberia, Ostiak, and Ugrian. However, it is necessary to document even the creation of many Indo-European country names from Tamil roots in this Tamil Indo-European etymological project.

aṅku-England

Tamil word *aṅku* means ‘bend.’ *Pāṇṇar* explains the history of the word (*vaṇaṅku-vāṅku-vanku-aṅku*) in Tamil. *aṅku* is related to the word *aṅkucam* which denotes a curved tool used by mahouts to tame elephants. The word *caṅku* originates from the meaning ‘bend.’ *kōṭu*, *puri*, and *vaḷai* are some of the other words denoting ‘conch.’ The base meaning of these three words is ‘bend.’ The word *caṅku* is derived from *aṅku* after the *a-ca* sound change, as in *amar-camar*; *avai-cavai*.

The Tamil word *caṅku* meaning ‘bend’ is noted by **ang-/*ank* (to bend), a Proto-Indo-European root. A group of people, the original inhabitants of the ancient Tamil Nadu, migrated westward thousands of years ago and settled in Denmark. Because the island curved like a bait pin, they called it *Angul*. Due to that, those settlers came to be known as *Angles*. In 5-6 BC, they moved to England. *Angles* is the root word for *English*. England is the name of the English-speaking nation. The following is an excerpt from John Ayto’s *Dictionary of Word Origins* regarding the etymology of the word *English*:

English - The people and language of England take their name from the *Angles*, a west Germanic people who settled in Britain in the 5th and 6th centuries AD. They came originally from the Angul district of Schleswig, an area of the Jutland peninsula to the south of modern Denmark. This had a shape vaguely reminiscent of a fishhook, and so its inhabitants used their word for “fishhook” (a relative of modern English angler and angling to name it) - John Ayto

England is called *Inglaterra* in Spanish. The Tamil word *tarai*, which means ‘floor,’ is the source to the second half of the word *Inglaterra*.

ṁ-German

A separate volume will provide a detailed explanation of the history of the words like *gene* and *germ* from Tamil *īṇutal* and thousands of its derivatives. The word *germ*, derived from the Tamil *īṇ*, gives rise to the word *German*, which denotes both the land and the country. Dictionary definitions for the word Germany state that it refers to ‘members of a family’ (born of the same mother and father; closely related).

The word *īṇam* denotes ‘class.’ The word can be found in Tamil words like *paṛavaiyīṇam*(family of birds),*vilāṅkiṇam*(family of animals),and *makkalīṇam*(human race). Scholar *Aruḷi* writes that the word *īṇam*is derived from the Tamil root *īṇutal*. This implies that the species of a family multiplies through delivery. The word *īṇam*meaning‘aggregation,’ derived from *īṇutal*, notes ‘human race’ *asmakkalīṇam*. *Pāvāṇar*’s explanation for the formation of the Tamil words *kuḷ*,*kuḷ-kulam* from the root *kuḷ*‘aggregation’ can be matched here in this context.

tōṭu-Teutonic

Tamil word *tōṭu*also denotes ‘aggregation.’ The word *tōṭu*in *Puranāṇūru*’s “*tōṭukolvēl*,”and *PurapporuḷVeṇpāmālai*’s “*tōṭukolpuḷ*”refers to a pile of spears, and a flock of birds respectively. The word *tōṭu*becomes **teuta*,a Proto-Indo-European root, giving birth to the words *Teutonic*, and *Dutch*,meaning ‘human race.’

Pāvāṇar states that Indo-European scholars have marked the Indo-European races as nine major groups, and among them, West European Celtic, Germanic (Teutonic), Italic, Hellenic (Greek) and East Indo-European Sanskrit are closely related to Tamil (Tamil History, p. 163).

C.T. Onion, an English etymologist, has mentioned in his dictionary that the original history of the Teutonian race (an important one according to *Pāvāṇar*) is not clear.

Teutontjū.tən member of a people of unknown race reckoned among the peoples of Germania(see GERMAN). XVIII. L-Teutoni, teutones (pl.), f. IE. Base meaning ‘people’, ‘country’, ‘land.’ So Teutonic tiutō.nik pert. to this people, later identified with Germanic. XVII (T. Knights, T.Order, military order of German knights). –F teutonique-L. Teutonicus. comb. form Teu(o)-XIX.

C.T. Onions

ar-Argentina

aris a Tamil root meaning ‘that which became red.’ This root produces words such as *ar-arakku*; *ar-arattam*; *ar-arukkaṇ* (*katiravaṇ-sun*) denoting ‘colour,’ and ‘light.’ The word *ar* becomes a Proto-Indo-European root **arg* (to shine). The Latin word *Argentinus* derived from the root *arg* denotes luminous silver. The Tamil word *velli* which is derived from the Tamil word *vil* meaning ‘heat’ will be explained in the latter part of this preface. The word *Argentinus*, derived from the root **arg* gives rise to the word *Argentina*, the name of a country where silver is in abundance.

viṭalai-Italy

In Tamil *viṭai-viṭaittal* means ‘that which is big.’ The male sex of an animal is bigger than its female. Thus, it is called *viṭai*. The word can be seen in the following lines taken from Tamil literature: “*ōṇkuvīṭai*” (*Akam.* 214:10); “*kataḷviṭai*” (*Kali.* 103:40); “*maiviṭai*” (*Puṛam.* 364:4); “*verukkuvīṭai*” (*Puṛam.* 324:1), are where *viṭai* refers to bull, male goat, and male cat respectively.

Bull, Lord Shiva's vehicle, is called *viṭai*. *Tiruñāṇacampan̄tar*, a saint, sings of Siva as 'tōṭuṭaiyaceviyaṇviṭaiyēri.' A young man who is bigger than all others and women is called *viṭalai*. The word *viṭalai* becomes *vitulus* in Latin to denote a young calf and the place meant for cattle to stay. *vitulus* yields the word *vitali* referring to the aboriginals. *Pāvāṇar* is the first one to document the history of the word *vitulus*.

The word *vitali* later becomes *Italy*, the name of a European country. *Online Etymology Dictionary* and other etymological dictionaries have noted the history of the word as follows: "Traditionally said to be from *Vitali*, name of a tribe that settled in Calabria, whose name is perhaps somehow connected with Latin *vitulus* "calf." Or perhaps the country name is directly from *vitulus* as "land of cattle"."

A place in Chennai that was once a grazing hazen for cows got the name *Mantaiveli*. This can be matched with the word *Italy* derived from the word *vitali*.

'*kayavāram*' segment in the preface section explains the history and origin of the country name Denmark. This etymological study also enables us to derive the country names such as England, German, Teuton, Dutch, Argentina, and Italy from Tamil roots. Following the footsteps of Caldwell, one can enjoy finding the names of some European countries derived from Tamil roots.

Dravidian Ascent Theory

Caldwell, who first exposed the primacy of Tamil, has written that Tamils, like Aryans, came to India from Middle Asia (the motherland of Aryans), many thousandsof years ago, but *Pāvāṇar* has refuted Caldwell's Descent Theory. Levitt has accepted *Pāvāṇar*'s view that Tamils had originated in the south, spread to the north, and the northwest.

Levitt gained a fair idea of the history after seeing the relationship between Tamil and the language of the Australian aboriginals. Since the language of the Australian aboriginals, who had settled there 40,000 years ago, was related to Tamil, he inferred that Tamil must have been born and developed in a Tamil land before their settlement in Australia.

Scholars of the Australian aborigines see Australian aborigine languages as being connected with the Dravidians. The evidence for this is remarkable. There is also evidence of connection between Australian aborigines and Dravidians in the kinship system and in the use of the boomerang. The Australian aborigines were cut off from the rest of civilization by the rising of the oceans since about 6000 B.C. Scholars of the Australian aborigines calculate them to have entered Australia from South India about 40,000 years ago. Thus, Dravidians in India go back this far at least. By this argument, Dravidian moves from South to North India, and into Iran and further, and Uralic, Altaic, and Indo-European, etc. break off from a main Dravidian stock. It has not yet been set in stone whether Dravidian is a parent, or whether Dravidian as we know it is an elder sister of Indo-European.

Collected Papers in Dravidian Studies, p.107

Alfredo Trombetti (1866-1929), an Italian scholar, is the first one to state that all the languages had originated from one source language (Monogenesis). Based on Trombetti's research data on the word relation between Tamil, few other Dravidian languages, and Australian aboriginal languages, Jonathan Morris has written an article in *Mother Tongue* (2006).⁵

It is worth noting that the chief editor of this project Dr. G. Arasentiran has highlighted the relation between Tamil and the languages of the Australian Aboriginals in the list of words mentioned some years ago in one of his research works.⁶

Comparison in Indo-European Etymological Dictionaries of the West and the East

Indo-European etymologists of the West, in their dictionaries have written the history of the words in their languages by closely matching them with East Indo-European Sanskrit. Similarly, East Indo-European etymologists including Monier Williams, and etymologists T.W. Rhys Davids, and William Stede who compiled the *Pāli – English Dictionary*, have written in their dictionaries, the history of Sanskrit words by matching them with the words in West Indo-European languages. Thus, both the dictionaries have a limited rather than a clear and complete history of the words of their languages.

Inconsistencies of Sanskrit's Roots in *Pāṇini's Dhātupāṭha*

Aṣṭādhyāyī was a Sanskrit grammar book written by *Pāṇini*, the renowned Sanskrit grammarian. It is said that it was written around the fifth century BC. The book comprises of eight chapters. *Pāṇini's Aṣṭādhyāyī* is related to *Dhātupāṭha*, which is one of his other books. *Dhātupāṭha* explains 2000 Sanskrit root words. Whitney and Edgren, Sanskrit scholars, in their book *The Study of Hindu Grammar and The Study of Sanskrit* (1884), state that most of the roots found in *Dhātupāṭha* were formed based on assumption, and that “more than half-actually more than half of them never have been met with, and never will be met with in the Sanskrit literature of any age.”

Vishwanath Khaire, who studied Sanskrit roots, notes that “Roots, particularly in the Sanskrit etymological tradition are phonetic abstractions from words. They are assigned meanings to be

consistent with the known or imagined meanings of the word. That is how a familiar word like Surya could be derived from the two roots *su*, to move and *sā*, to stimulate.”He further states, “In spite of the acceptance of the premise that Vedic Sanskrit was developed in India in an environment of indigenous languages, etymological relations of Sanskrit words with those in the Indian languages have not been even conceptually considered, let alone being investigated.” (*Visnu in the Veda*, Annals of Bhandarkar Institute, 2004, p.164). Thus, he opines that the Sanskrit roots were formed based on assumption.

Root of the Word *surya* in Tamil

el is one of the roots found under this Comparative Etymological Dictionary of Tamil Indo-European Project. *katiravan*(sun) is called *el* since its appearance looks as if it emerges from the East and rises. The word *el* yields the words such as *sol* and *solar* in Indo-European languages to denote ‘sun.’ The word *sun* in the Indo-European languages originates from the words *sol* and *solar*. West Indo-European dictionaries have shown the relation of the above-said words such as *sol*, *solar*, *sun*, and *surya*.

The detailed history and origin of the word *el* and the formation of several words from *el* in the Indo-European languages of the East and the West can be seen in this first volume of this project.

Indo-European Roots and Tamil Roots- *Ñāṇappirākācar*, *Pāvāṇar*

Nallūr *Ñāṇappirākācar*, of *Yālpāṇam*, Sri Lanka, who excelled in the field of etymology after Caldwell, comments (*Linguistic evidence for the common origin of the Dravidians and Indo-Europeans*, Tamil Culture II, p.1, 1953) on the Indo-European roots as given below:

Indo-European roots put forth hypothetically are mere meaningless symbols. The roots of Dravidian languages undoubtedly denote meanings and reasons behind, and look like a live developing embryo; they can show with certainty from where they have originated. But, the Indo-European roots, since they are lacking this particular quality, look like bundles of phonemes without conveying concrete meanings. Because of the Dravidian roots, they get enlightened and express their meanings with clarity.

His statement “Tamil supplies this long looked for clue to finding the true origin of the proto Indo-European language” (*The origin of language, a new theory*, The Madras Christian College magazine, ix, p.4, 1929) asserts the fact that it is the right moment to find out the real Indo-European history by connecting their roots with Tamil roots.

Following the footsteps of Caldwell, *Pāvāṇar* studied the relationship between Indo-European and Tamil for a long time, and has explained the fact that Tamil is the source for words in Indo-European languages: “The key to European linguistics and its history is deeply buried in Tamil” (*talaimaittamil*, p.46). “Surprising truths will emerge if they realise that Tamil is a key for the Indo-European languages” (*tamilvaralāru*, p.xxvii).

A few examples are given below to further illustrate *Ñāṇappirakācar*, and *Pāvāṇar*’s concept that the key to Indo-European linguistic formation or history lies deep within Tamil itself.

kuṭaṅku-kuraṅku-kreng-h-ring

kuṭa is a root word in Tamil meaning ‘bend.’ From this word, words such as *kuṭaṅkar*, *kuṭicai*, *kuṭikai*, and *kuṭil* are born. Only from the root *kuṭa* meaning ‘bend,’ does *kuṭaṅku*, due to the *ṭa-ra* transformation, change into *kreng-h*, a Proto-Indo-European root.

Chambers Dictionary has explained that the word *ring* has originated from the root *krenggh*. The ancient Tamil word *ālī* refers to ‘sea, wheel, disk, and ring.’ The root meaning for the above mentioned four meanings is *vaḷaivu/vaṭṭam* (bend/circle). The Tamil word *ālī* born in the East, and the word *ring* born in the West Indo-European have originated in the root meaning ‘bend.’ However, only this ‘Comparative Etymological Dictionary of Tamil and Indo-European Project’ can bring out the fact that this word *ring* has been derived from the word *kul*(*kul-kul-kul+tu-kuṭu-kuṭuvai*; *kul-kul-kul+tu-kuṭu-kuṭam*; *kul-kul-kul+tu-kuṭu-kuṭaṅku*; *kul-kul+tu-kuṭu-kuṭaṅku-kuraṅku-krenggh-ring*) meaning ‘bend’ thousands of years ago. Further, this Tamil word *kuṭaṅku*, due to the *ṭa-ra* transformation, changes into two Proto-Indo-European roots *ker/sker*. The fact is *ker/sker* are not the real roots, and *kur* is the real root.

Chambers Dictionary of Etymology has related the words *circle*, *circus*, and *circa* to the root ‘*krenggh*.’ English etymological dictionaries have related the form *cir* to the word *search*. Additionally, it has also created the word *search* from the form *cir* ‘search-research’ is the study of something that goes back and forth, over and over again. Thus, the aggregation denoting root *kul*’s role as the source language root to produce words in the Indo-European languages has already been written by the chief editor of this project in his research report presented to the Central Institute of Classical Tamil.

kuṭaṅku-kuraṅku-krenggh-ring-link-relation

The *Chambers Dictionary of Etymology*, and *Online Etymology Dictionary* have noted **kleng* (to bend, turn) as the root for the word *link* (used for making chains worn around one’s neck) meaning ‘bend.’

Oxford English Dictionary has related the following West Indo-European words **hlenk-r* (Old Norse); *hlekk-r* (Icelandic); *lænker* (Old Swedish); *länk* (modern Swedish); *lænke* (Danish); **hlanġkio-z* (Old Germanic type); *hlēncan* (Old English); *lancha* (Old High German); *gelenke* (Middle High German); and *gelenk* (German) with ‘link.’

***link* meaning ‘bend’, *link* meaning ‘lamp wick’**

Another *link* in English refers to a twisted lamp wick. The word *link* for this lamp thread is related by the *Online Etymology Dictionary* to the root **leuk* ‘light.’ However, the *Oxford English Dictionary* has written ‘Perhaps the likeliest hypothesis is that the word is identical with link; the material for torches may have been made in long strings, and divided into ‘links’ or segments.’

In Tamil, the word *tiri* (wick) refers to a rope. This word was born in the meaning ‘bend.’ It is called *tirias* strings are twisted into a rope. This rope is then cut into small pieces suitable for lighting the lamp. It is interesting to see that the *Oxford English Dictionary* has given the same explanation for the lamp wick as the word *link*.

kuṭaṅku-kuraṅku-krenggh-crown-corona

Skeat’s, and *Chambers Dictionary of Etymology* have documented that the root *krenggh* that has originated from *kuṭa* refers to garland, and crown. ‘corona’ is a disease that took over the world in no time. Scholars have written that the word *corona* for that disease was born from the word *crown*. The word *corona* was coined from the word *crown* in the meaning ‘curve,’ due to the crown-like curved surface of the microorganism that caused this disease.⁷

The name ‘coronavirus’ is derived from Latin *corona*, meaning ‘crown’ or ‘wreath,’ itself a borrowing from Greek κορώνη *korōnē*, ‘garland, wreath.’ The name was coined by June

Almeida and David Tyrrell who first observed and studied human coronaviruses. The word was first used in print in 1968 by an informal group of virologists in the journal *Nature* to designate the new family of viruses.

-Wikipedia

kuṭa-kuṭicai-house-white house

It has been documented that the words referring to ‘home’ in the meaning ‘circle’ is derived from the root *kuṭa*. This word *kuṭa*, similar to *ṭa-ca* sound change seen in *oṭintaiṭai-ocintaiṭai*, mutates to *house*. The phrase *white house* referring to the White House of America is a combination of *white* born in the pattern *vel-vetu-vētu*, and *house* born in the pattern *kuṭa-kuṭicai*.

hut - (F ; OHG.) M.E. *hotte*; F. *hutte*, a cottage; cot grave; Ou; G. *hutta* (G. *hutta*), a hut + swed, *hydda*, a hut; cf. skt. *kuti*, a hut; from *kut*, to bend (hence to cover)

house - The ultimate origins of house are uncertain. Germanic *khusam*; German *haus*; Dutch *huus*, Swedish *hus*; Old Norse *hus*; *khusam* came from an Indo & European *keudh* cover; hide. Source also of English hide, hoard and hut.

-Skeat

English words such as *hut*, *house*, *hide*, *hoard* and Tamil words like *kuṭa-kuṭi-kuṭicai* are related to the meaning ‘bend.’ The word *house* in the White House comes from Tamils’ *skuṭa-kuṭi-kuṭicai* after the *ṭa-ca* sound change (Cf. *photo-phos*).

‘*Crown*, *corona*, *hut*, and *house*’ are West Indo-European words originating from the root *kul* meaning ‘bend.’ It is a known fact that many of these words mean different things in different contexts. *Tolkāppiyam* states that all words are about meaning, and

each of these words is used in everyday language to denote a deep meaning in the language. The lexicographers who write the semantic explanation, and the multidisciplinary scholars who deal with these words do not know the history behind the emergence of these words. However, an etymologist will strive to learn the history of these words.

Tolkāppiyarcalls this

“*molipporuḷkāraṇamvilippattōṇrā*.” *Pāvāṇar*’s explanation for the above line from *Tolkāppiyam* is ‘a word’s origin and its history cannot be located at an instant.’

***vil-vel*, the root meaning ‘heat’**

In Tamil, ‘*vel*’ is a root meaning ‘heat.’ This root has created many words with the meanings ‘heat’ and ‘light’ which are as follows: *velpu-veppu*; *velpu-vempu*; *velku-vekkai*; *vel+tu-vetu-vētu*; *vel-vey-veyil/veyyil*; *vel-vey-vey+tu-veytu*; *vel-vel-veli-veliccam*; *vel-vel-velḷi*; *vel-vel-vel+tu-veṭu-veṭṭu-veṭṭai* (*uṭarcūṭṭunōy* ‘body-heat diseases’); and *vel-vel-vel+tu-veṭu-veṭṭu-veṭṭa* (*oli*, eg.: *veṭṭaveliccam* ‘clear light’).

vel-velku-vekkai

The root *vel* meaning ‘heat’ has originated from the primary proto root *vil*. This proto root *vil*, in the pattern *vil-viy-viyar*, has given birth to the word *sweat* which is a resultant of body heat. The word *viyarvai* (sweat) reflexes into *veyarvai*, *vērvai*, and *viyar* reflexes into *viyarttatu*, *vērttatu* in colloquial Tamil. The root *vil* gives birth to the word meaning *light* (*vil-viḷ-viḷakku*). This ancient root *vil* mutates in the pattern *vil-viy-piy-piy+ci-pici* and generates words such as *bisi*, *bisu*, and *bisupu* meaning ‘heat’ in Kannada language.

The Tamil root *vil* which changes into *vel* denoting light, through the *va-pa* sound change, becomes **bhel*, a Proto-Indo-European root having the meanings ‘to shine,’ ‘flash,’ ‘burn,’ and also ‘shining white.’ *Ñāṇappirakācar* has explained in detail about

how the Tamil *veḷiccam*(light) has transformed to *bleach* in the West Indo-European.

Pāvēṇar has written that the Tamil word *vekkū*, born from the root *vil* meaning ‘heat,’ mutates into *vekkū-bake*, due to the above-mentioned *va-pa* sound change. West Indo-European etymologists have cited the Proto-Germanic form **bakan*, and the Proto-Indo-European forms **bheg*, **bhe* as the root for the word *bake*. This word *bake* occurs in the words *baker*, *bakery*, and in the compound words *bakestone*, and *half-baked*. In the annexure section of this preface, the birth of the word *half* from the root *kel* meaning ‘pore,’ has been written in detail. The words *half* ‘bake,’ born from the roots *kal*, and *vil* respectively, has become ‘half-baked.’ The word *half-baked* can be compared with the Tamil *araivēkkāṭu* (half-cooked, semi-cooked).

Pāvēṇar, has stopped with the word *bake* while relating it to Tamil *vekkū-pekku-bake*. It is a delight to find out that the English etymological dictionaries, after a long time, have now stated relating words such as *cook*, *cuisine*, and *kitchen* to the word *bake*. The etymologists have also related many words meaning ‘heat’ such as the *cuitinbiscuit* to *vekkū-pekku-bake-coquere-cook*, and *cotta* to *terra-cotta* (L. *cocta*). Etymological dictionaries have shown that all these words are derived from the Proto-Indo-European hypothetical root **pekw* (to cook, ripen).

West Indo-European etymologists have related the words like *bake*, *coquere*, *cook* in the West Indo-European to the word *pakvah* (cooked, ripe) in the East Indo-European. Similarly, Monier, the Sanskrit scholar, has related the Sanskrit word *pakvah* to the West Indo-European Latin word *coquo*. Both of them are unaware of the Tamil word *vekkū*, the root of the above-said words, and, too unaware of the Nostractic root *vil*, the base form of the Tamil *vekkū*.

vel-vetu-vētu-bath

vel, the root meaning ‘heat’ brings forth the words *vetu*, *vetu vetuppu*, *vētu*, that carry the same meaning. The word *vetu-vētu*, has given forth the word *bath* denoting the act of taking a shower, following the *va-pa* sound change in the pattern *veliccam-bleach*, and *vekku-pekku-bake*. The English etymologists have written that ‘The etymological sense is of heating, not immersing’ for the word *bath* used by us in the primary meaning of ‘taking shower.’ English etymologist Skeat has also written that ‘the original sense of *bath* would, accordingly appear to be a place of warmth.’ The primary need in cold countries is to warm the body than bathing. In Tamil Nadu, warming up the body is called *vētupiṭittal*. The Tamil word *vētu*, and the West Indo-European *bath* are both related in word and meaning.

vel-vetu-vētu-svetah-white

The fact that *vel*, the root meaning ‘heat,’ gives forth words meaning ‘light’ such as *vel-vel-veliccam*; *vel-vel-velḷai* has been explained above. It has to be pointed out that for the Proto-Indo-European root **bhel*, born from the root *vel*, ‘to shine, flash, burn,’ and also ‘shining white’ have been given as meanings. The Tamil word *vetu-vētu* born in the meaning ‘heat’ transforms into Sanskrit *svetah* ‘white;’ Old Church Slavonic *sviteti* ‘to shine,’ *svetu* ‘light;’ Lithuanian *šviesti* ‘to shine,’ and *švaityti* ‘to brighten.’ Watkins, and *Online Etymology Dictionary* have mentioned **kweid-o-*, **kweit* (white; to shine) as the hypothetical roots, while the Tamil *vel-vetu-vētu* is appropriate. The West Indo-European word *white* was derived from *vetu-vētu* in the pattern *vetu-vētu-sveta-white*. The same *vetu-vētu* is also the root for the word *bath*.

vel-vel-veṭṭa-photo-phos

It has been explained above that *vel*, the root meaning ‘heat,’ also denotes ‘diseases caused due to heat’ in the pattern *vel-vel-veṭṭa-veṭṭai*. The word *veṭṭa* ‘heat’ in the phrase ‘*veṭṭaveḷiccam*’ (clear light) means ‘light.’ The same *veṭṭa*, due to the *va-pa* sound change has become *poṭṭa-photo* denoting ‘light’ in the West Indo-European. When translating into Tamil, the word *photo* becomes *oḷippaṭam*, *photosynthesis* becomes *oḷiccērkai*, in both the instances the word *photo* gets the meaning ‘light.’ Wilfred Funk, in his book *Word Origins*, has written about the mutation of the word *photo* into *phos* due to the *ṭa-ca* sound change as “*phos* is a Greek word that means ‘light.’ It appears in English as *phos*, *phot* and will be found in innumerable scientific words.”

The word *phos* in *phosphorous* referring to ‘luminous’ objects, and *phosphor* referring to ‘the morning star bearing the dawn,’ is derived in the pattern *veṭṭa-poṭṭa-photo-phos*.

In Tamil, dawn is called *viṭiyal*. The word *viṭiyal*, meaning ‘light,’ is born from the root *vil* (*vil-vil-vil+tu-viṭu-viṭi-viṭiyal*). In *Īlam* (Sri Lanka), ‘coming at dawn’ is called ‘*veḷḷeṇavarutal*.’ Planet *veḷḷi* (venus), due to its white colour, is derived in the pattern *vil-vil-veḷ-veḷḷi*. Tamils call the star that appears in the morning as *viṭiveḷḷi*, the combination of the two words *viṭi*, and *veḷḷi* which originated from the heat denoting root *vil.veṭṭa-poṭṭa-photo-phos*, derived from the root *vil*, becomes *phosphor* in the West Indo-European. *phor* in *phosphor* is related to the words *bear*, *birth*, and *berth* born from the Tamil *porai*. The meaning of the word *phosphor* is ‘bearing light.’

The East and the West Indo-European etymologists have written the history for the words such as *pakvah*, *sveta* in the East Indo-European, and words such as *bake*, *bath*, *white*, *photo*, *phos*, *phosphorus*, and *phosphor* in the West Indo-European, which originate from the heat-denoting root *vel*. However, the etymologists have not taken Tamil into consideration and have only looked for

similarities in languages well within their reach. It has been explained that Tamil has been neglected in these studies and word relations considered only among certain other languages. The Tamil word *vil* is the root of not only the Indo-European words mentioned here but also of several hundred related Indo-European words.

kaṇṭam-centre

centre is a West Indo-European English word. The *Oxford English Dictionary* has shown the words *centrum* (classical Latin); *kentron* (ancient Greek); *hantag* (Old High German); *centre* (Old Occitan); *centre* (Catalan); *centro* (Spanish); *centro* (Portuguese); *centro* (Italian); *centrum* (Middle Dutch, Dutch); *zenter* (Middle High German); and *Centrum/Zentrum* (German) as having relations with the West Indo-European word *centre*. It has further added ‘stationary leg of a pair of compasses, point of this leg, midpoint of a circle or sphere, midpoint of a non-circular area or object, point or axis about which something revolves, sharp point, goad, peg, midpoint of a circle, to prick, stab, hunting spear’ as its meanings. The *Chambers Dictionary of Etymology* has additionally given ‘skillful, smart’ as its meaning.

A compass is a tool used to draw a circle. One end of this tool looks like a sharp thorn. A circle is drawn keeping the sharp tip of the compass in the middle. It is this sharp end of the ‘compass’ that was denoted as *kentron* in early Indo-European languages. The word *kentron* is used to refer not only to ‘compass’ but also to ‘other sharp-edged instruments.’ The *Online Etymology Dictionary* notes that the word *kentron* is preceded by the Indo-European root **kent* and gives the root meanings ‘sharp tipped like a thorn, to prick.’

How **kent*, the root of the word *kentron*, presented as the hypothetical root, has acquired its meaning, is not shown in any of the West Indo-European etymological dictionaries.

Brittanica Encyclopaedia has related the word with the meaning ‘*naṭu-naṭuvam*’ to the Sanskrit word *kendra*.

Monier’s *Sanskrit Dictionary* has related the word *kendra* to the Greek word *kentron*.

Of Greek origin are such mathematical and astronomical terms as Sanskrit *kendra* “centre” (Greek *kentron*)

-*Languages of The World*, The New Encyclopaedia, p.620

kendra, am, n (borrowed from Gk. *kentron*), the centre of a circle; the equation of the centre, the argument of a circle, the distance of a planet from the first point of its orbit in the fourth, seventh or tenth degree, Suryas

- Monier

Brittanica Encyclopaedia and Monier’s *Sanskrit Dictionary* cite the word *kentron* as the root for the English word *centre* and relate the Sanskrit word *kendra* to the same. Even in the above-mentioned two books the root of the word *kentron* is not explained.

‘*kaṇṭam*’ in Tamil

kaṇṭam in Tamil has been in use since the *Caṅkam* period. ‘sharp’ is the meaning for *kaṇṭam*. Objects with a sharp tip are called *kaṇicci, kaṇai*. In Tamil literature, ‘screw pine’ which has sharp thorns is called *kaṇṭal*, and a small plant belonging to the small prickly pear variety is called *kaṇṭaṅkattiri*. The top of a Jackfruit is thorny, *Puṛaṇāṇūru* calls this ‘*muṭṭapuramutukaṇi*.’ Dravidian languages call this Jackfruit ‘*kaṇṭapalā*.’

‘*uruttiraakkam*’ is a pure Tamil word. The sharp-edged beads belonging to Lord Siva are called *uruttira+akkam-uruttirākkam*. This

word *uruttirākkam* has reached Sanskrit as *rutra+akṣa-rutrākṣa*. The Tamil word *akku* denotes ‘sharpness,’ and the word *uruttirākkam* is called *akkumaṇi* in Tamil. This sharp-edged *akkumaṇi* is also known as *kandi*. *akkumaṇi* and *kandi* are words originated in the meaning ‘sharp.’

kal is one of the root words in Tamil. This project’s chief editor has written extensively on the six meanings of *kal* in his book *The Worldwide Spread of the Tamil Root: Kal*. The root *kal* mutates into *kal-kal+tu-karrai*. The word *karrai* has the root meanings ‘crowd, group.’ *kal* which is the root of *karrai* has produced many words meaning ‘sharp’ such as ‘*kal-kar-kar-karu-karukku* (sharp-edged leaves of coconut, palm tree); *kal-kar-kar-karu-karuvi* (sharp-edged weapon); *kal-kal-kalli* (sharp-thorny plant); and *kal-kal-kal+tu-kaṭu* (sharp; sharp-edged arrow).’ The fact that the concept of ‘sharpness’ appears in the concept of ‘aggregation’ can be seen in detail in the book.

In the language of the Australian aboriginals, the tree stick used for digging earth is called *kaṇai-ganay* (digging stick). This Australian usage is a classic example for the ancientness of the word *kaṇai*. The Tamil word *kaṇai* reminds us of one of the arrows made of iron. The last period in human history is the Iron Age. In the age prior to the Iron Age, people made their tools from stone, wood, and things obtained from natural sources. Thus, *ganay* in Australian aboriginal language refers to the tree stick used for digging and not the sharp arrow.

The Tamil word *kaṇam* originates from the word *kal(-kal-kal+tu-kaṇtu-kaṇam)*. This word *kaṇam*, as Sanskrit *kaṇṭa* gives the meanings ‘sharp thorn, sharp edge.’ *kaṇam* the word meaning ‘sharp,’ due to the ‘a-e’ sound change, became *palā-pelā, kati-keṭi, kaṇam-kentron* in Greek to refer to sharp edged objects. The word *kentron*, after the *ka-ca* change, becomes *centrum* in Latin, and

centre in English. The word *ken* referring to the sharp end of a compass, also denotes the place where the sharp end is placed. This can be understood through the *Oxford English Dictionary*'s following explanation, 'stationary leg of a pair of compasses, point of this leg, midpoint of a circle.' No Indo-European dictionary has documented the mutation of the Tamil word *kaṇṭam* born in the meaning 'sharp,' to *kaṇṭam-ken* due to the *a-e* transformation.

English etymological dictionaries have given the meanings 'skillful, smart' as related to the word *centre*. A few more words can be seen to show the relation between the meaning 'sharpness' and 'intellectual potential.'⁸

atom-universe and their Tamil Roots

The smallest object in the world is *anu*, which is called *atom* in English. The Greek word *atomus* is derived from the combination of the negative prefix *a* which is derived from the Tamil roots *al*, and the word *tomos* which is related to the Tamil word *tum-tumi* 'separation.' The *Online Etymology Dictionary* states 'uncut, unhewn, and indivisible' as the root meaning for *atom*. In ancient Greece there was a notion that the atom could not be separated. The word *atom* is based on that idea.

The world and the billions of asteroids together make up the universe. It is called *puṭavi* in Tamil and *pirapañcam* in Sanskrit. This is also the case with the word *universe* in English. According to the *Chambers Dictionary of Etymology*, the root meaning of the universe is 'originally turned into one.' Scientists say that the width of the universe is a billion light-years. Stephen Hillyer Levitt has agreed with *Pāvāṇar*'s claim that the word *onru* got mutated in Latin as *onru-one-uno-unus*. Caldwell wrote that the Tamil word *naṭam-naṭṭam* got transformed into *nritta* in Sanskrit. Bearing this in mind, *Pāvāṇar* wrote at length on the Tamil word *vaṭṭam*'s mutation into

vrittain Sanskrit. West Indo-European etymological dictionaries show *vertex*, *vertigo*, *verse*, and *worth* as West Indo-European words associated with the Sanskrit word *vritta*. Dictionaries have divided the word *universe* as *unus*+*verse* and show the meaning ‘one’ for *unus* and ‘to turn (turned into one)’ for *verses*.

It is a fact in the history of language that the word *atom*, referring to the smallest object in the world, and the word *universe* comprising everything including the world, have both originated from Tamil.

kayam-kacam-cosmos

The world and its inhabitants are functioning under the control and supervision of a supreme power. The supreme power is given various titles such as God, Nature, and Omnipresent. The English word *cosmos* is derived from the Greek word *kosmos*. Scholars state the meanings ‘order, good order, and orderly arrangement’ for this Greek word *kosmos*. Billions of stars and planets lie in the dark empty space known as the cosmos. (We also see the Cosmic microwave background, which in a sense is ‘beyond the stars’- <https://www.quora.com/What-is-beyond-the-stars>).

The rays that emerge from the darkest region of the cosmos are called cosmic rays. Dictionaries have documented that Pythagoras has used the word *cosmosto* to refer to the world that was beyond darkness. The meaning ‘beauty’ associated with the term *cosmos* has emerged as a result of witnessing nature’s method of organising the universe which involves billions of particles.

kayam-kacam-cosmos-cosmetic

The root for the word ‘cosmos’ that refers to the darkest region beyond billions of planets and stars is not included in English etymological dictionaries. The *Chambers Dictionary of Etymology*

mentions that the root for *cosmos* is ‘of uncertain origin.’ In Tamil, ‘*kayam-kacam*’ means ‘dark.’ These words originated from the root ‘*kal*’ through *kal-kay-kayam-kacam* which means ‘dark.’ From this we can understand that the word ‘cosmos’ for darkness may have its origin from the Tamil root word ‘*kayam*.’ In Tamil tradition, God is perceived as light, as well as dark. The lines of *Māṇikkavācakar* “*cōtiyaṇētuṇṇirulē*” (God who exists in light as well as in darkness) supports the previous claim. The dark space that science calls a ‘black hole’ is the ‘cosmos.’ This reiterates the fact that language is the primary and supporting component in our understanding of the world, its appearance, and its objects, as well as our ability to express one’s knowledge.

Max Muller’s Nostratic Research

Max Müller, who studied Indo-European languages, states that even though European languages are divided into West Indo-European and East Indo-European, none of them is said to have originated from any other language. This view gives hope for us to find the source language of the Indo-European languages. He also expresses in his research (which surprises us greatly) that all Indo-European languages should have originated from an ancestral language in ancient times.

The English word *bear* means ‘endure, tolerate, accept.’ Indo-European words such as *fer* (Latin), *pher* (Greek), *ber* (Celtic), *ber* (Slavonic), *bar* (Zend), and *bhar* (Sanskrit) are closely related to the word *bear*. The root form of the above forms of these languages must have been found in the source language which must have existed before the creation of the above languages.

This root *bar*, however, is not an English root. It had existed long before English existed, and we find it again in Latin, Greek, Celtic, Slavonic, Zend and Sanskrit, that is, in all the

languages which form what is called the Aryan family of speech. As this root *bar* exists in Latin as *fer*, in Greek as *pher*, in Celtic as *ber*, in Slavonic as *ber*, in Zend as *bar*, and in Sanskrit as *bhar*, it is clear that it must have existed before these languages separated, and that, as you may imagine, must have been a very, very long time ago.

-Three Lectures on the Science of Language,
pp.20-3

Caldwell's Explanation for Tamil *poru*

Caldwell's act of relating the Tamil word *poru* to the words suggested by Max Muller is like proving Muller's hypothesis of the source language. He has related the word *poru* to Sans. *bhṛi* (*bhar*), to bear; Gothic *bair-an*, *bâr*, *bêram*, to bear; Old High German *bêran*, *pêran*; English *bear*, *bore*, Old English *bearn*, a child; Greek *pher-ô*, and Latin *fer-o* in the Indo-European languages.

por-u, to sustain, to bear, to suffer patiently, *por-u-ppu*, responsibility, *por-u-me*, patience. Comp. Sans. *bhṛi* (*bhar*), to bear; Gothic *bair-an*, *bâr*, *bêram*, to bear; Old High German *bêran*, *pêran*; English *bear*, *bore*, Old English *bearn*, a child; Greek *pher-ô*; Latin *fer-o*. Tamil distinguishes between this word and *pîr-a*, to be born, though both are probably from the same base. Latin in like manner distinguishes between *par-io* and *fer-o*, whilst the Teutonic tongues make no difference between *bear*, to sustain, and *bear*, to bring forth. They constitute one word, from which is formed the past participle to be born or borne, and also the noun birth.

-A Comparative Grammar of the Dravidian or South Indian Family
of Languages, p.656

Pāvāṇar's Explanation for Tamil *poru*

Caldwell has related the Tamil word *poruto* the Indo-European word *bear*. *Pāvāṇar* has got further on the word by explaining the formation of *poruas* a root in Tamil.⁹

Tamil that Sheds Light on Proto-Indo-European (PIE) Roots

It is significant to note that ‘List of Aryan Roots’ published in Skeat’s dictionary (1888) has been updated as ‘List of Indo-German roots’ in its 2005 edition. The *Online Etymology Dictionary* which incorporates the roots given in most of the etymological dictionaries published till now, has named the roots as Proto-Indo-European (PIE) Roots, instead of keeping Skeat’s titles such as ‘List of Aryan roots’ and ‘List of Indo-Germanic Roots.’ The change of title implies the foresight shared by Max Muller that the roots of all words of the Indo-European languages must be traced to a source language unknown and beyond their languages. Also, an asterisk marked along with the PIE roots informs researchers that they are hypothetical roots, and encourages them to search for the original roots.

Skeat has proposed 461 roots, but most could not be taken as roots even if they are part of the Indo-Germanic, Pre-Indo-European, and Aryan languages. It is noteworthy that these roots could be merely considered as words. This can be realized through the following example.

taṭi-tari-deru-tree

**dar* is the 152nd root out of the 461 roots listed by Skeat. The same root is identified as **deru* by the *Online Etymology Dictionary*. The meanings according to Skeat and other Indo-European etymological dictionaries for the root **dar* are ‘to tear, rend, rive, be firm, solid, and steadfast,’ with specialized senses ‘wood,’ ‘tree’ and derivatives referring to objects made of wood. The Sanskrit word *daru* which refers to ‘tree’ and the English word *tree* have emerged from the same root.

The Indo-European etymological dictionaries show **dar/deruas* two hypothetical forms but the dictionaries do not identify them as a root. The history of the creation of the root words derived from Tamil, the parent language, can be seen further.

The root for the two hypothetical forms **dar/deruis* the Tamil root *taṭi-taṭital*. The word *taṭi* acts as both a verb and a noun in Tamil. A cut part or a piece of a tree, is called *taṭi* in Tamil. In the sentence ‘*taṭiūṇṇinaṭakkumkiḷavaṇ*’ (An old man who walks with a cane), the word *taṭi* indicates the noun *cane*, a stick that is used to help somebody walk. The word *taṭi* which denoted a piece of wood is derived from the Tamil word *taṭital* which means ‘to cut.’

***taṭital* (cutting)**

The thesis titled “Study of Etymological and Grammatical Similarities between Tamil-North Indian Languages (Part-1)” submitted in 2009 by the Chief Editor of this project to the Central Institute of Classical Tamil provides a detailed account of the history of the word *taṭi*. It is summarised below.

In *Paṭṭiṇappālai*, the profession of cutting fish is specified as ‘*mīṇtaṭintu*’ (176). The sound of cutting down a guardian tree is given as ‘*kaṭimaramtaṭiyumōcai*’ (39) in *Puranānūru*. The cloud that cuts water from the sea is referred to as ‘*taṭintelili*’ (17) in *Tirukkuraḷ*. The king who cut the bottom of the Kadamba tree is referred to as ‘*kaṭampumutaltaṭintakāvalaṇ*’ (*Vālttuk.* 25) in *Cilappatikāram*. *Kambarsings Kumpakarunaṇ*’s act of cutting off the legs of the monkey armies as ‘*valattakālīṇaiyumvenkaṇaiyiṇāḷtaṭintaṇaṇ*’ (*Yutta.kumpa.* 341:4).

In *cankam* literature, a piece of meat that is cut is called ‘*koḷuniṇattaṭi*’ (*perum.* 35) and ‘*piṇavunāymuṭukkiiyataṭi*’ (*malaipaṭu.* 177). The small land that is struck well for cultivating salt is addressed in *Akanāṇūruas* ‘*kāyarcirutaṭi.*’ A piece of wood

that is cut off from a tree is denoted using the word ‘*taṭi*’ as ‘*veṭipaṭāḍoṭitūntaṭi*’ (*Pari.* 4:20). *Tivākaranikaṇṭu* refers to a divided land as “*viḷaivukaḷum... taṭiyum... vayalē*” (*Tivā.* 5:209) and a pounder that is heavy and in a shape of a disc is called “*mucalamumtaṭiyumulakkaiyākum*” (*Tivā.* 7:170) with reference to the word ‘*taṭi*.’ A bow made out of wood is denoted by the word ‘*taṭi*’ as “*mikukaṇaimuṭukiyataṭi*” (*Irakuyāka.* 79)

taṭi-tari-tari (ṭa-ra-ra change)

In Tamil, we can witness the sound change of *ṭa-ra* in many words. (*paṭṭatai-paṭṭarai*(*ta.pē.*); *aṭuppaṇkaṭai-aṭuppaṇkarai*)

Following the above mentioned *ṭa-ra-ra* phonetic change the Tamil word *taṭi* becomes *tari* which denotes the wooden pillar made of cut wood.

The *ta-ra* sound change in Tamil words resonates with the sound change in Indo-European languages. Two thousand years ago, the ancient Tamil word *paṭaku* (boat) transformed into *barc* (Old Irish); *barge* (Old French); *barca* (common Romanic); *barca* (Italian); *barca* (Spanish); *barque* (French); *bark* (English) due to the *ta-ra* sound change in the West Indo-European languages. In addition to that, *kuṭaku*-Coorg; *tūttukkuṭi*-Tuticorin; *tarāṇkampāṭi*-Tranquebar; *kolliṭam*-Coleroon are few of the evident examples that show that the West Indo-European words came from the Tamil words that underwent *ṭa-ra* transformation.

In *Aṭṭappirapantam*, *Piḷḷaipperumāl Aiyāṇkār* has used the ‘*ṭa-ra*’ mutated word ‘*orutaram*’ instead of the word ‘*orutaṭam*’ (*Tiruvēṇkaṭattantāti*, *Pā.* 9)

A chopped piece of wood is also used as a pillar for constructions. The word *tari*, that undergoes the same *ṭa-ra* mutation, has meant a wooden pillar in Tamil. *Kampar* has explained the truth

that *Tirumāl* resides in pillar as well as in a tiny atom in ‘*Iraniyaṇ VataipPaṭalam*’ in *Irāmāyaṇam*. The passage which narrates that *Tirumāl* resides in pillar, stated by *Iraniyaṇis* written as ‘*neṭuntarinētiṇāyō*’ (*Kampa.yut.iraṇi.129*). The word *neṭuntari* used here refers to a long wooden pillar. In Sanskrit, as there is no ‘*ra*’ sound, Tamil *taṛi* becomes *tari*.

We have discussed that West Indo-European dictionaries have stated that the word *tree* comes from the Indo-European root **dar/deru*. English Etymological Dictionary expert Skeat has said that the source for the word *tree* is not *maram* but ‘lit. the wood’ which is very appropriate.

The correct history is that the word *taṭi*, which originates in Tamil meaning ‘to cut,’ becomes *tari* in Indo-European languages including Sanskrit, referring first to the trunk and then to the tree. In most of the West Indo-European languages, the Tamil word *taṭi* undergoes the *ṭa-ra* mutation and has been used in different forms to denote ‘a piece of wood.’ Following are few of the examples:

dru "tree, wood," daru "wood, log, timber;" (Sanskrit); drys "oak," drymos "copse, thicket," doru "beam, shaft of a spear;" (Greek); drievo "tree, wood," (Old Church Slavonic); drvo "tree," drva "wood," (Serbian); drevo "tree, wood," (Russian); drva, "wood;" (Czech); drwa "wood;" (Polish) drūtas "firm," derva "pine, wood;" (Lithuanian); drud, "strong," (Welsh); dron "strong," (Old Irish); derw "true," (Welsh); derb "sure," (Old Irish); daur, "oak;" (Old Irish); derwen "oak;" (Welsh); drusk "oak;" (Albanian); treo, treow "tree," triewe "faithful, trustworthy, honest." (Old English)

-Online Etymology Dictionary

Tray, tree, trim, trough, trust, truth, betroth, durable, endure are some of the Indo-European words that have originated from the Tamil root ‘*taṭi*.’

This Tamil root *taṭi* has transformed into *tari* in the West Indo-European languages. In the same manner, it has mutated into *tari* in Sanskrit, meaning a piece of wood; *taru* means a tree. After the *ra-la* transformation, it has attained a new form, *talit*(dalit), which refers to a community that is cut off from society.

Methodology of this Project

Many etymological dictionaries have explained the roots of the Indo-European languages. Among them, Skeat’s *An Etymological Dictionary of the English Language* (1888) is a significant one. He has given a list of roots at the end of the book. The section, which comprises 461 roots, is titled ‘List of Aryan roots,’ instead of ‘List of English roots.’ Thus, Skeat’s list is taken as a primary source for this project to study the root relation between Tamil and the Indo-European languages. Throughout the dictionary, he has related the history of the roots given in the list to the Indo-European Sanskrit.

For the roots of Sanskrit, an Indo-European language of the East, this project consults *A Sanskrit-English Dictionary* by Sir Monier Monier Williams who has written on the history of the roots. Like Skeat, Monier has also related the Sanskrit roots listed by him to the roots in the West Indo-European languages.

‘A Comparative Etymological Dictionary of Tamil and Indo-European Project’ is a major research study aiming at explaining the etymological relation between Tamil and the Indo-European languages by referring to several Indo-European etymological dictionaries of the East and the West. Mostly, it keeps Skeat’s and Monier’s dictionaries as major references for the Indo-European languages of the West and the East.

In the context of the historical track mentioned above, which propounds the hypothesis that Tamil is the mother of Dravidian languages and the source of the Indo-European languages, the project has so far identified 200 roots out of Skeat's list of 461 roots and has collected data pertaining to those roots.

Extent of Tamil-Indo-European Etymological Research

When this Comparative Etymological Dictionary of Tamil Indo-European Project studies the roots collected for its analysis and explores the relationship of the TamilIndo-European roots, it is quite likely that the Indo-European etymological researchers across the globe will join hands and contribute to the Tamil-Indo-European comparative etymological study.

World's languages are classified into seven to eight language families. The theory proposed by Allan Bomhard states that the languages belonged to one macrolanguage family in ancient times, and they were then divided into many families.

Indo-EuropeanStates, being rich in science and technology, and having abundant economic resources, are conducting extensive research on the history of their languages with their linguists. If they include Tamil (which has been there from the ancient times) in their research, the world will find that Tamil is beacon to the Indo-European language relations.This is what*Pāvāṇar* says as, "The key to European linguistics and its history is deeply buried in Tamil. Surprising truths will emerge if they realize that Tamil is a key for the Indo-European languages."

This research project is like sailing a small boat in a large ocean. The project team is working diligently with the generosity and guidance of the Tamil Nadu Government.

This Tamil Indo-European etymological research project is immeasurable in its impact and immense in its extent of discovery. The contributions of scholars given so far to this research field are limited. This project attempts to cover as much of the unexplored area as possible. The integrity of the project can be seen in the history of the formation of the words such as *candle*, *singular* and *plural*.¹⁰

Conclusion

Kampar has said that billions of living things are spread across the world (“*maṇuyirtām pal āyiramkōṭiparantulaṭāl*”)(*Kampa*. 3289). All of them are innately intelligent. Of what are they endowed with? Saiva Siddhanta answers that they have an instinct ‘to know, learn.’ *Tolkāppiyar* divides knowledge acquisition into six groups.

He refers to the five kinds of knowledge acquired through the senses touching, tasting, smelling, seeing, and hearing with the help of five external organs such as body, mouth, nose, eye, and ear. Along with the subtle, cognitive knowledge that the mind acquires, there exist six types of knowledge acquisition. Of the living things in the world, grass and trees have only the knowledge of touch. The snail and the oyster, along with the knowledge of touch, also possess the knowledge of taste. The termite and the ant, in addition to having knowledge of touch and taste, also possess knowledge of smell. The crab and the dragonfly possess the knowledge of touch, taste, and smell, as well as the knowledge of vision. Animals and birds have the knowledge of touch, taste, smell, and vision, together with the knowledge of hearing. Only the human race possesses the six types of knowledge, such as touch, taste, smell, vision, and hearing, coupled with the intelligence of the mind to think.

In Tamil, the word *pulam* means ‘to know.’ The word *pulam* is also called *pulaṇḍu* due to the *ma-ṇa* pseudo-adoption, as in *nilam-nilaṇ*. Nature comprises five elements, namely earth, water, fire, air,

and the sky. These great forces of nature are sensed by the five senses and the intelligence of living things. Since the five senses perceive the world, they are called *aimpulan̄kaḷ* in Tamil. The mind, an inner sense, is perceived through intelligence. Therefore, through these six senses, living things acquire worldly knowledge. This word *pulam*, referring to the five senses, also gets the meaning 'knowledge' in Tamil. The word *pulam* in '*pulavar, pulamai*' refers to knowledge. According to history, the Indo-European words such as *knowledge*, *vidya* and *wisdom*, denoting 'knowledge,' originate from Tamil words *kaṇ* and *viḷi* denoting the eye.¹¹

Language: A Gift of Nature

'May all living things live happily' is the wish of learned elders. Religious preachers say that nature created the world and other worldly things to nourish all living beings. Each of the living beings in the world lives and dies while receiving their respective knowledge with the help of their senses. For a long time, people lived and died in the world like birds and animals, as a race with five senses, excluding the sense of intelligence to reason. Humanity did not become the superior race among the living things even after acquiring the sixth sense of intelligence.

The Swedish biologist Carolus Linnaeus coined the term *homo sapiens* in 1758. The word *homo sapiens* means intellectual. These *homo sapiens* are the ancestors of the people of the world. Although *homo sapiens* is known to have a history spanning over two lakh years, it is only because of the language it developed 50–60,000 years ago that it qualified as an intellectual race.

Even before speaking a language, humans communicated with human beings and other races who were similar to him, through body language, and arts such as dance, songs, painting, sculpture, etc. But after the emergence of the language, when human beings

acquired knowledge and when the knowledge acquired was revealed to others, it became the next big thing. Only after the creation of language did the human race become historically significant as intellectuals setting them apart from all creatures that emerged in nature. When it comes to the formation of language, there are varied opinions among scholars. However, the intellectual *homosapien* was capable of creating and using language, at the same time it can also be assumed that nature provided him that knowledge through language. Swami Vivekananda's idea that 'Not a drop will be in the ocean, not a twig in the deepest forest, not a crumb in the house of the god of wealth, if the Lord is not merciful' is also relevant and applicable to the history of language.

Words have meanings and there are thousands of words. The roots to the words, however, are only a few hundred. These few hundreds of root words quickly formed in the brain of the intellectual man during a certain period of time when he began to speak. When connecting with nature and when facing struggles, ancient people expressed themselves through appropriate sounds and developed them as root words. Truth is not something which is created, it has been always there in this world. Sir Isaac Newton did not create the force of gravity, he discovered the fact that the earth has a gravitational pull. The word 'discover' in English conveys this notion clearly. 'Discovery' is the revelation of the hidden truth. It is worth noting here that the *Online Etymology Dictionary* refers to the definition of 'discover' as 'we discover what already exists, though to us unknown.'

dis, the prefix of the word *discover*, is a negative prefix in the West Indo-European languages. The history of the word *dis* has been documented in detail by the chief editor of this project. Indo-European etymologists have written that the word *dis* is derived from the word *dvi-dva* through *dvi-dvis-dis*. However, the Indo-European

etymologists did not highlight the relationship between the word which meant ‘two,’ and the word *dis* meaning ‘emptiness.’

The chief editor Dr. G. Arasentiran, who discovered that the meaning of emptiness arises from the Tamil concept separation, also realized that it is fitting that *dis* is derived from the word *dvi* ‘two.’ Scholar Kittel says that the concept of separation in the Tamil word *īrtal* has created the word *iru-iraṇṭu* in Tamil denoting number ‘two.’ The word *iritāl* ‘destruction’ originates from the word *iru*, which ultimately originates from the word *īrtal* ‘separation.’ In Tamil, one who dispels the ignorance *ācu* is *ācu+iriyāṇ-āciriyaṇis* ‘teacher.’

In *Puṛaṇāṇūru*, the word *pārutal* means splitting. However, the same word is given in the meaning of ‘destruction’ in the texts *Cilappatikāram* and *Tiruvācakam*. Thus, after considering the relationship between the meanings ‘separation,’ and ‘destruction’ in Tamil, the chief editor appropriately relates the word *dis* meaning emptiness to the word *dvi* ‘two’ in the Indo-European languages. Knowing that the words *iru-iraṇṭu* is born out of the verb *īrtal* ‘separation’, Pāvāṇar discovered that the word *tumi* ‘separation,’ gives birth to *tumi-tuvi-tuva*, meaning ‘two.’ The ancient man discovered that the meaning ‘emptiness’ occurs in the meanings of separation and breaking. Based on the fact mentioned above, the words *dvi* referring to two and *dis* denoting ‘emptiness’ joined together in the brain of the ancient man.

Thus, the word *dvi* ‘two’ and *dis* ‘emptiness,’ which were formed due to a subtle causal relationship, extended into words with the same meaning. West Indo-European etymologists point out that both *dvi* and *dis* are derived from a Proto-Indo-European root called **dwo* ‘two.’ From this root **dwo* ‘two,’ words that bear the meaning two, like *double*, *duo*, *duet*, *two*, *twice*, *twin*, and *twig*; prefixes which mean ‘two’ like *di-*, and *bi* (*tumi-tuvi-tupi-pi-bi*), and negative prefixes *dis-*, *des-*, and *de-* have originated.

The influence of this negative prefix can be seen in a number of words that are widely used in English such as *dishonest*, *discard*, *disallow*, *discharge*, *despatch*, *debar*, *degrade*, *demerit*, *demotion*, *defeat*, etc.

Through this research project one can learn and be amazed by the fact that the Tamil root ‘*tumi*,’ referring to the meaning of two in the sense of separation and emptiness, has created many words (coined thousands of years ago) in the minds of the ancient man and in Tamil and Indo-European languages, and have been in use in the history of the people, scholars, and learners.

The goodness of the language boosts the goodness of thoughts and actions. *PāvalarēruPeruñcittiraṇār* wrote about the language, world’s well-being and the immortal nature of language by stating that, ‘*māntaṇṭalaimaṇṇukkuḷḷumuṇarvaimoḷikkulḷumputaittuvaittuviṭṭuppōyirukkirāṇ.*’ (the man has placed his body in the earth and his emotions in language)

‘*eḷuttariyattīrumiḷitakaimai*’ is a line from an ancient Tamil song. The theme of this song is that man can get rid of his inferiority complex only by realizing and knowing the deeper meaning of the words in the language. *Māṇikkavācakar*, in the *Civapurānam* of *Tiruvācākam*, has extolled the glories of Lord Shiva with the intention of freeing the people from their deeds and attaining a blissful life. He has written that, “*civapurāṇattinporuḷpotintapāṭalaṭikaḷinporuḷinaimuluvatumākauṇar pavarkaḷcivaṇiṇcivapurattirkuḷcelvar*” which means, one can attain God when they become efficient in the language.

Among the people born in the world, those who have elevated themselves by realizing that they belong to the intellectual race of *homosapiens* are a small percentage. It is because they know the

semantic depth of the language that they have made themselves worthy of that high qualification. Realizing the worldly truth that they are the ‘*cilvālnālpalpiniccirrariviṇōr*,’ they have attained immortal fame in the world because for their deeds. The golden words of Swami Vivekananda, ‘Knowledge leads to immortality,’ suits people who have attained noble status. For others, the language benefits less.

Mankind has received many crores of gifts from nature, the first of which is language. The beauty of this language, which is born with knowledge, functions with knowledge, and illuminates the world with knowledge, defies explanation by any linguist. Even with such excellence of language, no one has yet been able to use it to record the truth. Similar to the wonders of nature, language is a limitless and never-ending process that guides people towards the ultimate truth. The miracle of language like the miracle of nature is boundless and a never-ending process that guides people towards the ultimate truth. The future mankind will continue to enrich the language they speak and work for its welfare. The importance of language will continue to be felt by people in the years to come.

At this juncture, the nature that helps us to create the language and its root words which enrich people’s lives should be praised.

karraṭaṇālāyapayanenkolvālarivan

narrāḷtolāareṇiṇ (kuraḷ. 2)

(What is the use of learning for one who does not worship the steps of the form of pure knowledge?)

The above given *Tirukkuraḷ* couplet puts forward the same idea. Regardless of the thousands of pages written about the language's history, etymology, and relationship to other Indo-European languages, none of them can be considered comprehensive

since it has not fully captured the truth about the language, its etymology, or its relationship to other languages. It is impossible to adequately describe the connection between Tamil and Indo-European languages. ‘A Comparative Etymological Dictionary of Tamil and Indo-European Project’ is a collaborative effort of Tamil and Indo-European etymologists with expertise in both East and West Indo-European languages. When such an endeavour occurs, the study will continue to expand multifold, as the following *Tirukkural* suggests.

toṭṭaṇaittuūrummaṇarkēṇimāntarkkuk
karrāṇaittuūrumarivu(kural. 396)

(Knowledge increases as you read more and more, like a spring of water)

Humans have created and used thousands of objects every day since their origin. Sometime ago manmade pots out of clay, but that first vessel was created with great difficulty. However, the vessels that were created later were much easier to make. Not only that, but they were also created in large numbers. This does not apply only to the clay vessel, but all the objects used by the human beings appeared and multiplied in this manner.

Speaking of how root words appear in a language and how those root words form words in many ways and give them to the language can be compared to the following *Pāvāṇar's* statement, ‘When one idea arises from one idea to another, there is room for another word to be born out of one word.’ “When there is a difference in meaning, there should be a difference in words. Otherwise, there will be an illusion of meaning, and language will not develop. This is the basic principle of vocabulary” (*Vērcor Kaṭṭuraikaḷ-1, Pāvāṇar, pa.xii*) which is worth mentioning here.

Following the same technique, each root meaning has created a root word with a true meaning and then produced several hundred words from it. These words are more rapid than mind, air, lightning, etc., and transcend the three subjectivities of *cūkkumai* (*nuṇṇōcai*) ‘micro sounds,’ *paicanti* (*niṇaivōcai*) ‘retention sounds,’ *mattimai* (*miṭarṛōcai*) ‘glottal sounds’ and reach an objective state of *vaikari* (*ceviyōcai*) ‘hearing sounds’ to exist in the world as a language.

Just as a mountain and a river are meant to nourish thousands of lives, each root word widens into thousands of words, without change in the source meaning of those root words. Etymologists find thousands of words used in every language by combining them with hundreds of root words.

English etymological expert Skeat identified 461 root words belonging to Indo-European languages. This discovery of his, may be due to his efforts and the efforts of many scholars who supported him. Many East and West Indo-European etymological dictionaries have been written by scholars who worked hard to divide and compile the basic roots of thousands of words used in their respective languages.

Thousands of words in Tamil have an appropriate etymology owing to the hard work of the scholars like Caldwell and *Pāvāṇar* but many have not written on the etymological history of Tamil despite the hypothesis that Tamil is the source language of the Indo-European languages. The Indo-European scholars have collaborated on numerous volumes of etymological dictionaries over the years, but the dictionaries are not directly related to Tamil, yet they remain a valuable resource for Tamil-Indo-European comparative dictionary projects. There is a general consensus regarding etymology in all of the West Indo-European dictionaries, including the *Skeat’s Dictionary*, *Chambers Dictionary*, *C.T. Onions Dictionary*, *John Ayto Dictionary*, *American Heritage Dictionary*, *Oxford Dictionary*,

Watkins Dictionary, *Fiona McPherson Dictionary*, and *Online Etymology Dictionary*. Knowing the roots of the West Indo-European languages is made easier with the help of such extensive dictionaries.

Monier Williams' *Sanskrit Dictionary* serves as an important source to know the history of Sanskrit, which is considered to be a significant language in the East Indo-European language family. Sanskrit etymological dictionary expert Monier Williams has related so many Sanskrit root words to West Indo-European root words in many places. The fact that many of the roots listed by the East and the West Indo-European etymological dictionaries have branched out from the Tamil root can be established by the research of Tamil etymologists. The concept 'Tamil, the mother of Dravidian languages and the source of European languages' gets its impetus due to the aforementioned fact. Based on such ideas, 'A Comparative Etymological Dictionary of Tamil and Indo-European Project' will proudly present the learned ideas to the Tamil and Indo-European world in several volumes.

It would take labour and a very long time to write comprehensively about the relationship between the Tamil and Indo-European roots and its words. The merits of this study cannot be encompassed in their entirety in this preface. The Tamil and Indo-European Etymological Comparative Dictionary project will have several volumes, but they will all touch a small part of the Tamil and Indo-European comparative field. The vastness of this field of study is only apparent to those of us who are actively engaged in it.

This project, launched by the Tamil Nadu Government, is progressing at a brisk pace with the assistance of the research works of Caldwell, *Ñāṇappirakācar*, and *Pāvāṇar*, and etymological dictionaries of the West and the East and other reference books. Now it publishes two books as part of this project, one in Tamil and another its English version.

The Tamil Nadu Government's immense support to 'A Comparative Etymological Dictionary of Tamil and Indo-European Project' is a matter of pride, not only to the Tamil world but also to the Indo-European world and for the rest of the world.

Tamil has continuously struggled throughout history to keep up its pride. This project is one such initiative. This project will serve as a good opportunity for Tamil to establish its pride not only in Tamil Nadu, but also on a larger scale in India and the world. The immense support extended by the honourable **Chief Minister of Tamil Nadu Mr. M.K. Stalin** will be admired not only by the people of Tamil Nadu but also by the world. I take this opportunity to thank the Ministers of the Department and the Secretaries involved.

A Note on the Chief Editor

The chief editor of this research project, Dr. G. Arasentiran is a retired Tamil Professor and Head of the Department, Madras Christian College. He has been actively engaged in etymological studies since his early 20s. He completed his post-graduation and doctoral study through Annamalai University. He was the gold medallist during his post-graduation. He has been a disciple of the great Tamil scholars *Va.Cupa.Māṇikkaṇār*, *Tirumūraiccelvar*, and *Ka.VeḷḷaiVāraṇaṇār*. The scholar *Va.Cupa.Māṇikkaṇār* calls him 'his ideal disciple.'

For the past 40 years, he has studied Tamil Indo-European etymological relationships by analysing the works of Caldwell, *Pāvāṇar*, *Ūṇappirakācar*, and the East and the West Indo-European etymological dictionaries. He was bestowed with the *TēvanēyapPāvāṇar* award by the Tamil Nadu government in 2021. He released the book *PattāyiramĀṇṭukaḷukkuMurpaṭṭaTamiḷ-IntōAirōppiyaUravu* and its English translation *Genetic Relationship between Tamil and Indo-European* in the Tenth International Tamil

Research Conference held at Chicago, United States of America, in 2019. He also presented an article entitled “Tamil contribution to the Nostratic studies” at the same conference.

He has written and published books such as *UlakamParaviyaTamiḷiṇVēr-Kal* (*The Worldwide Spread of the Tamil Root: Kal*), *TamiḷumIntō-AirōppiyaMoḷikaḷum* (Tamil and Indo-European Languages), *MoḷiUravuĀyvu* (Study of Language Relations), and *Tamiḷkkappal* (The Tamil Boat). He accentuated the etymological relationships between Tamil and North Indian languages through two theses under the aegis of the Central Institute of Classical Tamil. Acknowledging his continuous efforts and research in the field of Tamil and Indo-European etymology, the Government of Tamil Nadu has sanctioned a four-year project in the financial year 2022-2023 and appointed him as the Chief Editor. The Tamil Nadu Government has entrusted this research project to the Tamil Nadu Textbook and Educational Services Corporation.

Including the chief editor, 20 individuals have been devotedly working on this project.

December 2023

Dr. G. Arasentiran
Chief Editor

A Comparative Etymological Dictionary of
Tamil and Indo-European Project
Tamil Nadu Textbook and
Educational Services Corporation
Chennai -600 006.

ANNEXURE

1. Fort-garh: Place Names

Agnigarh, Dibrugarh, Numaligarh (Assam); Muzaffargarh (Bihar); Raigarh, Kudargarh, arangarh, Dongragarh, Khairagarh, Chhattisgarh, Manendragarh, Dharamjaigarh (Chhattisgarh); Najafgarh (Delhi); Junagarh (Gujarat); Sallagarh, Ballabgarh, Naraingarh, Bahadurgarh, Ballabhgarh (Haryana); Nalagarh, Narayangarh, Santokhgarh (Himachal Pradesh); Ladigarh, Ramgarh (Jharkhand); Gajendragarh (Karnataka); Isagarh, Rajgarh, Deogarh, Ajaigarh, Shamgarh, Narsinghgarh, Shahgarh, Barigarh, Asirgarh, Rahatgarh, Indergarh, Sabalgarh, Tikamgarh, Govindgarh, Narsingarh, Baldeogarh, Malhargarh, Vijayraghavgarh (Madhya Pradesh); Devgarh (Maharashtra); Nayagarh, Bargarh, Patnagarh, Titlagarh, Baudhgarh, Sundergarh, Debagarh (Odisha); Ahmedgarh, Chandigarh, Sardulgarh, Bhawanigarh (Punjab); Kangarh, Bhangarh, Anupgarh, Suratgarh, Achalgarh, Surajgarh, Badangarh, Nawalgarh, Sujangarh, Ratangarh, Indragarh, Mukandgarh, Bishangarh, Kishangarh, Mandalgarh, Kushalgarh, Dungargarh, Laxmangarh, Takhatgarh, Bhagwatgarh, Chittorgarh, Kumbhalgarh, Hanumangarh (Rajasthan); Aligarh, Awagarh, Azamgarh, Babugarh, Shergarh, Fategarh, Azmatgarh, Afzalgarh, Madhogarh, Kheragarh, Vijaigarh, Shishgarh, Pratapgarh, Partapgarh, Haidergarh, Shohratgarh, Shankargarh, Parikshitgarh (Uttar Pradesh); Shaktigarh, Pithoragarh (Uttarakhand); Lalgarh, Titagarh, Balagarh, Panagarh, Chandraketurgarh (West Bengal).

2. King Vijayan's Arrival to Ceylon –Stamp Released by the Sri Lankan Government



3. *kamam*, *kāmamin* Sri Lankan Place Names

The following are the names of the villages from both areas: *Paṇaṅkāmam*, *Katirkāmam*, *Koṭikāmam*, *Paḷaiyakamam*, *Kuṭākamam*, *Paḷlakkamam*, *Valikāmam*, *Paḷukāmam*, *Tampalakāmam*, *Vīmaṅkāmam*, *Cāḱāmam* (*Tirukkōvil*), *Irakkāmam*, *Velkāmam*, *Urakirikāmam*, *Kirikaṇṭakāmam*, *Mēṅkāmam*, *Ūrkāmam*, *Iḷakāmam*, *Tēkāmam*, *Vēkāmam*, *Urukāmam*, *Kaṭṭakāmam*, *Mākāmam*, *Mutaliyāṅkāmam*, *Cantaṇakāmam* (*Kallōyā*), *Vattukāmam*, *Kaṇakāmam*, *Palākkollaikkamam*, *Kumpakāmam*, *Nantikāmam*, *Kāṇukāmam*, *Cēraṅkāmam* (*Ampārai Ellai yūr*), *Urukkāmam*, *Velikāmam*, *Mākāmam* (*Inṇaiya Tissamakārāmai-Kirinta Pakuti*), *Maraṅkallāṇakamam*, *Āṇṭikkamam*, *Ampakamam*, *Cuṇṇakamam* (*Cuṇṇākam*), *Kaluvaṅkamam*, *Katupalakamam*.

In Sinhalese language, Tamil's *kamam-kāmam* changes into *gama*, denoting the same meaning (small village). The following reference is denoted in Wilhelm Geiger's *Etymological Glossary of the Sinhalese Language*: *gama*, s., st. f. *gam*, village, landed property. It is significant to note that the word *gama* is closely associated with Tamil's *kamam-kāmam*.

4. Place Names in England Ending with ‘ham’

Birmingham, Markham, Nottingham, Durham, Birmingham, Wrexham, Tottenham, Gresham, Rotherham, Gillingham, Chatham, Oldham, Bellingham, Framingham, Mitcham, Waltham, Beckenham, Horsham, Altricham, Twickenham, Durham, Wokingham, Pakenham, Chippenham, Grantham, Lytham, Fareham, Farnham, Billingham, Needham, Feltham, Dedham, Withal, Rainham, Pelham, Evesham, Penwortham, Natham, Hingham, Wareham, Chesham, Stoneham, Birmingham, Waltham, Caterham, Shoreham-by-Sea, Hailsham, Seaham, Burnham-on-Sea, Faversham, Dereham, Windham, Cottingham, Brigham, Horsham, Victoria, Windlesham, Keynsham, Brenham, Graham, Horsham, Melksham, Durham, Rockingham, Wymondham, Amersham, West Wickham, North Hykeham, Pelham, Windham, Raynham, Corsham, Buckingham, Chatham, North Walsham, Effingham, Pelham, Hersham, Wrentham, Hexham, Gillingham, Hexham, Dagenham, Taverham, Bonham, Padiham.

5. Trombetti’s Dravidian-Australian Aboriginal correspondences

Tamil Cognates in the languages of the Australian Aboriginals

pelican: T kūlei, kadā; Aus 181 goola, guleala, 175 kuliallu, 190 koolay, 190 karlie, 214A kati; **crow:** T kākkei; Aus 28 koko, 11 karko; **egg:** T muttei, K motte; Aus 120 meto; **fish:** T min; Aus 194 mena, 214B mani, 214D munni, 17 miye; **fly:** T oara; 27 booara; BNG Kauralaig/Saibai buli; **snake:** T pa\$mbu; Aus 156 bumba; **sister-1:** T akka\$l@ (elder); Aus 48 karoo, 97 koolakalla (elder & younger); **sister-2:** T tha-makkei [tha-honorary prefix]; Aus 84 maiko, 85 meeka, 87 maik (elder); **brother-1:** T tha-meijan; Aus 201 mia, 182 moen; **brother-2:** T thambi; Aus 120 tambua (younger); **head:** T mandei; Aus 99 munda; **hair-1:** T mudi; Aus 6 moder; And Öngemāudé; **hair-2:** T kunthak; Aus 171 condur, 152 kuttar; **grass-1:** T pul, pullu; Aus 10 peela, peelan; 6 bolea, 63 burree; **grass-2:** T krāy; Aus 149 karra, 40 korra, 50 koola, 17 gila, 51 goola; And Cháriarchalu-taich; **tongue:** T nāru; Aus 116 nabbie; **breast:** T kongei; Aus

208D chongo, 208G chaang, 204/207A chang; **bone**: T mul ; Aus moolale, modlallie, 75 mudda; **skin**: T thōl, tholi; Aus 48 dulla, 46 dalla, 55 dula, 114 thilly; **guts**: T kudal ; Aus 171 giddirra; **light**: T velichham; Aus 210 werrook; **cold-2**: T arina; Aus 90 woorine, 171 waring; **cold-3**: T kulir; Aus 181 karil, 149 kirroo; **forest/wood**: T kādu; Aus 179 gate, 178 gallee¹⁷; **hill-1**: T malei; Aus 23 moolan, 106 meri; **hill-2**: T mēdu, modu; Aus 99 minde; **hill-3**: T kundu; Aus 166 kunda, 16 kata, 18 katta; **stone**: T kal, kallu; Aus 108 koola, 181 gulla, 176 gooroa; BNG Kauralaig, Saibai kula, Kauralaigkōla; GNG Kai gala, gola; **bark**: T pattei; Aus 42 peeta, 24 booto, 147 bittey, 63 patta; **food**: [see WATER, EAT]: T thīni; Aus 213 tunnam 190 dinu-ng, dana; **sleep**: T urangu; Aus 10 warungo, 190 werrigoo; **drink**: T kudi; Aus 107 kootha-ngo, 126 kudge-ogoo; **see-1**: T par; Aus 170 parrari, 190 pirroo; **see-2**: T their; Aus 138 telli-mulla, 140 tilly-knukela; And Púchikwarir-tilu, Júwoi re-t'liu, Kol er-tilu; **sit**: T kunthu; Aus 106 kunda, 159 gundower; **where?**: Tenge; Aus 147 anga, 83 yangi, 174 ingia; **full-1**: T niranda; Aus 55 narpoo; **full-2**: T miuli; Aus 150 mulea, 177 mulla-mulla, 10 maroo; **large-1**: T perum; Aus 44 pirma; 46 pirna; GNG 5 boro; BNG 47,48 baru-ka; **large-2**: T periya; Aus 46 piarree, 140 piala; **small**: T podi; Aus boti-ne, 150 pit, 16 poto-n; **dead**: T patta; Aus 58 baad-lookoo, 167 bootir, 185 boote, 145 boonda; **earth**: T mannu; Aus 125mannie; Aus 71mundie; GNG 5moṇdam, 6manidam, 7mandam; **tree/wood**: T maram(ᳵ᳚᳚᳚); Aus 197murru, 102mooroo, 126moora; **smoke**: T pohei; Aus 23poohey, 32booe; **crayfish**: T kalliral; Aus 205kelerturkey: T vankoli ; Aus 39wongarra; **dark**: T irul; Aus 92arreal; **today-1**: it'téi; AUS 60yeth, 65yatto, 38 il-ytta; **today-2**: T in'dí; AUS 47 untie; **day/sun**: Tellei; AUS 13ely, 190eery, 181eri; **tomorrow**: T nalei;AUS ? noolar; **see**: T nokku; AUS 207 C naako, 190nagoo, naagi, 47nakkoo; **canoe/ship-1**: T kappel; AUS 24kibera; GNG 5, 6, 8kabun, 7xubun; **canoe/ship-2**: T kalam; AUS 209A, 209B korom; **dark/grow dark**: T karu; AUS 131, 10koora; **light**: T vilakku; AUS 210werrook; And 4ár-lid-wálaich; **increase, big-1**: T migu; AUS 124mooga, 113muchan; **increase, big-2**: T mettu;AUS190 mootoo, 179 mulla-mulla

Kannada Cognates in the Languages of the Australian Aborigines

mouth: K bayi; AUS 177 be, 142beea; **elder brother:** K anna; AUS 142att-ana (att is honorific prefix); **large:** K dadda; AUS 29dudar; **see:** K nōdu; AUS 88nithe, 188natan, 178nad, 161natha; **hear:** K kēlu; AUS 107kurra, 191gorai, 194 koori [ear]; **stand/sit:** K nillu; AUS 196 nulli, 181naree; **where?:** K yelli; AUS 171yella, 184yilla, 172 illy, 173/178ille; **three:** K mūru; AUS 64murra, 14marronoo; **fire:** K ur-i; AUS 37, 38oora, 39ooraa OLD: K kiro; AUS 14kyerra, 155kiara, 140kaera; **ear:** K kêl; AUS 35goolaya, 193/194 koori, 191gora; **many:** K pal; AUS boola (v. widespread); And 4ár-púlia-da; **boy:** K mag-an; AUS 170mugee; 190makkoo; **mother/elder sister:** K akka(elder sister) = AUS 212yakkan, 210yackan (MOTHER); **wind:** K karr-u; AUS 190 gera, girar, kerare, 215 karrie

Dravidian Cognates in the Languages of the Australian Aboriginals

one-1: Malto, Telugu oru; Aus 105ooroo, 106orroo; **two:** Maltoiru, ir; Aus 167yero; **three-1:** Maltomumdrü; Aus 136mundula; GNG 11Augustaflußmongul; **three-2:** Kui mūdu, Kannada mūdu; Aus 168muddan; **three-3:** Telugu mūnnu; Aus 11 mun-gooraba; **three-3:** Brahui mūru; Aus 11murra; **four:** Malto, Telugu nālu, Malto, Kui, Gondi nal; Aus 63nulla; Tas Peron nina; GNG 11Augustafluß nun; **i-2:** Malayalam nanna; Aus 35ngana; **i-3:** Maltonän; Aus 18nange; **you-1:** Malto, Kui, Gondi, Telugu, Kuruthni; Aus 13 nee-nee; **you-2:** Gondi, Tamil, Korri nin; Aus 166nin; **you-3:** Brahui ninu; Aus 120nino; **you-4:** Kaikadiinu; Aus 164 in, 161 innoo; **foot-1:** Kui, Gondi, Telugu, Malayalam kāl, Kannada kalu; 208H kaar, 208C kar, 179 garra, 213gerra; GNG Kelana Kai kiese; **foot-2:** Brahui khed; Aus 179 gidda; **nose:** Malto, 4, 10 mūkkü, Kui, Gondi muka, Brahui migu, Kaikadimungeli; Aus 107 mingo, mingoo; **eye:** Malto kana, khanna, Gondi kaṇṇa, Kaikadikannu, 9 kan; Aus 37 ul-gana, 38 al-kna; **mouth-1:** Tamil bai; Aus 142 beea, 177 be; **teeth:** Telugu, Kannada pelli, Kui pell, Gondi pella, Malayalam pal; Aus 152 pirra; And Puchikwárpéla-da; **hair-1:** Kui magara, Gondi magri; Aus 170 magool; **hair-2:** Brahui kūdalü; Aus 152 kultar; **hair-3:** Tamil, Malayalam chutti; Aus 131 kuthy; Tas Jorgensen cetha-na, Lhotsky ziti-na; GNG Poom hodo; **belly/stomach-1:** Kui varag, Gondi vārga; Aus 11 waelgo, 12 wilguo; NGG

Wenke gulegim; **belly/stomach-2**: Kui vayara; Aus 96 wyyeer; **belly/stomach-5**: Kaikadivayara; Aus 190 daddo; **father**: Korri abba, ābā; Aus 124/133 aboo [Correspondence with Munda]; BNG Kiwai, Miriam aba, Domaraabai, Mairuapai; GNG Manikam abú, Bogadjimabu, Kaddaabe; **mother-1**: Telugu amma; Aus 104 amme, 102 ama; BNG Kauralaig, Saibai ama; Miriam amau; GNG Bongu am; **mother-2**: Gondi gamma; Aus 167 kame; **brother**: Kaikadi dada; Aus 194 tutha, 167 dooda [Correspondence with Munda]; **child-1**: Maltopillei, 10 pillā; Aus 97 bile, billa, 101 biller-biller; **child-2**: Kui gunt, Gondi gunti; Aus 131 gundoo, 152 candoo; **son/young man**: Malayalam marri, Kuruth mar; Aus 145 maura, 62 meroo; **water-1**: Kui, Gondi tenni; Aus 201 teeni; **water-2**: Telugu vellam; Aus 214 A, 214C wolla, 181 wollee, wollum, 94 wadda; **water-3**: Tamil amm; Aus 131/142/154/174 ammoo, 156 amu; **go/walk-1**: [see foot] Telugu po(ga); Aus 165 begogo; **go/walk-2**: Tamil, Korri kalā; Aus 19 koola, 21 gooley; **eat-1**: Malto, Kui, Brahui tinnu, Malayalam tin, Kannada tinu; Aus 46 tina, 49 tyena, 120 diana, 211 thianang; **eat-2**: Tamil mōkhī; Aus 40 mungee, 214B maichimiak; **come/walk**: Tamil, Korri bara, Malayalam vara, Malto, Kui, Gondi, Telugu va; Aus 137 a-ber, 73 para-poo, 189 warre, 8, 9 wa-thi; **yes-1**: Gondi hal; Aus 69 Aus ka, 159 ha-ha; **yes-2**: Kaikadi a; Aus 41 a; **no-1**: Tamil alla; Aus 155 alla; **no-2**: Tamil mal'ā, Korri mala; Aus 102 malloo, 104 mallo; Tas Miliganmallyaleah; **no-3**: Kannada ledu; Aus 2 leita, leiter

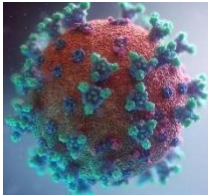
6. Tamil Australian-Aboriginal Language Relations Compiled by Dr. G. Arasentiran

appā(father) - *papa* (father); *arattam*(blood) - *arkuga* (blood); *ukir*(nail of the finger) - *yulu* (nail of finger); *el* (sun) - *walu* (time, day, sun); *kaṭṭai*(log) - *katta* (heavy stick to fight); *kalam*(boat) - *galwaya* (canoe); *karuppu*(black) - *knob* (black); *kaṇai* (arrow/sharp edged spear)- *ganay* (digging stick); *kārru* (wind)- *yartu* (wind.gale); *kālāṇ* (mushroom)-*ngalangala* (mushroom); *kuruti* (blood) - *kurrk* {red (literally having the colour of blood)}; *ñāyīru*(sun) - *nyaui* (sun); *toṭai* (thigh) - *tharra*, *tyat* (thigh); *pantal* (bond) - *pantali* (to tie); *paṭaku* (boat) -*bagul* (canoe); *pirai*(moon)

-*pira* (moon); *pukai*(smoke) - *buyu, buya, buyi, buwl* (smoke), *buku, rangu* (dark);*malai* (hill) - *muli* (hill, ridge); *māmaṇ*(uncle) - *mahman* (father, uncle); *mukam*(face)- *mulha* (face-nose); *muṇital*(knitting/tie) - *muni* (to tie), *muni* {police man (literally to tie up)}; *mūḱku* (nose) - *uruh, muru* (nose); *meḷuku* (wax) - *muyi* (bee wax); *maiyaḷ* (ignorant)- *mayaal* (incompetent, ignorant); *vāraṇam* (sea) - *wadam* (sea); *viḷi* (*viḷi~muli~muyi*) (eye) - *mai, milmmilki, miyi* (eye); *viral* (finger) - *mara* (hand, finger, five).

*Genetic Relationship between Tamil
and Indo-European*(p.13,14)

7. Corona–shape



8. Sharpness–Skillful Relation

The word *centre*, which is derived from the word *kentron*, has no direct semantic relation to the word *skillful*, which means 'knowledge.' The word *centre* which originates from the word *kentron* meaning 'sharp' also gives the meaning 'knowledge.' *akku* is one of the Tamil words which denotes 'sharpness.' This Tamil *akku*, becomes **ak* meaning 'sharp', the Proto-Indo-European root in the Indo-European. The West Indo-European *acumen* meaning 'skill in making correct decisions and judgments' originates from *ak* meaning 'sharpness.'

acumen (n.)

"quickness of perception, keen insight," 1530s, from Latin *acumen* "a point, sting," hence, figuratively, "mental sharpness, shrewdness,"

from *acuere* "to sharpen," literal and figurative (of intellect, emotion, etc.), related to *acus* "a needle" (from PIE root **ak-* "be sharp, rise (out) to a point, pierce").

-Online Etymology

Tiruvalluvar relates knife-grinder to 'knowledge' in the line "*arampōlumkūrmaiyar.*" *Māṇikkavācakar*, in *Tiruvācakam*, refers to a disciple's sharp intelligence to attain God as '*kūrttameyñṇāṇam.*'

corner, edge, eager

The words *corner* and *edge* refer to a sharp edge. Both the words originate from Tamil words *kaṭu* and *akkudē* noting 'sharpness'. However, the word *corner* meaning 'sharpness' does not refer to intellectual acuteness. Of the words *edge* and *eager* derived from *ak*, the root which is semantically related to the word *corner*, the word *eager* has evolved to denote intellectual sharpness in the West Indo-European languages. Like the word *kaṇṭam-kentron-centre* bears both the meanings 'sharpness' and 'skillful', the word *eager*, related to the words *corner* and *edge* meaning 'sharpness', bears the meaning 'skillful' too.

corner

late 13c., "place where streets or walls meet;" early 14c., "intersection of any two converging lines or surfaces; an angle," from Anglo-French *cornere* (Old French *corner*, *corniere*), from Old French *corne* "horn; corner," from Vulgar Latin **cornā*, from Latin *cornua*, plural of *cornu* "horn, hard growth on the head of many mammals," from PIE root **ker-* (1) "horn; head."

edge

Old English *ecg* "corner, edge, point," also "sword" (also found in *ecgplega*, literally "edge play," *ecghete*, literally "edge hate," both used poetically for "battle"), from Proto-Germanic **agjo* (source also

of Old Frisian *egg* "edge;" Old Saxon *eggia* "point, edge;" Middle Dutch *egghe*, Dutch *eg*; Old Norse *egg*, see *egg* (v.); Old High German *ecka*, German *Eck* "corner"), from PIE root *ak- "be sharp, rise (out) to a point, pierce."

- Online Etymology Dictionary

eager (adj.)

late 13c., "strenuous, ardent, fierce, angry," from Old French *aigre* "sour, acid; harsh, bitter, rough; eager greedy; lively, active, forceful," from Vulgar Latin **acrus* (source also of Italian *agro*, Spanish *agrio*), from Latin *acer* "keen, sharp, pointed, piercing; acute, ardent, zealous" (from PIE root *ak- "be sharp, rise (out) to a point, pierce").

Skillful

It can be seen above that *Chambers Dictionary* has noted 'skillful' as one of the meanings for the word *centre*. The history of the two words *skill* + *full* can be connected to Tamil roots.

The Tamil root *kallutal* also means *tōṇṭutal/turuvutal* (digging/drilling). The word *kalam* in the words *matkalam* and *marakkalam* refer to the object having pore, born from the root *kal* meaning 'pore.' Renowned English etymologist Skeat notes *kalas* the root for the three words 'hole, hall, and hollow' meaning 'pore.' He cites the same root *kal* for the word *cell* in the sound change *ka-ca*.

The Tamil word *kal* meaning *tōṇṭutal/turuvutal* (digging/drilling), became established as the Indo-European root *kel/skel*. To know a thing is to analyse and understand its nature. This is called *pakuttarivu* (rationality) in Tamil. *Online Etymology Dictionary* has given the meaning 'to cut' for the PIE root **kel/skel*, which seems appropriate.

‘Skill’ is the talent of ‘piercing, drilling, and penetrating’ to identify something. Based on this, the English etymologists have explained that the word skill is born from the root *kel/skel*.

kal-kel-half

English etymologists have written that the word *half* is born from the root *kel/skel*. In Tamil, *aru* in *aru-aruttal*, *paku* in *paku-pakuttal* (bifurcating), have the same meaning of ‘cutting, digging,’ which the Tamil root *kal* also begets. The words *paku-pakuti-pāti* denote ‘half’ in the verb pattern *paku-pakuttal*, *ara* denote ‘half’ in the verb pattern *aru-aruttal*, this same *aru-aruttal* mutates to *ardha* and creates Sanskrit words such as *arttanāri*, *arttacāmam*, and *artta* meaning ‘half.’ This can be studied in parallel by the scholars with the derivation *kal-kel-half*.

skill (n.)

early 12c., "knowledge, divine wisdom;" late 12c., "power of discernment, sound judgment; that which is reasonable," senses all now obsolete, from Old Norse *skil* "distinction, ability to make out, discernment, adjustment," which is related to *skilja* (v.) "to separate; discern, understand," from Proto-Germanic **skaljo-* "divide, separate" (source also of Swedish *skäl* "reason," Danish *skjel* "a separation, boundary, limit," Middle Low German *schillen* "to differ," Middle Low German, Middle Dutch *schele* "separation, discrimination;" from PIE root **skel-* (1) "to cut").

-ful

The ‘-ful’ in the word *skillful* is related to the Tamil word *pala*. Based on the idea that the Tamil labial *pa* becomes the fricative *fa*, the Tamil *pala* further becomes *full*, *fill*, and *fulfill*. Caldwell has related the Tamil word *pala* to the Latin word *plus*, and the Greek words *polus*, *poly*, *hoi*, *polloi* denoting ‘plurality.’ The words *full*, *fill*, and *fulfil* mentioned above are related to *pala*. The

adjective *skillful*, in the meaning ‘*arivupalkiya*,’ becomes *skillful* due to the combination of two Nostratic words *kal+pal*.

ceku-scientia-science

The root *kallutal* meaning cutting/piercing is also found in another Tamil word *ceku*. The *Tirukkural* couplet “*avicorintuāyiramvēṭṭaliṇonṇaṇuyircekuttuunṇāmainaṇru*” maintains that one should not kill a bird, or animal for their food. The act of taking life from a body (living being) is ‘*uyircekuttal*.’ In Tamil, the word *ceku* has been used in several places in the sense of separation. *Ceku*, meaning ‘separation,’ mutates to *sexus* in the following mutation pattern: *tonṇi-tyndis, muciri-muziris* in Latin where the letter ‘s’ gets added.

The Tamil words by their gender classification, such as male and female, are segregated into five genders in Tamil grammar. This *pāl* is derived from the root *paku* in the pattern *paku-pakal-pāl*. The meaning ‘separation’ applies to both the roots *paku* and *ceku*. The Tamil word *cekum* mutates in the West Indo-European as **sek/skei* becoming a proto root in the Indo-European with the same meaning ‘to cut’ as Tamil *veṭṭutal*.

The English word *sex* is derived from the Latin *sexus* which in turn is derived from the Tamil *ceku* meaning ‘separation.’ The divisions male and, female in the West are given as words meaning ‘separation’ classifying genders. Gender is denoted by the word *sex*. The word *science* is derived from the root *ceku* meaning ‘separation.’

science

mid-14c., "state or fact of knowing; what is known, knowledge (of something) acquired by study; information;" also "assurance of knowledge, certitude, certainty," from Old French *science* "knowledge, learning, application; corpus of human knowledge" (12c.), from Latin *scientia* "knowledge, a knowing;

expertness," from *sciens*(genitive *scientis*) "intelligent, skilled," present participle of *scire* "to know."

The original notion in the Latin verb probably is "to separate one thing from another, to distinguish," or else "to incise." This is related to *scindere* "to cut, and divide" (from PIE root **skei-* "to cut, split;" source also of Greek *skhizein* "to split, rend, and cleave," Gothic *skaidan*, Old English *sceadan* "to divide, separate").

The etymological dictionary of Calvert Watkins, and *The Online Etymology Dictionary* gives the explanation "*skei* 'to cut, split.' Extension of *sek*" for the word *science*. This means that the words *sex*, *science* originate from the same root (*seek* 'to cut').

Knowledge, skills, and scientific methods are all created by analysing the world and worldly objects. Tamil Indo-European etymologists will be pleased to see that the West Indo-European words *skillful*, and *science* are derived from the Tamil *kal-kallutal*(*kel*), *ceku-cekuttal*(*sek/skei*) meaning 'cutting.' The relationship between Tamil and Indo-European languages is similar to life in a body (living thing). The true seeker has to go beyond delight in worldly objects to enjoy the delights embodied in this study.

kum+ceku-con+scire-conscious

The root *kum* in Tamil gives the meaning 'aggregation.' This meaning can be seen in the words *kummutal*, '*kumpiṭṭal*,' *kumpal*, *kumittal*, and *kumurutal*. This root *kum*, similar to *ammai-avvai*; *cemmai-cevvai*, mutates as *kum-kuv*, *kuvi*, *kuvital*, *kuviyal*, and with the sound change *kumpu-kuppu* has produced many words in Tamil including *kuppam* (a place habituated by people). *kum* mutates into *com* in the West Indo-European. *Watkins Dictionary*, and *Online Etymology Dictionary* have given the root **kom*(beside, near, by, with) for the word *com*. The *Online Etymology Dictionary*, about the word *com*'s transformation to many

forms such as ‘co, cog, con, col, cor’, writes ‘Before vowels and aspirates, it is reduced to co-; before -g-, it is assimilated to cog- or con-; before -l-, assimilated to col-; before -r-, assimilated to cor-; before -c-, -d-, -j-, -n-, -q-, -s-, -t-, and -v-, it is assimilated to con-, which was so frequent that it often was used as the normal form.’

‘Conscious’ is a psychological term. ‘Conscious’ is the awareness of one’s own self through the inner mind. The word *conscious* is derived from the Latin *conscire* (con+scire). *kum* meaning ‘aggregation’, according to the succeeded word, mutates as *con-cekum* meaning ‘separation,’ mutates as the Latin word *scire*, meaning ‘knowledge.’ This Latin *scire*, in Classical Latin mutates as *scientia*, and *science* in English. In Total, the word *conscious* meaning ‘awareness of everything’ originates in the western world from the Nostratic roots *kum, ceku*.

9. *Pāvāṇar*’s Explanataion of Tamil *poru*

Among all the meanings mentioned, ‘bearing or tolerating’ is the base meaning of the word *poruttal*. There are two kinds of toleration: physical toleration and mental toleration. The first meaning is the earliest meaning.

poru is a word originally from the South. The word is used in Dravidian languages such as Kannada, Malayalam, Tulu and Aryan languages. This can be understood from the following examples.

poru-E *bear*: to carry, OE, *bearan*, ON. *bera*, OFris. *bera*, Du. *beren*, OHG, *beran*. to bear, carry. Goth. *bairan*, to bear, carry, give birth to, OHG, *gi-beran*, MHG. *gebern*, G. *gebaren*, Arm. *beram*, I bear, carry, bring, bern, burden, GK, *pher*, *pherein*, to bear, carry, L. *fer*, *feere*, to bear, carry, Celt. *ber*, Alb. *mbar*, *bar*, I carry, drag, *bir*, son, OSlav, *bro, birati* (for earlier *birti*), to bring together, collect, take, *breme*, burden, Slavonic *ber, brati*, Olr. *biru*, I carry, Wecymeraf, I take, Toch, *par*, to bear, bring, fetch, Zend. *bar*, *ber*, Skt, *bhar*, to bear, carry.

English Words

bear, to carry; **bearer**, person or thing that carries, personal servant, bringer of letters or message, possessor of shares, L ferter; **bearing**, outward behaviour, relation, reference, part of machine that bears the friction; **bairn**, Child, that which is born; **barley**, what the earth bears or brings forth. AS. bere, barley: bier-lic- barley (Max Muller); **barrow**, two-wheeled handcart for carrying things; **berth**, adequate sea-room for ship, sleeping place in ship train, etc., naut, use of birth; **bier**, movable frame on which coffin or corpse is carried to the grave; **birth**, the act of being born; **burden**, what is borne or carried.

Sanskrit Words

bhri, to bear, carry, convey, to hold (on or in). RV; **bhrit**, bearing, carrying, brining, supporting, maintaining etc.; **bhrita**, borne, carried, gained, etc.; **bhritaka**, broghts, fetched, hired, etc.; **bhriti**, braring, carrying, support, maintenance, etc.; **bhritya**, to be nourished, maintained, a dependent, servant of a king, minister; **bhara**, bearing, conveying, supporting, maintaining, etc.; **bharana**, bearing, maintaining, bearing, carrying RV.; **Bharata**, son of Dushayanta and Sakuntala; **Bharatavarsha**, country of Bharata, name of India; **Bharatakhanda**, name of a part of B.V.; **bhari**, bearing, possessing, nourishing, supporting, nourishing; **bhartri**, a bearer, one who bears or carries, or maintains, a preserver, protector, maintainer, chief, lord, master; **bharatrika**, a husband, bhara, weight, load; **Bharata**, descended from Bharata; **Bharati**, a female descendent of Bharata, N. of a deity (in RV. often invoked among the April deities and esp. together with and Sarasvati); accord to Nir, viii 13, a daughter of Aditya; later identified with Saraswati, goddess of speech).

Alternate Forms in Latin

L. portare, to carry, F. porter. E. port, to carry; L. protabilis, F. portable - E. portable, that can be carried; L. portatus, F. portaticum, E. portage. the act of carrying E. portamento, glide from one tone to another; L. portatorem, F. porteur, ME. portour, E. porter, carrier; L. portare, It. portatoglis, lit, carrier of leaves, porto folio, E. portfolio; F. porte-manteau, lit 'cloak bearer.' E. portmanteau. a larger traveling bag consisting of two compartments,

Mentioning the root meaning of the Latin word *portare* randomly in the dictionary is incompatible here.

Compound nouns formed from the inflectional Tamil word *poru*

fer: confer, defer, differ, infer, lucifer, offer, prefer, proffer, refer, suffer, transfer; **ferate**: vociferate; **ference**: difference, circumference, conference; **phor**: metaphor, phosphor; **phora**: cataphora, anthyopophora; **phore**: semaphors, ctenophore; **phoreo**: Gk. diaphoreo, to carry through; **phoron**: Gk. adisphoron; **phorous**: phosphorous, adiophorous; **phery**: periphery; **port**: deport, disport, export, import, rapport, report, support, transport.

pul-pol-por-poru-poru. (*porutal*= fitting in, and getting fitted and bearing) Cf.:*muṭṭutal*= fitting in, getting fitted, putting a buttress);*poru,poruppu*=holding up the sky. See the ancient Greeks' view on Atlas, a mountain in Libya, as the one which holds up the sky.

Thus, one arrives at the fact that all the Aryan words denoting 'bearing' have originated from Tamil, which is the world's first language, the mother of the Dravidian languages, and the source of the Aryan languages.

10. Tamil Indo-European Word Relations

***kāntu*-candle**

The Tamil word *kāntu* meaning ‘heat’ and ‘light’ originated thousands of years ago. The word is in circulation in many of the Indo-European languages of the East and the West. *Pāvāṇar* has written briefly on the history of the word *kāntu* and its journey in the Indo-European languages. The chief editor of this project has made extensive research on the Tamil word *kāntu* and has documented it in his book *The Worldwide Spread of the Tamil Root: Kal*.

The Tamil root ‘*kal*’ has six primary meanings: ‘blackness,’ ‘aggregation,’ ‘movement,’ ‘sharpness,’ ‘heat,’ and ‘pore.’ All the above root meanings are interrelated lexically as well as semantically. They all become related based on the fact that the meaning ‘blackness’ is derived from ‘aggregation,’ and the meanings ‘movement,’ ‘sharpness,’ ‘heat,’ and ‘pore’ from ‘aggregation.’ *The Worldwide Spread of the Tamil Root: Kal* covers this in detail.

In Tamil, the word *karrai* (*kal-karrai*) meaning ‘aggregation’ is derived from the Tamil word *kal*. The word *kal* means ‘density.’ *kal* begets words meaning ‘heat’ such as *kal+tu-katu*, *kata*, *katakattappu*. The words *katu*, *kata* give forth *katam* denoting ‘anger like that of fire which burns everything.’ The word *kal* denoting ‘aggregation’ creates words meaning ‘heat’ such as *kal-kaṇ-kaṇal*, *kal-kaḷ-kāḷ-kāḷam-kāḷavāy*. *kal* further extends as *kal-kāl* and yields *kāl+tu-kāntu* denoting ‘fire’, and it also produces *kāntu-kāntaḷ* meaning ‘red species of Malabar glory-lily.’ The fact that the meaning ‘aggregation’ is derived from the meaning ‘heat’, and the words carrying ‘heat’ beget words meaning ‘aggregation’ have been discussed in detail in *The Worldwide Spread of the Tamil Root: Kal*.

The history of the root *al* denoting ‘aggregation’ in the pattern *al-aṇ-aṇal*, and *al-aḷ-aḷal* has also been discussed in the book. The word *pulluḷal* meaning ‘aggregation’ gives forth words meaning ‘heat’ such as *pul-puḷ-puḷu-puḷu-puḷuṇku*, and *pul-puḷ-puḷu-puḷu-puḷuṇku-puḷukkam*. It is due to the fact that Tamil is a primitive language and a source language which emerged from the labour of

common people, that it offers endless possibilities to explain its rich history, like science.

One can see that the Tamil root *kāntu* gives forth the words *candle*, *candid*, and *candidate* in the West Indo-European, and gets the form *cand*(*kāntu-cand*) in the East Indo-European due to the *ka-ca* change.

Skeat notes **skand* (to glow, to shine) as the West Indo-European root for many words denoting 'heat.' He also adds that the Sanskrit word *cand* is related to the West Indo-European root (**skand*) mentioned above. Similarly, East Indo-European etymologist Monier Williams cites *cand* as the root for the words *chandra*, *chand*, and also relates the same to the West Indo-European Latin words *candeo*, *candela*. The root that the East Indo-European scholars cite is **kand* (to shine). From the history of the word *kal*, which has been discussed briefly here, it becomes clear that the history of the birth of *kāntu*, and *kāntaḥ* has been written by the Indo-European world without due reflection on identifying (also relating) their roots with the hypothetical forms. In the light of Nostratic studies, we can find and interpret from Tamil a lot of evidence for the Tamil Indo-European etymological relationship.

***orumi-paṇmai* (singular-plural)**

Three thousand years ago, right from the period of *Tolkāppiyar*, a well-known grammatical term is *orumi-paṇmai* (singular-plural). English words similar to *orumi-paṇmai* are singular-plural. The word *camam* meaning 'same without difference' becomes **sem* in the Indo-European due to *a-e* change, which carries Tamil's root meanings like 'one; as one, together with.' The root *sem* produces words such as *single* and *singular* in the West Indo-European languages. *Online Etymology Dictionary* has defined the history of the word *single* from the root **sem*.

single

early 14c., "unmarried," from Old French *sengle, sangle* "alone, unaccompanied; simple, unadorned," from Latin *singulus* "one, one to each, individual, separate" (usually in plural *singuli* "one by one"), from PIE **semgolo-*, suffixed (diminutive?) form of root **sem-* (1) "one; as one, together with."

The word *singular* is related to the word *single*. This can also be seen in the *Online Etymology Dictionary*.

singular

mid-14c., *singuler*, "alone, apart; being a unit; special, unsurpassed," from Old French *singuler* "personal, particular; distinctive; singular in number" (12c., Modern French *singulier*) or directly from Latin *singularis* "single, solitary, one by one, one at a time; peculiar, remarkable," from *singulus* "one, one to each, individual, separate" (see **single** (adj.)).

ol-onru;ol-or-orumai

orumai, the numeric noun, derived from the root *ol-ollutal* meaning 'matching', yields the following words: *ol-ol+tu-onru;ol-or-ōr;ol-ol+ku-okku-okka-okkaṭṭi;ol-on-onnu-onṇu* in Tamil and Dravidian Languages. Thus, the root *ol* produces *orumai* (*ol-or-oru-orumai*) in Tamil with the use of an abstract noun's suffix *mai* in Tamil. *Pāvāṇar* has explained that the Tamil form *ol-on-onṇu*, born from the root *ol*, has transformed in Latin as *unus*, and has produced many words including *one, uni-, union, universal, and unity* in English. Levitt has also seconded *Pāvāṇar*'s explanation for the word *onru*.

Ta. *onru* for instance while it does not appear in classical Tamil, is pronounced generally in modern colloquial Tamil as

oṇṇu. In the Brahman dialect of South Arcot district as spoken to non-Brahmans, while Ta. *oṇṇarai* is pronounced *oṇḍre*. Ta. *oṇṇi* is clearly derived from a verbal form related to Ta. *oṇṇu* (*oṇṇi*-), just as Ta. *oṇṇai* clearly is the same form as Ta. *oṇṇai*. (Collected papers in Dravidian, p.11)

Pāvāṇar says that the word *okka* derived from *ol* (*ol-ol+ku-okku-okka*) becomes *sekka* in Sanskrit after the *o-e* transformation. He has further said that due to the absence of the letter *e* in Sanskrit and with the availability of its elongated version *ē*, *okkai* yields *sēka*. The word *sēka* gives rise to the Sanskrit word *aikṣya* 'getting united.' The history of the formation of the Sanskrit word *aikṣya*, and words such as *oṇṇu-oṇṇu-one-unus-unity* from the Tamil root *ol* explain the relation between Tamil and the Indo-European languages.

In the phrases United Nations, *aikṣya* *airācciyam* (United Kingdom), *ēkrāj* (monopoly), the words *united*, *aikṣya* are derived from the Tamil root *ol*, whereas the word *nation* originates from the Tamil word *ṇ* (*ṇ-gene-gna-nation*). The Tamil word *aracai* yields *rāj*, *rācciya*, and *region*, *regiment*, *regina* in the Indo-European languages of the East and the West respectively. The East Indo-Europeans must know the history of the creation of the phrases like *aikṣya* *airācciyam* and *ēkrāj* from Tamil. Similarly, the West Indo-Europeans should know the history of how the phrase 'United Nations' has evolved from Tamil.

***pul-* plural**

pullutalis a root meaning 'to fit in.' After the *u-a* transformation, it mutates into *pal-pal+tu-parruto* denote 'aggregation.' The word *pal*, derived from *pul*, becomes *pala* (*pal-pala*), and *paṇmai* (*pal-paṇ-paṇmai*) based on the fact that the meaning of 'excessiveness' is derived from the meaning of 'aggregation.' Similarly, the Tamil word *pala* becomes **pele*, a Proto-Indo-European (PIE) root form in the West Indo-European languages. The English word *plural* is also

derived from the root ‘*pele*.’ The following are some of the significant ones derived from this root: *poly*-, *polyclinic* (*poly*+*clinc*), *polygon* (*poly*+*gon*), *plus*, *plural*, *plenty*, *fill*, *full*, *folk*. It is significant to note that Caldwell has written on the relationship between Tamil *pala* and Latin *plus*. (*A Comparative Grammar of Dravidian or South Indian Family of Languages*, p.654)

11. *kaṇ* – **gno* - *know*; *viḷi* – *viṭi* - **weid* - *wisdom*

In Tamil, the knowledge acquired through the six senses is called *āraṇivu* ‘the six senses.’ ‘Knowledge’ and ‘wisdom’ are West Indo-European English words for knowledge. The Tamil word *kaṇ*(eye) refers to an organ that is capable of seeing. Caldwell wrote that the Tamil word *kaṇ* is the source for the word *know* meaning ‘cognisance.’ The word *know* after acquiring the suffix *ledge*, became *knowledge*. The root of the Sanskrit word *jnanam* is *jna*. Indo-European etymologists believe that the word *jna* is related to the word *know*.

Another Tamil word for the eye is *viḷi*. The Tamil word *viḷi*, after undergoing *la-ṭa* mutation as in *pulal-putal*, and *kulal-kuṭal*, becomes *viṭi*. *Pāvāṇar* has written in detail about the history of how the Tamil word *viṭi* ‘to see,’ has transformed into a Proto-Indo-European root **weid* ‘to see’ with semantic similarity.

This root **weid* has been the source for many words denoting knowledge in the East and the West Indo-European languages. The *Online Etymology Dictionary* lists out the Indo-European words such as *veda* ‘I know’ (Sanskrit); *vaeda* ‘I know’ (Avestan); *oida* ‘I know’ (Greek); *woida* ‘I know’ (Doric); *fis*– *vision* *fiuss* ‘knowledge’ (Old Irish); *witan* ‘to know’ (Old English); *wissen* ‘to know’ (German); *vysti* ‘to see’ (Lithuanian); *vidya* ‘I see’ (Bulgarian); *widzieć* ‘to see’ (Polish); *videt* ‘to see,’ *vest* ‘news’ (Russian); and *vedat* ‘to know’ (Old Russian) derived from the PIE root **weid* ‘to see.’

The words *evidence*(*ex+videre*) and *witness* originate from this root **weid*‘to see.’ *ṭa-ca* changes can be observed in phrases like *oṭintaiṭai-ocintaiṭai* (broken waist); and *maruppuoṭittavaṇ-maruppuocittavaṇ* (broken tusks, antlers). In the same *ṭa-ca* sound change, the root **weid* has yielded cognitive word forms like *weid-wit-video*; *wisdom*, *wise*, *vision*, *visit*, *visa*, and *view*. Indo-European etymological dictionaries document that the Sanskrit word *vid-vidya*, meaning ‘knowledge,’ originates from this root **weid*‘to see.’ The words *vittakam* meaning ‘knowledge,’ and *vittakar* meaning ‘knowledgeable’ are derived from the Sanskrit root *vid*. Tamil scholars opine that the words *vittakam* and *vittakar* are derivatives from North-Indian languages.

Thus, the Tamil root *viḷi* becomes **weid*, a Proto-Indo-European root and the Tamil words that look like Sanskrit words such as *vittakam*, *vittakar* are in fact derived from the same root. Tiruvalluvarin the couplet ‘*vittakarkkuallālaritu*’ uses the word *vittakar* in the same sense.

Only the Tamil Indo-European comparative etymologists can cull out the fact that the Indo-European words *knowledge*, *wisdom*, *vidya*, and *veda* are derived from the Tamil words *kaṇ*, and *viḷi* denoting the organ of vision. This evidence further substantiates that Tamil is the source for the East and West Indo-European languages.