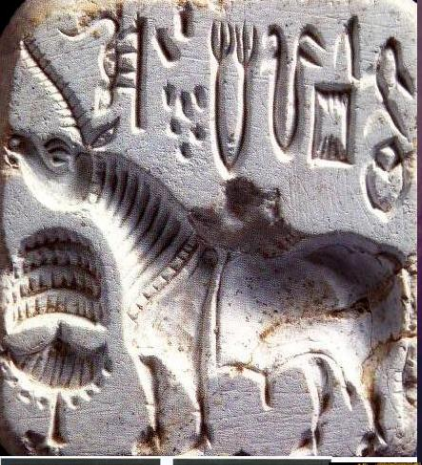
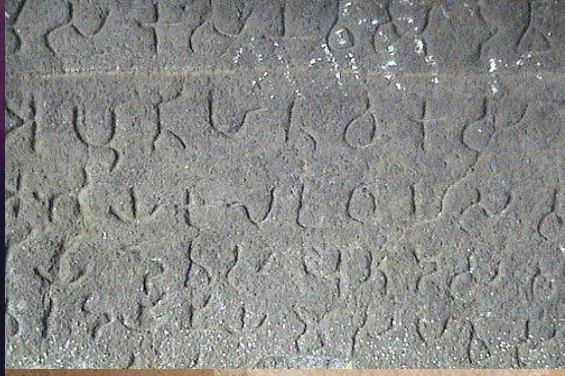
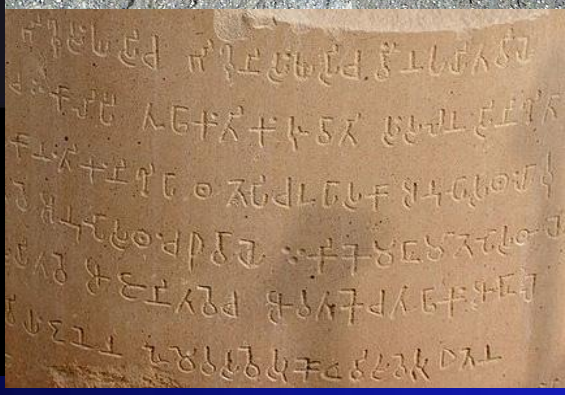






TRACING THE ORIGINS OF INDIA

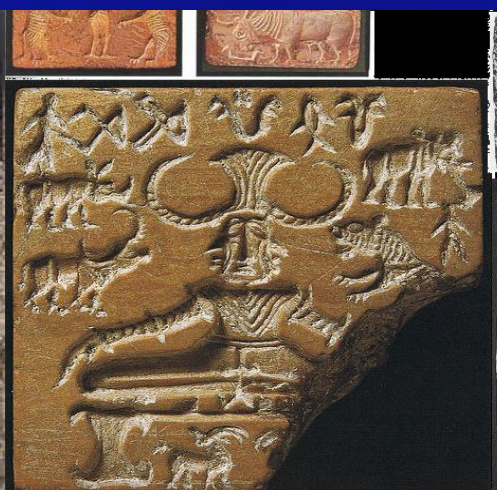
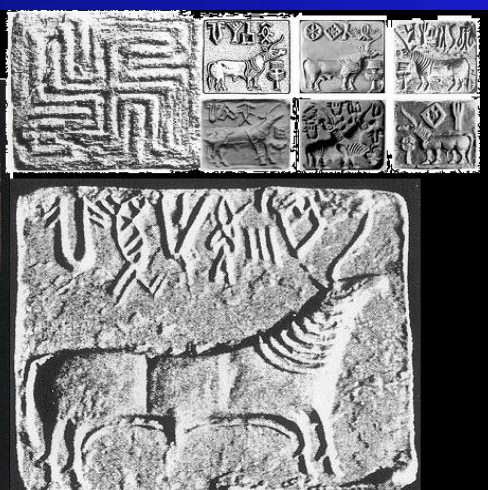
1. ORIGINS OF INDIAN LANGUAGES - SANSKRIT AND TAMIL:

A STUDY BACKED BY LINGUISTICS, GENOGRAPHICS, ARCHAEOLOGY AND CYMATICS

2. A NOVEL ATTEMPT AT DECIPHERING THE INDUS SCRIPT

3. SKETCHING KUMARIKANDAM – THE CRADLE OF CIVILIZATION

-SAI VENKATESH.B

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Introduction:

The pre-history of ancient India seems to be shrouded in mystery. Today, a secular country and the home of some of the most important religions, little can be said with concrete evidence about its past, especially before the Indus Valley Civilization (IVC).

This has thus become a hot topic of debate and controversy among archaeologists and historians alike, and with the uncovering of artifacts and evidences from Archaeology, Genetics, Linguistics and

Mythology alike, a lot of light is being shedded on this mystery, and what seems to emerge are some shocking facts about this land.

This work tries in the first place to consolidate such data collected by various fields, and also by experiments and inferences made by the author. It also takes into account various theories proposed till date, and with all this information, tries to consolidate and come up with one single theory/hypothesis that details the evolution and cultural and linguistic development of India and the effects it had on the rest of the world.

The Early Languages of India:

Much focus is placed on the linguistic aspects at the initial stage and going forward, Genographic studies, Archaeology and mythology are also explored.

As many linguists have pointed out, the earliest languages in India seem to be two, and these two are the early versions of Sanskrit and Tamil.

Debunking the Aryan-Dravidian Myth:

The Aryan Invasion theory and the Aryan-Dravidian myth, which had been accepted as the theory explaining the presence of a race called “Aryans” and Sanskrit language, ever since the publications of Indologist Max Muller in the 1800s, today has come into serious questioning and examination, and there seems to be an ever-increasing number of Indologists, modern archaeologists and linguists alike who claim that this theory has serious flaws and that the Aryan-Dravidian divide is nothing but a myth.

Also closely related to this theory is the dating of the Indian civilization, in particular the dating of the Vedas, and Puranas, and hence the dating of the Hindu civilization. The Aryan invasion theory claims the Vedas to have originated at around 1500BC, but modern day theorists push it further back, to 3000-4000BC or even more.

Here are few excerpts from “Origins of Vedic Civilization” by Kenneth Chandler:

Excerpt 1 – On the absence of migrations into India:

“As we will see, the Veda was first “cognized,” not by invading races from outside India, but by a people who had lived continuously in India for thousands of years. Also, the dates commonly ascribed to the origin of the Vedic tradition are probably off by many thousands of years. Archeologists at Harvard, Oxford, and other top universities in the US and Europe are now widely agreed that there was no invasion of India from outside that displaced the peoples of the Saraswati and Iudus river valleys.”

Excerpt 2 – On archaeology and the Saraswati River :

In the 1990s, a new wave of scientific evidence, coming partly from satellite photos, geological study, archeological digs, and other anthropological finds began to seriously discredit the old myth.

Once the rubble of false assumptions was cleared away, a far more simple scientific picture of the origins of ancient north Indian civilization began to emerge.

Professor Colin Renfrew, professor of archeology at Cambridge University, in his Archeology and Language: The Puzzle of Indo-European Origins, (1988) gives evidence for Indo-Europeans in India as early as 6,000 BC. He comments:

As far as I can see there is nothing in the Hymns of the Rigveda which demonstrates that the Vedic-speaking population were intrusive to the area: this comes rather. Origins of Vedic Civilization from a historical assumption about the 'coming' of the Indo-Europeans. Professor Schaffer at Case Western University writes in "Migration, Philology and South Asian Archaeology" that there was an indigenous development of civilization in India going back to at least 6000 BC. He proposes that the Harappan or Indus Valley urban culture (2600-1900 BC) centered around the Saraswati river described in the Rig Veda and states that the Indus Valley culture came to an end, not because of outside invaders, but due to environmental changes, most important of which was the drying up of the Saraswati river.

Schaffer holds that the movement of populations away from the Saraswati to the Ganges after the Saraswati dried up in about 1900 BC, is reflected in the change from the Saraswati-based literature of the Rig Veda to the Ganges-based literature of the Itihasa and Puranic texts. He also states that the Aryan invasion theory reflects a colonial and Euro-centric perspective that is quite out of date. He concludes:

We reject most strongly the simplistic historical interpretations…that continue to be imposed on south Asian culture history…Surely, as south Asian studies approach the twenty-first century, it is time to describe emerging data objectively rather than perpetuate interpretations without regard to the data archaeologists have worked so hard to reveal.

Excerpt 3- On the Indus valley Civilization

Anthropologist Brian Hemphill of Vanderbilt University has been studying the human remains of the northern Indian subcontinent for years. He states categorically that his analysis shows no indication of population replacement or large-scale migration. Archaeologist Mark Kenoyer, associate professor of anthropology at the University of Wisconsin at Madison, and co-director of the Harappa Archeological Research project, holds that the invasion theory is completely unsupported by archeological, linguistic, or literary evidence. He writes in an article on the Indus valley civilization:

If previous scholars were wrong about the origin of the Indus people, they also missed the boat when it came to explaining their downfall, which they attributed to an invasion by Indo-Aryan speaking Vedic tribes from the northwest. Archeological evidence simply does not support the thesis of an outside invasion. Kenoyer argues, "it's likely that the rivers dried up and shifted their courses, altering trade routes and undermining the economy." Kenoyer holds that the Indus valley script can be traced to at least 3,300 BC—making it as old or older than the oldest Sumerian written records.

Archaeologist Kenneth Kennedy writes that no Aryan skeletons have been found in the Indus valley that differ from the skeletons of indigenous ethnic groups. All prehistoric human remains recovered

from the Indian subcontinent are phenotypically identifiable as south Asians. Furthermore their biological continuity with living peoples of India, Pakistan, Sri Lanka and the border regions is well established across time and space.

Scientific archeology, it is now safe to say, no longer gives the invasion theory a grain of credibility. It has lost its supporters among serious scientists. Also, as professor Renfrew argues, there is no internal evidence from the ancient Vedic literature that Vedic civilization originated outside India. The verses of the Rig Veda, the most ancient songs of Vedic tradition, detail many aspects of daily life of the people. There is no hint in this vast literature of a migration or of a history that lies in a homeland beyond the mountains of northern India. All evidence from archeology, anthropology, and Vedic literature indicate that Vedic civilization was indigenous to northern India. Geological data now explains the demise of the Indus and Saraswati valley civilizations in terms of climactic change, bringing an end to the outside invasion theory.

Excerpt 4 – On the Central Asian Origin theory:

In 1990, Thomas V. Gamkrelidze and V. V. Ivanov, authors of the two volume The Indo-European Language and the Indo-Europeans, published an article in Scientific American, in which they state, "The landscape described by the reconstructed IndoEuropean proto-language is mountainous—as evidenced by the many words for high mountains, mountain lakes and rapid rivers flowing from mountain sources." They note also that, "the [proto-Indo-European language] has words for animals that are alien to Europe, such as "leopard," "snow leopard," "lion," "monkey" and "elephant."" These same words could be used to make the case that the mountainous terrain, and more especially the elephant, monkey, and snow leopard are more commonly found in the region of northern India and the Himalayas.If the words for elephant, monkey, snow leopard, and mountains are in fact more abundant in the Indo-European protolanguage, this would most likely put the proto-Indo-European home somewhere in the Himalayan region of northern India, rather than in the Mountains to the east of the Black Sea. This would tend to support the hypothesis that the Indo-European protolanguage originated in the region of the Himalayas of northern India and Tibet, rather than in the area of central Turkey, where there are few monkeys and elephants.

Excerpt 5 – On Max Muller and the westerner's view of the Vedic Age:

Max Muller, one of many Christian missionaries to India, was firmly committed to the Biblical account of creation. Muller accepted the date of creation given in the Bible at 4004 BC and the great flood at 1500 BC. This compelled him to date the Rig Veda much later in time than an impartial scientist would have done. Muller had to fit the entire Vedic tradition into a time-frame following the great flood, which Biblical scholars held took place in 1500 BC.

Muller wrote a letter to his wife, dated 1886, in which he said "The translation of the Veda will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last 3,000 years." These are hardly the words of an unbiased scientist. No matter how great Muller's scholarly reputation, we have to examine his reasons for setting the dates around 1000 to 12000 BC.

Excerpt 6 – On the estimate of Vedic age:

David Frawley and N.S. Rajaram, in Vedic "Aryans" and the Origins of Civilization, put forward an interesting and compelling theory of the origins of Vedic civilization. Drawing upon a large array of evidence from anthropology, satellite mapping, geology, historical linguistic, and literary study, they have helped discredit the old "Aryan invasion theory" to establish that the Rig Veda was of much greater antiquity than Muller had estimated.

Excerpt 7 – On the age of the Saraswati:

The Rig Veda mentions the Indus river quite often, and it mentions the Saraswati no less than 60 times. Its reference to the Saraswati as a "mighty river flowing from the mountains to the sea" shows that the Rig Vedic tradition must have been in existence long before 3,000 BC when the Saraswati ceased to be a "mighty river" and became a seasonal trickle. Frawley and Rajaram drew the conclusion that the Rig Veda must have been composed long before 3,000 BC. Rajaram writes that the "Saraswati described in the Rig Veda belongs to a date long before 3,000 BC." He concludes that, "All this shows that the Rig Veda must have been in existence no later than 3,500 BC." He thus places the beginning of the Vedic tradition "long before 3,000 BC" and its end before 2,000 BC.

The Mahabharata, the great epic of classical Sanskrit, describes the Saraswati as a seasonal river. Since the Saraswati dried up by 1900 BC, the Mahabharata would have to be dated at least before 1,900 BC. Since it was still a seasonal river in 3,000, Rajaram and Frawley put the date of the Mahabharata in 3,000 BC.

Excerpt 8 – On archaeology and Dwaraka and the age of Vedas:

Undersea exploration of an ancient city about half a mile off the coast of Gujarat in India, in 1981, lead to the discovery a city that had been submerged since 1,600 BC. The city is well established to be Dwarka, an ancient city mentioned in the Mahabharata, the great epic of the late Vedic period of Itihasa. The Mahabharata describes Dwarka as built on land reclaimed from the sea. Boulders have been found under the fortified city walls, showing that it was the result of land reclamation. The Mahabharata also mentions that Krishna warned the residents of Dwarka that the city would be reclaimed by the sea. The discovery of a seal engraved with a three-headed animal at the Dwarka site corroborates a reference made in the Mahabharata that such a seal was given to the city. Seven nearby islands described in the Mahabharata have also been discovered. Since archeological research shows that the city was submerged around 1,600 BC, this would date the Mahabharata at least before 1,600 BC. Again this is a minimum time. Pottery found at the site, inscribed with the script of the Indus valley civilization, has been established by thermoluminescene tests to be about 3,530 years old. The Mahabharata was written toward the end of the classical Vedic period. If we accept Winternitz's estimates a minimum of 1,500 years lapsed from the beginning of the Vedic period to the Mahabharata, then since Dwarka was submerged by 1,600, this would set the date of the Rig Veda back to before 3,100 BC. This again marks the minimum date of the Rig Veda, and should not be construed as a fixed date. A German scholar and an Indian scholar simultaneously discovered in 1889 that the Vedic Brahmana texts describe the Pleiades coinciding with the spring equinox. Older texts describe the spring equinox as falling in the constellation Orion. From a calculation of the precision of the equinoxes, it has been shown that the spring equinox lay in Orion in about 4,500 BC.

The German scholar, H. Jacobi, came to the conclusion that the Brahmanas are from a period around or older than 4,500 BC. Jacobi concludes that "the Rig Vedic period of culture lies anterior to the third pre-Christian millennium." B. Tilak, using similar astronomical calculations, estimates the time of the Rig Veda at 6,000 BC. More recently, Frawley has cited references in the Rig Veda to the winter solstice beginning in Aries. On this basis, he estimates that the antiquity of these verses of the Veda must go back at least to at least 6,500 BC. The dates Frawley gives for Vedic civilization are:

Period 1. 6500-3100 BC, Pre-Harappan, early Rig Vedic

Period 2. 3100-1900 BC, Mature Harappan 3100-1900, period of the Four Vedas

Period 3. 1900-1000 BC, Late Harappan, late Vedic and Brahmana period

Professor Dinesh Agrawal of Penn State University reviewed the evidence from a variety of sources and estimated the dates as follows:

• Rig Vedic Age - 7000-4000 BC

• End of Rig Vedic Age - 3750 BC

• End of Ramayana-Mahabharat Period - 3000 BC

• Development of Saraswati-Indus Civilization - 3000-2200 BC

• Decline of Indus and Saraswati Civilization - 2200-1900 BC

• Period of chaos and migration - 2000-1500 BC

• Period of evolution of syncretic Hindu culture - 1400-250 BC

The Taittiriya Samhita (6.5.3) places the constellation Pleiades at the winter solstice, which correlates with astronomical events that took place in 8,500 BC at the earliest. The Taittiriya Brahmana (3.1.2) refers to the Purvabhadrapada nakshatra as rising due east—an event that occurred no later than 10,000 BC, according to Dr. B.G.Siddharth of India's Birla Science Institute. Since the Rig Veda is more ancient than the Brahmanas, this would put the Rig Veda before 10,000 BC.

Excerpt 9 – On homo sapiens:

Archeological evidence shows that at 40,000 BC, during the last ice age, groups of hunter-gatherers lived in central India in painted shelters of stacked rocks. There are also sites with rock windbreaks in northern Punjab in India dating from this time. As early as 100,000 BC, there were humans with 20th-century man's brain size (1,450 cc), and as early as 300,000, Homo Sapiens roamed from Africa to Asia. Evidence of human use of fire dates to 360,000 BC. There is also evidence that

hominids occupied the Punjab region of northern India as early as 470,000 BC. Stone hand axes and other primitive chopping tools found in northern India have been dated to 500,000 BC. Other stone artifacts found in India have been found dating from two million years ago. Remains of the genius "Homo" were found in Africa that are dated between two and a half to three million years ago.

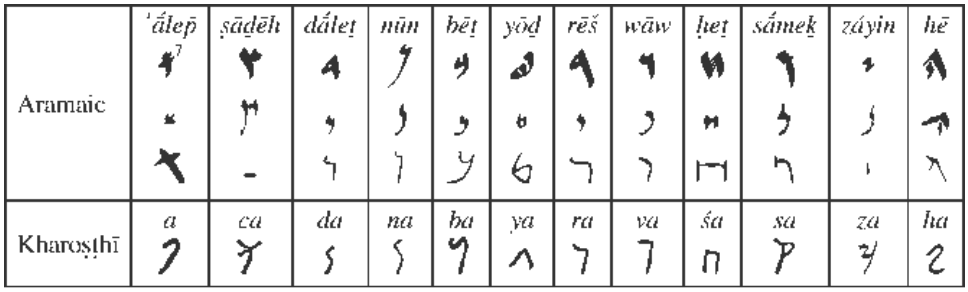
Thus all these excerpts which for the most part have been backed by scientific findings and mathematical calculations decisively debunk the Aryan myth and suggest that the Vedas and the Indian civilizations is over six to seven Millenia old, originating on or before 3500-4000BC.

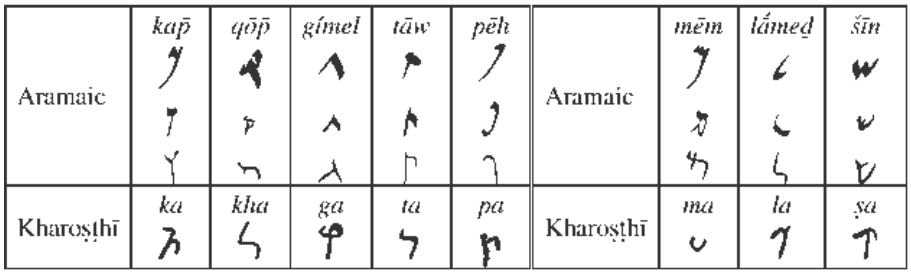
The Writing systems of ancient India:

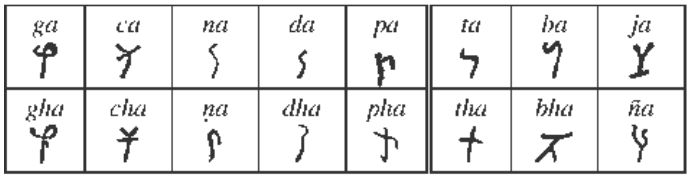
The collection of archaeological artefacts of the Indus valley, and temple inscriptions and other excavations throughout India reveal the presence of 3 written alphabets once used in the Subcontinent:

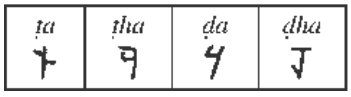
1. The Indus Valley Script
2. Brahmi
3. Kharosthi

Of these, the Kharosthi script , is claimed to have its origins in West Asia, particularly the Aramaic script.









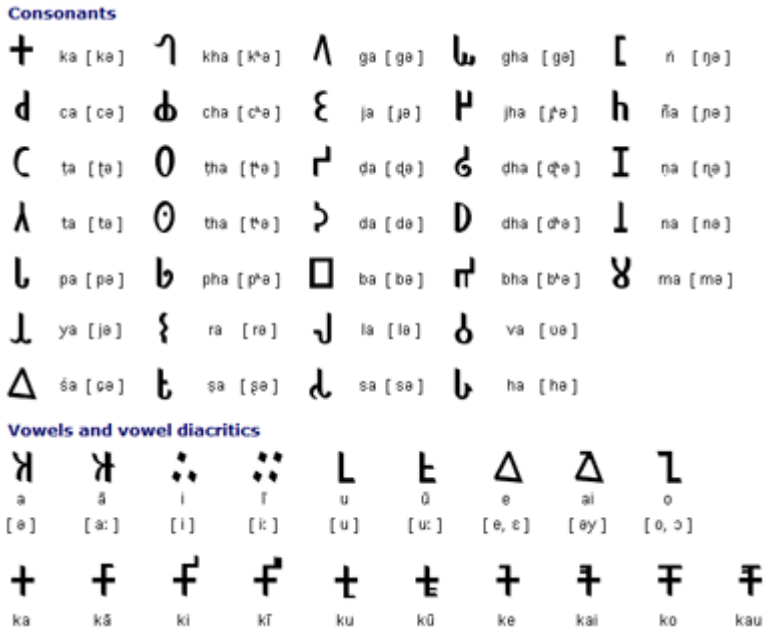
The origins of Brahmi and the Indus script are the subjects of hot controversy and debate among scholars.

The Indus Script:

The Indus script has been found in the artefacts in the archaeological remains of the Indus valley civilization, especially found in Harappa, Mohenjodaro, Lothal and a lot of other sites. This script is claimed to be a pictographic script, with over 500 identified shapes, some of them depicting animals, birds, people, shapes etc.

This is also one of the few scripts in the world, that scholars have not been able to decipher completely. As a result, there has been much controversy as to the language the script depicts, as also the decipherment of the script. This will be discussed in later sections of this work, where a novel attempt at deciphering the script has been made.

The Brahmi Script and its origins:



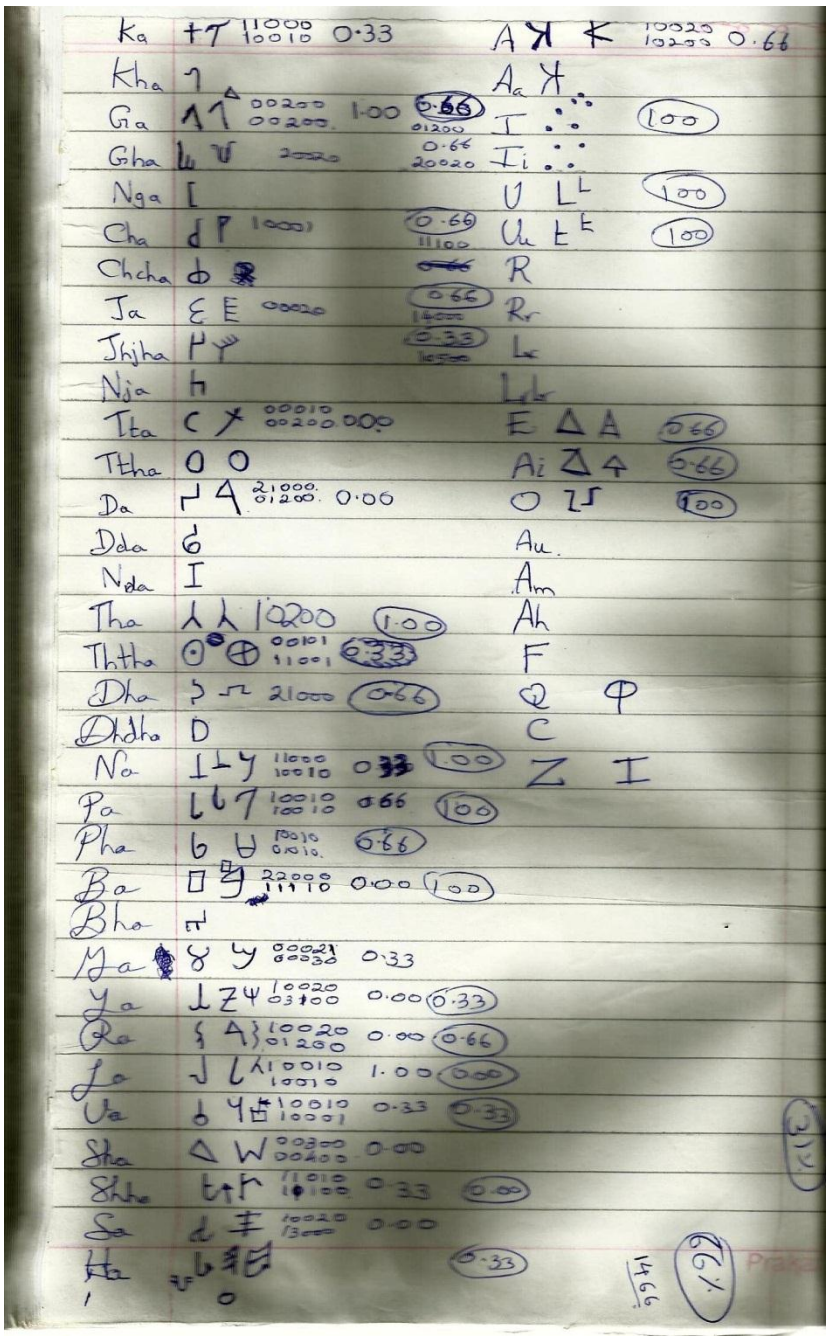
The Brahmi script has been found on temple inscriptions dating to the time of Ashoka the Great, and also hve been found in pottery and other underground artefacts, and is claimed to have two variants – a Northern Brahmi and a Southern or Tamil Brahmi.

There have been two competing theories as to the origin of the Brahmi script:

1. Some scholars, such as Georg Buhler, have suggested the Brahmi has its origins, much like Kharosthi, in the Aramaic script of West Asia. These proponents claim that the script had been introduced in India as a result of western migrations or trade contacts.
2. Some group of scholars, including G. R. Hunter in his book "The Script of Harappa and Mohenjodaro and Its Connection with Other Scripts (1934)" claim that Brahmi was a purely indigenous script, owing its origin to the Indus script.ne stronghold of this theory seems to be that Brahmi, being used for Indian languages, has an almost different set of alphabets corresponding to a unique set of phonetic sounds, as compared to the Aramaic or other west Asian languages, which lessens the likelihood that the former evolved from the latter. Hunter also details out the derivation of the Brahmi alphabets from the Indus Script, the match being considerably higher than that of Aramaic.

In this regard, the author has performed a simple analysis: The study is to take up each alphabet in Brahmi, compare it with the closest phonetic resemblance in the Aramaic alphabet, and compare it also with the closest resemblance character from the Indus script. The comparison is a feature to feature comparison , the number of curves, vertical and horizontal lines, and slants being compared, and a correlation between Brahmi-Aramaic, and between Brahmi-Indus script is calculated.

A photograph of the initial calculations and comparison is shown below:



The result of this analysis is well in agreement to Hunter's conclusion. The correlation between Brahmi and Indus script is around 66%, whereas Brahmi correlates only 31% to the Aramaic alphabet.

Thus, this study decisively eliminates the relationship between Brahmi and Aramaic, and shows a strong connection between Brahmi and the Indus script. Further sections will shed more light on this issue.

The Science of Cymatics and its Relationship to Sanskrit:

Introduction to Cymatics:

Cymatics is the study of sound and vibration made visible, typically on the surface of a plate, diaphragm or membrane. Direct ocular viewing of vibrations involves exciting inorganic matter such as particulate matter, pastes (both magnetic and non magnetic) and liquids under the influence of sound, although recent research has extended the range of media to include organic matter [1] and the range of viewing has been extended to include the light microscope.[2]

The generic term for this field of science is the study of 'modal phenomena, named 'Cymatics' by Hans Jenny, a Swiss medical doctor and a pioneer in this field. The word 'Cymatics' derives from the Greek 'kuma' meaning 'billow' or 'wave,' to describe the periodic effects that sound and vibration has on matter.

The apparatus employed can be simple, such as a Chladni Plate (a flat brass plate excited by a violin bow) or advanced such as the CymaScope, a laboratory instrument co-invented by English acoustics engineer, John Stuart Reid and American design engineer, Erik Larson, that makes visible the inherent geometries within sound and music.

The provenance of Cymatics can be traced back at least 1000 years to African tribes who used the taut skin of drums sprinkled with small grains to divine future events. [3] The drum is one of oldest known musical instruments [4] and the effects of sand on a vibrating drumhead have probably been known for millennia.

Chladni demonstrated this seemingly magical phenomenon all over Europe and even had an audience with Napoleon. The French leader was so impressed he sponsored a competition with The French Academy of Sciences to acquire a mathematical explanation of the sand patterns. Sophie Germain (1776-1831), a young French woman, won Napoleon's 3,000 Franc prize in 1816. She wrote a mathematical explanation involving wave-like functions to describe how sound created the geometric patterns. The inference was that sound 'waves' * were responsible for creating areas of vibration and areas of stillness on the surface of the plate. It was believed that the crest of the sound 'wave's caused certain areas of the plate to vibrate while the corresponding troughs caused other areas to remain still. The sand gathered in the still areas. His pioneering book 'Entdeckungen ber die Theorie des Klanges' [7] ("Discoveries in the Theory of Sound") was published in 1787 and is still considered an important milestone in launching the science of acoustics.

*The term 'wave' has historically been used to describe sound even though it is a misnomer since sound does not, in fact, travel in waves. Sound propagates spherically or in beams, depending upon frequency. For example, at frequencies audible to humans, 20 Hertz to 20,000 Hertz, the sonic envelope is almost perfectly spherical in its form whereas at frequencies audible to bats and dolphins, above 100,000 Hertz, sound propagates in searchlight-like beams, the beam angle being dependant on frequency. Higher frequencies cause a reduction in beam angle.

Home-based Cymatic experiments:

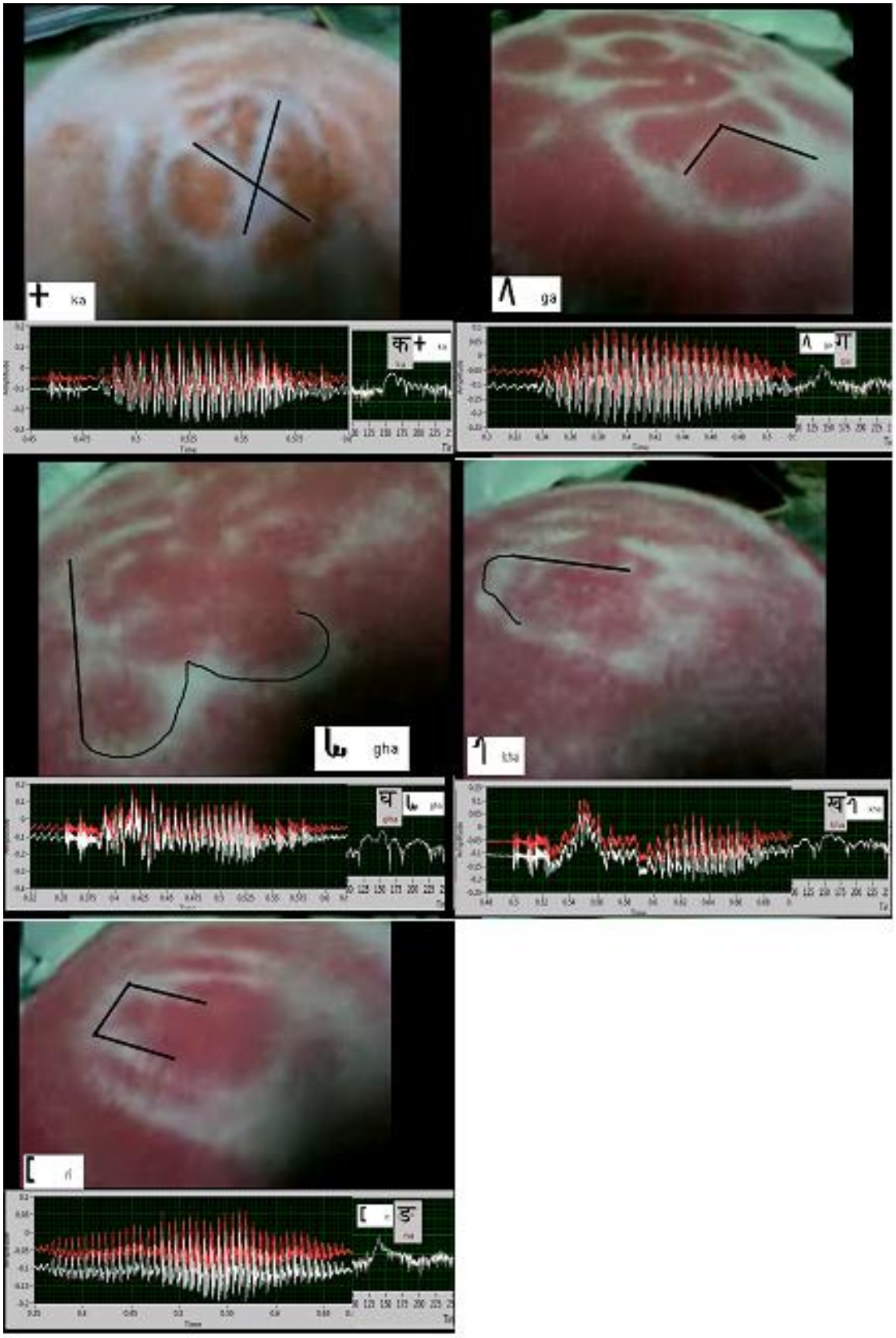
The author, being impressed by the concept of cymatics, constructed a simple Cymatic tonoscope by using readily available materials such as a balloon as the observing membrane, a pipe used for the sound propagation and salt/sand as the vibrating particles.

With the apparatus thus set, experiments were conducted that would provide insight into the visualisations of the sounds of the alphabets of Indian languages.

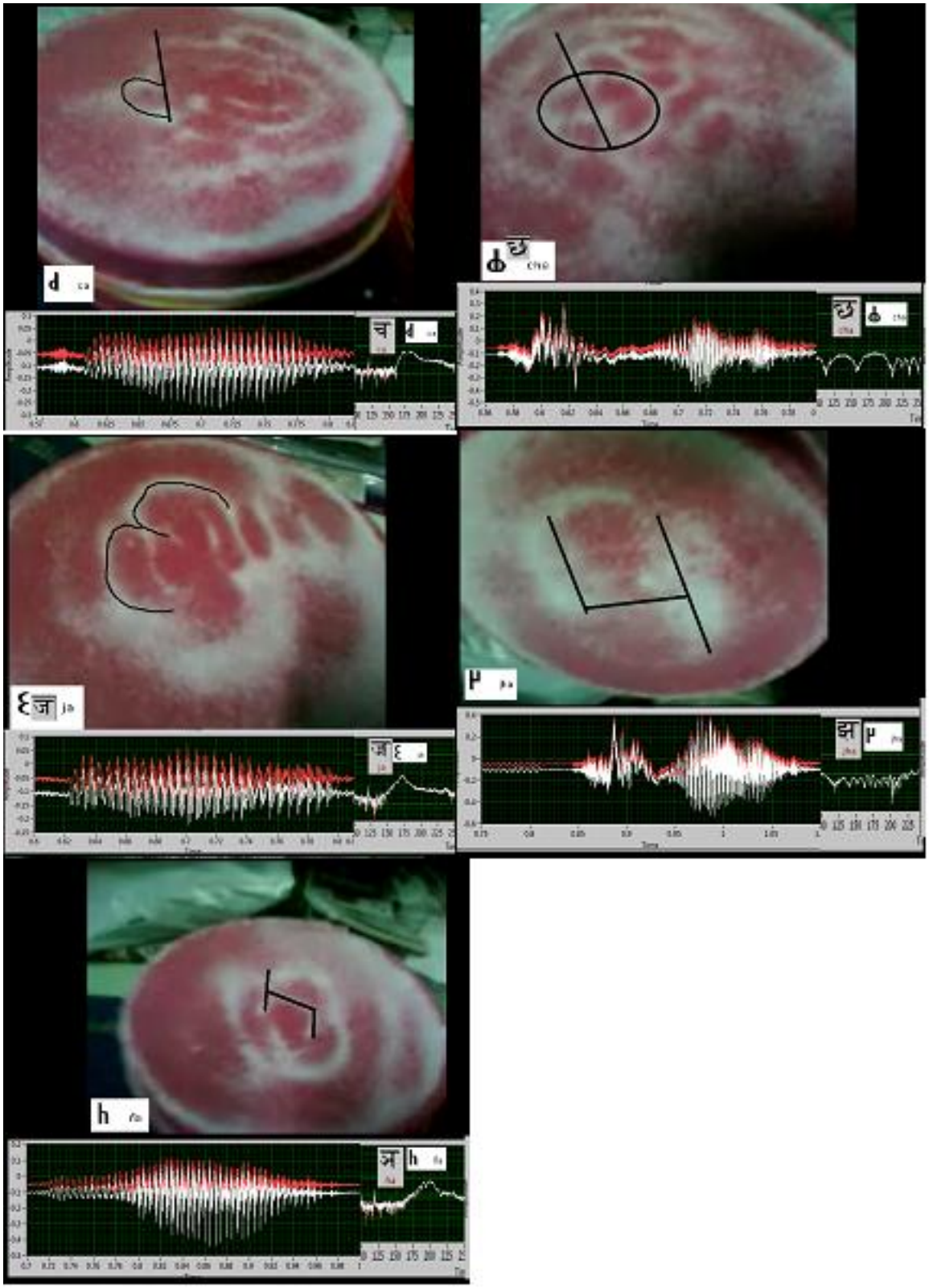
Firstly, the Sanskrit language was taken and the 51 Aksharas (16 vowels and 35 consonants) of Sanskrit, were spoken, each one at a time, and the resulting Cymatic pattern was observed and photographed. These patterns thus observed were consolidated, and pattern for each Akshara was compared to the corresponding shape in the Brahmi alphabet. A few letters not found in Sanskrit, such as the 'f' sound, the African "X" click etc were also recorded. All these are summarized below. Also included with the photograph of each pattern is the Brahmi letter, an outlined shape depiciting the similarity between the two, the Devanagari shape for the letter, and also its sound waveform and the frequency spectrum.

Observed Cymatic patterns - Cymatic patterns of the Brahmi Alphabet

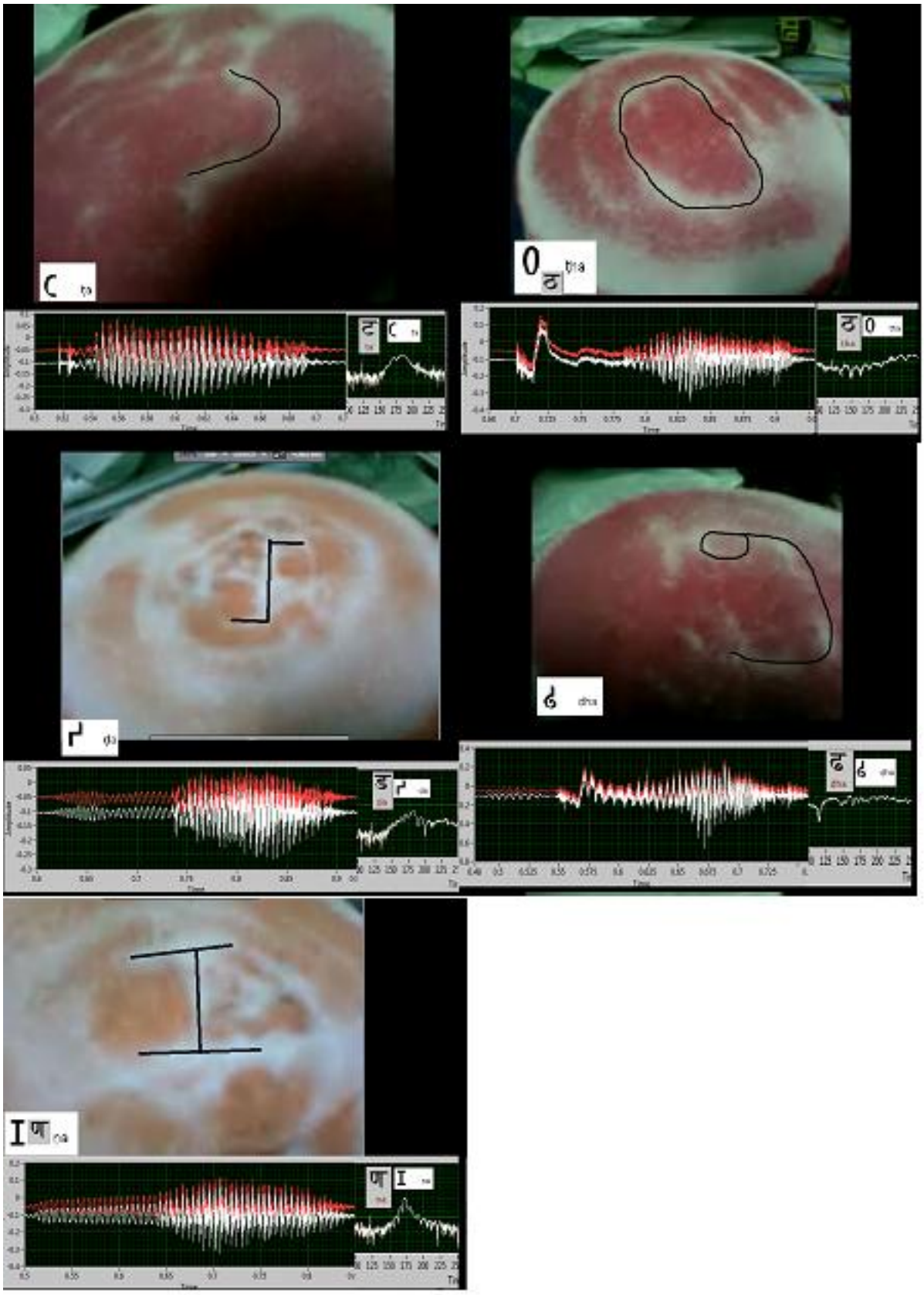
1. Velar Consonants – Ka, Kha, Ga, Gha and Nga



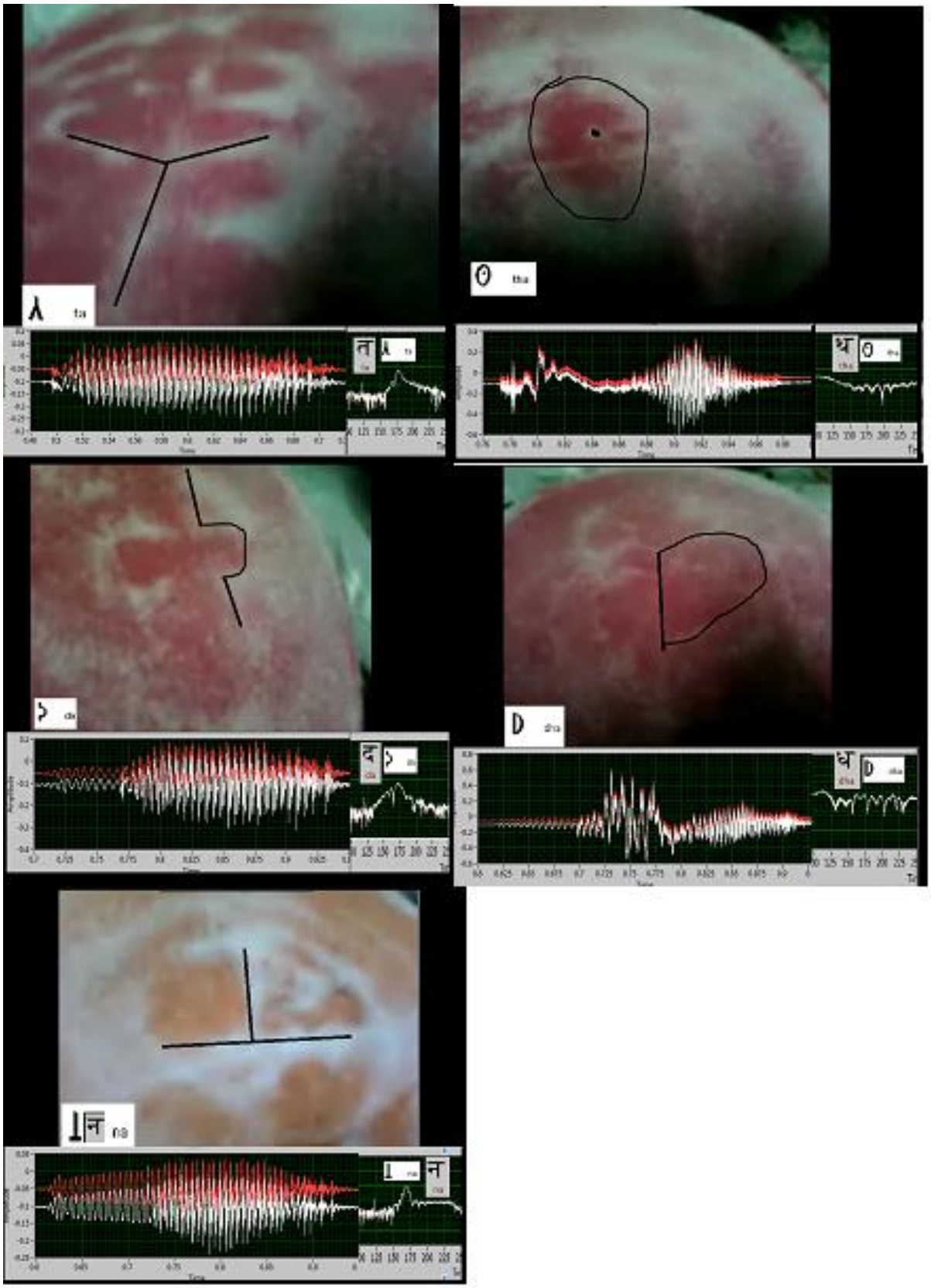
2. Palatal Consonants – Cha, Chha, Ja, Jha and Nja



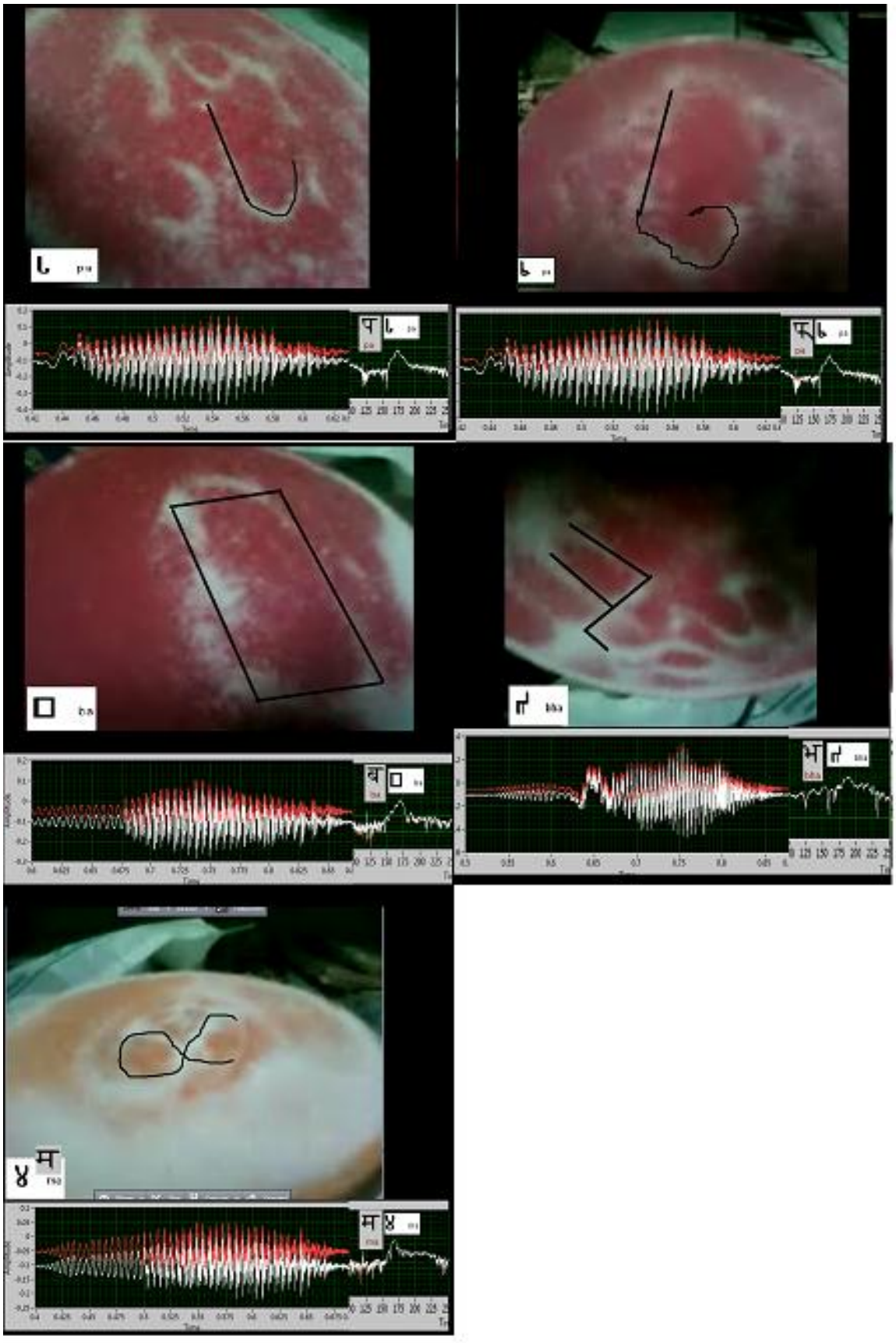
3. Retroflex Consonants – Ta, Tha, Da, Dha and Na



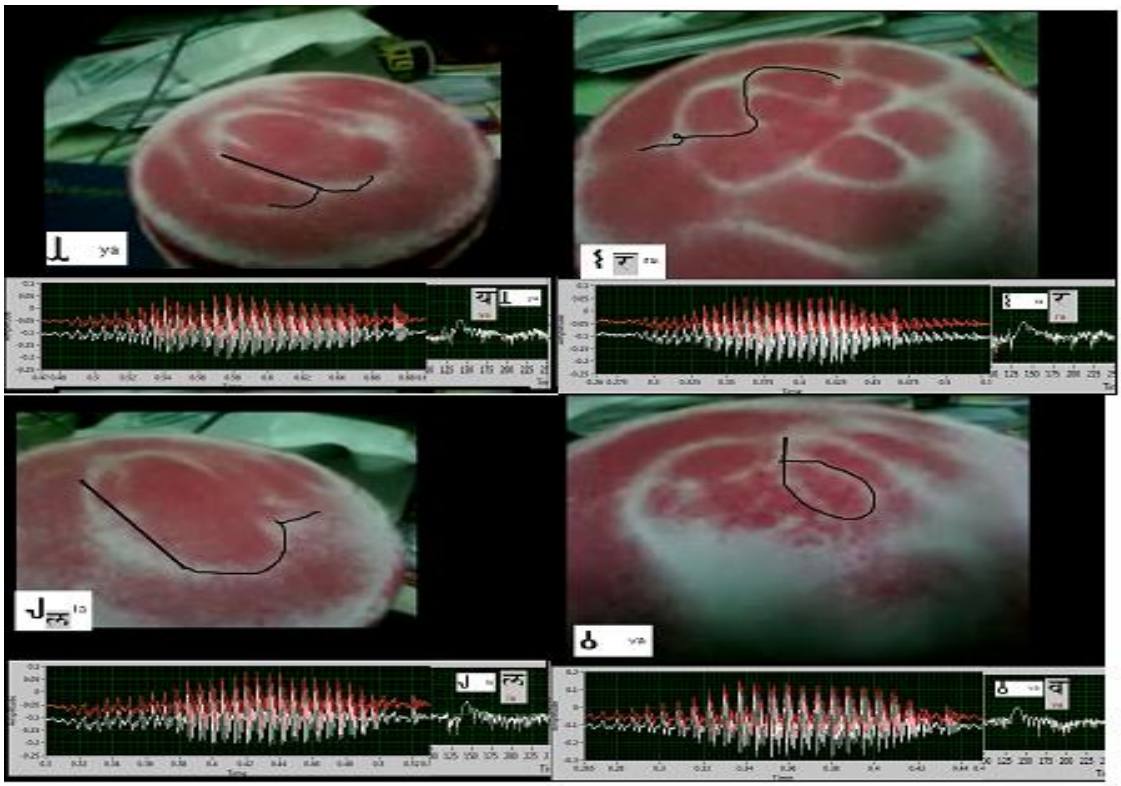
4. Apico-Dental Consonants - Ta, Tha, Da, Dha and Na



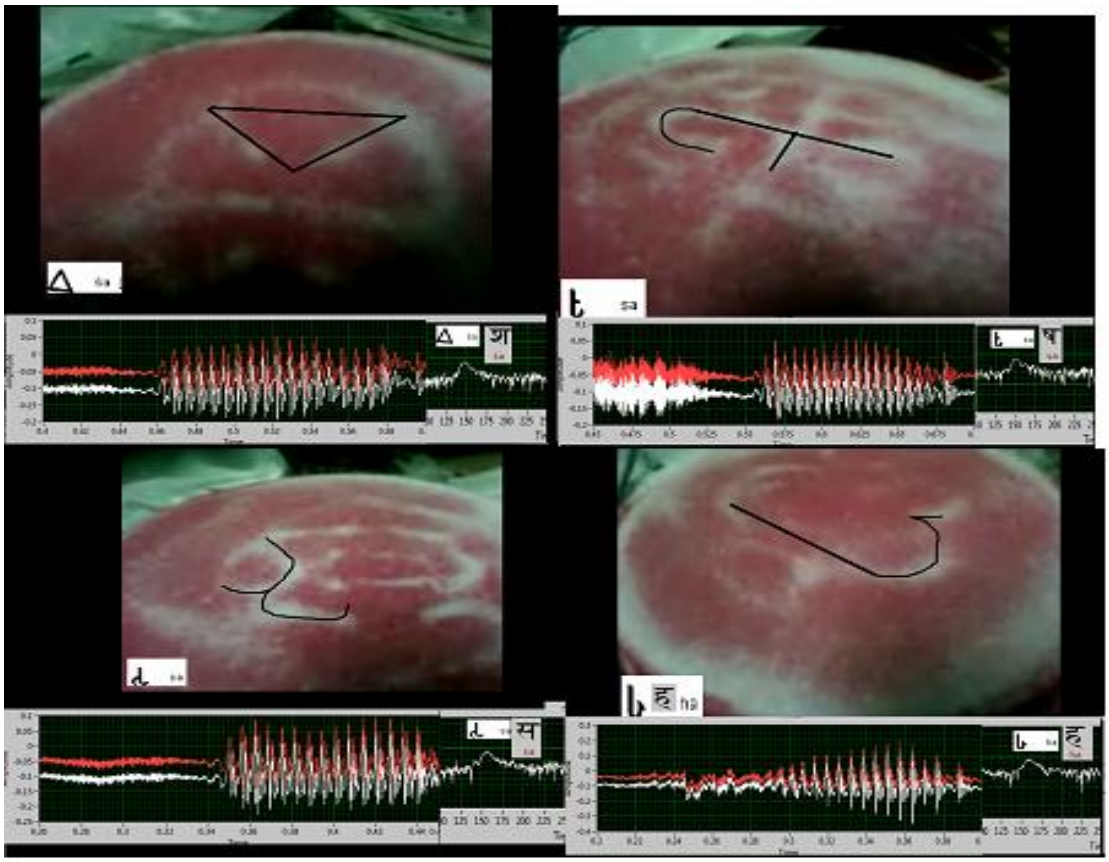
5. Labial Consonants – Pa, Pha, Ba, Bha and Ma



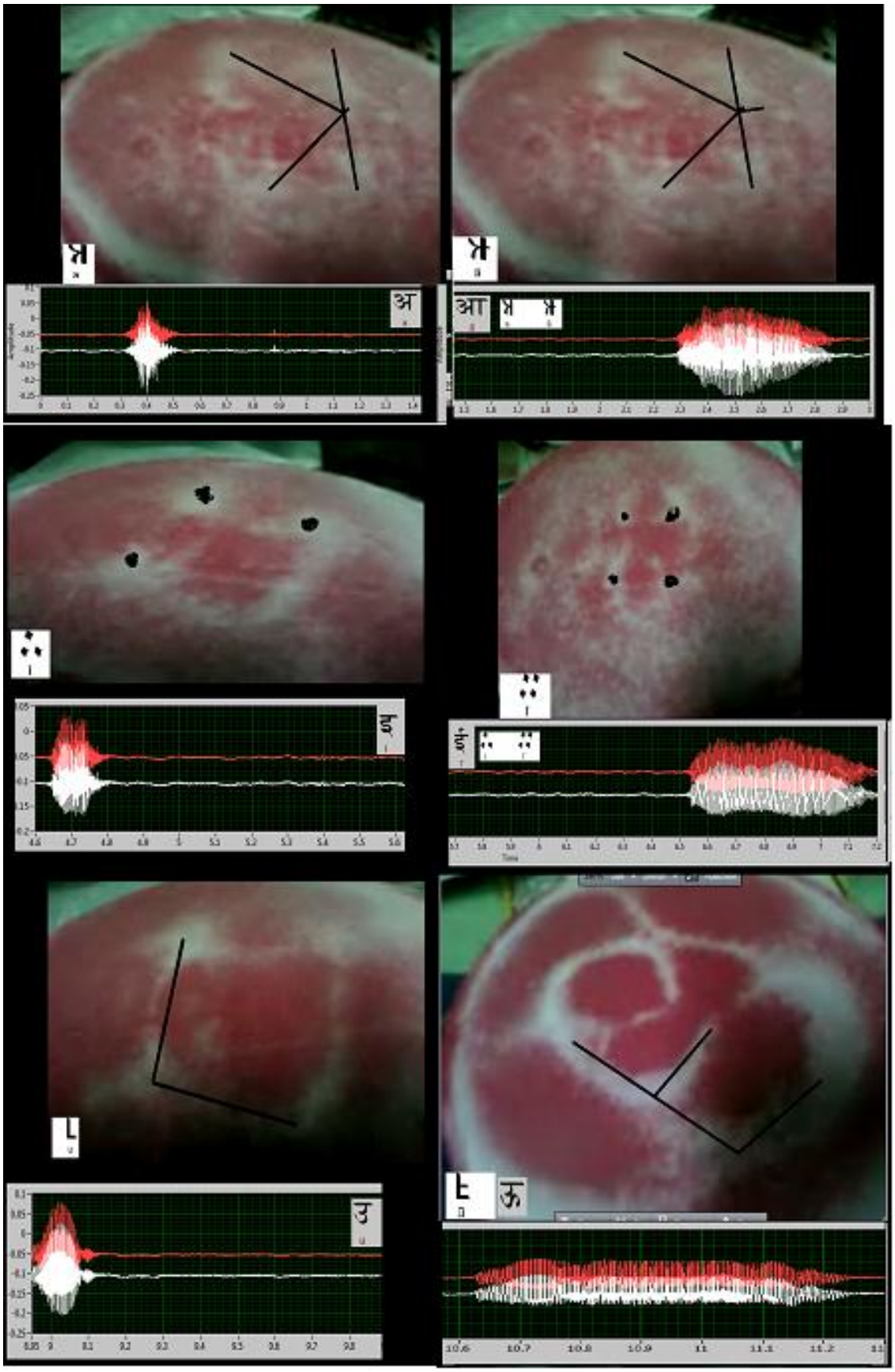
6. Approximants – Ya, Ra, La and Va



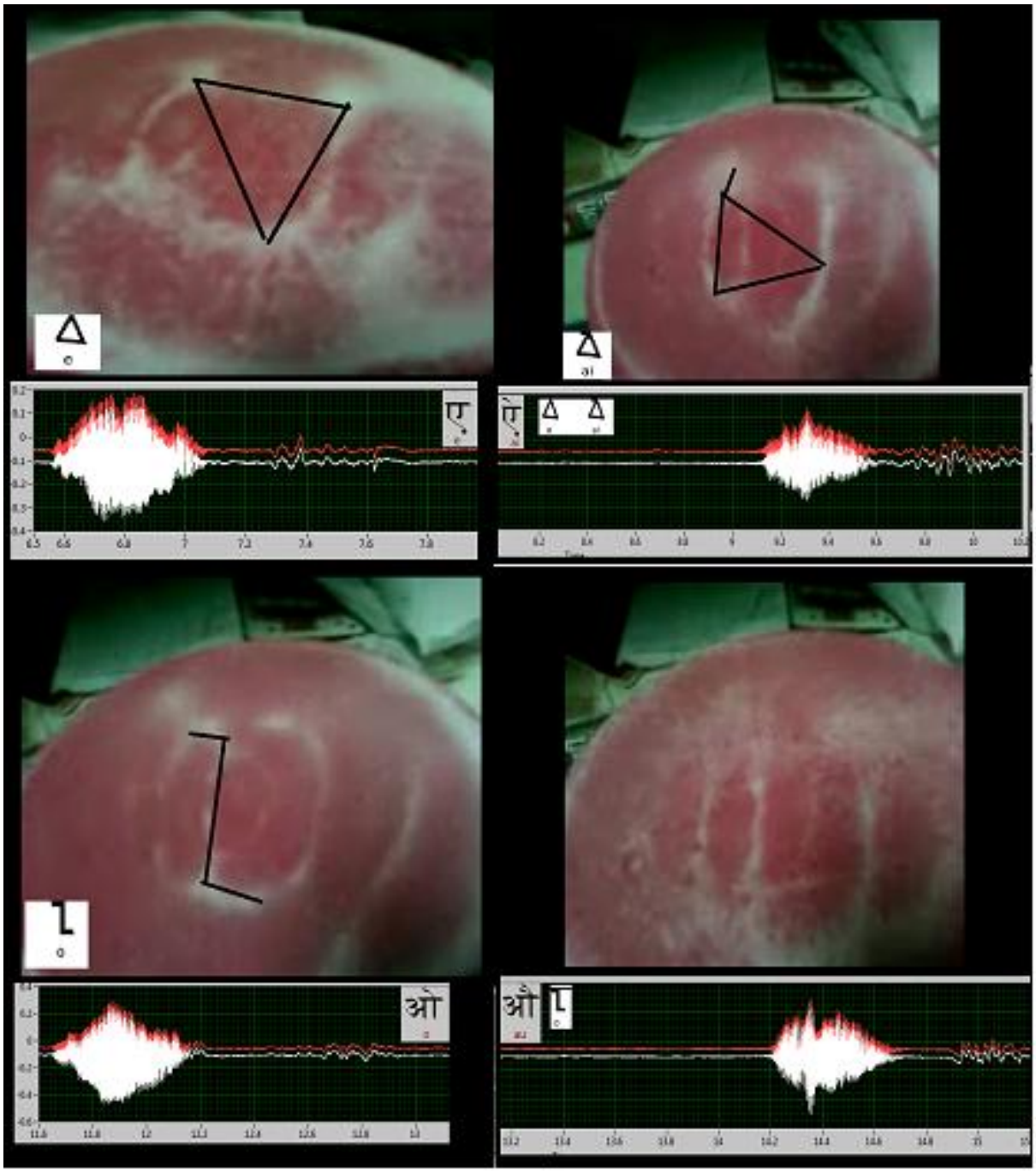
7. Sibilants – Sha, Shha, Sa and Ha



8. Vowels 1 – A, Aa, I, Ii, U and Uu

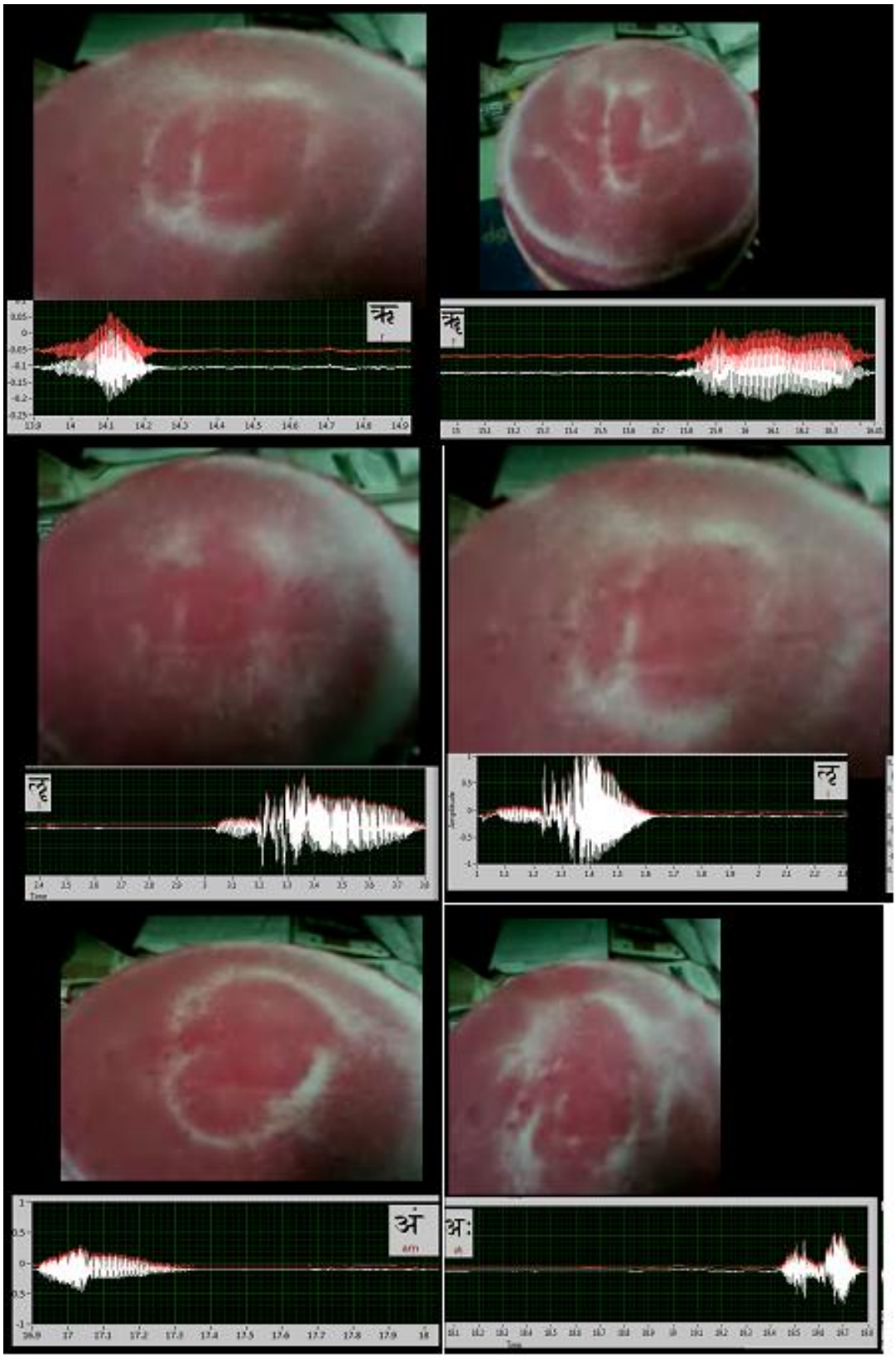


9. Vowels 2 – E, Ai, O and Au

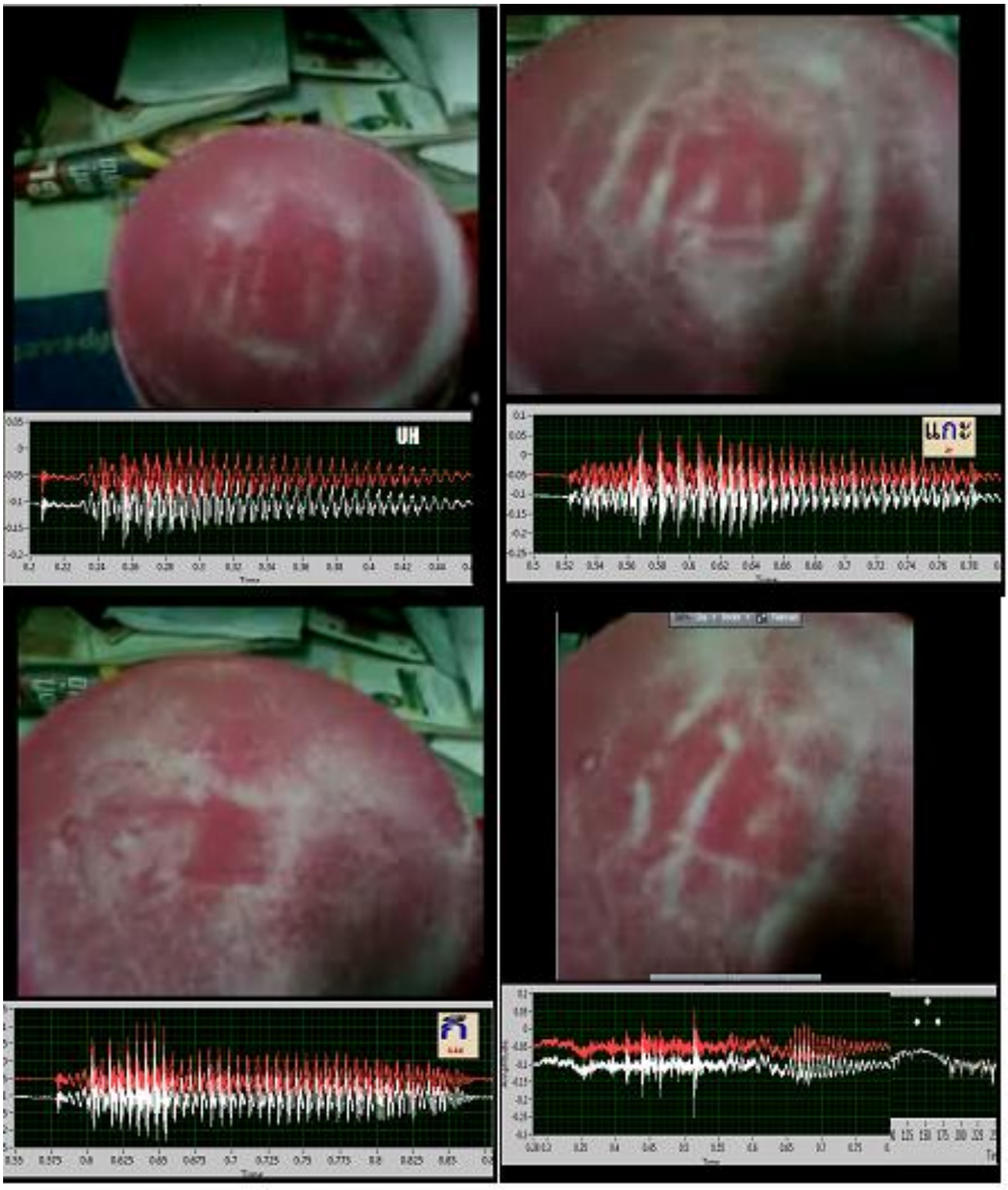


Observed Cymatic patterns - Cymatic patterns of select phonemes not found in the Brahmi Alphabet

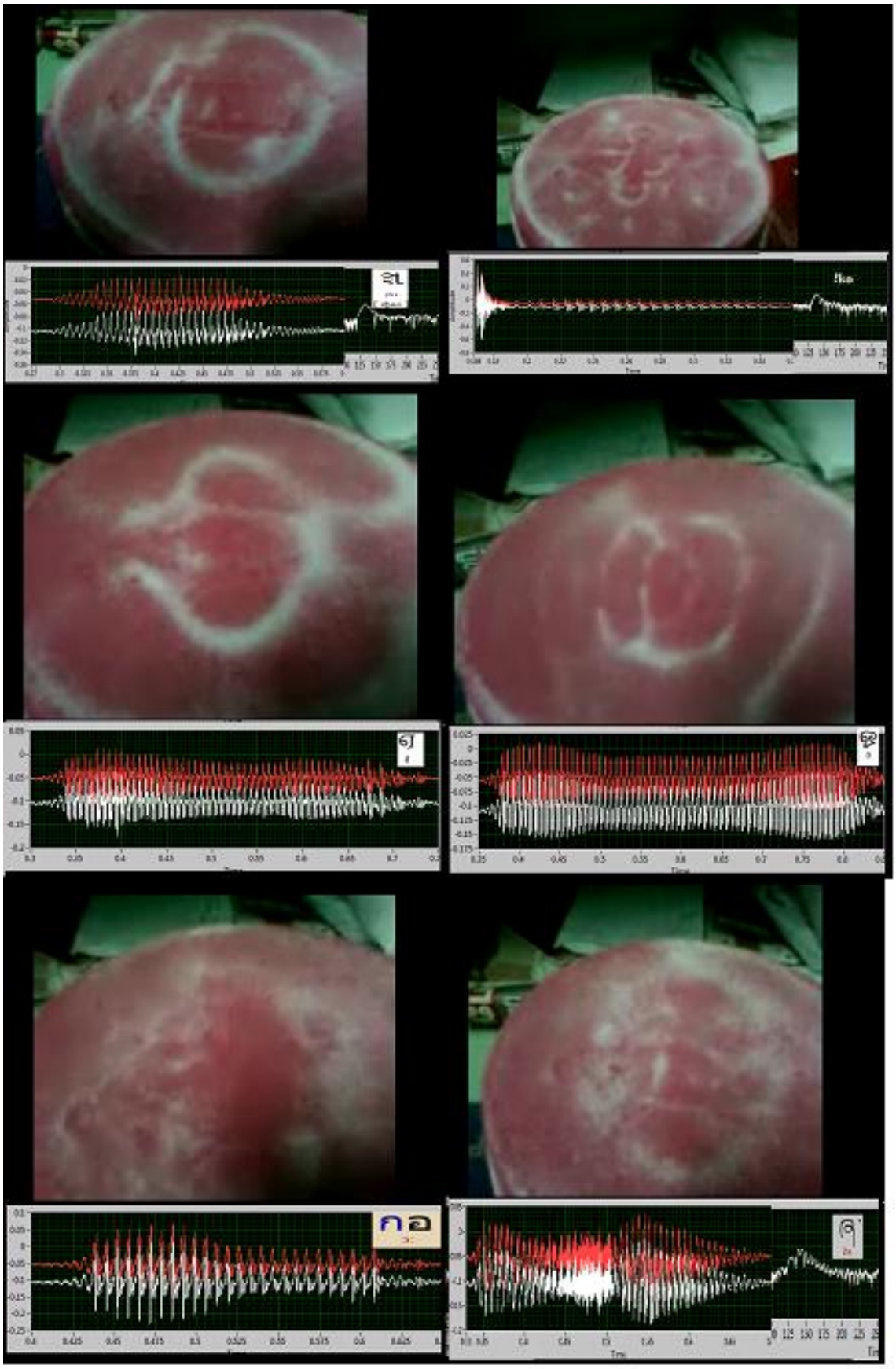
1. Vowels R, Rr, L, ll, Am and Ah



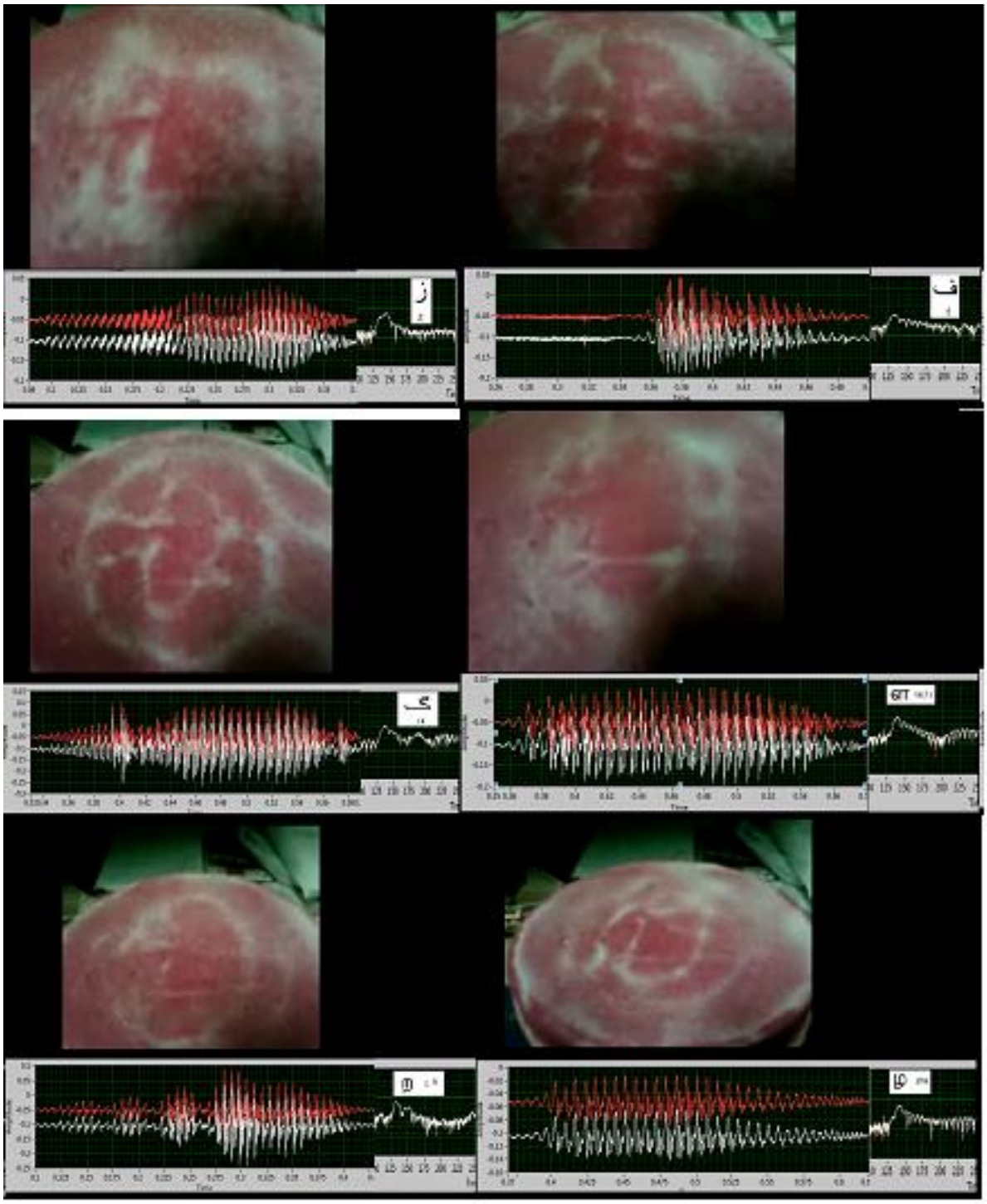
2. Vowels Uh, Ae, Ew and Gluttural letter (Aytam in Tamil)



3. Letters Jna, !Xa (click), E, O, Aw and Za (French Je sound)



4. Letters Z, F, Guttural Qaf, La, Rra, Zha



Inferences from the Cymatic Experiment:

As can be seen from the Cymatic patterns above, there exists a correlation between the Letters of the Brahmi alphabet, and their corresponding Cymatic patterns. Though a detailed and professional experiment may throw more light on this matter, this short, crude experiment does enough to show that the Brahmi alphabet was, by some way obtained from cymatics. This also proves and concludes that Brahmi is the only Cymatic alphabet in the world .

The Hindu concept of Bija-Aksharas and Bija-Mantras:

One of the cornerstones of Hindu traditions is the concept of Mantra – groups of sacred syllables and words uttered in Sanskrit, that supposedly have certain effects and can invoke certain Gods. A significant portion of the corpus of Hindu Mantras are the Bija-Mantras. These, literally meaning "Seed" Mantras, are extremely short mantras , mostly consisting of one-syllable, containing a consonant, a vowel, ocassionally a semi-consonant and usually terminating with a nasal sound. Few Examples of Bija Mantras are the most sacred Hindu mantra "Om", The Maya (Delusion) Bija Hreem, Krishna bija "Kleem", Kali Bija "Kreem", Saraswati (Goddess of learning and arts) Bija "Aim" and so on. This concept also finds parallels in Buddhist traditions, where a lot of Bija mantras are used, especially in the Vajrayana system followed in Tibet.

Most of the Bija mantras supposedly do not have a lexical meaning, and hence are supposed to obtain their powers through their very sound. The Hindus view each of the 51 Aksharas of the Sanskrit language as a Bija Mantra, associated with a deity.

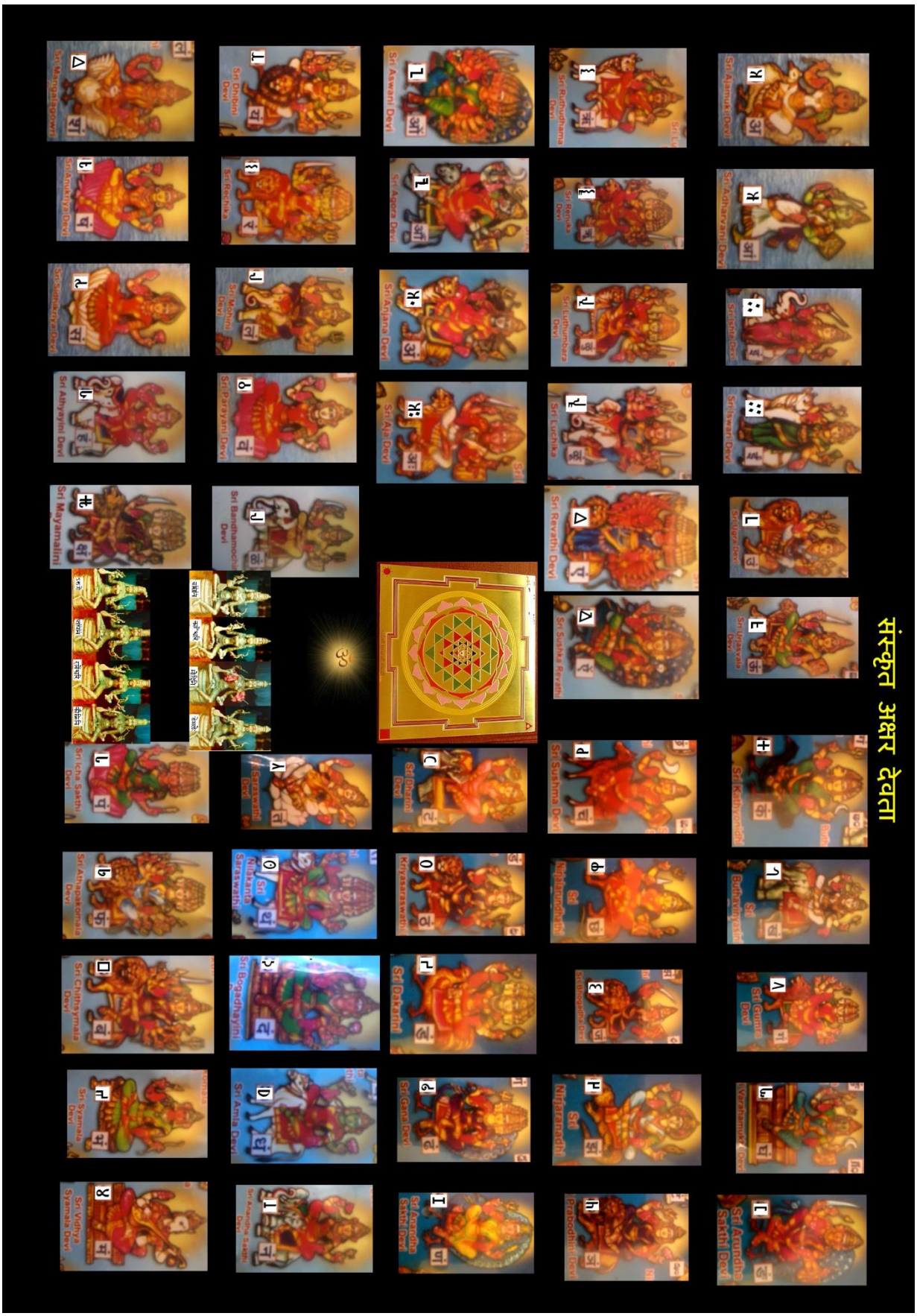
All these probably suggest that Sanskrit has a carefully handpicked collection of alphabets, each one claiming to have a distinct power of its own, and Sanskrit as a language developed from these Bijas, going forward from single Bijas to words, and from words to sentences.

It also shows that the Brahmi alphabet was more than a writing system. It was a system of visualization of the Bijas, a system of representing the dieties of each Akshara Bija, which was carefully created , letter by letter. This could have been done in one of two ways:

1. By physical Cymatic experiments, where by pronouncing the Sanskrit alphabet, the pattern would manifest.
2. By some sort of meditation/revelation – as has often been mentioned in Hindu scriptures, especially by the Rsgis (Sages) and Seers.

The above observations and inferences also seem to indicate that the Brahmi alphabet, could not have been derived from any other alphabet, as it was derived from nature itself, in the form of cymatics.

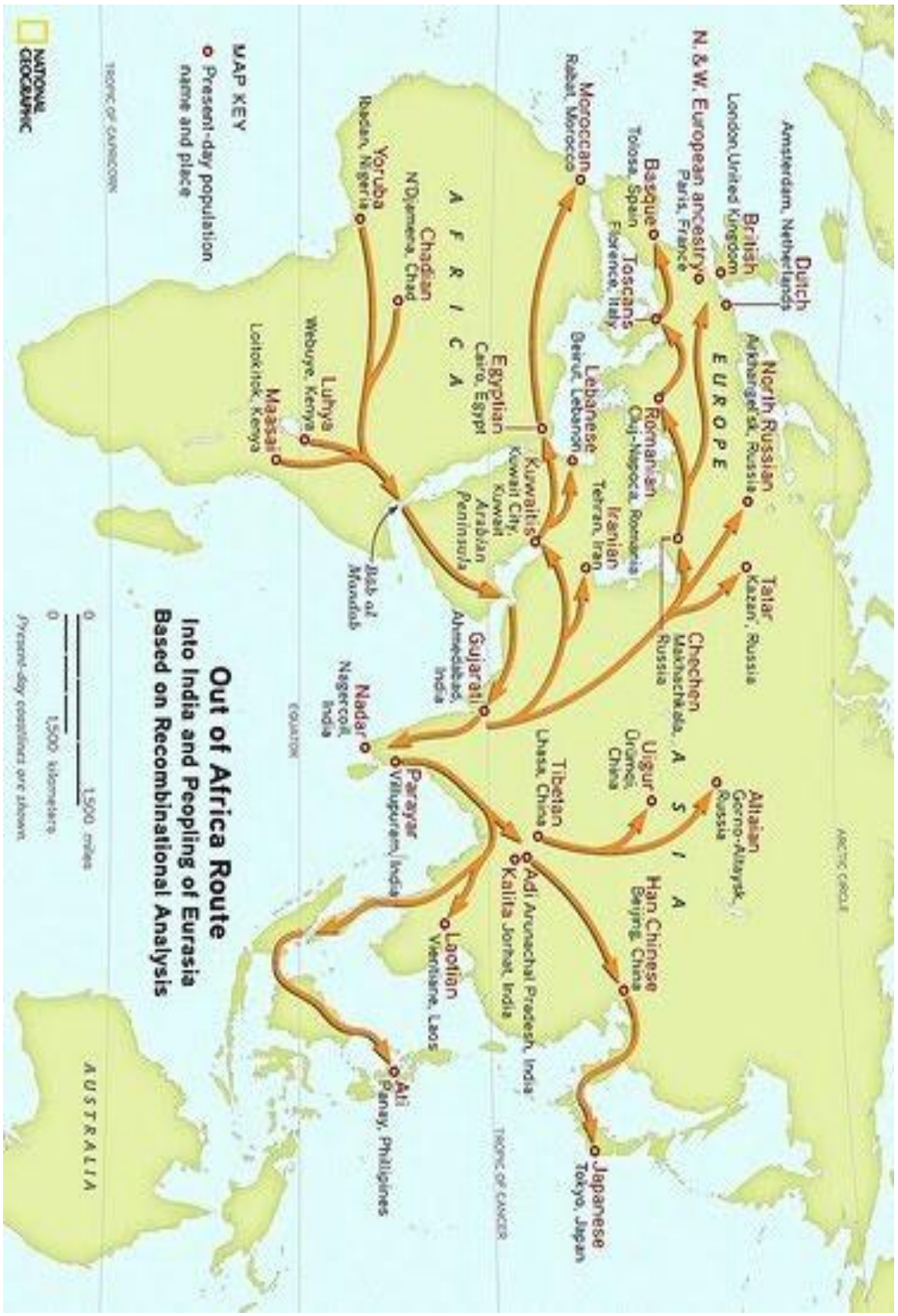
As a testimony to this concept, pictured below is the collection of paintings of the Hindu Akshara Devathas, or deities responsible for each alphabet of Sanskrit.


संस्कृत अक्षर देवता

Genographic Studies – The Out of India Route

The study of migration of humans using DNA haplogroups. Also called Genographics, gives some vital clues about the development of culture and languages. Shown below are few of the maps, detailing the DNA Haplogroup composition worldwide (by J.D.McDonald) and within India[1], and also showing the order of haplogroup formation:

1. [Phylogeographic distribution of mitochondrial DNA macrohaplogroup M in India SUVENDU MAJI, S. KRITHIKA and T. S. VASULU∗]


Out of Africa Route
Into India and Peopling of Eurasia
Based on Recombinational Analysis
MAP KEY
Present-day population name and place
NATIONAL GEOGRAPHIC
EUROPE
A F R I C A
A S I A
AUSTRALIA
Dutch
Amsterdam, Netherlands
British
London,United Kingdom
N. & W. European ancestry
Paris, France
Basque
Tolosa, Spain
Tuscans
Florence, Italy
Moroccan
Rabat, Morocco
Yoruba
Ibadan, Nigeria
Chadian
N'Djamena, Chad
Luhya
Webuye, Kenya
Maasai
Loitoktok, Kenya
Egyptian
Cairo, Egypt
Lebanese
Beirut, Lebanon
Kuwaitis
Kuwait City, Kuwait
Arabian Peninsula
Iranian
Tehran, Iran
Bab al Mandab
North Russian
Arkhangelsk, Russia
Romanian
Cluj-Napoca, Romania
Tatar
Kazan', Russia
Chechen
Makhachkala, Russia
Uigur
Ürümqi, China
Tibetan
Lhasa, China
Altaian
Gorno-Altaysk, Russia
Han Chinese
Beijing, China
Japanese
Tokyo, Japan
Gujarati
Ahmedabad, India
Nadar
Nagercoil, India
Parayar
Villupuram, India
Adi Arunachal Pradesh, India
Kalita Jorhat, India
Laotian
Vientiane, Laos
Ati
Panay, Philippines
EQUATOR
TROPIC OF CANCER
ARCTIC CIRCLE
1,500 miles
1,500 kilometers
Present-day countries are shown.

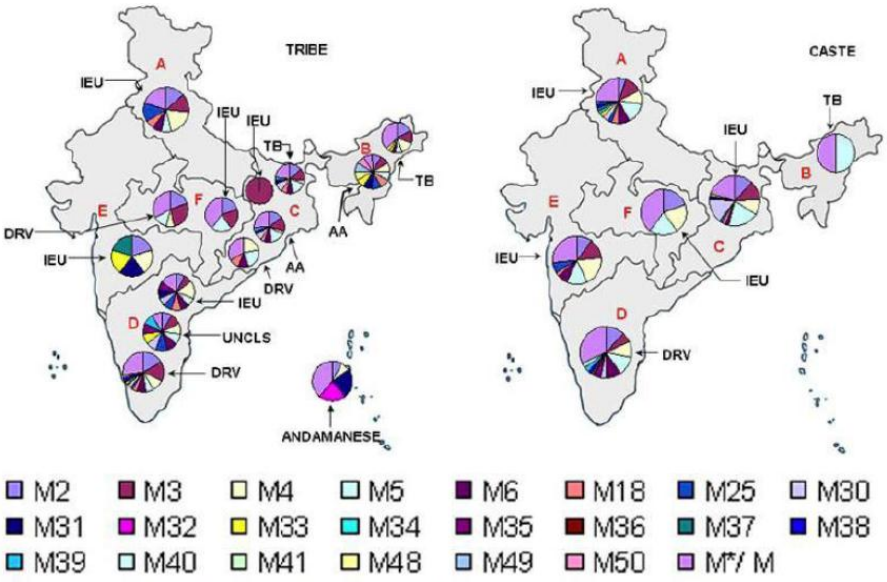
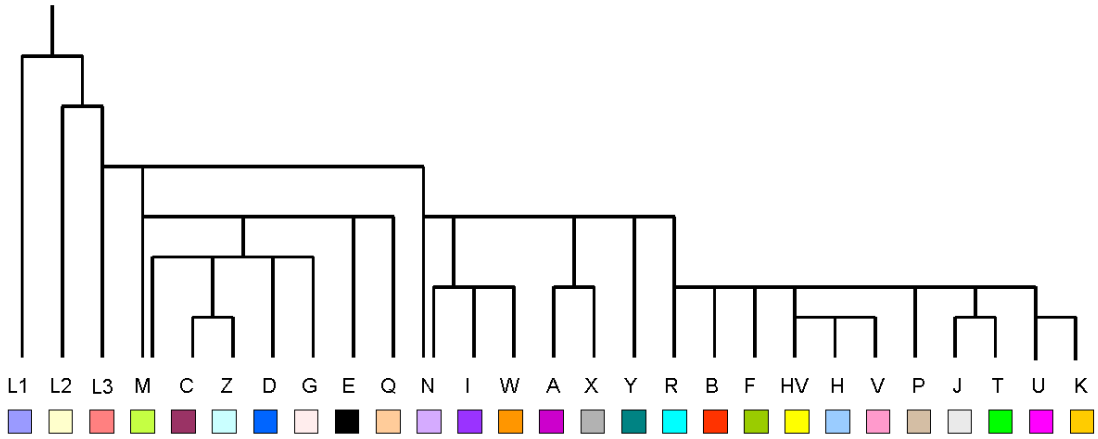
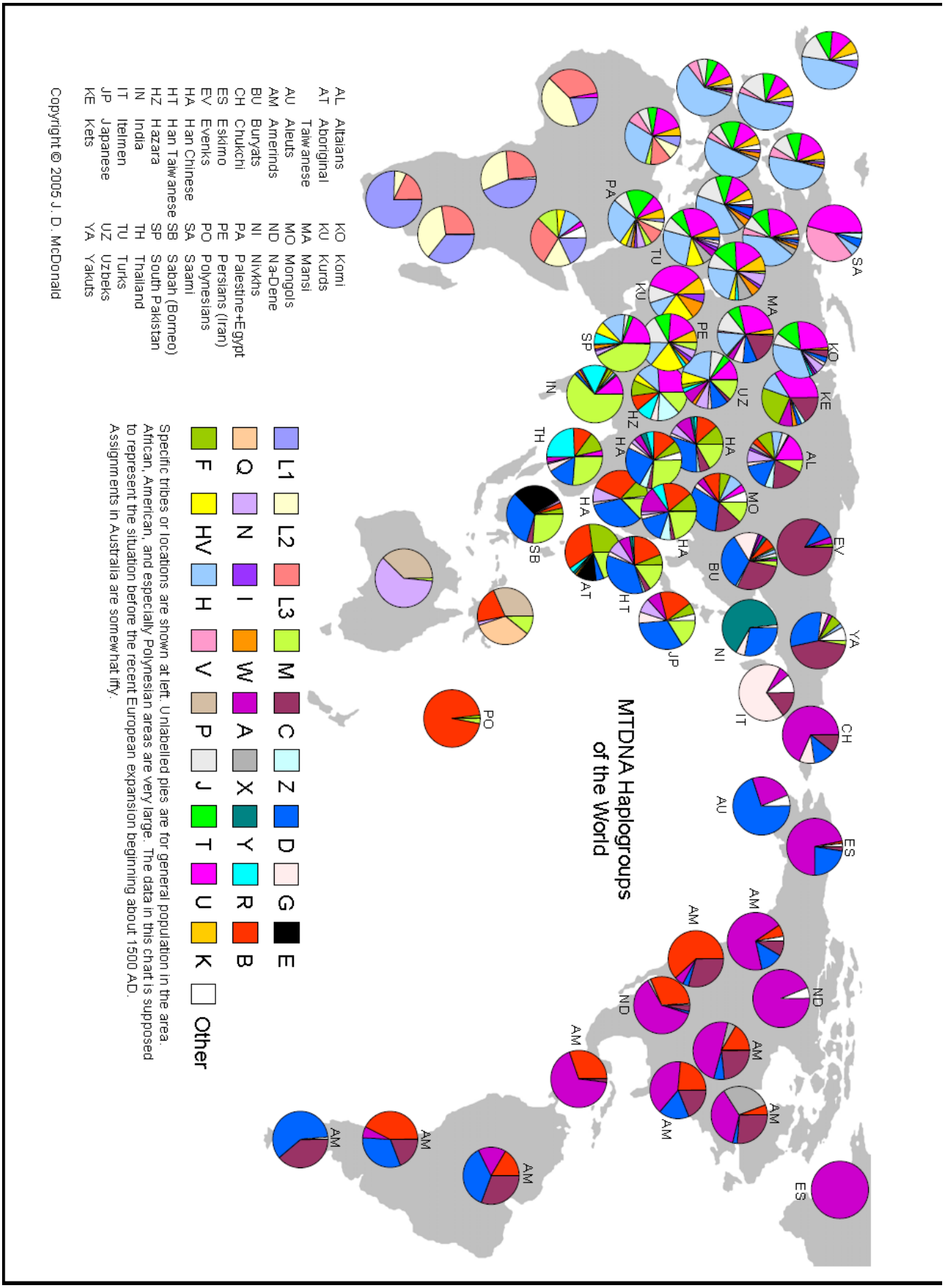


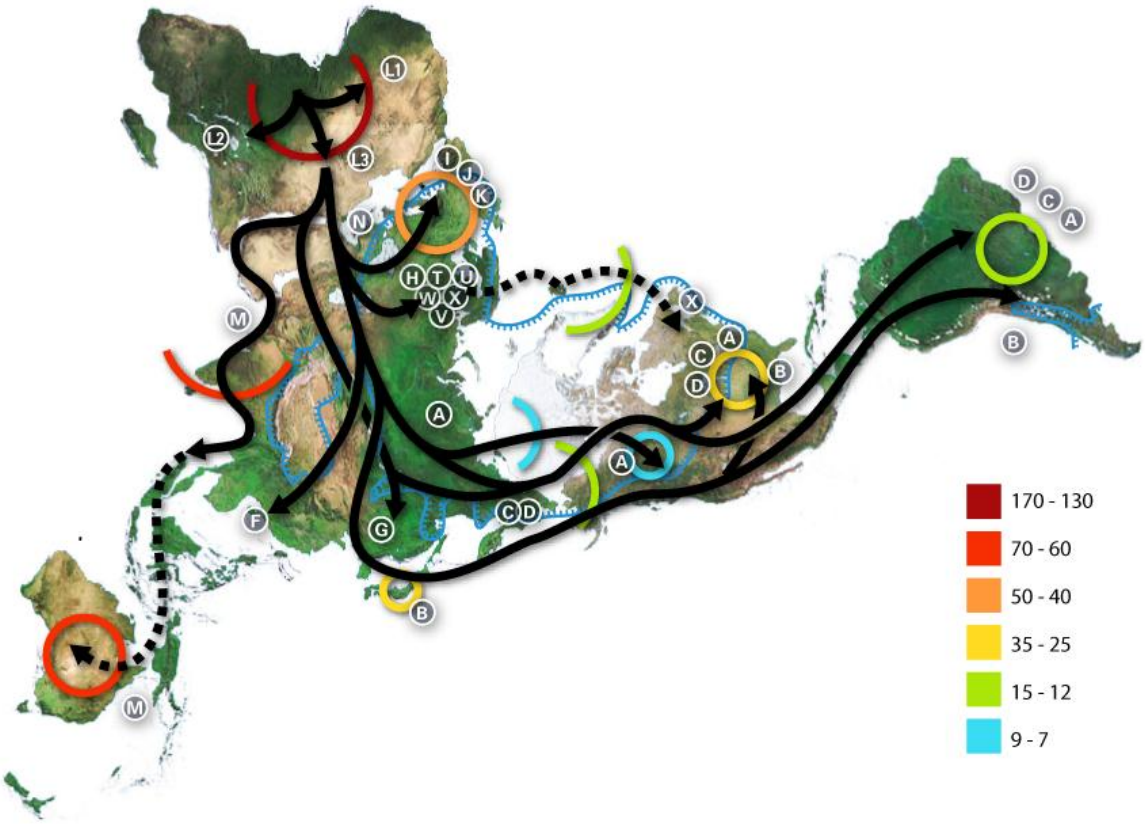
Figure 4. Distribution of the sub-haplogroups of M across the six regions of India. A, Northern; B, North-Eastern; C, Eastern; D, Southern; E, Western; F, Central IEU, Indo-European (IEU); TB, Tibeto-Burman; AA, Austro-Asiatic; DRV, Dravidian

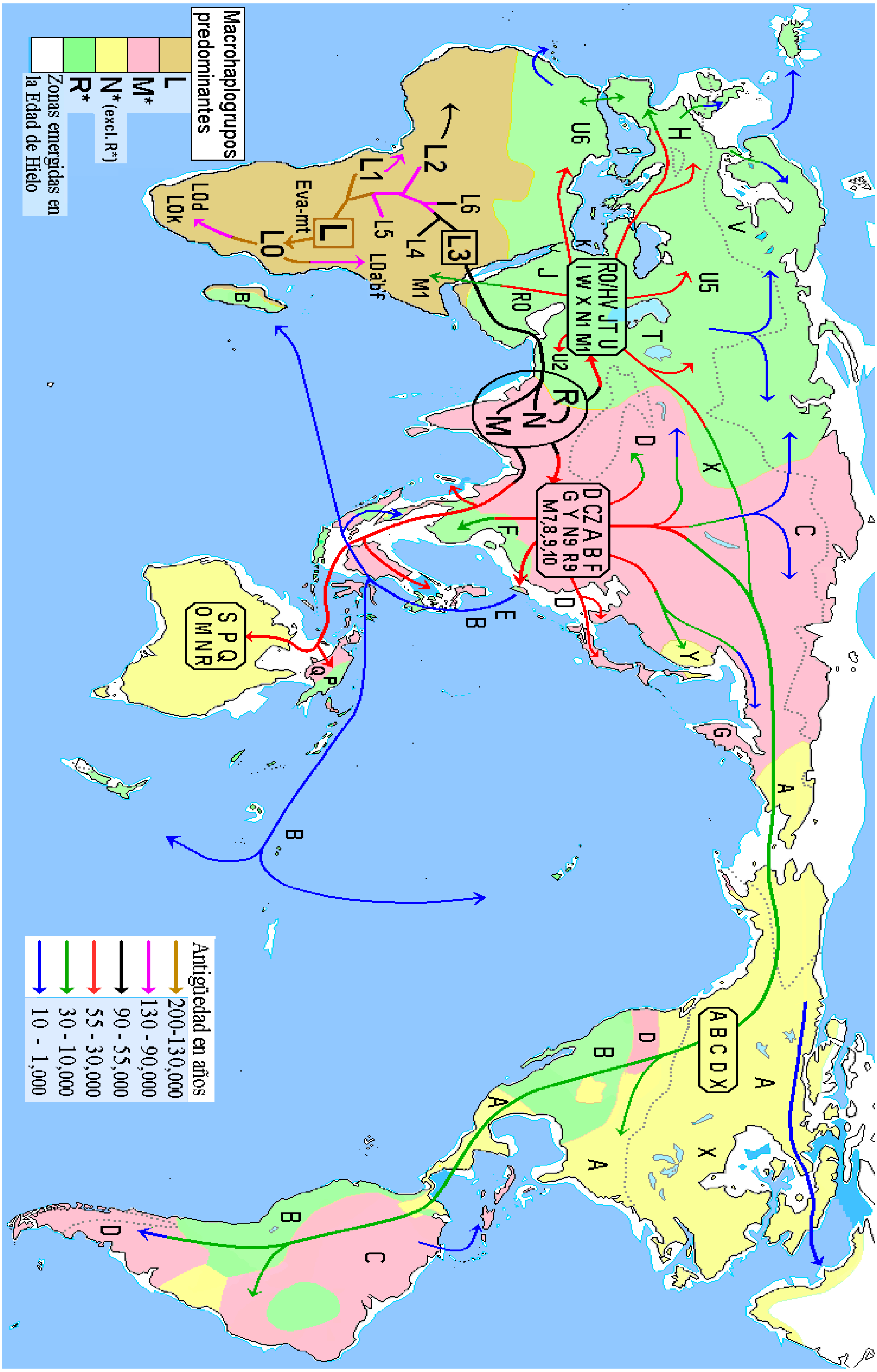
Simplified Tree of Mitochondrial Haplogroups



Note that unlike the Y-Chromosome Haplogroups, the ones for the Mitochondrial DNA are not related in a simple way to alphabetical order. This is due to the historical nature


MTDNA Haplogroups
of the World
L1
L2
L3
M
C
Z
D
G
E
Q
N
I
W
A
X
Y
R
B
F
HV
H
V
P
J
T
U
K
Other
Specific tribes or locations are shown at left. Unlabelled pies are for general population in the area. African, American, and especially Polynesian areas are very large. The data in this chart is supposed to represent the situation before the recent European expansion beginning about 1500 AD. Assignments in Australia are somewhat iffy.
AL Altaians
AT Aboriginal Taiwanese
AU Aleuts
AM Amerinds
BU Buryats
CH Chukchi
ES Eskimo
EV Evenks
HA Han Chinese
HT Han Taiwanese
HZ Hazara
IN India
IT Itelmen
JP Japanese
KE Kets
KO Komi
KU Kurds
MA Mansi
MO Mongols
ND Na-Dene
NI Nivkhs
PA Palestine+Egypt
PE Persians (Iran)
PO Polynesians
SA Saami
SB Sabah (Borneo)
SP South Pakistan
TH Thailand
TU Turks
UZ Uzbeks
YA Yakuts
Copyright © 2005 J. D. McDonald


L1
L2
L3
I
J
K
N
H
T
U
W
X
V
M
X
A
C
D
B
A
A
F
G
C
D
B
M
D
C
A
B
170 - 130
70 - 60
50 - 40
35 - 25
15 - 12
9 - 7


Macrohaplogrupos predominantes
L
M*
N* (excl. R*)
R*
Zonas emergidas en la Edad de Hielo
Antigüedad en años
200-130,000
130 - 90,000
90 - 55,000
55 - 30,000
30 - 10,000
10 - 1,000

A thorough analysis of the maps presented above reveal certain vital interpretations:

1. The modern man first originated in Africa, and L (L0,L1,L2 and L3) were the first haplogroups.
2. When humans moved out of Africa, the first place they landed seems to be India, explained by the presence of M and N twin haplogroups in India. This raises few questions, on the route they took to India:
    a. There is no presence of the primitive M or N groups in Arabia. This shows that either coastal migration route through Arabia is less likely, or there are no descendants of those humans who chose to stay back in Arabia (they could have been passers-by, with their next destination being Persia-India).
    b. There is a presence of N haplogroup in Australia, explaining the indigenous tribes. This could not have been a direct route from Africa as the Indian Ocean was almost unsafe to travel for those primitive people. The only route possible seems to be via India.
    c. This could possibly hint that there was a submerged continent called Lemuria or Kumarikandam , as suggested heavily by Tamil literature and modern historians alike, between East Africa, India and Australia. More about this will be discussed in the later sections. But, the existence of such a continent would imply that the humans migrated from Africa to Lemuria and Lemuria to India, and that the said Lemuria would be the birthplace of the M and N haplogroups.
3. The proponents of the proto-human theory, such as Meritt Ruhlen and bengston suggest that when humans migrated out of Africa, they had a primitive language with them, and this could be dated at around 100,000 years ago.

Mitochondrial Haplogroups – Short Descriptions

A – Haplogroup A originated in Asia about 60,000 years ago and is still prevalent there today. When found in the Americas, haplogroup A is considered to be Native America. The Peruvian mummy known as the Ice Maiden is haplogroup
B – Haplogroup B originated in Asia about 50,000 years ago. As opposed to haplogroup A and the other haplogroups prevalent in Native Americans, haplogroup B is conspicuously absent from the Northern Siberian population, although it is found in other Central and South Asian populations.
C – Haplogroup C developed about 60,000 years ago and is found in Siberia and Northern Asia in addition to the Native American populations. Haplogroup CZ is also found in Eurasian populations.
D – Haplogroup D, developed approximately 60,000 years ago and along with haplogroups A, B, C and X is considered to be Native American. In addition, we find haplogroup D today in Northern and Eastern Asia.
E – Haplogroup E is very rare and elusive. Very little is known. It has been detected in the Malay Peninsula, the Sabah of Borneo, coastal Papua New Guinea as well as sparsely in Taiwan and the Philippines and on some islands. A small concentration is found today in Argentina. A previously identified Columbian group is now believed to be a reverse mutation from haplogroup C.
F – Haplogroup F has descended from haplogroup R in Eastern Asia. Today it is found in China and Japan, but not in the Americas.
G – Haplogroup G is found almost exclusively in Northeast Siberia, in particular among the Koryak and Itelmen people and also among the indigenous inhabitants of Kamchatka.
H – Haplogroup H, including HV and preHV, the most common haplogroup in

Europe, is found in nearly 50% of the population. It developed about 20,0000 years ago, before the advent of farming, and is thought to have spread along with agriculture. It is also common in the Middle East and Northern Africa. Pre-HV is prevalent in the Middle East, particular in Arabia.
I – Haplogroup I originated approximately 30,000 years ago someplace in Eurasia. Today, it is found in the Mediterranean, the Arabian lands and in Europe. It is thought to have been one of the first haplogroups to inhabit Europe.
J – Haplogroup J originated about 45,000 years ago in or near Mesopotamia and migrated into Europe. Haplogroup J is associated with the spread of farming and herding in Europe. The highest populations are found in the Near East, Europe, Caucasus and North Africa. Subgroups of J are found in Jewish populations.

K – Haplogroup K, part of the super-haplogroup UK, originated approximately 15,000 years ago in Asia and expanded westward into Europe. It first appeared when Europe was repopulated after the end of the last glacial maximum. Descendants today live in Western Europe. Today, nearly 1/3 of the people with Ashkenazi Jewish ancestry belong to haplogroup K.
L – Haplogroup L is the haplogroup most closely associated with mitochondrial Eve, the haplogroup from which all other haplogroups are descended. Haplogroup L1 originated 150,000 years ago in Africa from haplogroup L0 which is extinct, and is currently found in Western and Central Africa. Nearly one third of Africans have haplogroup L2 which developed about 70,000 years ago. Because of its prevalence, it is the most common haplogroup found in African-Americans today. Haplogroup L3 gave rise to haplogroups M and N from which all of the world's non-African population descends.
M – Haplogroup M descended from haplogroup L3 about 80,000 years ago. Haplogroups M and N were the two haplogroups believed to have migrated from Africa into the rest of the world, and from whom all non-African's are descended to day. Ancestors migrated to Asia about 60,000 years ago, populating Southern Asia. Subgroups of haplogroup M include M subgroups, C, D, E, G and Z.
N – Haplogroup N descended from L3, but originated about the same time as M. Haplogroup N is important because it is the mother haplogroup for most of Europe's haplogroups, as haplogroups R, N1, A, I, W and X are all descendant haplogroups.
R – Haplgroup R is found throughout Asia and Eastern Europe, from the Ural Mountains to Japan. Haplogroup R also spawned haplogroups B, U, F, HV and V.
X - Haplogroup X is found in Europe and Asia, and is believed to have migrated to the Americas about 15,000 years ago, probably across the land bridge that once connected Alaska to Russia. Today haplogroup X is found in small numbers in the Native American population.

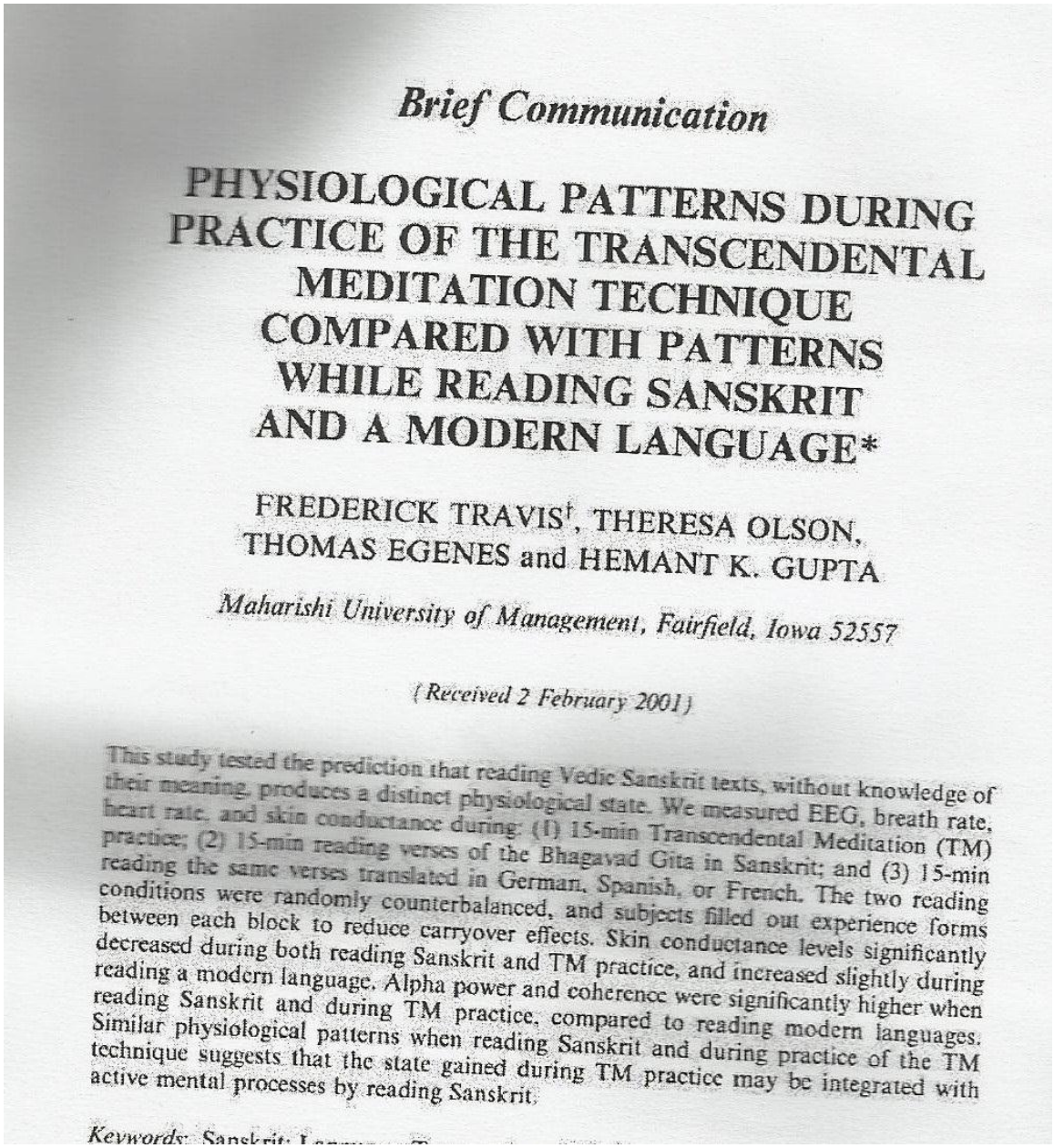
Influence of Sanskrit language on environment and human health

There is a long history of claims that Sanskrit language is a very powerful language and that its sounds, and words have effect in controlling/modifying the natural elements as well as human health.

The tradition of Mantra chanting are a testimony to this claim, as Hindu scriptures detail in length the efficiency and power of Mantras, the way to chant them, and the precaution and austerities to be undertaken while doing so. Some mantras are even recited by Hindus till date following the procedures given by such accounts.

As outlined in the previous sections, the concept of Bija Mantra, typically consisting of single syllable non-lexical sounds, are believed to work using the very power of their sound, this again owing to the claimed power of this language.

There has been little scientific backing to these claims, though in recent times significant number of studies have been done, with positive results regarding the powers of Sanskrit. One such study that reveals vital clues on Sanskrit's influence on human health is one conducted by Travis et al. Few snapshots of the results obtained by him are presented below:



Brief Communication

PHYSIOLOGICAL PATTERNS DURING PRACTICE OF THE TRANSCENDENTAL MEDITATION TECHNIQUE COMPARED WITH PATTERNS WHILE READING SANSKRIT AND A MODERN LANGUAGE*

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Maharishi University of Management, Fairfield, Iowa 52557

(Received 2 February 2001)

This study tested the prediction that reading Vedic Sanskrit texts, without knowledge of their meaning, produces a distinct physiological state. We measured EEG, breath rate, heart rate, and skin conductance during: (1) 15-min Transcendental Meditation (TM) practice; (2) 15-min reading verses of the Bhagavad Gita in Sanskrit; and (3) 15-min reading the same verses translated in German, Spanish, or French. The two reading conditions were randomly counterbalanced, and subjects filled out experience forms between each block to reduce carryover effects. Skin conductance levels significantly decreased during both reading Sanskrit and TM practice, and increased slightly during reading a modern language. Alpha power and coherence were significantly higher when reading Sanskrit and during TM practice, compared to reading modern languages. Similar physiological patterns when reading Sanskrit and during practice of the TM technique suggests that the state gained during TM practice may be integrated with active mental processes by reading Sanskrit.

Keywords: Sanskrit; La...

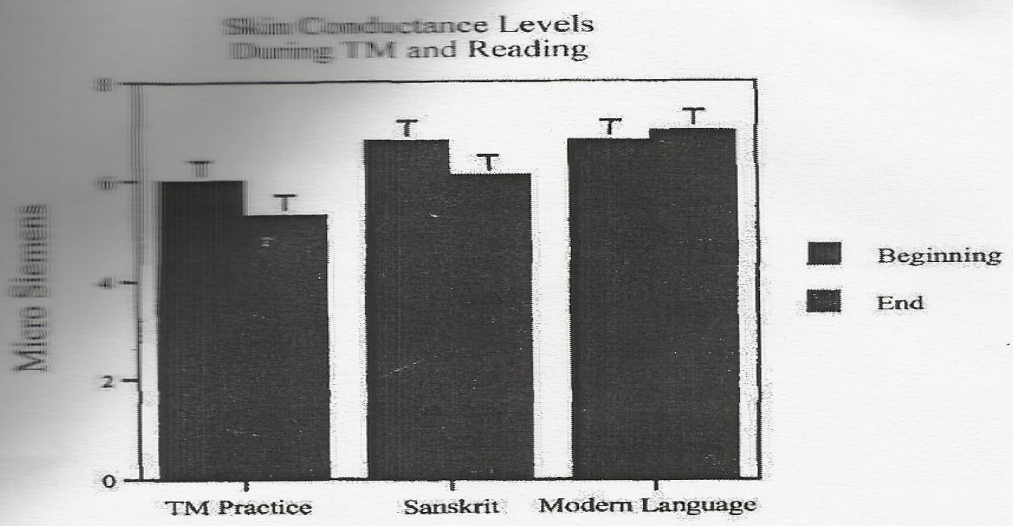


FIGURE 1 Skin conductance levels during reading Sanskrit, TM practice, and reading a modern language. Skin conductance levels decreased during reading Sanskrit and the Transcendental Meditation practice from the beginning (solid bars) to end (grey bars) of the 15-min periods. There was no significant change during a modern language.

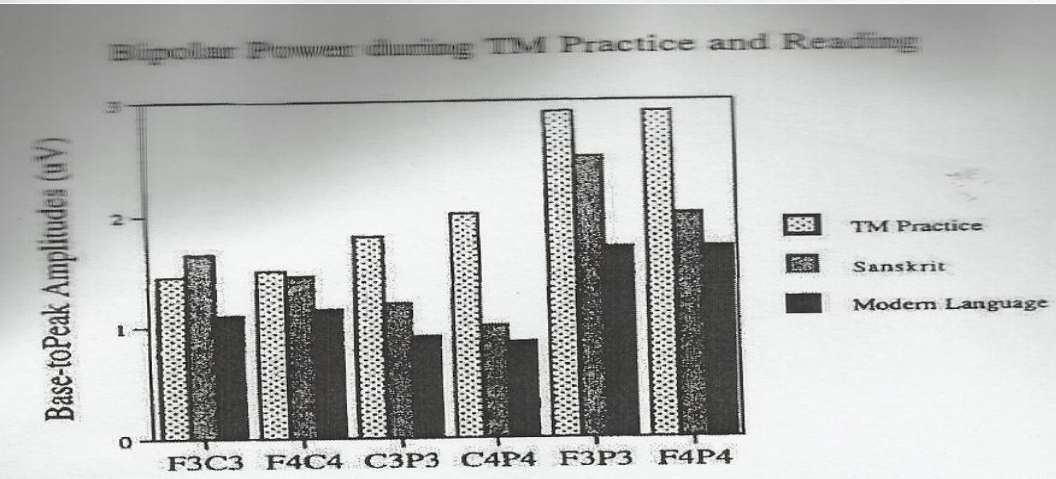


FIGURE 2 EEG power during reading Sanskrit, TM practice, and reading a modern language. EEG alpha power at frontal-central, central-parietal and frontal-parietal bipolar pairs were similar during reading Sanskrit (grey bars) and during TM practice (dotted bars), but significantly higher than reading the modern languages (solid bars).

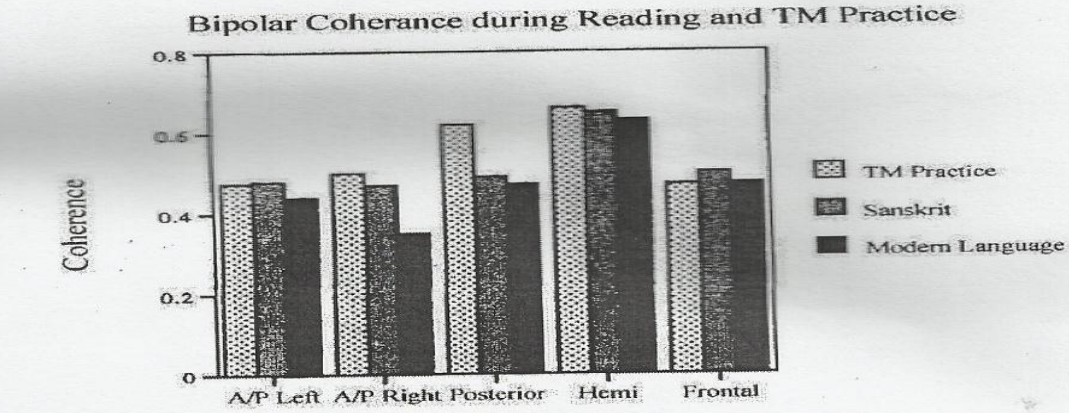
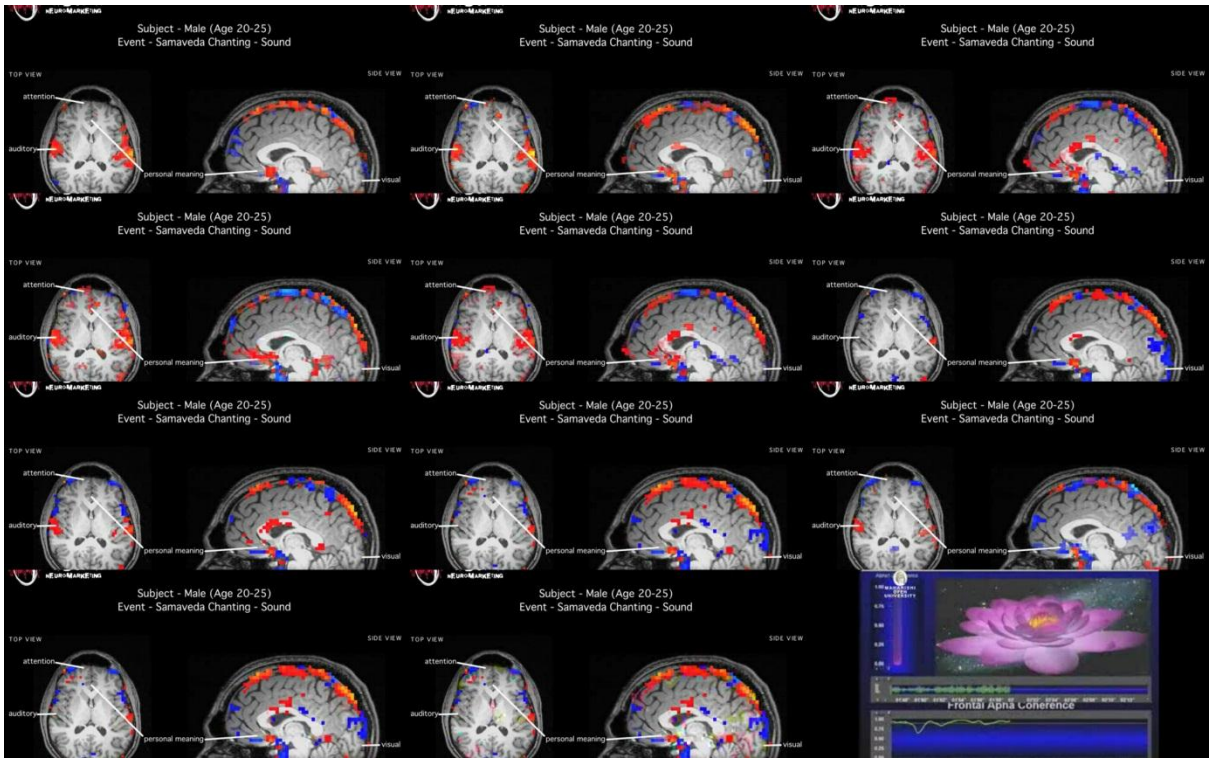


FIGURE 3 EEG coherence during reading Sanskrit, TM practice, and reading a modern languages. Anterior/posterior and frontal coherence was similar during reading Sanskrit (grey bars) and TM practice (dotted bars), but significantly higher than reading the modern languages (solid bars).

The results shown above provide some vital clues to the functioning of the Sanskrit language, which as already outlined in the previous sections, was considered by the ancient Indians to be something more than a language. It was a set of carefully picked syllables each of which had its own effect, and such syllables were strung together to form words and sentences.

There have also been many other studies on the same lines, and many of them hold convincing results that Sanskrit is the only language that has effects on the human system as well as in the environment.

Shown below are the EEG recordings of brain activity on recitation of Sama Veda chants in Sanskrit.



Etymological studies on Sanskrit and Tamil

There has been a lot of proposals, articles and other publications worldwide, regarding grouping of languages into language families, and families into macro-families, and such proposals are best explained by conducting etymological studies on the concerned languages.

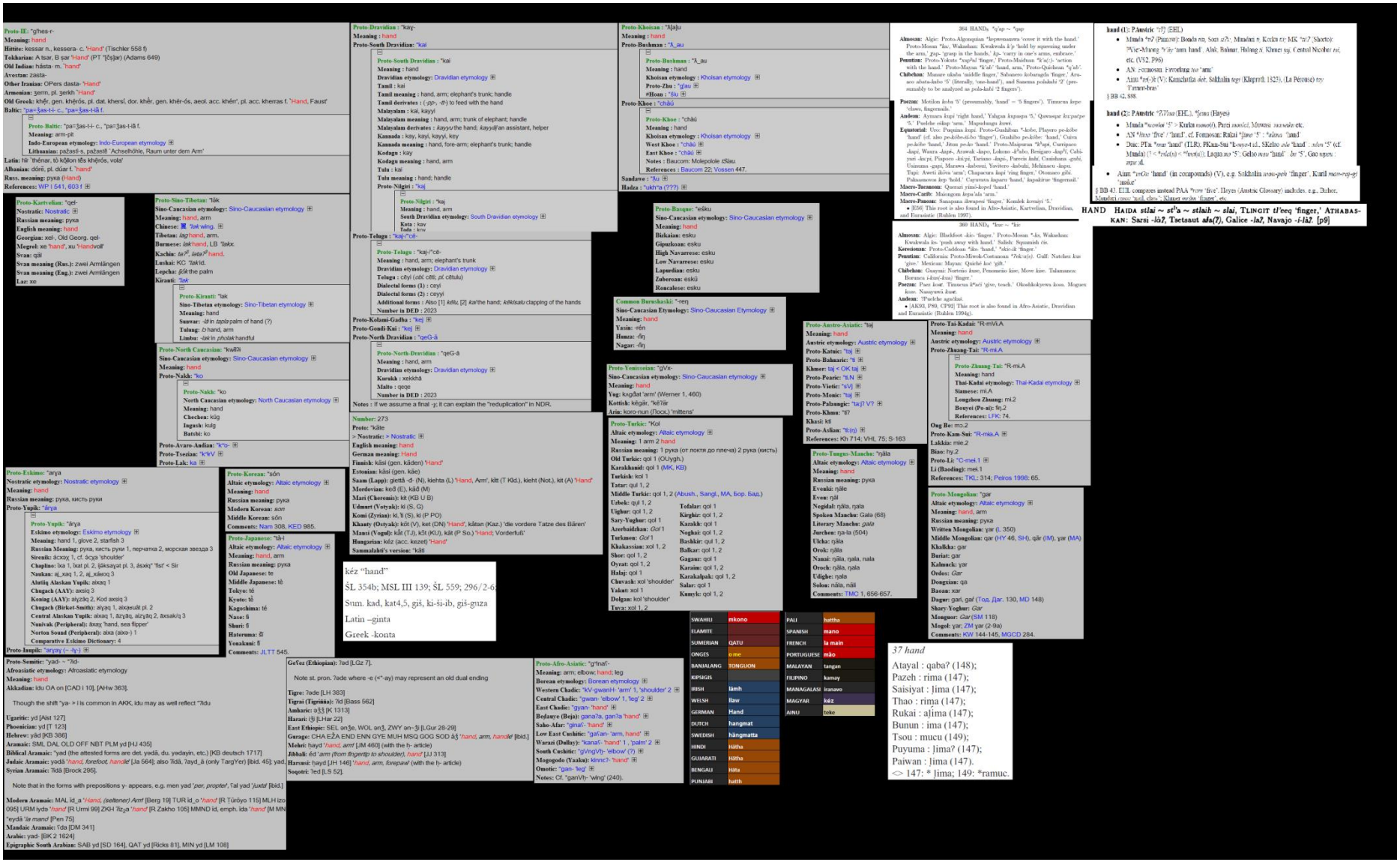
There are a lot of articles in particular, that relate Tamil or a proto-Dravidian (early form of Tamil), to various languages around the world. Some of these are listed below:

1. David McAlphin outlines the relationship between Tamil and the ancient Iranian language of Elamite
2. Dr.Alfred Toth in “Are all Agglutinative languages related to one another?” explores the connections between Tamil, and various other agglutinative languages worldwide, including

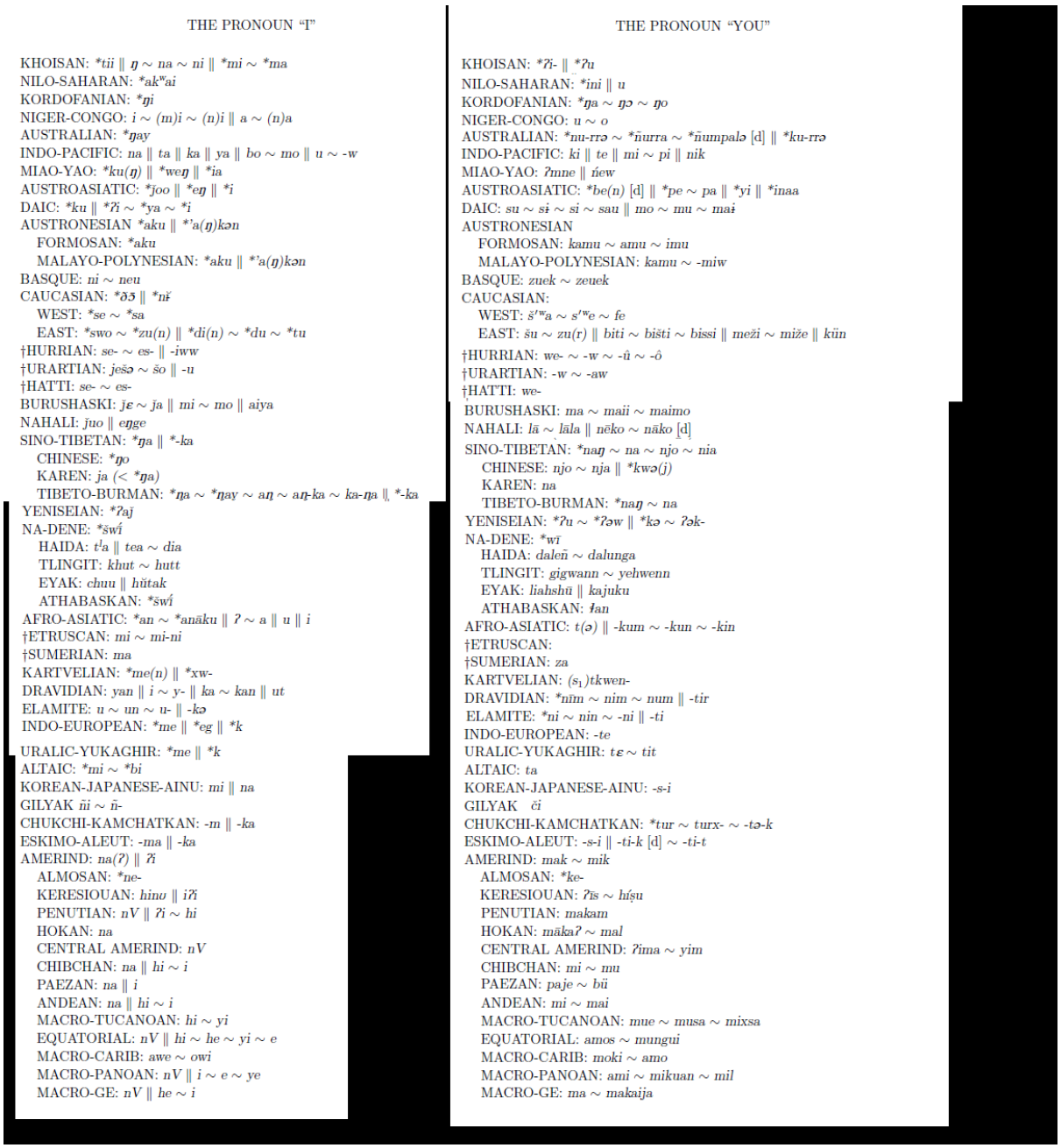
more than 30 languages such as Hungarian, Sumerian, Maori, Malay, Japanese, Thai, Aymara, Caucasian Hebrew, Uralic, Chukchi and many others.

3. M.S.Victor in his "Babylonian Thamizh" details out the various linguistic, archaeological and mythological connectins between Tamil and the various civilizations of West Asia, in particular the Babylonians, the Sumerians and the Semites, including the Egyptians. He has also discussed elaborately on the connections between Hebrew and Tamil, and the presence of Hebrew root-words in Tamil.
4. Susumu Ohnu in "The genealogy of the Japanese Language" has discussed the relationship between Japanese and Tamil, and Prof. Kambe has also suggested such a connection(http://articles.timesofindia.indiatimes.com/2011-01-18/chennai/28356882_1_kama-professor-gakushuin-university) .
5. Andrew Butcher in "AUSTRALIAN ABORIGINAL LANGUAGES: CONSONANT-SALIENT PHONOLOGIES AND THE 'PLACE-OF-ARTICULATION IMPERATIVE'" mentions of a possible connection of Tamil to the Australian aboriginal languages and other languages like Chukchi. He says " **Perhaps most similar to Australian languages are the Dravidian languages of southern India. Tamil, for example, has five places of articulation in a single series of stops, paralleled by a series of nasals, and no fricatives (thus approaching the Australian proportion of sonorants to obstruents of 70% to 30%). Approaching the question from the opposite direction: according to the latest WHO data on the prevalence of chronic *otitis media* (Acuin 2004:14ff), Aboriginal Australians have the highest prevalence in the world – 10-54%, according to Coates & al (2002), up to 36% with perforations of the eardrum. They are followed – at some distance – by the Tamil of southern India (7.8%, down from previous estimates of 16-34%) to develop.**"
6. An article in the website, http://arutkural.tripod.com/tolcampus/drav-african.htm detailes the cultural and linguistic relationship between Tamil and Africans.
7. An article in http://viewzone2.com/ancientturksx.html by Gene Matlock, suggests the connections between Tamil, Turkic and the Mayan languages.

On these lines, the author was inclined to take up global etymological studies, for a few words to start with, and observe the connection of Tamil to other languages. To start with, two words "Hand" and "Eye", and the set of personal pronouns (I, you, he/she/it, we you, they) were chosen, and the etymological counterparts were listed out as follows:



Sai Venkatesh Balasubramanian



THE PRONOUN "I"

KHOISAN: *tii ‖ ŋ ~ na ~ ni ‖ *mi ~ *ma
NILO-SAHARAN: *akʷai
KORDOFANIAN: *ŋi
NIGER-CONGO: i ~ (m)i ~ (n)i ‖ a ~ (n)a
AUSTRALIAN: *ŋay
INDO-PACIFIC: na ‖ ta ‖ ka ‖ ya ‖ bo ~ mo ‖ u ~ -w
MIAO-YAO: *ku(ŋ) ‖ *weŋ ‖ *ia
AUSTROASIATIC: *joo ‖ *eŋ ‖ *i
DAIC: *ku ‖ *ʔi ~ *ya ~ *i
AUSTRONESIAN *aku ‖ *'a(ŋ)kən
FORMOSAN: *aku
MALAYO-POLYNESIAN: *aku ‖ *'a(ŋ)kən
BASQUE: ni ~ neu
CAUCASIAN: *ðɔ ‖ *nǐ
WEST: *se ~ *sa
EAST: *swo ~ *zu(n) ‖ *di(n) ~ *du ~ *tu
†HURRIAN: se- ~ es- ‖ -iww
†URARTIAN: ješə ~ šo ‖ -u
†HATTI: se- ~ es-
BURUSHASKI: jɛ ~ ja ‖ mi ~ mo ‖ aiya
NAHALI: juo ‖ eŋge
SINO-TIBETAN: *ŋa ‖ *-ka
CHINESE: *ŋo
KAREN: ja (< *ŋa)
TIBETO-BURMAN: *ŋa ~ *ŋay ~ aɳ ~ aɳ-ka ~ ka-ŋa ‖ *-ka
YENISEIAN: *ʔaj
NA-DENE: *šwí
HAIDA: tʲa ‖ tea ~ dia
TLINGIT: khut ~ hutt
EYAK: chuu ‖ hŭtak
ATHABASKAN: *šwí
AFRO-ASIATIC: *an ~ *anāku ‖ ʔ ~ a ‖ u ‖ i
†ETRUSCAN: mi ~ mi-ni
†SUMERIAN: ma
KARTVELIAN: *me(n) ‖ *xw-
DRAVIDIAN: yan ‖ i ~ y- ‖ ka ~ kan ‖ ut
ELAMITE: u ~ un ~ u- ‖ -kə
INDO-EUROPEAN: *me ‖ *eg ‖ *k
URALIC-YUKAGHIR: *me ‖ *k
ALTAIC: *mi ~ *bi
KOREAN-JAPANESE-AINU: mi ‖ na
GILYAK ñi ~ ñ-
CHUKCHI-KAMCHATKAN: -m ‖ -ka
ESKIMO-ALEUT: -ma ‖ -ka
AMERIND: na(ʔ) ‖ ʔi
ALMOSAN: *ne-
KERESIOUAN: hinu ‖ iʔi
PENUTIAN: nV ‖ ʔi ~ hi
HOKAN: na
CENTRAL AMERIND: nV
CHIBCHAN: na ‖ hi ~ i
PAEZAN: na ‖ i
ANDEAN: na ‖ hi ~ i
MACRO-TUCANOAN: hi ~ yi
EQUATORIAL: nV ‖ hi ~ he ~ yi ~ e
MACRO-CARIB: awe ~ owi
MACRO-PANOAN: nV ‖ i ~ e ~ ye
MACRO-GE: nV ‖ he ~ i

THE PRONOUN "YOU"

KHOISAN: *ʔi- ‖ *ʔu
NILO-SAHARAN: *ini ‖ u
KORDOFANIAN: *ŋa ~ ŋɔ ~ ŋo
NIGER-CONGO: u ~ o
AUSTRALIAN: *nu-rrə ~ *ñurra ~ *ñumpalə [d] ‖ *ku-rrə
INDO-PACIFIC: ki ‖ te ‖ mi ~ pi ‖ nik
MIAO-YAO: ʔmne ‖ ńew
AUSTROASIATIC: *be(n) [d] ‖ *pe ~ pa ‖ *yi ‖ *inaa
DAIC: su ~ si ~ si ~ sau ‖ mo ~ mu ~ mai
AUSTRONESIAN
FORMOSAN: kamu ~ amu ~ imu
MALAYO-POLYNESIAN: kamu ~ -miw
BASQUE: zuek ~ zeuek
CAUCASIAN:
WEST: šʼʷa ~ sʼʷe ~ fe
EAST: šu ~ zu(r) ‖ biti ~ bišti ~ bissi ‖ meži ~ miže ‖ kün
†HURRIAN: we- ~ -w ~ -û ~ -ô
†URARTIAN: -w ~ -aw
†HATTI: we-
BURUSHASKI: ma ~ maii ~ maimo
NAHALI: lā ~ lāla ‖ nēko ~ nāko [d]
SINO-TIBETAN: *naŋ ~ na ~ njo ~ nia
CHINESE: njo ~ nja ‖ *kwə(j)
KAREN: na
TIBETO-BURMAN: *naŋ ~ na
YENISEIAN: *ʔu ~ *ʔəw ‖ *kə ~ ʔək-
NA-DENE: *wī
HAIDA: daleñ ~ dalunga
TLINGIT: gigwann ~ yehwenn
EYAK: liahshū ‖ kajuku
ATHABASKAN: ɬan
AFRO-ASIATIC: t(ə) ‖ -kum ~ -kun ~ -kin
†ETRUSCAN:
†SUMERIAN: za
KARTVELIAN: (s_1)tkwen-
DRAVIDIAN: *nīm ~ nim ~ num ‖ -tir
ELAMITE: *ni ~ nin ~ -ni ‖ -ti
INDO-EUROPEAN: -te
URALIC-YUKAGHIR: tɛ ~ tit
ALTAIC: ta
KOREAN-JAPANESE-AINU: -s-i
GILYAK či
CHUKCHI-KAMCHATKAN: *tur ~ turx- ~ -tə-k
ESKIMO-ALEUT: -s-i ‖ -ti-k [d] ~ -ti-t
AMERIND: mak ~ mik
ALMOSAN: *ke-
KERESIOUAN: ʔīs ~ híṣu
PENUTIAN: makam
HOKAN: mākaʔ ~ mal
CENTRAL AMERIND: ʔima ~ yim
CHIBCHAN: mi ~ mu
PAEZAN: paje ~ bü
ANDEAN: mi ~ mai
MACRO-TUCANOAN: mue ~ musa ~ mixsa
EQUATORIAL: amos ~ mungui
MACRO-CARIB: moki ~ amo
MACRO-PANOAN: ami ~ mikuan ~ mil
MACRO-GE: ma ~ makaija

As can be seen in the "hand" example, most language families, etymologically bear a similarity with Tamil (kai), in that most of them have a guttural (such as k/g) and/or a vowel (such as e/i/ai). Similar relationship can also be found for the "Eye" example.

The author has also made listings of certain selected languages whichmay show etymological relationships. One such listing involves 12 "golden" languages – Tamil, Sanskrit, Nahuatl, Zulu, Hebrew, Turkish, Georgian, Thai, Chinese, Malay, Enga-matukar, and Bagandji, to cover the diverse families/macro families of Dravidian, Indo-European, Amerindian, Niger-Congo, Afro-Asiatic, Ural-Altaic, Dene-Caucasian, Daic/Austro-Asiatic, Sino-Tibetan, Austronesian, Papuan-trans New Guinean, and Pama-Nyungan languages respectively. This listing is shown below, and it consists of a select number of commonly used nouns, verbs, adjectives, pronouns, prepositions, and prefix/suffix/inflexions for Tense, Number, Gender and Possession.

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE	THAI	MALAY	MATUKAR	BAGANDJI
NOUNS												
mother	huatzinco	umama	אמא	deda	anne	माता	தாய்	母亲	Mǔqīn	Mè	ibu	nen	ngamaka
father	tatzintli	ubaba	אב	mama	baba	पिता:	தந்தை	父亲	Fùqīn	Phx	bapa	mam	nirra-mang
son		indodana	בן	shvili	oğlum	पुत्र:	மகன்	儿子	Érzi	Butr chāy	anak	son	nu-ngaba
daughter	cihuanton	indodakazi	בת	k'alishvili	kız	पुत्री	மகள்	女儿	Nǚ'ér	Lūkšāw	anak perempu	aipain	ngal-ngaba
woman	cihuatl	umfazi	אישה	k'als	kadın	नार्या	பெண்	女人	Nǚrén	Hying	wanita	pain	nhuungka
brother	nocnehuan	umfowethu	אח	dzma	kardeş	अग्रज:	சகோதரன்	哥哥	Gēgē	Phī chāy	abang	matu	bahba
sister	icnehua	udade	אחות	dis	kardeş	अनुजा	சகோதரி	妹妹	Mèimei	Nxng šāw	kakak	lu	biyakgin
child	conetl	umntwana	ילד	bavshvi	çocuk	शिशु:	குழந்தை	孩子	Háizi	Děk	kanak-kanak	aipainim	muurpa
grandmother	coltzitzihua	ugogo	סבתא	bebia	büyükanne	मातामहि	பாட்டி	奶奶	Nǎinai	Yāy	nenek	bagebage pa	ngabuju
grandfather	coltzitzihua	ubabamkhul	סבא	babua	dede	पितामह	தாத்தா	爷爷	Yéye	Pû	datuk	bagebage ta	derde
boy		umfana	נער	bichi	erkek	बालक:	பையன்	男孩	Nánhái	Děkchāy	budak	aim natun	marli
girl	conetl	intombazana	ילדה	gogona	kız	बालिका	பெண்	女孩	Nǚhái	Sāw	gadis	aipain natun	lalang
fire	tletl	umlilo	אש	ts'ets'khli	yangın	अग्नि	தீ	火	Huǒ	Fị	kebakaran	yau	kunika
water	atl	amanzi	מים	tsqali	su	जलं	தண்ணீர்	水	Shuǐ	Nǎ	air	nub	nguuku
land	xolal	umhlabathi	ארץ	mitsis	arazi	भूमि	நிலம்	土地	Tǔdì	Thǐdin	tanah	tan	marnti
wind	yeyecame	umoya	רוח	k'ari	rüzgâr	वायु	காற்று	风	Fēng	Lm	angin	tim	bolwon
sky		izulu	שמים	Sky	gökyüzü	आकाश:	ஆகாயம்	天空	Tiānkōng	Thxngfā	langit	sulungau	
milk		ubisi	חלב	rdze	süt	क्षीर	பால்	牛奶	Niúnǎi	Nm	susu	sus	ngapbuny
bread	pantzin	isinkwa	לחם	puri	ekmek	रोटि	ரொட்டி	面包	Miànbāo	Khnmpạng	roti	bread	manhu
fruit	xochicuali	isithelo	פרי	khilis	meyve	फलं	பழம்	水果	Shuǐguǒ	Phl mị	buah-buahan	aginun	
house	cali	indlu	הבית	sakhli	ev	गृह	வீடு	房子	Fángzi	Bān	rumah	house	goron
car		imoto	מכונית	mank'ana	araba	वाहनं	கார்	汽车	Qìchē	Rth	kereta		gurruwitj
money	tomin	imali	כסף	p'uli	para	धनं	பணம்	钱	Qián	Ngein	wang	gutgut matan	garradin
tree	cuahuitl	umuthi	עץ	khe	ağaç	वृक्ष:	மரம்	树	Shù	Tnmị	pokok	ai	wirin
river	atlaco	umfula	נהר	mdinare	nehir	नदी	ஆறு	河	Hé	Mèn̂ǎ	sungai	bururuk	paaka

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
mountain	cuautla	intaba	הר	mt'is	dağ	पर्वत:	மலை	山	Shān	Phūkheā	gunung	did	
country		izwe	מדינה	k'veqana	ülke	देश	நாடு	国家	Guójiā	Pratheş	negara		lahan
city		idolobha	עיר	k'alak'i	şehir	नगर	நகரம்	城市	Chéngshì	Meūxng	bandar		
language	totlahtol	ulimi	שפה	ena	dil	भाषा	மொழி	语	Yǔ	Phās'ā	bahasa		matjjin
forest	cuahtla1	ihlathi	יער	tqis	orman	वनं	காடுகள்	森林	Sēnlín	Pā	hutan	garang kasik	
sun	tonatiu	ilanga	שמש	mze	güneş	सूर्य:	சூரியன்	太阳	Tàiyáng	Dwng xāthitỳ	Ahd.		yuku
moon		inyanga	ירח	mt'vare	ay	चन्द्र	சந்திரன்	月亮	Yuèliàng	Dwng cạnthír	bulan	kalam	thungka
flower	xochitl	imbali	פרח	flower	çiçek	पुष्पं	மலர்	花	Huā	Dxkmị̂	bunga	kakoi	datj-ja
dog	chichi	inja	כלב	dzaghli	köpek	शुनक:	நாய்	狗	Gǒu	Sunạk̂h	anjing	gaun	karli
cat		ikati	חתול	kata	kedi	मार्जार:	பூனை	猫	Māo	Mæw	kucing	kasi	
animal	yolcatl	isilwane	חיה	ts'khoveluri	hayvan	पशु	மிருகம்	动物	Dòngwù	Sạtẃ	haiwan		lamang
monkey		inkawu	קוף	Monkey	maymun	वानर:	குரங்கு	猴子	Hóuzi	Ling	monyet		
book	amox	incwadi	ספר	tsigni	kitap	पुस्तकं	புத்தகம்	书	Shū	Hnạngs̄ūx	buku	book	wakgala
gate		isango	שער	karibche	kapı	द्वार	வாயில்	门	Mén	Pratū	pintu		
God		iNkosi	ה'	ghmert'i	Tanrı	देव:	கடவுள்	上帝	Shàngdì	Phracêā	Tuhan		
cow		inkomazi	פרה	dzrokha	inek	गौ:	மாடு	牛	Niú	Wạw	lembu		wilmurr-garang
hand		isinxele	יד	mkhriv	el	हस्त:	கை	手	Shǒu	Mūx	tangan	numa	karta
leg		umlenze	רגל	p'ekhi	bacak	पाद	கால்	腿	Tuǐ	Khā	kaki	neu	karka
face	ixayac	ubuso	פנים	sakhe	yüz	वदनं	முகம்	面对	Miàn duì	Bıĥñā	muka	nau	miri
eye		iso	עין	t'valis	göz	नेत्र:	கண்	眼	Yǎn	Tā	mata	matau	miika
ear		indlebe	אוזן	quris	kulak	श्रवण	காது	耳	Ěr	Hū	telinga	kududeu	manga
nose		ikhala	אף	ts'khviri	burun	नासिका	வாசனை	鼻子	Bízi	Cmūk	hidung	nidu	mintuulu
head	itzontecon	ikhanda	ראש	up'rosi	kafa	शिर:	தலை	头	Tóu	Hạw	kepala	garmau	thartu
hair		unwele	שערה	t'mis	saç	केश:	மயிர்	头发	Tóufǎ	Phm	rambut	huhulun	putyka
body		umzimba	גוף	skheulis	vücut	देह	உடல்	身体	Shēntǐ	Rāngkāy	badan		bunit
neck		umqala	צוואר	kisris	boyun	ग्रीवा	கழுத்து	颈部	Jǐng bù	Khx	leher	burau	ngangirdal
mouth		umlomo	פה	pirshi	ağız	मुख:	வாய்	口	Kǒu	Pāk	mulut	awau	yalka

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
morning		isasa	שחר	dilit'	sabah	प्रातः	காலை	上午	Shàngwǔ	Txn chēā	pagi	tidom mami	gapbutgapbut
afternoon		intambama	הצהריים	nakhevarshi	öğleden	माध्यान	பிற்பகல்	下午	Xiàwǔ	Bāy	petang	*raurau*	gawor
evening		ukuhlwa	הערב	saghamos	akşam	सायन्काल:	மாலை	黄昏	Huánghūn	Txn yĕn	petang		
night	yohuali	ubusuku	הלילה	ghamis	gece	रात्रि	இரவு	夜	Yè	Khūn	malam	tidom	langitj,
day	tonal	ilanga	יום	dgheshi	gün	दिन	நாள்	日	Rì	Wạn	hari	nal	nardal
month	metztli	inyanga	חודש	t'vis	ay	मास	மாதம்	月	Yuè	Deūxn	bulan		gakgalak
year	xihuitl	unyaka	שנה	tseli	yıl	वर्षः	ஆண்டு	年	Nián	Pī	tahun	bras	
bird		inyoni	שף	p'rinvelis	kuş	पक्षिः	பறவை	鸟	Niǎo	Nk	burung	mam	lardili-yan
meal	tlacuali	impuphu	ארוחה	kveba	yemek	भोजन	உணவு	餐	Cān	Xāñār	makan		
music		umculo	מוסיקה	musika	müzik	संगीत	இசை	音乐	Yīnyuè	Phelng	muzik		
vegetable		umfino	ירק	bostneulis	sebze	शाक	காய்கறி	蔬菜	Shūcài	Phạk	sayur-sayuran		danganyin
science		isayensi	מדע	mets'niereba	bilim	विज्ञान	விஞ்ஞானம்	科学	Kēxué	Withyāṣāstŕ	sains		
maths		izibalo	מתמטיקה	mat'ematikis	matematik	गणित	கணக்கு	数学	Shùxué	Lekh	matematik		
arts		ubuciko	אמנויות	arts	sanat	कलाः	கலை	艺术	Yìshù	Şilpa	seni		
VERB													
to answer	otlananquili	-phendula	כדי לענות	pasukhis gat	cevaplamak	उत्तरं वद	பதிலளிக்க	回答	Huídá	Thì ca txb	menjawab		yayi
to ask	tlahtlania	-buza	לשאול	vt'khovo	sormak	पृच्छ	கேட்க	问	wèn	Thì ca khx	bertanya	ngasumayaib	mgorkga
to be	yez	-ba	להיות	iqos	olmak	भव	இரு	是	Shì	Pĕn	menjadi		yu-nginy
to begin	peh	-qala	כדי להתחיל	daitsqos	başlamak	आरभस्व	தொடங்க	开始	kāishĭ	Thì ca rèim t	memulakan		
to buy	tlacoa	-thenga	לקנות	qidva	satın almak	क्रीण	வாங்க	购买	gòumăi	Thì ca sūx	membeli	dad	
to come	huitz	-za	לבוא	mova	gelmek	आगच्छ	வர	来	lái	Thì ca mā	datang	manigwaiso	parpa
to cost		-biza	לעלות	ghirebuleba	maliyet	मूल्यं	விலையாக	成本	chéngbĕn	Seīy khā chī	kos		
to do	chihua	-enza	לעשות	gavaket'ot'	yapmak	कुरु	செய்ய	做	zuò	Ca thả	melakukan	nganagengan	yanggi
to drink	izque	-phuza	לשתות	daleva	içmek	पिब	குடிக்க	喝	hē	Thì ca dūm	minum	ngamulingo	binygorlkga
to eat	cuaz	-dla	לאכול	chama	yemek	खाद	சாப்பிட	吃	chī	Thì ca kin	makan	wanimig	dayi
to find		-thola	כדי למצוא	ipovos	bulmak	मिल	கண்டுபிடிக்க	找到	zhăodào	Pheūx hā	mencari		yowtjja

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
to fly		-ndiza	לעוף	p'rena	uçmak	डीय	பறக்க	飞	fēi	Thī ca bin	terbang	fly	bilhma
to forget		-khohlwa	לשכוח	daivitsqos	unutmak	विस्मर	மறக்க	忘记	wàngjì	Thī ca lūm	melupakan	manalailaiya	boyhya
to get	tlali	-letha	נדי לקבל	misaghebad	almak	लभस्व	பெற	得到	dédào	Thī ca dī rạb	mendapatkan		mayi
to give	macaz	-nika	לתת	mists'es	vermek	यच्छ	கொடுக்க	给	gěi	Pheūx fī	memberi	panau	nawundi
to go	hui	-hamba	ללכת	tsasvla	gitmek	गच्छ	செல்ல	去	qù	Pị	pergi		pari
to help	tlapalehuiay	-siza	נדי לעזור	rat'a daekhm	yardım	सहाय	உதவ	帮助	bāngzhù	Pheūx chwy	membantu	numam	
to listen	caqui	-zwa	להאזנה	movusminot'	dinlemek	श्रुणु	கேட்க	听	tīng	Fạng	mendengar	tinonga	ngandi
to live	nemiti	-zwa	לחיות	ts'khovreba	yaşamak	जीव	வாழ	住	zhù	Ca mī chīwit	hidup	madonganab	ngiingka
to love	tlazotiliz	-thanda	לאהוב	miqvars	sevmek	स्निह्य	அன்பு செய்ய	爱	ài	Thī ca rạk	cinta		ngal murni
to mean	quihtoznequ	-sho	לפירוש	nishnavs	demek	उद्दिश	அதாவது	意思	yìsi	Hmāy thụng	bermakna		
to open		-vula	נדי לפתוח	gakhsnas	açmak	उद्घट	திறக்க	打开	dǎkāi	Pheūx peid	membuka	ngafe	dangarrh
to order	tequitiaya	-khuza	להורות	sheidzleba s	sipariş	आदिश	வாங்க	订购	dìnggòu	Kār sậng sūx	memerintahkan		
to pay	tlaxtlahuilia	-khokha	לשלם	gadaikhados	ödeme	प्रयच्छ	கொடுக்க	支付	zhīfù	Thī ca fxng c	membayar		
to play	mahuiltia	-dlala	לשחק	unda it'amas	oynamak	क्रीड	விளையாட	玩	wán	Thī ca lèn	bermain	play	majiyan
to put	tlalih	-beka	לשים	daaqenos	koymak	स्थापय	வைக்க	把	bǎ	Thī ca nả	meletakkan	nganagengar	gena
to rain	quiahuiz	-na	גשם	to tsvims	yağmur	वर्ष	மழை	下雨	xià yǔ	Fn	hujan	rain	
to read		-funda	לקרוא	tsakit'khvis	okumak	पठ	வாசிக்க	阅读	yuèdú	Kār xān	membaca	te	
to search	temoa	-cinga	נדי לחפש	dzebnis	aramak	अन्वेषण	தேட	要搜索	yào sōus	Pheūx khnhā	mencari	kaibo	liwo
to see	itta	-bona	נדי לראות	vikhilot'	görmek	पश्य	பார்க்க	看	kàn	Pheūx dū	melihat	ngaitaiyongo	ithu
to send		-thuma	לשלוח	gaagzavnos	göndermek	प्रेषा	அனுப்ப	发送	fāsòng	Thī ca šng	menghantar	dudau	jowkga
to show	teihtitia	-bukisa	נדי להראות	rat'a nakhot'	göstermek	दर्शय	காண்பிக்க	显示	xiǎnshì	Pheūx šædng	menunjukkan	ngangau	jutda
to sing		-cula	לשיר	maints' mgh	şarkı	गाय	பாட	唱	chàng	Ca fxngphelr	menyanyi	wabi	bugandi
to sleep	cochitiz	-lala	לישון	dzilis	uyku	निद्र	தூங்க	睡觉	shuìjiào	Pheūx kār nx	tidur	ngain	ngima
to speak	tlatoaya	-khuluma	לדבר	saubari	konuşmak	वद	பேச	说话	shuōhuà	Thī ca phūd	bercakap	ngagamukgokai	
to stay	cahua	-sala	להישאר	darch'ena	kalmak	विचर	தங்க	留	liú	Thī ca xyū	tinggal	madonggo	dup ba
to swim		-hlamba	לשחות	banaoba	yüzmek	तर	நீந்த	游泳	yóuyǒng	Kār ẁāy ñả	berenang		liri ma
to take	quixtia	-thatha	לקחת	miighos	almak	गृहण	எடுக்க	采取	cǎiqǔ	Thī ca chī	mengambil		ga-ndi

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
to taste		-nambitha	לטעום	gasinjva	tadı	रसय	ருசிக்க	品尝	pǐncháng	Pheỳx lîm rš	merasai		
to tell	quilia	-tshela	לספר	vut'khra	söylemek	उक्त	சொல்ல	告诉	gàosu	Thī ca bxk	memberitahu	tuli	ngili
to thank	tlazohcamat	-bonga	להודות	didi madloba	teşekkür	धन्यवाद	நன்றி	感谢	gǎnxiè	Khx Khxbkhu	terima kasih	kuyanamok	
to think	nemilia	-cabanga	לחשוב	vip'ik'rot'	düşünmek	चिन्त	என்று	想	xiǎng	Thī ca khid ẁ	berfikir	ilo gire	jemen na
to travel		-hamba	לנסוע	gamgzavreb	seyahat	प्रयाणं	பயணிக்க	旅行	lǚxíng	Thī ca deinth	melancong		paringka
to try		-zama	נדי לנסות	ts'diloben	denemek	यत	முயற்சிக்க	尝试	chángshì	Thī ca lxng	mencuba		
to understand	ahcihcacah	-qonda	נדי להבין	undagvesm	anlamak	अवगच्छ	புரிந்து கொள்	了解	liǎojiě	Thī ca Khêāc	memahami		dalmerdal
to visit		-vakasha	לבקר	etsveva	ziyaret	अनुव्रज	வருகை	访问	fǎngwèn	Pheỳx Khêā c	melawat		
to wait	chia	-linda	לחכות	lodini	beklemek	प्रतीक्ष	காத்திருக்க	等待	děngdài	Txng rx	menunggu	mai dop	gokgo
to work	tequitl	-sebenza	לעבוד	mushaobis	çalışmak	उद्योग	வேலை	工作	gōngzuò	Nı kār thảngā	bekerja	urat nage	woerrkge
to write	tlacuiloz	-bhala	נדי לכתוב	datsera	yazmak	लिख	எழுத	写	xiě	Kār Khēīyn	menulis	girenggo	dilh
PRONOUNS													
I	ni	ngi	אני	me	ben	अहं	நான்	我	Wǒ	Phm	saya	ngau	apa
You	ti	u	אתה	t'k'ven	sen	त्वं	நீ	您	Nín	Khuṇ	anda	ong	impa
He	-	u	הוא	man	o	सः	அவர்	他	Tā	Kheā	Beliau	i	athu
She	-	u	היא	man	o	सा	அவள்	她	Tā	Ṭhex	Beliau	i	athu
It	-	u	זה	igi	o	तत्	அது	它	Tā	Mạn	ia	i	athu
We	ti-h	si	אנחנו	ch'ven	biz	वयं	நாம்	我们	Wǒmen	Reā	Kami	ngo	ngego
Thee	an-h/mitz	ni	לך	shenda	sana	यूयं	உன்னை	你	Nǐ	Cêā	tiga	ong	ngonggo
They	h	ba	הם	isini	onlar	ताः	அவை	他们	Tāmen	Phwk Kheā	mereka	i	bogo
Me	nech	ngi	לי	Me	beni	मां	என்னை	我	Wǒ	Chạn	Me	ngau	ngaapa
him	qui	m	לו	mas	onu	तं	அவரை	他	Tā	Kheā	dia	i imi	ngathu
her	qui	m	שלה	misi	onu	तां	அவளை	她的	Tā de	Ṭhex	beliau	i imi	ngathu
us	tech/amech	si	לנו	us	bize	अस्मान्	எங்களுக்கு	我们	Wǒmen	Reā	kita	us	ngego
them	quim	ba	אותם	mat'	onları	तान्	அவர்களை	他们	Tāmen	Phwk Kheā	mereka	hebedi	bogo
My	no	mi	שלי	ch'emi	benim	मम	என்னுடைய	我的	Wǒ de	Khxng c̄hạn	saya	ngahauong	ayi
your	mo/anmo	kho	שלך	t'k'veni	sizin	तव	உங்களுடைய	您的	Nín de	Khxng khuṇ	anda	om	ma

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his	ii	khe	שלו	misi	onun	तस्य	அவருடைய	他的	Tā de	Khxng Kheā	beliau	wa	athu
her	ii	khe	שלה	misi	onu	तस्याः	அவளை	她的	Tā de	Ṭhex	beliau	i imi	athu
its	ii	khe	שלה	misi	kendi	तस्य	அதனுடைய	其	Qí	Khxng mạn	yang		athu
our	to	ithu	שלנו	ch'veni	bizim	अस्माकं	நம்முடைய	我们的	Wǒmen d	Khxng reā	kami		ayingayi
their	iin	bo	שלהם	mat'i	onların	तेषां	அவர்களுடை	他们的	Tāmen d	Khxng phwk	mereka		athathu
this	inin	lo	זה	am	bu	एतत्	இந்த	这	Zhè	Nī	ini	this	mahan
that	on	lowo	כי	rom	o	तत्	என்று	该	Gāi	Thī	bahawa	that	gahan
these	inintin	laba	אלה	am	bunlar	एतानि	இந்த	这些	Zhèxiē	Hèlā nī	ini		mahan
those	nonque	labo	אלה	im	bu	तानि	அவர்கள்	那些	Nàxiē	Hèlā nận	mereka		gahan
here	nian	apha	כאן	ak'	burada	अत्रः	இங்கே	这里	Zhèlǐ	Thī nī	di sini	mani	iiki
there	ompa	apho	שם	ik'	orada	तत्रः	அங்கே	那里	Nàlǐ	Thī nận	terdapat	mana	wathana
everybody	nochtlaca	abantu bonk	כולם	qvelas	herkes	सर्वाः	எல்லோருக்கு	每个人	Měi gèré	Thuk khn	semua orang		wuyawu
anybody		ubani	מישהו	vinme	kimse	यादृश	யாரையும்	任何人	Rènhé ré	Khır«	sesiapa	*tamat*	
somebody	aca	ubani	מישהו	vinme	birisi	कश्चन	யாரோ ஒருவ	有些人	Yǒuxiē r	Bāng khn	seseorang	*milo*	
nobody	amacah		אף אחד	aravin	kimse	न कश्चित्	யாராலும்	没有人	Méiyǒu r	Mịmī khır	tiada siapa yang		
everything	mochi	konke	הכל	qvelap'eri	her şey	सर्वं	எல்லாம்	一切	Yīqiè	Thuk xỳāng	segala-galanya		giyak giyak
anything		utho	דבר	arap'eri	bir şey	किमपि	ஏதாவது	什么	Shénme	Sìng dı	apa-apa	ta mani	
something	itla	ukunto	משהו	raghats'	bir şey	किञ्चित्	ஏதாவது	某物	Mǒu wù	Bāng sìng bā	sesuatu	*milo*	
nothing	amitlah	ize	שום דבר	arap'eri	hiçbir şey	न किमपि	ஒன்றும்	无	Wú	Mịmī xarị	apa-apa	ti	wihya
yes	quemah	ewe	כן	diakh	evet	आं	ஆம்	是	Shì	Chì	ya	awo	ngayi
no	ahmo	hayi	לא	araris	hayır	न	இல்லை	没有	Méiyǒu	Mị	tiada	ti	kila
who	aquin	ubani	מי	vints'	kim	कः	யார்	谁	Shuí	Khır	yang	haiyai	wintyika
whom	aquin	ubani	מי	vis	kime	कं	யாரை	其中	Qízhōng	Khır	siapa		wintyika
what	tlen	ni	מה	ra	ne	किं	என்ன	什么	Shénme	Sìng thī	apa	hanant	jahan
which	tlen	phi	אשר	romelits'	hangi	किं	எது	哪	Nǎ	Sụ̀ng	yang		jahan
whose		kabani	של מי	romlis	kimin	कस्य	யாருடைய	谁	Shuí	Khır	yang		

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where	can	phi	איפה	sadats'	nerede	कुत्र	எங்கே	哪里	Nǎlǐ	Thīĥin	mana	where	wintya
why	tlica	elani	מדוע	ratom	neden	किमर्थं	ஏன்	为什么	Wèishém	Thảmị	mengapa	hanat wai	minha manti
how	quenin	ngani	איך	rogor	nasıl	कथं	எப்படி	如何	Rúhé	Xỳāngrị	bagaimana	*tagtag*	baninghnga
how many	quezqui	kangakanan	כמה	t'u ramdeni	kaç	कति	எத்தனை	多少	Duōshǎo	Kĭ	berapa banyak	*hapiyat*	barribibin
when	icuac	nini	כאשר	rodesats'	zaman	कदा	எப்போது	何时	Hé shí	Meū̆x	apabila	mam han	jambay
ADJECTIVES													
black		-mnyama	שחור	shavi	siyah	काल	கருப்பு	黑色	Hēisè	Sī dả	hitam	black	boryilin
white		mhlophe	לבן	t'et'ri	beyaz	श्वेत	வெள்ளை	白	Bái	Khāw	putih	kabakab	no-dew-ma
red		bomvu	אדום	tsit'eli	kırmızı	रक्तः	சிவப்பு	红色	Hóngsè	Sī dæng	merah	garan	nu-wirri-ma
green	xoxoctic	luhlaza	ירוק	mtsvane	yeşil	हरितः	பச்சை	绿色	Lǜsè	Sī Kheīyw	hijau	airaun kaima	yjin
blue		-luhlaza	כחול	lurji	mavi	नील	நீல	蓝色	Lán sè	Sīñângein	biru		
yellow		liphuzi	צהוב	qvit'eli	sarı	पीत	மஞ்சள்	黄	Huáng	Sī ñielūxng	kuning	yan	
grey		mpunga	אפור	nats'risp'eri	gri	धूम्र	சாம்பல் நிற	灰色	Huīsè	Sī theā	kelabu	wa	
happy	tipahpaqui	enama	מאושר	bednieri	mutlu	संतुष्टेन	மகிழ்ச்சி	快乐	Kuàilè	Yindī	gembira	uyanago	mirrimpilya
angry	cualania	-thukuthele	כועס	gabrazebuli	kızgın	कुपित	கோபம்	愤怒	Fènnù	Korṭh	marah	*brunsa*	kurlika
afraid		-esaba	חושש	eshinia	korkmuş	भीत	பயந்த	怕	Pà	Klạw	takut	*ngarerago*	
sad		dabukile	עצוב	samtsukharo	üzücü	दुःखः	வருத்தம்	伤心	Shāngxīn	Seīycı	sedih	*ilo ninago*	wayingala
worried		enqenile	מודאג	ashp'ot'ebs	endişeli	चिन्तय	கவலை	担心	Dānxīn	Klûmcı	bimbang	ninago	moyh-ma
nice		mnandi	נחמד	lamazi	güzel	समीचीन	நன்றாக	漂亮	Piàoliang	Dī	bagus	gagin	maminakbun
old	huehue	dala	ישן	tslis	eski	पुरातन	வயதான	老	Lǎo	Kèā	lama	sise	
new	yancuic	sha	חדש	akhali	yeni	नूतन	புதிய	新	Xīn	Hım̀	baru	haun	labulin
young	telpocatl	sha	צעיר	akhalgazrda	genç	युवक	இளம்	年轻	Niánqīng	Hnùm	muda	haun	yarrulan
fast		-shesha	מהר	stsrap'i	hızlı	शीघ्रः	வேகமாக	快	Kuài	Rwdrěw	pantas	duba	gabarn-na
slow	yoyolictzin	donda	להאט	neli	yavaş	मन्द	மெதுவான	慢	Màn	Chā	melambatkan	titok	japbany
hot	totonqui	shisa	חם	ts'kheli	sıcak	उष्णः	சூடான	热	Rè	R̃xn	panas	wananan	worrobobo
cold		makhaza	קר	ts'ivi	soğuk	शीतलः	குளிர்ச்சியான	冷	Lěng	Yěn	sejuk	madid	ngeyngey
sweet		mnandi	מתוק	Sweet	tatlı	मधुरं	இனிப்பான	甜	Tián	Hwān	manis		

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salty		itswayi	מלוח	mariliani	tuzlu	लवण	உப்புடைய	咸	Xián	Khěm	masin	mas	
full		-gcwele	מלא	sruli	tam	पूर्ण	முழு	满	Mǎn	Těm	penuh		dorong-nga
empty		-ze	ריק	ts'arieli	boş	रिक्त	காலியான	空的	Kōng de	Ẁāng pèlā	kosong		weng-nga
many	miec	ningi	רבים	bevri	çok	बहुनि	பல	许多	Xǔduō	Hlāy	banyak	kasik	
big	huei	-khulu	גדול	didi	büyük	बृहत	பெரிய	大	Dà	Hiỳ	besar	dabok	birriman
small		ncane	קטן	mts'ire	küçük	अल्प	சிறிய	小	Xiǎo	Lěk	kecil	natun	weyiny
good	cuali	-hle	טוב	kargi	iyi	शोभन	நன்மை	好	Hǎo	Dī	baik	uyan	paliira
bad	amocualli	-bi	רע	ts'udi	kötü	दुष्कर	மோசமான	坏	Huài	Mị dī	buruk	ayan	thurlaka
square			מרובע	moedanze	kare	चतुरः	சதுரம்	方	Fāng	Sīñeĥym	persegi		
round			לעגל	garshemo	yuvarlak	वर्तुल	சுற்றிலும்	圆	Yuán	Rxb	pusingan		
wide		banzi	רחב	p'art'o	geniş	विस्तृत	அகலமான	宽	Kuān	Kŵāng	luas		
tall		de	גבוה	tall	uzun boylu	उन्नत	உயரமான	高	Gāo	Sūng	tinggi	malain	niganday
beautiful	cualtzin	-babazeka	יפה	lamazi	güzel	सुन्दर	அழகான	美丽	Měilì	Swyngām	cantik	garotinan	
ugly		bi	מכוער	makhinji	çirkin	कुरूप	அசிங்கமான	丑	Chǒu	Ǹā kelīyd	hodoh		
alive		-philile	בחיים	ts'ots'khalia	canlı	जीवित	உயிருடன்	活着	Huózhe	Mī chīwit xyû	hidup		marnmarn
dead	mihcatzitzin	file	מת	mkvdari	ölü	मृतः	இறந்த	死	Sǐ	Tāy	mati	mataman	
easy		lula	קל	advili	kolay	सुलभः	எளிதாக	容易	Róngyì	Nġāy	mudah		
difficult	ohuihtic	lukhuni	קשה	rt'uli	zor	कष्टः	கஷ்டமான	困难	Kùnnán	Yāk	sukar		
correct		lungisa	לתקן	gamostsoreb	düzeltmek	सम्यक	சரி	纠正	Jiūzhèng	Kæ̂khị	membetulkan		
wrong		ngalungile	טועה	arastsori	yanlış	असत	தவறு	错误	Cuòwù	Phid	salah		
one	ce	nye	אחד	ert'i	biri	एक:	ஒன்று	一	Yī	Hnụ̀ng	satu	one	kutju
two	ome	kabili	שנים	or	iki	द्वे	இரண்டு	二	Èr	Sxng	dua	aru	kutjara
three	yeyi	thathu	שלוש	sam	üç	त्रीणि	மூன்று	三	Sān	Sām	3	tol	mankurpa
four	nahui	-ne	ארבעה	ot'kh	dört	चत्वारि	நான்கு	四	Sì	Sī	empat	yawaiyawa	puupala
five	macuil	-hlanu	חמש	khut'	beş	पञ्चः	ஐந்து	五	Wǔ	Hā	lima	numau tahaik	paipa
six	chicuacen	ntandathu	שישה	ek'vsi	altı	षड्	ஆறு	六	Liù	Hk	enam	kukun tahaik	tjikitji
seven	chicome	sikhenxe	שבע	shvidi	yedi	सप्तः	ஏழு	七	Qī	Cěd	tujuh	kukun aru	tjapanpa

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eight	chicuei	isibhozo	שמונה	rva	sekiz	अष्ठः	எட்டு	八	Bā	Pæd	delapan	tahaik	aiti
nine	chihnahui	lithoba	תשע	ts'khra	dokuz	नवः	ஒன்பது	九	Jiǔ	Kêā	sembilan	kukun yawai	nainpa
ten	matlactli	ishumi	עשר	at'i	on	दश	பத்து	十	Shí	Sib	sepuluh	numau aruru	tiinpa
zero			אפס	nulovani	sıfır	शून्य	பூஜ்ஜியம்	零	Líng	Ṣūnẏ	sifar		
PREPOSITIONS AND CONJUNCTIONS													
and	huan	na-	ו-	da	ve	च	மற்றும்	和	Hé	Læa	dan	do	
as	quen	ngoba	נמו	rogorts'	gibi	इति	என	如	Rú	Nı Khṇa thī	sebagai		
at		-eni	ב	ze	at	तस्मिन	இல்	在	Zài	Thī	pada		no
but	pero	kodwa	אבל	magram	ancak	तु	ஆனால்	但	Dàn	Tæ̀	tetapi		
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down		phansi	למטה	k'vemot'	aşağı	अध	கீழே	下	Xià	Lng	turun	dom	munya
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in	tlahtec	e- ... -eni	בתוך	tsels	içinde	अन्तरं	இல்	在	Zài	Nı	dalam	ilonlo	lenma
into			לתוך	shevida	içine	अन्तरं	உள்ளே	到	Dào	Khêāpị	ke		
like	iuhqui	okwa-	נמו	mostsons	gibi	इव	போன்ற	喜欢	Xǐhuan	Chèn	seperti	ebo	ngonongga
near	inahuac	eduze na-	הקרוב	akhlos	yakın	समीपं	அருகில்	近	Jìn	Kī̀	berhampiran	sesek	laru
next	itech	eceleni kwa-	הבא	shemdegi	sonraki	पर:	அடுத்து	下	Xià	Tx pị	seterusnya	sirina	
of		nga-	של	sak'art'velos	arasında	तस्य	உள்ள	的	De	Khxng	daripada		
off			את	Off	kapalı	तस्मात	இருந்து	离	Lí	Pid	off		
on	ipan	ku-	על	on	üzerinde	तस्मिन्	மீது	上	Shàng	Bn	pada	ta	ngani
onto			על	gadatana	üzerine	तस्मिन्	மீது	到	Dào	Pị yạng	ke		
out		phandle	החוצה	gare t'	dışarı	बहि:	வெளியே	出	Chū	Xxk	keluar		
over		-mbozile	שוב	meti	fazla	समाप्तं	மேலே	以上	Yǐshàng	Mākkẁā	lebih		magu
past			העבר	tsarsuli	geçmiş	गत	கடந்த	过去	Guòqù	Xdīt	lalu		
since	ican	emuva kwa	מאז	mas shemde	beri	अत:	தொடங்கி	自	Zì	Tậngtæ̀	sejak		
than		kuna	מאשר	vidre	göre	तस्मात	காட்டிலும்	比	Bǐ	Kẁā	daripada		

LINGUISTIC LISTING AND STUDY OF 12 GOLDEN LANGUAGES - SAI VENKATESH

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
to	*huāl*	ukuba	אל	dan	karşı	तं	வேண்டும்	对	Duì	Pị yạng	kepada		Ri
up	icuayolicpac	enhla	למעלה	mde	yukarı	उपरि	மேலே	上	Shàng	Khûn	up	lam kasik	darpba
with	ica	na	עם	ert'ad	ile	सार्धं	உடன்	同	Tóng	Dwy	dengan	ida	ampala
						NUMBER							
add -s	abs - tin/meh/h, poss -huan	add aba- , o-, ama- or izin-	**add -ים or ת-ו**	add eb after n, before case	add ler	add aah/aani	add -kal	nil	nil	nil	nil	nil	nil
						GENITIVE							
add 's	add no/mo/i/to/an mo/in	use of	**use של**	add is	add nin	add asya/aayaah	add utaiya	add de	add de	add kong	add - ku,mu,kau,nya	add y-,n-,w-	add ayi,ima,athu
						ACCUSATIVE							
nil	add nech/mitz/qui m/tech/amech /quim	add ngi/ku/m/si/ ni/ba	**use את before obj**	nil	nil	add m or aan	add ai	nil	nil	nil	nil	add efa, nefa yia, nia, wa	nil
						PRESENT TENSE							
(s)	NIL	S+ya+V	**add ¬, - ים,fs, תmp, תi fp**	add v-,a-,a- ,v-,a-,a-, and -eb	add -r, -ar, er, -ir, -Ir, -ur, ür	add ami, asi, ati, amah, ata, antah	add iren, irai, iran, iral, irom, ireer, irirgal	nil	nil	nil	nil	add -yem, -n, -ya, mik, -man, -mik	nil
						PAST TENSE							

LINGUISTIC LISTING AND STUDY OF 12 GOLDEN LANGUAGES - SAI VENKATESH

ENGLISH	NAHUATL	ZULU	HEBREW	KARTVELIAN	TURKISH	SANSKRIT	TAMIL	CHINESE		THAI	MALAY	MATUKAR	BAGANDJI
(ed)	add -c/-h	S+V+e	add תּi םתּu-he הshe ונwe תּu's ·ithey	add ame,age, ae, agve, age, ae	add - miş, - mış, - muş, -müş	add tavaan, tavatee, tavatah, tavatyah, tavantah	add en, ai, ar, al, om, eer, argal, argal	了	le	nil	add sudah	add - m,n,k,mik,ma n,mik	S+ty+V
FUTURE TENSE													
add will	add -z	S+zo+V	add א-I ת-u ·-he ת-she ·- we ת- - ·iyall ·– ·ithey	add ava, aa,aa,ava,aa, aa	add - ecek (- yecek), - acak (- yacak)	V+ish+pres end	V+v+pres end	要	yao	add jà	nil	add nen,yan,non, yen,wen,kuan	nil

The Core Hypothesis:

Based on the various experimental results shown above, and on the corroboration of the research outputs of many scholars, and based on a little reasoning, the author has come up with a hypothesis, that attempts at explaining the migration of humans out of Africa into India, the development of Sanskrit and Tamil, and subsequent cultural and linguistic developments. This will be referred to in this article as "the core hypothesis".

In this section various versions and forms of the core hypothesis, all sharing the same theme and the same bottomline, will be presented.

The Core Hypothesis – A Story Line

hypothesis	points to note/inferences/evidence
• Humans originated in Africa.	genography
• 1. Migrated towards asia	genography
a. Through sea	highly improbable, though possible
b. Through Arabia	no supporting evidence
c. Through lemuria	most likely, but no concrete evidence yet
2. developed a primitive language - language A	if 2. before 1., then A spreads thoughuout africa, hence mother of all non-cymatic languages… else languages in africa viz. nilo-saharan, niger-congo and khoe may not have resemblance to A. etymology would help.
spread into interior africa	natural process…
• Reached india mainland	genography
• Lemurians inhabit Australia - aborigines ?	most likely explanation for origin of aborigines. Language etymology would help.
• Lemuria.flourishes.	no strong evidence. Perhaps some connection with andamanese ? Etymology may help.

• Advanced civilization by this time, spread throughout mainland india	natural occurrence given point 9
• Developed religion, from animistic to more subtle, civilization, and music	astronomical references, mythology and advanced nature of later saraswati and indus civilizations
• Acoustics developed, sound studies, cymatics, yantra as cymatic images, effect of sound in nature, and superhuman forces	prominance and importance attached to sound in vedic religion
• Development of bijaksharas, cymatic sound alphabets, Birth of Sanskrit from cymatics.	early cymatic evidences.
• Evolution of Sanskrit mantras, vedic period, evolution of vocabulary of Sanskrit, and grammar. Sanskrit as a language rather than a compilation of secret syllables and sounds. Influence of language A is seen, as Sanskrit uses a lot of words from A, modifies them such that the pronunciation of the word creates its effect. Ex. Varshaya - to rain, from Varuna (water), creates effects of clouds darkening.	cymatic evidences, early stage though, and tamilish words in rg vedic corpus as pointed by loganathan
• Speakers speak both A and Sanskrit, puranas/itihasas period, Sanskrit too difficult to use, hence the language A is revamped, improvised, with new features, vocabulary and grammar improved, influence of Sanskrit is seen. This becomes Proto-Dravidian aka Tamil.	astronomical references in mythology, references to river saraswati which later dried up. Sanskrit influence on tamil as seen in tholkappiam

	natural.. Complementary usage.. Sanskrit was complex but had potential powers used to communicate with nature and supernatural…
• Continued use and development of Sanskrit and tamil simultaneously. Same set of people have developed both and use both. No separate races/ groups as aryan and dravidian	tamil was simplified yet retaining sufficient sophistication… dropped all complex features and was ideal vernacular language... both used complementarily for different purposes, without rivalry
• Some reason, probably, submerging of Lemuria, causes people to migrate – first wave of migration. People set foot on Mesopotamia. Akkadian civilization established with tamil dominance. (usually for sake of convenience 1 of the 2languages used to be dropped gradually by migrants).	influences of tamil on semitic culture and languages, early polytheis deities in west asia, theory as given in babylonian tamil by victor
Elamite develops in Persia - during first/second wave	elamo tamil hypothesis/ similarity of elamite to tamil
• Population spreads and also inhabits Sahara, north Africa, Egypt. Tamil dominance observed. First hieroglyphic script. Pictorial tamil.	influence of tamil observed in passing remarks by victor. More evidence needed, mainly through cultural artifacts.
• Second wave of migration, from india to Mesopotamia, forms sumeria, contemporary to akkad. Also nomadic people from both waves seen in west asia, canaan, Syria etc... tamil dominance. Cuneiform develops.	as given in babylonian tamil, victor

• Migration also to central asia and europe – no central culture, mostly nomadic – forms basis of huns, basques, finns, lapps, etc. tamil dominance.	most likely explanation for ural-altaic family and linguistic isolates in europe. Etymology would help.
• Migration also to east and north asia - china, paleo-siberia, japan. Also migration to Indochina, southeast asia and Australia. Tamil dominance.	tamil influence on japanese language and culture, also possible explanation for ainu, nivkh etc.. More evidence on these… maybe etymology of austronesian, tai kadai, will help.
• People cross bering sea and enter America from east Siberia. Establish American Indian culture, predominant ones are maya and Aztec.	most likely explanation for mayan culture. Tamil/sumerian influences strongly seen. Etymology may strengthen the view.
• Indus valley civilization with equal tamil/Sanskrit dominance. First rebus hybrid script combining cymatic Sanskrit shapes (later evolves as brahmi), and pictographic rebus tamil characters, both complementarily used to write names and short messages and details in seals, signboards etc.	indus artifacts, most likely explanation for indus script, should be proved by cymatic isolation and successful rebus reading of inscriptions. Tamil influence as observed by mahadevan and parpola, sanskrit influence as seen by subhash kak.
• Location shifts continue to take place in Mesopotamia, sumer and akkad dynasties, Assyrian kings, etc. first signs of monotheist religion, later becomes Judaism.	as in babylonian tamil, victor

• Again migration to nearby areas like Persia - Sanskrit dominance.	early records of persian vedic practices, old persian language, and such traces in parsism
• Locationwise shift in language, as people unwilling to master 2 languages. Gradual decline of tamil in north india. South india retains both.	explanation for proven dravidian concentration in south and also in pockets in pakistan/afghanistan.
• Buddha lives. Buddhism and parsism rises. Parsism influences later semitic religions and concept of monotheism. Korea is inhabited by Mongolians.	historical records and estimates. Proven likeliness of persian ahura mazda with syrian ashur etc..
• Buddhism spreads rapidly to south and southeast asia, pali evolves. Vernacular languages on the rise. Southeast asian cultures flourish.	historical records
• Third wave of migration - the indo Europeans towards Greece and Europe, Sanskrit dominance. Also Buddhism spreads more into china japan and Mongolia. Languages like Tocharian, tibetan and scripts like siddham, soyombo, ranjana, Tibetan, etc. from brahmi.	explanation for spread of indo european languages throughout eurasia and europe, and buddhist influences in orient.

• Periods of war and conquests within Eurasia, huns, greek and roman cultures and civilization develop. Origins of celtic and norse.	explanations for establishment of kingdoms and states In europe.
• Judaism evolves. The first alphabets evolve out of Egyptian glyphs – meroitic, Aramaic, phoenician, syriac etc.. meanwhile, semitic languages, old Arabic, Hebrew, Aramaic evolve.	historical records
• Greek develops. In india brahmi gives rise to daughter scripts like nagari, gupta, grantha, pallava, kadamba etc. a derivative of Aramaic, kharosthi enters india through Persia.	historical records and explanation of reduced use of kharosthi
• Roman empire, period of Julius Caesar, more evolution of European languages.	historical records
• Christ lives. He speaks Aramaic, Hebrew, greek.	historical records
• Development of Christianity. Most of west asia, canaan, follow monotheist religion. Arabia still followed saivite based polytheist religion. Dynasties in india and china, southeast asia develop as Indian colonies.	historical records, and sayar ul okul of arabia
• Roman empire at its zenith. African kingdoms in mali, songhay, nubia, Ghana etc.	historical records

- **Mohammed lives. Islam is founded. Arabian polytheism, with much resistance is finally overthrown. Monotheism established throughout west asia.**

historical records and explanation for mecca's resistance to mohammed, as quipped by p.n.oak etc

The Core Hypothesis and related assumptions

ASSUMPTIONS	POSTULATES	INSPIRATION
LEMURIA MIGHT HAVE EXISTED	INDIA HAD THE FIRST ADVANCED CIVILIZATION	GENOGRAPHICS - OUT OF AFRICA THROUGH ARABIA TO INDIA IBM & NGC
BRAHMI AND INDUS SET-A ARE IDENTICAL	LANGUAGE "A" WAS THE FIRST HUMAN PRE-LANGUAGE, ORIGINATING DURING AFRO-ASIAN MIGRATION	GENOGRAPHICS - OUT OF INDIA THEORY
HUMANS MIGRATING TOWARDS ASIA CARRIED A PRIMITIVE LANGUAGE WITH THEM - ASSUMED AS "A"	TAMIL (DRAVIDIAN) WAS THE FIRST FULL LANGUAGE (FULL GRAMMAR, LITERATURE ETC) TO HAVE BEEN DEVELOPED FROM LANGUAGE "A" AND HENCE THE FIRST INDIGENOUS LANGUAGE	DENIAL OF ANY INFLOW OF PEOPLE INTO INDIA USING GENETICS AND SUBSEQUENT ELIMINATION OF ARYAN INVASION MYTH.
AFRO-ASIAN MIGRATION OCCURING EITHER THROUGH COASTAL ASIA MAINLAND OR THROUGH LEMURIA, AND TERMINATING IN AUSTRALIA	SANSKRIT HAS A SCIENTIFIC ORIGIN (CYMATICS/ WAVE GENETICS/ REVELATIONS) AND THUS WAS THE FIRST ACQUIRED (NON-INDIGENOUS) LANGUAGE TO HAVE BEEN DEVELOPED.	ORIGINS OF VEDIC CIVILIZATION, KENNETH CHANDLER
ETYMOLOGICAL RELATIONS EXIST BETWEEN TAMIL AND MANY OLD LANGUAGES OF THE WORLD, ESPECIALLY AFRICAN LANGUAGES	THE WHOLE OF SOUTH ASIA WAS INHABITED BY ONLY ONE SET OF PEOPLE WHO HAD BOTH SANSKRIT AND TAMIL SIMULTANEOUSLY, IMPLYING THAT ARYAN-DRAVIDIAN DIVIDE IS VALID ONLY FOR LANGUAGES AND NOT PEOPLE.	REDISCOVERING ANCIENT BONDS BETWEEN CIVILISATIONS - COME CARPENTIER DE GOURDON
	SANSKRIT WAS USED SOLELY FOR RELIGIOUS/ METAPHYSICAL PURPOSES AND TAMIL WAS USED SOLELY AS A VERNACULAR LANGUAGE AND SIGNIFICANT INFLUENCES CAN BE SEEN IN EACH OTHER	VEDIC ELEMENTS IN THE ANCIENT IRANIAN RELIGION OF ZARATHUSTRA - SUBASH KAK
	ALL LANGUAGES IN THE WORLD AS OF TODAY CAN BE CLASSIFIED INTO TWO - CYMATIC AND NON-CYMATIC	PRESENCE OF MAJORITY OF HINDU TEXTS IN SANSKRIT AND HINDU NAMES FOLLOWING SANSKRIT WORDS.
	CYMATIC LANGUAGES ARE THOSE DESCENDED FROM SANSKRIT, THOUGH NONE OF THESE DESCENDANTS PURELY OBEY CYMATIC PRINCIPLES	RIG VEDA AS ARCHAIC TAMIL - LOGANATHAN
	NON-CYMATIC LANGUAGES ARE THE DESCENDANTS OF LANGUAGE "A" - CAN BE FURTHER CLASSIFIED INTO TWO - OLD AND NEW	SUMERO TAMIL - LOGANATHAN
	OLD NON CYMATIC LANGUAGES CLAIM DIRECT DESCENT FROM LANGUAGE "A" AND THUS ARE SISTER LANGUAGES TO TAMIL, AND THESE ARE MOSTLY AFRICAN INDIGENOUS LANGUAGES	INFLUENCE OF SANSKRIT GRAMMAR AND PRINCIPLES ON THOLKAPPIAM
	NEW NON-CYMATIC LANGUAGES ARE DESCENDANTS OF TAMIL AND HENCE FORM A DAUGHTER LANGUAGE RELATIONSHIP.	BABYLONIAN THAMIZH - M.S.VICTOR

THE FACT THAT ALL LANGUAGES COME UNDER CYMATIC AND NON-CYMATIC CAN BE ATTRIBUTED TO FOLLOWING REASONS: 1. RETENTION OF LANGUAGE "A" AS HUMANS MIGRATED. 2.MIGRATION OF HUMANS FROM INDIA TO THE REST OF THE WORLD. 3.TRADE EXCHANGES, AND LATER MIGRATIONS BY INDIANS LIKE SUMERIA, GREECE, EGYPT, JAPAN, MESO AMERICA ETC.

TAMIL ROOT WORDS IN HEBREW LANGUAGE - M.S.VICTOR

THERE WAS A DEFINITE PHONETIC SCRIPT FOR SANSKRIT, THAT HAD A CYMATIC ORIGIN, CALLED BRAHMI, ALSO CALLED "INDUS SET-A"

A FREQUENCY ANALYSIS OF INDUS SCRIPT - SUBASH KAK

THE TAMIL LANGUAGE WAS WRITTEN USING A PICTOGRAPHIC SYMBOLS AND REBUS WRITING, AND THIS IS CALLED "INDUS SET-B"

INDUS SCRIPT - ASKO PARPOLA

THE INDUS SCRIPT IS AN AMALGAMATION OF THE SET-A AND SET-B SCRIPTS. THIS IS CALLED THE "TWO-SET" THEORY

ENTROPY, INDUS SCRIPT AND LANGUAGE - RAJESH RAO

THE LATER SCRIPTS OF INDIA ORIGINATED FROM INDUS SET-A, WHILE SET-B FELL INTO DISUSE. RELATION BETWEEN SET-A AND WEST ASIAN SCRIPTS LIKE ARAMAIC IS ONLY A MATTER OF COINCIDENCE.

WHO WERE THE FATHERS OF THE MAYAS - AN INDO-TURK BASED ANALYSIS

THE INDUS SCRIPT HAS LITTLE OR NO RELATION WITH OTHER SIMILAR PICTOGRAPHIC SCRIPTS LIKE EGYPTIAN, CHINESE, SUMERIAN OR MAYAN.

OBSERVED GREATER CONCENTRATION OF DRAVIDIAN LANGUAGES SPEAKING PEOPLE IN SOUTH INDIA

LINGUISTIC SIMILARITIES OF SANSKRIT AND TAMIL WITH OTHER LANGUAGES OF THE WORLD SUCH AS HEBREW, SUMERIAN, ELAMITE, JAPANESE, MAYAN, EUROPEAN LANGUAGES, PERSIAN ETC CAN BE ATTRIBUTED TO THESE LANGUAGES AS BELONGING TO EITHER OF THE HUGE LANGUAGE FAMILIES, AND THIS BEING BROUGHT INTO EFFECT BY MULTIPLE WAVES OF HUMAN MIGRATIONS OUT OF INDIA.

SANGEETHAKALPADHRUMAM - MUTHIAH BHAGAVATHAR

LINGUISTIC DIFFICULTIES IN HANDLING TWO LANGUAGES CAUSED A LOCATION SHIFT IN LANGUAGES ORIENTING THE DRAVIDIAN LANGUAGES TOWARDS SOUTH INDIA, AND CAUSED THE SUBSEQUENT RISE OF PRAKRIT/PALI AND THE OTHER REGIONAL VERNACULARS IN INDIA

SOUTH INDIAN MUSIC - SAMBAMOORTHY

INDIAN MUSIC CLAIMS ORIGINS FROM SOUNDS OF NATURE AND SUBSEQUENT CYMATIC OBSERVATIONS. THIS LED TO MUSIC BEING USED IN TWO WAYS, A RESTRICTED FORM WITH FEW NOTES (3-5) SEEN IN SAAMA GANA, AND A MORE MELODY ORIENTED FREE FLOW FORM BEING USED IN ANCIENT TAMIL FOLK MUSIC, CALLED PANNS. INDIGENOUS DEVELOPMENTS ON BOTH FORMS CONTINUED GIVING RISE TO THE SONG FORM, UNTIL THE ISLAM CONQUESTS, WHERE INDIAN MUSIC BIFURCATED INTO HINDUSTANI AND CARNATIC, HINDUSTANI BRINGING IN SIGNIFICANT PERSIAN INFLUENCES.

DNA WAVE BIOCOMPUTER - PJOTR GARJAJEV

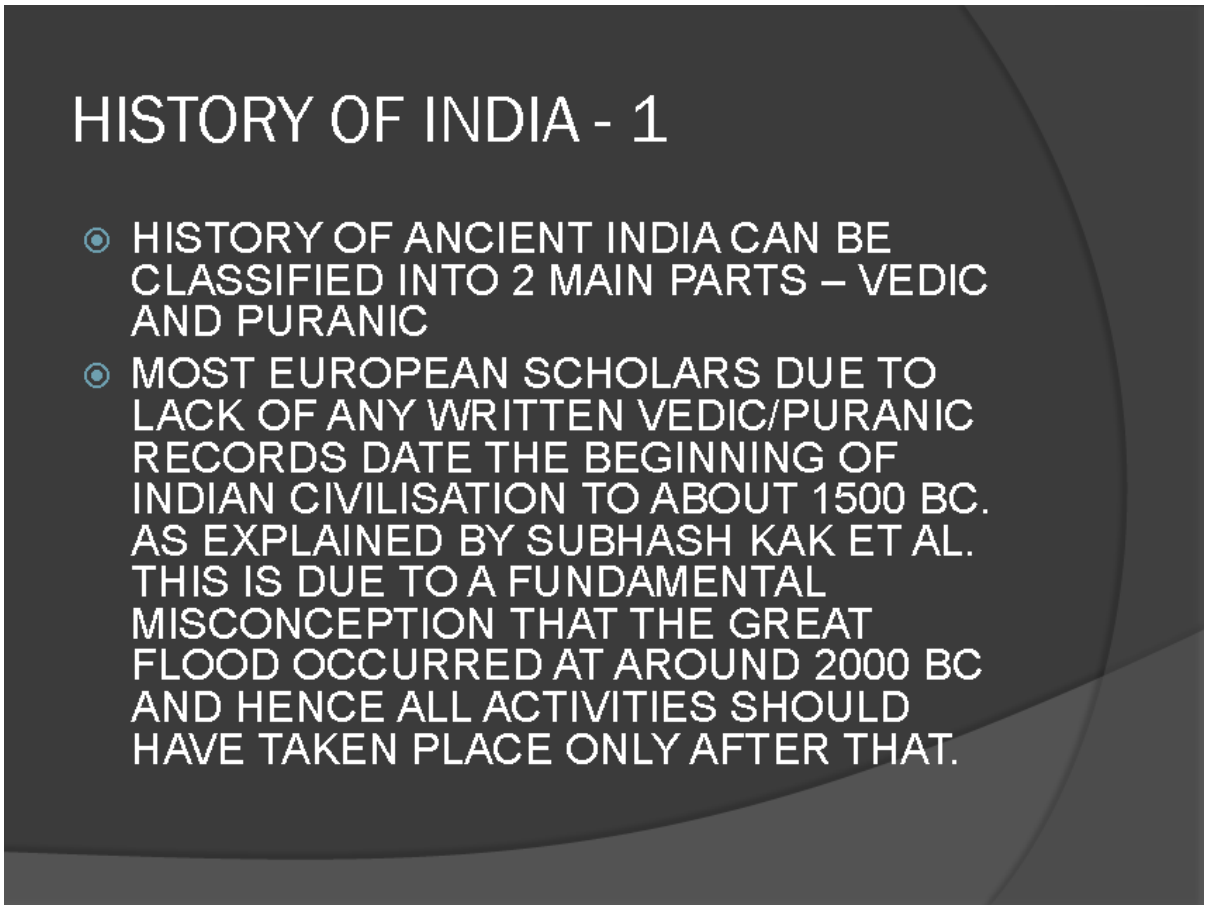
SANSKRIT LANGUAGE HAD A DIRECT RELATION TO THE NUCLEOTIDE CODON PATTERNS IN THE "JUNK" DNA REPORTED TO CAUSE A BIOLOGICAL INTERNET THROUGH WAVE GENETICS BASD HYPERCOMMUNICATION, AND THIS RELATIONSHIP OCCURS AS A DIRECT CORRESPONDENCE OF THE SOUND WAVE PATTERNS OF SANSKRIT ALPHABET AND THE SOLITON BASED WAVE PATTERN OF READING THE DNA CODES. THUS SANSKRIT SACRED SECRET SYLLABLES CALLED MANTRAS WERE USED TO DIRECTLY AFFECT THE DNA FOR BOTH CONSTRUCTIVE AND DESTRUCTIVE PURPOSES. ANCIENT INDIAN CIVILIZATION ALSO SCALED GREAT HEIGHTS IN SCIENCE AND TECHNOLOGY, MOST NOTABLE ACHIEVEMENTS BEING NUCLEAR WEAPONS OF MASS DESTRUCTION, AIRCRAFT, ILLUSORY TECHNOLOGIES. THESE WERE ACHIEVED USING SOUND IN THE FORM OF MANTRAS AS OPPOSED TO THE ADVANCED MATERIAL TECHNOLOGY OF TODAY.

THE ANCIENT PEOPLE ALSO KNEW TO RAISE/LOWER THE LEVELS OF CONSCIOUSNESS AND THESE ARE OUTLINED IN THE KUNDALINI BASED YOGA SYSTEM. THIS ALLOWED THEM, MOST NOTABLY RISHIS OR SAINTS TO INTERACT WITH MYTHOLOGICAL FIGURES WITH SUPERHUMAN POWERS AT HIGHER LEVELS OF CONSCIOUSNESS, CALLED DEVAS.

EXPERIMENTS	POSSIBLE OUTCOMES	INFERENCES
CYMATICS - VISUALISATION OF SANSKRIT ALPHABET AND COMPARISON WITH BRAHMI/SET-A PATTERNS	CYMATIC PATTERNS ARE CONSISTENT AND MATCH WITH BRAHMI	CONCLUDE THAT INDUS SET-A DERIVES FROM CYMATICS, BUT NEED NOT IMPLY THAT SANSKRIT, THE SPOKEN LANGUAGE HAS A CYMATIC ORIGIN.
MATCHING OF SOUND WAVE PATTERNS WITH DNA-SOLITON PATTERNS	~~CYMATIC PATTERNS ARE CONSISTENT, BUT DO NOT MATCH WITH BRAHMI~~	~~INDUS SET A DOES NOT HAVE A CYMATIC ORIGIN, BUT MAY HAVE ORIGIN IN WAVE GENETICS OR SOMETHING ELSE, OR COULD BE A RANDOM SET OF PATTERNS.~~
ETYMOLOGICAL COMPARISONS OF ANCIENT AND MODERN WORLD LANGUAGES	~~CYMATIC PATTERNS ARE NOT CONSISTENT.~~	~~NOTHING CAN BE CONCLUDED.~~
ATTEMPT TO DECIPHER THE INDUS SCRIPT CONSISTENTLY	SOUND WAVE PATTERNS RESEMBLE DNA SOLITON PATTERNS	SANSKRIT DEFINITELY HAS EITHER AN ORIGIN/ INFLUENCE ON DNA PATTERNS AND HENCE MANTRAS WERE USED TO AFFECT THE DNA
	SLIGHT RESEMBLANCE (TIME/FREQUENCY DOMAIN) BETWEEN SOLITON-DNA AND SANSKRIT SOUND WAVES	MAY INDICATE A RELATIONSHIP BETWEEN SANSKRIT AND DNA PATTERNS, BUT NO CONCRETE PROOF
	NO RESEMBLANCE	SANSKRIT HAS NO RELATIONSHIP WITH DNA PATTERNS, AND HENCE MANTRAS COULD NOT AFFECT THE DNA, HOWEVER MANTRAS MIGHT AFFECT THE CONSCIOUSNESS LEVELS
	ETYMOLOGICAL RELATIONSHIP IS FOUND	CONCLUSIVE EVIDENCE OF ALL LANGUAGES FALLING INTO TWO CATEGORIES, CYMATIC AND NON-CYMATIC
	NO ETYMOLOGICAL RELATIONSHIP FOUND	NO CONCRETE EVIDENCE OF RELATION BETWEEN WORLD LANGUAGES
	INDUS SCRIPT GIVES MORE THAN 50% CONSISTENCY	TWO SET THEORY OF INDUS SCRIPT IS PROVED.
	NO CONSISTENCY OBSERVED.	TWO SET THEORY IS NOT PROVED, INDUS SCRIPT MAY BE FULLY PICTOGRAPHIC, OR FULLY PHONETIC.

This version of the Core Hypothesis includes additional information on Indus script, and on junk DNA codons, which will be explained in later sections.

The Core Hypothesis in slides, listing out the various Migration waves, and theis cultural, linguistic and religious impact



HISTORY OF INDIA - 2

- THERE ARE CERTAIN EVIDENCES, APART FROM ARCHAEOLOGY THAT SUGGEST THAT VEDIC/PURANIC INDIA EXISTED BEFORE 3000 BC.
- SATELLITE IMAGERY SHOWS THE SARASWATI RIVER BED (NEARBY THE INDUS RIVER) AND EVIDENCES SUGGEST THAT IT DRIED AT AROUND 3000 BC.
- THE MAHABHARATHA, A CLASSIC PURANA TALKS ABOUT EVENTS INVOLVING THE SARASWATI RIVER. THIS SHOULD HAVE BEEN POSSIBLE ONLY WHEN THE SARASWATI RIVER EXISTED. HENCE THE PURANIC PERIOD SHOULD HAVE DEFINITELY EXISTED BEFORE 3000 BC. AS A MINIMUM, LET US SUPPOSE A PERIOD OF 4000-3000 BC.
- POSITIONS OF STARS AS SUGGESTED BY THE PURANAS ALSO CONFORM TO THIS TIME PERIOD, HENCE ADDING EXTRA EVIDENCE TO THE POINT.

HISTORY OF INDIA - 3

- THE VEDIC PERIOD HAD TO DEFINITELY BE BEFORE THE PURANIC, AS THERE IS MENTION OF VEDAS IN THE PURANAS.
- MOST VEDAS REFER TO SARASWATI RIVER, WHICH WAS ALSO VENERATED AS A GODDESS.
- VEDAS TALK ABOUT SARASWATI AS A “MIGHTY FLOWING RIVER”, WHICH SUGGESTS THAT THE VEDIC PERIOD SHOULD BE MUCH EARLIER THAN 1500 BC OR EVEN 3000 BC, AND EVEN BEFORE THE PURANIC PERIOD.
- A REASONABLE APPROXIMATION WOULD HENCE BE 5500BC TO 4500BC.
- ARCHAEOLOGICAL FINDINGS SUCH AS HARAPPA, DWARAKA AND MEHRGARH ALL CONFIRM TO THIS THEORY WITHOUT OBJECTIONS.

ARYAN VS DRAVIDIAN

- AS SEEN EARLIER, ARYAN/DRAVIDIAN THEORY IS A MYTH.
- THE INDUS VALLEY CIVILISATION (3000-2500BC) AS SUGGESTED BY WINTERS, INDICATES DRAVIDIAN PRESENCE AND THE DEITIES DEPICTED ARE WELL IN ACCORDANCE TO ARYAN PRINCIPLES.
- RELIGIOUS AND OTHER CULTURAL OBSERVATIONS INDICATE THAT THE ARYANS AND DRAVIDIANS SHARED COMMON THOUGHTS AND PRACTICES, SO MUCH THAT THEY CANNOT BE THOUGHT OF AS SEPARATE CULTURES/ RACES.
- LINGUISTICALLY THOUGH THEY ARE DISTINCT, THE REASON FOR WHICH WILL BE SEEN LATER.

THE INDIC THEORY

- SINCE ALL THEORIES PROPOSED SO FAR ARE INCOMPLETE IN SOME WAY, AN ATTEMPT IN PROPOSING A COMPLETE THEORY, CONSISTENT WITH ALL EVIDENCES, IS MADE
- THIS THEORY, CALLED INDIC THEORY IS EXPLAINED HENCEFORTH.

PHASE 1 - MIGRATION

- WHILE BIOLOGICAL EVIDENCE TELLS THAT HUMANS ORIGINATED IN AFRICA, GENETICS SUGGESTS THAT AFTER AFRICA, THE SECOND PLACE HUMANS SET FOOT WAS ON THE INDIAN SUBCONTINENT.
- HOW DID THE HUMANS REACH INDIA FROM AFRICA?
- 1. WAS INDIA CLOSE TO AFRICA AT THAT TIME?
- 2. BY SEA ??? (LESS LIKELY)
- 3. THROUGH WEST ASIA.

THE EARLY LANGUAGE

- THE EARLY HUMANS, WHO WERE POSSIBLY HUNTER-GATHERERS AND CAVE DWELLERS, REACHED INDIA, AND ALSO EXPLORED TO OTHER PARTS OF EUROPE/ ASIA/ AFRICA.
- THESE PEOPLE POSSIBLE HAD A PRIMITIVE LANGUAGE WITH THEM, ONE THAT POSSIBLY INVOLVED VERY FEW PHONEMES, BASIC VOCABULARY, SOMETHING SIMILAR TO THE PIRAHA LANGUAGE OF S.AMERICA

AGRICULTURE

- AS THE HUMANS EXPLORED ASIA, THE CLIMATE AND ENVIRONMENT, WAS FOUND TO BE MORE CONDUCIVE THAN AFRICA, THUS LEADING TO MORE MODERATE LIFESTYLE SUCH AS AGRICULTURE.
- LANDMASSES ABUNDANT IN RESOURCES LIKE INDIA AND TURKEY MADE PEOPLE TO LEAD A SELF-SUFFICIENT LIFE.

ORIGIN OF RELIGION

- THE EARLY HUMANS WERE QUITE LIKE TODAY'S TRIBALS WITH MOST RELIGION COMPRISING OF NATURE WORSHIP, AND PRIMITIVE PRAYER FORMS INCLUDING SACRIFICES.
- AS THE CIVILISATION MATURED RELIGION BECAME MORE CLEAR AND SOPHISTICATED. THIS WENT HAND IN HAND WITH SCIENTIFIC AND ARTISTIC ADVANCEMENT.

INDIA AND ACOUSTICS

- AS THE "INDIANS" ADVANCED SCIENTIFICALLY, THEY SEEMED TO BE FOCUSSED ON THE SCIENCE OF ACOUSTICS.
- THIS IS ALSO SEEN IN THE CONCEPT OF "NADABRAHMA" BEING REPEATEDLY MENTIONED IN SCRIPTURES.
- THE INDIANS ALSO SEEMED TO BE INTERESTED IN THE SCIENCE OF CYMATICS, THE SCIENCE OF VISUALISATION OF SOUND.
- THUS THEY REALIZED THE VIBRATIONS INANY SOUND, AND IN PARTICULAR, THE SOUNDS OF THEIR "PROTO-INDIAN" PRIMITIVE LANGUAGE.
- THEY ALSO LEARNT THAT SOUNDS COULD BE USED TO CONTROL THINGS AND EVENTS, LIKE RAIN, MEDICINE, ATTACKING OPPONENTS ETC, A SCIENCE THAT MODERN DAY WORLD IS YET TO MASTER.

BIRTH OF SANSKRIT

- THE MOST POTENT OF SYLLABLES WERE ALL COLLECTED TOGETHAR AND AN ALPHABET WAS FORMED. THIS WAS THE GENESIS OF SANSKRIT.
- THE FACT THAT SANSKRIT COULD NOT HAVE BEEN DERIVED FROM ANY OTHER LANGUAGE AND IS A COMPILATION OF SOUNDS, IS PROVED BY CYMATICS UNDER 2 CASES:
- 1. THE CYMATIC SYMBOL FOR SANSKRIT VOWELS ARE THE RESPECTIVE VOWEL SHAPES WHEN WRITTEN DOWN AS ALPHABET.
- 2. THE CYMATIC SYMBOL FOR "OM", THE MOST SACRED SYMBOL, IS THE SRI CHAKRA, A MYSTIC PATTERN OF INTERLEAVING TRIANGLES AND CIRCLES, REVERRED IN HINDUISM.
- MOST VOCABULARY IN SANSKRIT IS FORMED JUST BY STRINGING TOGETHER SYLLABLES THAT HAD THE SAME OR RELATED EFFECT OF THE OBJECT IT DESCRIBED. FOR EXAMPLE, THE HINDU GOD OF DESTRUCTION WAS CALLED RUDRA, SIMPLY BECAUSE THE 'RA' SYMBOL REPRESENTED FIRE/DESTRUCTION ETC. ALSO RELATED IS RAUDHRAM, THE WORD FOR ANGER.

ADVANCEMENT OF SANSKRIT

- AS SANSKRIT MATURED, IT ALSO ACQUIRED A COMPACT GRAMMAR, ONE THAT NASA TODAY CLAIMS TO BE MOST COMPACT AND SUITABLE FOR PROGRAMMING.
- PEOPLE STARTED USING SANSKRIT, WHICH WAS SINCE THEN USED FOR COMMUNICATRING WITH THE DIVINE, ALSO AS A VERNACULAR.
- PEOPLE REALISED THAT SANSKRIT WAS NOT AN EASY LANGUAGE TO MASTER AND COMMUNICATE ESPECIALLY WITH THE LOT OF TOUGH CONJUNCT CONSONANTS AND SEMI-CONSONANT COMBINATIONS LIKE ARDRA, DHVIJA, OORDHVA,DRAKSHA ETC. AND ALSO WITH THE LARGE NUMBER OF INFLECTIONS TO BE LEARNT TO MATCH WITH CORRECT NUMBER, PERSON AND GENDER.

EARLY TAMIL

- ALL THESE LED PEOPLE TO DEVELOP A SIMPLER VERNACULAR LANGUAGE
- THE PHONOLOGY OF SANSKRIT WAS TONED DOWN TO ELIMINATE MUCH OF THE HARD AND COMBINED CONSONANTS AND ADAPTED FOR TAMIL, HAVING 30 (12VOWEL + 18CONSONANT) IN ALL AS OPPOSED TO 51(36 CONSONANT + 15 VOWEL) IN SANSKRIT.
- THE VOCABULARY ALSO WAS SIMPLIFIED, WITH MUCH BEING RETAINED FORM THE SIMPLE PROTO-INDIAN LANGUAGE.
- THE GRAMMAR ALSO WAS SIMPLIFIED BY USING AN AGGLUTINATIVE SYSTEM WHERE CERTAIN PREFIX/SUFFIXES WERE ADDED TO WORDS TO REPRESENT TENSE AND NUMBER, PERSON OR GENDER. EX. PADITHAN, PADITHAI, PADIKKIRAI, PADIPPAI. THIS WAS AN EASIER SYSTEM COMPARED TO SANSKRIT INFLECTIONS

SANSKRIT AND TAMIL

- THUS SANSKRIT AND TAMIL WERE LINGUISTICALLY DIFFERENT, EACH FORMED WITH A DIFFERENT PURPOSE. THIS IS WHAT WE PERCEIVE TODAY AS ARYAN AND DRAVIDIAN.
- THOUGH LINGUISTICALLY IN TWO DIFFERENT FAMILIES, THE CULTURES ARE NOT DISTINCT, AND THERE WAS ONLY ONE "INDIAN" CULTURE.

SANSKRIT AND TAMIL

- EVEN HINDU MYTHOLOGY TALKS ABOUT THE CONTEMPORARY EXISTENCE OF SANSKRIT AND TAMIL, AS IS EVIDENCED BY THE STORIES INVOLVING LORD KARTHIKEYA, WHO IS PERCEIVED AS A "TAMIL GOD", AND ALSO BY CHARACTERS LIKE SAGE AGASTYA, A TAMIL SAINT ALSO VENERATED AS ONE AMONG THE SAPTHA RISHIS.
- AT THIS STAGE IN TIME (TILL 4000 BC), HUMANS HAD SET FOOT ON ALMOST ALL REGIONS OF THE PLANET, AND EACH HAD THEIR OWN TRIBAL-LIKE CULTURES AND PRIMITIVE LANGUAGE, MOST LIKELY SIMILAR TO PROTO-INDIAN

PHASE 2 - MIGRATION

- AT THIS TIME (AROUND 4000BC), THE INDIANS STARTED TO MIGRATE TO PLACES OUTSIDE INDIA. THIS CULTURALLY AFFECTED THE VARIOUS PLACES INDIANS SET FOOT, LEAVING AN UNMISTAKABLE IMPRINT IN TERMS OF LINGUISTICS, CULTURE AND RELIGION.
- THIS WILL BE BRIEFLY OUTLINED NOW.

PERSIA

- ONE OF THE EARLIEST IN THE SERIES OF MIGRATIONS WAS PERSIA. THIS IS PROVED IN MANY CASES, MOST NOTABLY,
- 1. SIMILARITY OF PERSIAN WITH SANSKRIT
- 2. EVIDENCES OF PERSIANS FOLLOWING MANY PRACTICES SIMILAR TO VEDIC AND PURANIC PERIOD.

MESOPOTAMIA

- THIS WAS THE NEXT REGION OF MIGRATION.
- THE MOST NOTABLE INDIAN INFLUENCE ARISES FROM SUMERIA, WHERE THERE IS A STRIKING LINGUISTIC SIMILARITY TO TAMIL, AS LOGANATHAN POINTS OUT, AND HAS RIGHTLY BEEN NAMED "SUMERO-TAMIL".
- THE SUMERIAN CULTURE, OFTEN CREDITED WITH THE EARLIEST IN CIVILISATIONS, WRITING ETC, WAS PERHAPS WHOLLY A MIGRATED INDIAN CULTURE, AS EVEN MANY EPICS LIKE THE EPIC OF GILGAMESH SHARE A LOT OF SIMILARITIES WITH INDIAN COUNTERPARTS.
- SIGNIFICANT INFLUENCES, MOSTLY RELIGIOUS (POLYTHEIC) CAN ALSO BE SEEN IN ADJACENT REGIONS LIKE AKKADIAN ETC.

EGYPT

- THE NEXT MAJOR INFLUENCE COULD BE SEEN IN EGYPT, WHERE THE MYTHOLOGY SHARES A LOT OF COMMON FEATURES WITH INDIAN MYTHOLOGY.
- LINGUISTICALLY, THE INDIAN MIGRATIONS AFFECTED MUCH OF THE REGIONS TRAVELLED BY THEM, THUS EITHER EVOLVING INTO A NEW LANGUAGE, OR AFFECTING THE ALREADY EXISTING LANGUAGES, WHICH THEMSELVES EVOLVED FROM BASIC TRI BAL LANGUAGES.

MESO-AMERICA

- MOST SURPRISINGLY, RECENT EVIDENCES HAVE ALSO FOUND STRIKING SIMILARITIES BETWEEN INDIAN CULTURE AND THOSE OF THE MAYANS, ESPECIALLY IN TERMS OF BUILDINGS AND LANGUAGES, SUGGESTING STRONGLY THAT INDIAN MIGRATIONS THROUGH THE PACIFIC IS THE ONLY POSSIBLE SOLUTION. MUCH MORE RESEARCH IS TO BE DONE ON THIS, THOUGH.

CHINA

- THE INDIAN INFLUENCE ALSO EXTENDED EASTWARD, ESPECIALLY IN CHINA.
- THE CHINESE CULTURE HAS ITS ORIGINS AT ABOUT 2000 BC. THERE ARE A LOT OF STRIKING CULTURAL AND MYTHOLOGICAL SIMILARITIES BETWEEN CHINESE AND INDIAN CULTURES, AND LINGUISTIC SIMILARITIES HAVE ALSO BEEN OBSERVED. THERE ARE ALSO RECORDED INSTANCES IN HISTORY WHERE CHINESE KINGS WERE INTERESTED IN THE VEDAS AND PURANAS.

PHASE 3 – LINGUISTIC SHIFTS

- AFTER THE END OF THE INDUS VALLEY CIVILISATION PERIOD (~2000 BC), A DECLINE IN THE USAGE OF TAMIL AS A VERNACULAR IN NORTH INDIA COULD BE OBSERVED, THIS OWING PROBABLY WITH THE EFFORT REQUIRED IN LEARNING TWO LANGUAGES (SANSKRIT AND TAMIL). HOWEVER THIS WAS NOT THE CASE IN MOST OF SOUTH INDIA.
- MOST PEOPLE IN NORTH INDIA STARTED TO USE SANSKRIT AS THE VERNACULAR FOR SOME PERIOD OF TIME UNTIL THEY AGAIN REALIZED THE PROBLEM OF DIFFICULTY IN MASTERING SANSKRIT.
- THIS TIME THEY RESORTED TO EVOLVING A SIMPLE VERNACULAR LANGUAGE AND THIS WAS GENERICALLY CALLED PRAKRIT.

PRAKRIT

- EACH REGION OF INDIA HAD ITS OWN VERSION OF PRAKRIT/ PALI. THESE WOULD AT LATER TIMES GIVE RISE TO THE MANY VARNACULAR LANGUAGES THAT WE SEE IN THE INDIA OF TODAY, SUCH AS GUJARATI, MARATHI, BENGALI, SINDHI, HINDI, KONKANI, SINHALA ETC.
- MEANWHILE IN THE DECCAN REGION OF SOUTH INDIA, NEW LANGUAGES CONTINUED TO EVOLVE SUCH AS TELUGU AND KANNADA, FROM THE FEATURES OF BOTH SANSKRIT AND TAMIL. THIS LED TO FURTHER DECLINE IN TAMIL, WITH THE ONLY MAJOR TAMIL SPEAKING POPULATION NOW CONFINED TO SOUTHERNOST PARTS OF INDIA, MODERN DAY TAMILNADU, KERALA AND PARTS OF SRI LANKA.

PHASE 4 - MIGRATION

- AT AROUND 1200-1000BC, THE NEXT PHASE OF MIGRATIONS STARTED.
- THIS TIME, THE FIRST MIGRATION OCCURRED EUROPE, WITH THE MOST NOTABLE INFLUENCES ON THE MYTHOLOGY OF GREECE AND ROME AND ALSO ON MOST OF THE EUROPEAN LANGUAGES.
- SIGNIFICANT INFLUENCES WERE ALSO SEEN IN TURKIC AND MONGOLIAN REGIONS.
- AT THIS POINT OF TIME ZOROASTRIANISM WAS BORN IN PERSIA.

BUDDHISM

- AT AROUND 700-600BC, BUDDHISM WAS BORN IN INDIA. THIS LED TO A LOT OF INFLUENCE MOSTLY TOWARDS EAST AND SOUTH EAST ASIA, SUCH AS CHINA, JAPAN, KOREA, THAILAND, CAMBODIA, BURMA ETC.
- THIS WAS ONE OF THE HIGHEST POINTS OF INDIAN INFLUENCE ON RELIGION.

RELIGIOUS INFLUENCE

- HINDUISM, OWING TO A VAST LITERARY COLLECTION AND A VAST SPAN OF TIME PERIOD, HAS ACCUMULATED NUMEROUS VIEWS OF GOD AND METAPHYSICAL THEORIES AND PHILOSOPHIES.
- THESE CAN BE CLASSIFIED INTO TIME AS "WORLD VIEWS".
- AS POINTED OUT BY SUBHASH KAK, MOST OF THE RELIGIONS AND MYTHOLOGIES IN THE WORLD HAVE BEEN HEAVILY AND DIRECTLY INFLUENCED BY HINDU WORLD VIEWS, AND EACH TEND TO TAKE SOME ASPECTS/ PHILOSOPHIES AND EXPOUND ON THEM.
- FOR EXAMPLE, PARSISM TAKES THE CONCEPT OF SUPREME FIRE GOD, AGNI; SEMITIC – CONCEPT OF AROOPA BRAHMAN; GREEK/ROMAN.EGYPTIAN MYTHOLOGIES – POLYTHEISM AND DEITIES FOR SPECIFIC THINGS SUCH AS LEARNING, THUNDER, WAR LOVE ETC..

HINDU WORLD VIEWS

- 1. SOUND AS ENERGY, NADABRAHMAN, OM AND AKSHARA –MANTRA.
- 2. VEDIC – FUNDAMENTAL FORCES AS SOUND COMBINATIONS, MANTRAS
- 3. PURANIC – DEITIES, MANTRAS, AVATARAS
- 4. SHANMATHA – SHAIVA, VAISHNAVA, SHAKTHA, GANAPATHYA, SAURA AND KAUMARA
- 5. TANTRIK – BIJA MANTRAS, YANTRAS, TANTRA PRACTICES

Inferences from the Core Hypothesis:

1. While Africa is the cradle of Human evolution, India, and possibly Lemuria, is the cradle of Human Culture and Civilization.
2. Language first originated among L3 haplogroup, which was later carried by M and N haplogroups, as they migrated out of Africa.
3. The first language, was nothing but a collection of grunts, growls, hoots, and monosyllabic words, termed language “A”. The people who stayed back in Africa developed languages from this “A”, and those are the tribal languages spoken today in Subsaharan Africa.
4. This language, ultimately evolved into Tamil, and when Humans migrated out of Lemuria/India into Australia/Pacific, carried a primitive form of Tamil with them, and developed it into the Pama-Nyungan/ Austronesian languages etc.
5. Meanwhile, the people who settled in India/Lemuria, developed the primitive Tamil, into a very sophisticated and classical language, and there were a lot of poets and story-writers, all of whom later took part in the Sangams conducted by the Kings.
6. In due course, the people of India, who also advanced spiritually, could perform acts such as meditation, and Dhyaana, thus exploring higher realms of consciousness, and they also advanced in the sciences, such as plant cultivation, acoustics, etc. Few people also migrated out of Lemuria/India to various places, as suggested by Genographic studies.
7. The people of India hence, either by experimentation, or by meditation, discovered certain sounds, that had effects on themselves and on the surroundings, and formed a collection of such sounds. This formed the Sanskrit Alphabet. At this time society also developed, Kingdoms emerged.
8. At this stage, those people were able to string together such alphabets to form words, and words were formed in such a way that, the mere pronunciation of the word, would give the effect of its meaning. These people also adopted few words from Tamil, and modified them to get this result.
9. Due to development of metaphysical knowledge and Sanskrit, the Indians followed a very sophisticated religion, Hinduism, and were able to witness a lot of events in their lives, which would be recorded for posterity as the Puranas, such as Ramayana and Mahabharatha.
10. People also started migrating out of India, as a result of Lemurian submersion/Saraswati river drying up etc. , which ultimately caused a location shift of languages, with North India seeing the decline of the Tamil language.

The Junk DNA and Sanskrit – A Digression

In recent years, a team of scientists from Russia, led by Prof. Gariaiev, uncovered certain vital facts on the part of human DNA, that scientists erstwhile called “the Junk DNA”, and were able to prove that this DNA, provides significant clues to the evolution of humans, and the team also concluded that the Junk DNA possibly encodes a language, much similar to the Human spoken language. The

author here has an intuition that this could possibly be Sanskrit, though, thorough research has to be done to prove/disprove this intuition.

Following are some extracts from Gariaiev's work: [The DNA-wave Biocomputer Peter P. Gariaev*, Boris I. Birshtein*, Alexander M. Iarochenko*, Peter J. Marcer**, George G. Tertishny*, Katherine A. Leonova*, Uwe Kaempf ***.]

Abstract

This paper reports experimental work carried out in Moscow at the Institute of Control Sciences, Wave Genetics Inc. and theoretical work from several sources. This work changes the notion about the genetic code essentially. It asserts: -

1) That the evolution of biosystems has created genetic "texts", similar to natural context dependent texts in human languages, shaping the text of these speech-like patterns.

2) That the chromosome apparatus acts simultaneously both as a source and receiver of these genetic texts, respectively decoding and encoding them, and

3) That the chromosome continuum of multicellular organisms is analogous to a static-dynamical multiplex time-space holographic grating, which comprises the space-time of an organism in a convoluted form.

That is to say, the DNA action, theory predicts and which experiment confirms,

i) is that of a "gene-sign" laser and its solitonic electro-acoustic fields, such that the gene-biocomputer "reads and understands" these texts in a manner similar to human thinking, but at its own genomic level of "reasoning". It asserts that natural human texts (irrespectively of the language used), and genetic "texts" have similar mathematical-linguistic and entropic-statistic characteristics, where these concern the fractality of the distribution of the character frequency density in the natural and genetic texts, and where in case of genetic "texts", the characters are identified with the nucleotides, and

ii) that DNA molecules, conceived as a gene-sign continuum of any biosystem, are able to form holographic pre-images of biostructures and of the organism as a whole as a registry of dynamical "wave copies" or "matrixes", succeeding each other. This continuum is the measuring, calibrating field for constructing its biosystem.

Kumarikandam – The cradle of Human Civilization ?

In this section, the author tries to reconstruct the map of Kumarikandam/Lemuria from given references in literature, and goes on to discuss the possibilities of the existence of such a landmass, and its impact on Human culture and civilization.

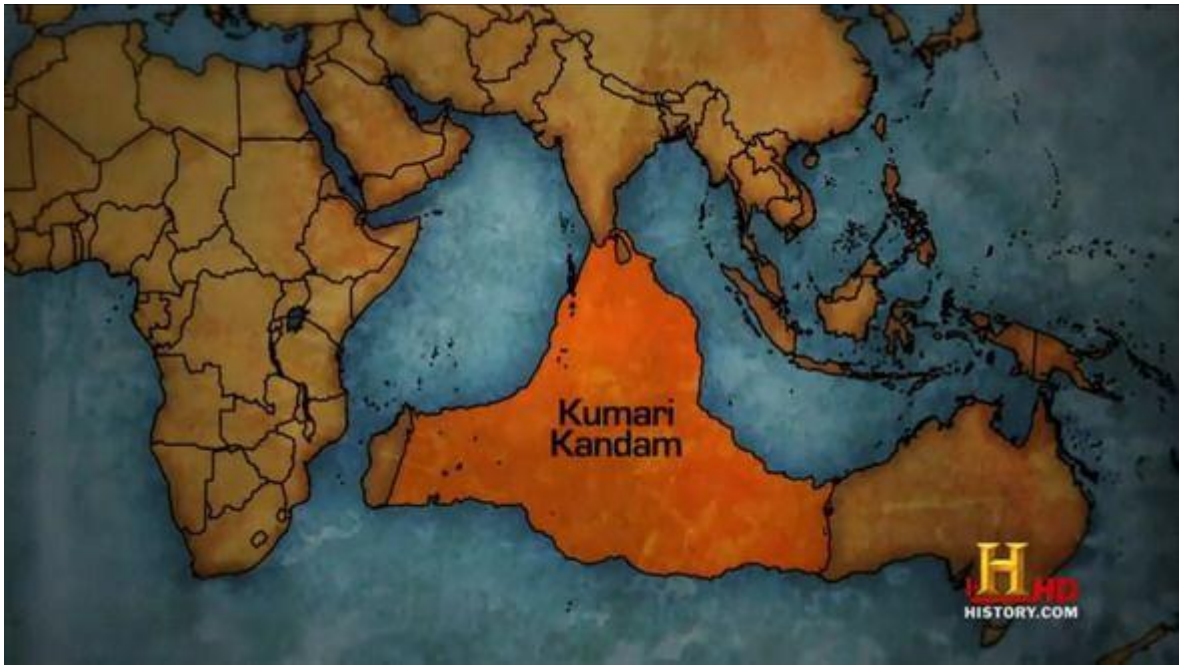
The existence (or not) of Kumarikandam, a landmass to the south of Indian subcontinent has been a highly controversial and a much debated topic of Indian and western scholars alike.

There are scattered references in Sangam literature, such as Kalittokai 104, to how the sea took the land of the Pandiyan kings, upon which they conquered new lands to replace those they had lost. There are also references to the rivers Pahruli and Kumari, that are said to have flowed in a now-submerged land. The Silappadhikaram, one of the Five Great Epics of Tamil Literature written in first few centuries CE, states that the "cruel sea" took the Pandiyan land that lay between the rivers Pahruli and the mountainous banks of the Kumari, to replace which the Pandiyan king conquered lands belonging to the Chola and Chera kings (Maturaikkandam, verses 17-22). Adiyarkkunallar, a 12th century commentator on the epic, explains this reference by saying that there was once a land to the south of the present-day Kanyakumari, which stretched for 700 *kavatam* from the Pahruli river in the north to the Kumari river in the south.

This land was divided into 49 nadu, or territories, which he names as seven coconut territories (*elutenga natu*), seven Madurai territories (*elumaturai natu*), seven old sandy territories (*elumunpalai natu*), seven new sandy territories (*elupinpalai natu*), seven mountain territories (*elukunra natu*), seven eastern coastal territories (*elukunakarai natu*) and seven dwarf-palm territories (*elukurumpanai natu*). All these lands, he says, together with the many-mountained land that began with KumariKollam, with forests and habitations, were submerged by the sea.

These ideas gained notability in Tamil academic literature over the first decades of the 20th century, and were popularized by the Tanittamil Iyakkam, notably by Dravidologist Devaneya Pavanar.

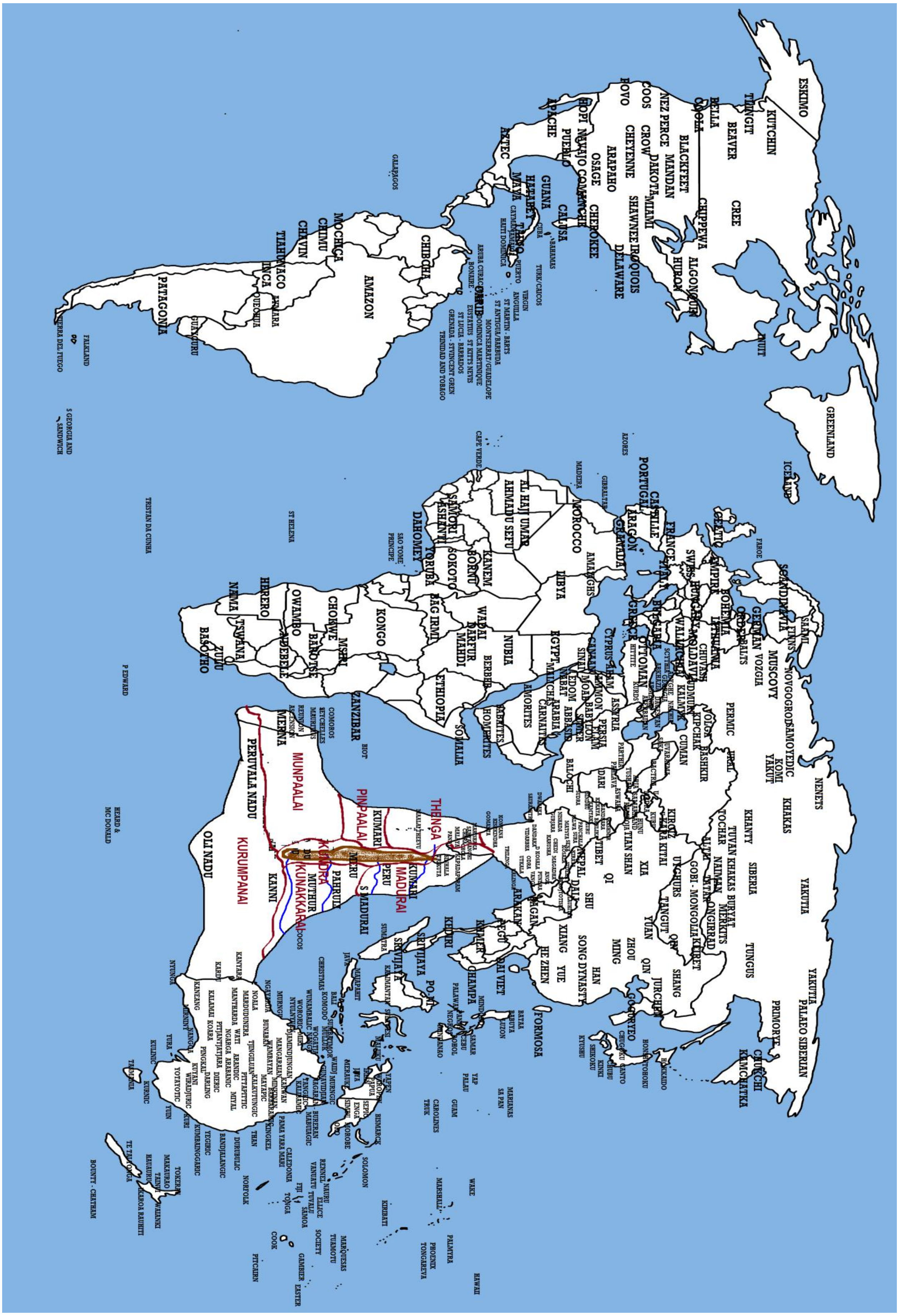
Researchers agree on the shape of Lemuria/Kumarikandam to be as follows, this image taken from the archives of the History Channel:



The author, assuming the existence of this landmass at a definite time in the past (maybe from 150,000 years ago onwards), and assuming the migration of humans from Africa onto Lemuria and from there to India, attempts at sketching the map of Lemuria along with its 7 regions.

1. The Kumarikandam was roughly triangular in shape as shown above, with connections to Madagascar, South India and Australia.
2. The tamil literatures mention of seven groups of Nadus or countries, each with 7 states each. The seven Nadu are – Thenga, Kurumpanai, Munpaalai, Pinpaalai, Kunakkarai, Madurai and Kundra Nadu.
3. The first regions the humans migrated outwards should have been South/Southeast from Madagascar, as only such a migration can explain the presence of Australian N haplogroup.
4. This region, the southernmost part of Lemuria, was quite cold, as it was far away from the equator, and at the same latitude as South Africa and Australia. This could have led to a lot of stunted palm trees growing there. This area, the author suggests, is the "Kurumoanai Nadu" or the country of the stunted palm trees. This was also the first region to get submerged under the sea. Parts of this land are seem in modern day Muritius, Mascarene islands etc.
5. Tamil literatures also mention few mountain ranges in the Lemurian continent, significant of them being the Meru mountain. These mountains, are claimed to have been in the centre of the Lemurian landmass, starting from central modern Sri Lanka and going southwards. This should have been "Kundra Nadu" or the land of the mountains. These mountains were also the source of the great rivers Kanni, Kumari, Pahruli and Peru.
6. Some of the people who occupied kurumpanai migrated northwards. This accounts for the presence of M and N haplogroups in India. During this Northward migration, the people encountered a heavy desert on the western half of the Lemurian landmass. This was approximately around the equatorial region, and also coincides with the geographical concept of deserts being on the western sides of continents. This desert, called "Paalai" in Tamil, was so huge that the Lemurians named it under two regions "Munpaalai" or the front desert, (which was the southern half, and the earlier one encountered by the humans), and "Pinpaalai" or the back desert (the northern half). Parts of the Paalai Nadu are today seen in the British Indian Ocean territory.
7. At the same latitudes of the Kundra and Paalai Nadu, on the eastern coast was the "Kunakkarai Nadu", or rightly, "the Country of the east coast".
8. Nothwards to the Paalai countries were fertile regions, which had a lot of backwaters, beaches and a tropical climate, much similar to modern day Kerala, Maldives and Lakshadweep. These lands, had an abundance of coconut cultivations, and were rightfully called "Thenga Nadu" or the land of the Coconuts. As people migrated northwards from Kurumpanai, Kundra and Kunakkarai Nadu, they became more and more civilized, and in th northernmost parts of Lemuria and India, the people were the most civilized, with sophisticated societies, kingdoms and religion.
9. To the north of the Kunakkarai Nadu was the mighty "Madurai Nadu", or the sweet country, a vast empire of the Pandyan kings, that housed the Three Tamil Sangams. This land was the last to be submerged by the sea.

Based on these conclusions, the author has sketched a world map, which marks the indigenous and native tribes of various regions of the world, and which also includes Kumarikandam with its various countries, mountains and rivers, and important towns. This map is presented below:


ESKIMO
CREE
GREENLAND
AMAZON
PATAGONIA
MOROCCO
LIBYA
EGYPT
NUBIA
KONGO
ETHIOPIA
SOMALIA
ZANZIBAR
MUSCOVY
PERMIC
SIBERIA
YAKUTIA
TUNGUS
FORMOSA
THENGA
MADURAI
KUMARI
PINPAALAI
MUNPAALAI
PERUVALA NADU
KURUMPANAI
OLI NADU

Now, the author attempts to rewrite the Core hypothesis, this time including the Kumarikandam assumption:

1. While Africa is the cradle of Human evolution, Lemuria, is the cradle of Human Culture and Civilization.
2. Language first originated among L3 haplogroup, which was later carried by M and N haplogroups, as they migrated out of Africa.
3. The first language, was nothing but a collection of grunts, growls, hoots, and monosyllabic words, termed language “A”. The people who stayed back in Africa developed languages from this “A”, and those are the tribal languages spoken today in Subsaharan Africa.
4. The speakers of “A” migrated out of Africa, and settled in Kurumpanai region of Lemuria. This is where the first agriculture and pastoral life started to appear. This is also where Tami rose from A tp become an independent language.
5. Further migrations took place to Paalai, Kundram and the Kunakkarai lands. Here, the first elements of religion, Intellectual and emotional pursuits, and the seeds of Sanskrit were sowed. Here, people started forming groups, societies, as they acclimatized to the various natural and climatic conditions of the region.
6. At this stage, the first deluge occurred, where Kurumpanai and parts of Paalai and Kunakkarai were washed away. This forced people to move Northwards, to the Thenga and Madurai regions of Lemuria and into India. At this stage, Tamil was at an advanced stage. Even Sanskrit was developing fast.
7. The First Sangam occurred, at the southern tip of Madurai land, in Then Madurai or South Madurai. At this stage Hindu religion, and Sanskrit had developed, and there are literary references to Hindu Gods such as Shiva and Murugan being invoked here, possibly by the use of Mantras.
8. Northward migrations continued, and people had occupied most of India. People also migrated outwards of India to the West and northwest into central Asia and Europe, eastwards into the Far east and America, and southeast towards Indochina and the Pacific. As people migrated they carried with them Sanskrit and Tamil, which in due course, corrupted to form the vernaculars. Meanwhile the deluge in Lemuria continued, and this time most of Paalai, Kundram, Kunakkarai, and parts of Madurai were washed away.
9. The second Sangam was held in Kapatapuram, then, seemingly the Southeastern tip of the Lemurian remains. This Sangam witnessed a lot of advancements in Tamil literature.
10. As people continued to migrate outwards and into many places around the world, the deluge in Lemuria continued this time washing away most of Madurai and Thenga Nadu, giving almost the present shape of India and the Indian Ocean islands. In mainland India, however, Sanskrit and Tamil witnessed rapid growth, and the Varna (caste by profession) system was established. Many events also occurred and many great people like the Rishis and Kings lived in this period. All this would be later recorded in the Vedas, Upanishads etc., which also served as a source of scientific knowledge, both physical and metaphysical. The North Indian civilization primarily revolved around the Saraswati, Sindhu and the Ganga rivers, whereas in South India, the Chera, Chola and Pandya kings continued to rule.
11. Hinduism reached its zenith, and there were a lot of events happening that would be later recorded in the Puranas and Itihasas. This was the age of the Ramayana and Mahabharata, witnessing fierce wars, and title and ego clashes, and the destruction of evil by the good.

And, as modern research proclaims, advanced technologies, such as invisibility, stealth attacks, aircraft, nuclear warfare etc were used in the Mahabharata. (Readers are advised to visit this link: https://www.youtube.com/watch?v=c8TV2G0iyGE to know about the atomic warfare used in Mahabharatha). There are also convincing evidences that state that the Mahabharata, though it had its epicenter in North India, was a global war and witnessed kings, princes and warriors from many regions around the world.

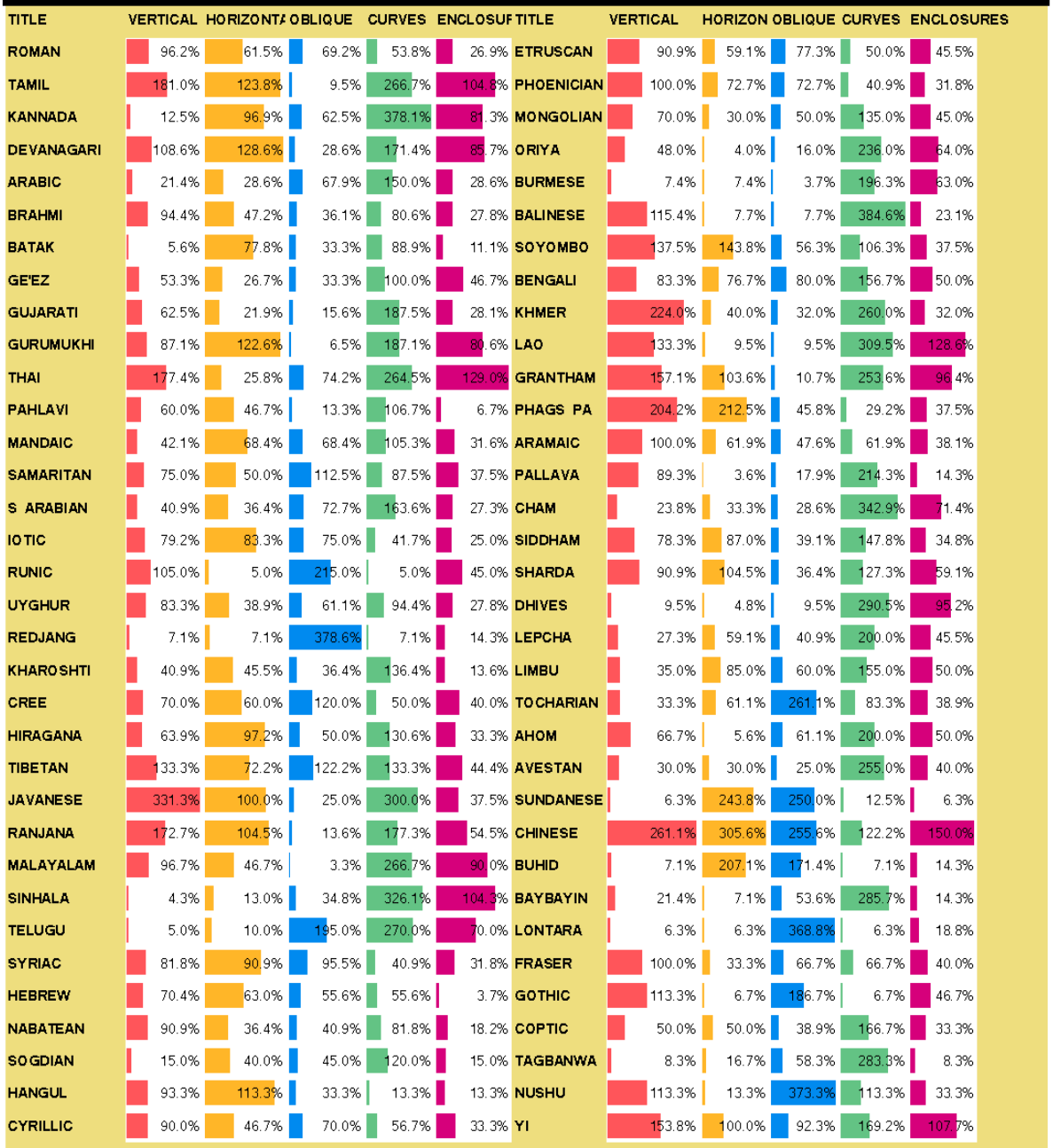
12. The end of the Mahabharata saw a vast devastating destruction of land, property, culture, and knowledge. Most people including the three castes of Kshatriyas (warriors), Viaishyas (traders and merchants) and Sudras (Artisans and workers) were destroyed. But according to the law of the land Brahmins (priests/scientists), Women, children and few other people were spared from the destruction of the war.
13. The remnants of this war, started a civilization in north India, mostly from scratch, though they did retain some of the knowledge of the languages of Sanskrit and Tamil, and few scientific principles. This civilization is known today as the Indus Valley civilization.
14. In due course, however, people migrated from the Indus valley towards the Ganges valley, and it was in these people that the Decline of Tamil had started. These people used Sanskrit itself as a vernacular tongue, but the complexity of this language finally led to the use of a simplified version, Pali being used, which ultimately broke down into various regional vernacular languages. Meanwhile, South India continued with the Triumvirate of chera, Chola and Pandya kingdoms, and there was little change in the linguistic or cultural situation. Both Sanskrit and Tamil continued to develop.
15. The final wave of migrations started from India, this time moving towards Europe. This would give rise to the Indo European family of languages.
16. The Third Sangam was held, in modern day Madurai. This was also the time of the rise in Buddhism and Zoroastrianism.

An Alphabet-based feature analysis: A digression

As an additional work, the author also carried out statistical analysis of the alphabets of various writing systems. This analysis works as follows:

1. First, a writing system is chosen and an alphabet /shape from this is chosen.
2. The numbers of vertical, horizontal and oblique lines, and the number of curves and enclosures present in that alphabet are noted and tabulated. For example, the Roman letter “A” has 1 horizontal, and 2 oblique lines, and 1 enclosure. “B” has I vertical line, 2 curves and 2 enclosures.
3. This procedure is then repeated for all alphabets under that writing system.
4. Steps 2 and 3 are repeated for many writing systems around the world.
5. The results are tabulated and presented below:

A FEATURE BASED ANALYSIS OF THE MOST POPULAR PRESENT AND HISTORIC WRITING SCRIPTS



TITLE	VERTICAL	HORIZONTA	OBLIQUE	CURVES	ENCLOSUF	TITLE	VERTICAL	HORIZON	OBLIQUE	CURVES	ENCLOSURES
ROMAN	96.2%	61.5%	69.2%	53.8%	26.9%	ETRUSCAN	90.9%	59.1%	77.3%	50.0%	45.5%
TAMIL	181.0%	123.8%	9.5%	266.7%	104.8%	PHOENICIAN	100.0%	72.7%	72.7%	40.9%	31.8%
KANNADA	12.5%	96.9%	62.5%	378.1%	81.3%	MONGOLIAN	70.0%	30.0%	50.0%	135.0%	45.0%
DEVANAGARI	108.6%	128.6%	28.6%	171.4%	85.7%	ORIYA	48.0%	4.0%	16.0%	236.0%	64.0%
ARABIC	21.4%	28.6%	67.9%	150.0%	28.6%	BURMESE	7.4%	7.4%	3.7%	196.3%	63.0%
BRAHMI	94.4%	47.2%	36.1%	80.6%	27.8%	BALINESE	115.4%	7.7%	7.7%	384.6%	23.1%
BATAK	5.6%	77.8%	33.3%	88.9%	11.1%	SOYOMBO	137.5%	143.8%	56.3%	106.3%	37.5%
GE'EZ	53.3%	26.7%	33.3%	100.0%	46.7%	BENGALI	83.3%	76.7%	80.0%	156.7%	50.0%
GUJARATI	62.5%	21.9%	15.6%	187.5%	28.1%	KHMER	224.0%	40.0%	32.0%	260.0%	32.0%
GURUMUKHI	87.1%	122.6%	6.5%	187.1%	80.6%	LAO	133.3%	9.5%	9.5%	309.5%	128.6%
THAI	177.4%	25.8%	74.2%	264.5%	129.0%	GRANTHAM	157.1%	103.6%	10.7%	253.6%	96.4%
PAHLAVI	60.0%	46.7%	13.3%	106.7%	6.7%	PHAGS PA	204.2%	212.5%	45.8%	29.2%	37.5%
MANDAIC	42.1%	68.4%	68.4%	105.3%	31.6%	ARAMAIC	100.0%	61.9%	47.6%	61.9%	38.1%
SAMARITAN	75.0%	50.0%	112.5%	87.5%	37.5%	PALLAVA	89.3%	3.6%	17.9%	214.3%	14.3%
S ARABIAN	40.9%	36.4%	72.7%	163.6%	27.3%	CHAM	23.8%	33.3%	28.6%	342.9%	71.4%
IOTIC	79.2%	83.3%	75.0%	41.7%	25.0%	SIDDHAM	78.3%	87.0%	39.1%	147.8%	34.8%
RUNIC	105.0%	5.0%	215.0%	5.0%	45.0%	SHARDA	90.9%	104.5%	36.4%	127.3%	59.1%
UYGHUR	83.3%	38.9%	61.1%	94.4%	27.8%	DHIVES	9.5%	4.8%	9.5%	290.5%	95.2%
REDJANG	7.1%	7.1%	378.6%	7.1%	14.3%	LEPCHA	27.3%	59.1%	40.9%	200.0%	45.5%
KHAROSHTI	40.9%	45.5%	36.4%	136.4%	13.6%	LIMBU	35.0%	85.0%	60.0%	155.0%	50.0%
CREE	70.0%	60.0%	120.0%	50.0%	40.0%	TOCHARIAN	33.3%	61.1%	261.1%	83.3%	38.9%
HIRAGANA	63.9%	97.2%	50.0%	130.6%	33.3%	AHOM	66.7%	5.6%	61.1%	200.0%	50.0%
TIBETAN	133.3%	72.2%	122.2%	133.3%	44.4%	AVESTAN	30.0%	30.0%	25.0%	255.0%	40.0%
JAVANESE	331.3%	100.0%	25.0%	300.0%	37.5%	SUNDANESE	6.3%	243.8%	250.0%	12.5%	6.3%
RANJANA	172.7%	104.5%	13.6%	177.3%	54.5%	CHINESE	261.1%	305.6%	255.6%	122.2%	150.0%
MALAYALAM	96.7%	46.7%	3.3%	266.7%	90.0%	BUHID	7.1%	207.1%	171.4%	7.1%	14.3%
SINHALA	4.3%	13.0%	34.8%	326.1%	104.3%	BAYBAYIN	21.4%	7.1%	53.6%	285.7%	14.3%
TELUGU	5.0%	10.0%	195.0%	270.0%	70.0%	LONTARA	6.3%	6.3%	368.8%	6.3%	18.8%
SYRIAC	81.8%	90.9%	95.5%	40.9%	31.8%	FRASER	100.0%	33.3%	66.7%	66.7%	40.0%
HEBREW	70.4%	63.0%	55.6%	55.6%	3.7%	GOTHIC	113.3%	6.7%	186.7%	6.7%	46.7%
NABATEAN	90.9%	36.4%	40.9%	81.8%	18.2%	COPTIC	50.0%	50.0%	38.9%	166.7%	33.3%
SOGDIAN	15.0%	40.0%	45.0%	120.0%	15.0%	TAGBANWA	8.3%	16.7%	58.3%	283.3%	8.3%
HANGUL	93.3%	113.3%	33.3%	13.3%	13.3%	NUSHU	113.3%	13.3%	373.3%	113.3%	33.3%
CYRILLIC	90.0%	46.7%	70.0%	56.7%	33.3%	YI	153.8%	100.0%	92.3%	169.2%	107.7%

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