

was to show that Tamil, Telugu and Kannada ‘form a distinct family of languages’, with which ‘the Sanscrit has, in later times, especially, intermixed, but with which it has no radical connection’. He presented considerable illustrative material, mainly lexical and some grammatical, from Telugu, Kannada and Tamil in support of his hypothesis (Krishnamurti 1969b: 311–12). Ellis recognized the Dravidian languages as a family, thirty years after Sir William Jones had floated the concept of the language family in his famous lecture to the Asiatic Society of Bengal in Calcutta, on 2 February, 1786.

Zwiefel (1990a: xiv–vi) gives a detailed account of the first contact of Western missionaries with the Dravidian languages. In 1554 Fr. Anrique Anriquez (1520–1600), a Jewish Portuguese missionary of the Jesuit order, published the first book on Tamil in Roman script. First published in 1554, *Cartilha ou Livro de Grammatica da Língua da Índia* was reprinted in 1970 by the Museu Nacional de Arqueologia e Etnologia, Lisbon. Herbert Herring (1994) discusses, at length, the contribution of several German missionaries/scholars to Dravidian studies. Ziegenbalg (1682–1719), a Protestant German missionary, published the first Tamil grammar by a westerner, *Grammatica Tamilica*, in Latin (1716) in Halle, Germany. Tamil was also called the Malabar language. Karl Grael (1814–64) published an *Outline of Tamil Grammar* (1856) and brought out four philosophical treatises on Tamil. Grael translated Kural into German and Latin (1856).¹⁹

Robert Caldwell (1814–91) brought out the first edition of his *Comparative Grammar* in 1856, which marked the first, pioneering breakthrough in comparative Dravidian studies. Caldwell enumerated only twelve Dravidian languages²⁰ and, as the title of his work suggests, he mainly drew upon the literary languages of the south with greater attention paid to Tamil, which he had studied for over thirty-seven years by the time he brought out the second edition of the book in 1875. With inadequate sources and with the comparative method and reconstruction of the proto-language still in their infancy,²¹ Caldwell could not have done better. He succeeded in showing family likeness among the Dravidian languages in phonology and morphology and in disproving the Sanskrit origin of the Dravidian languages, a view strongly advocated by many Oriental as well as Western scholars both before and after him. He also attempted to show a possible affinity between Dravidian and the so-called ‘Scythian’ languages.²²

¹⁹ Bibliographical details of these early works can be found in the *Linguistic Survey of India*, vol. IV (1906), repr. 1967, 1973 (Delhi: Munshiram Manoharlal).

²⁰ Tamil, Malayalam, Telugu, Canarese (Kannada), Tulu, Kodagu or Coorg (Kodagu), Tulu (Tulu), Korta, Gouda (Gouda), Khond or Ku (Kui), Orissa (Korun or Oud?), Rajmahal (Maho). The modern spellings are given in parentheses. Caldwell adds a note on Brahui in the Appendix to the 2nd edition in 1875 (in the 1st edition reprinted in 1956: 8.11–2).

²¹ He was a contemporary of August Schlegel (1821–68) of Germany who initiated the method of reconstructing the parent of the Indo-European languages.

²² ‘... a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families’ (SL 4, 282 (1906)).

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David Baud



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