

mology, grammar etc. are like that of the Dravidian group. But it had been influenced to a large extent by the Iranian language. Still it keeps its Dravidian character.

Telugu, Goṇḍi, Kuruk, Kolāmi, Mālṭa etc. come under the Eastern group. Of these only Telugu has grown as a literary language. Telugu is in use from Madras to Mahendragiri. But it has various sub-divisions and local differences. The Telugu used in the Districts of Kṛṣṇā and Godāvārī is considered to be the purest form. Golari, Sālevārī, Kāmārī, Vāsari, Dāsari etc. are its local sub-divisions. Over modern Telugu, Sanskrit has its full sway.

Kannaḍa, Kuṭaku, Toṭa, Koḍa, etc. come under the western group. Kannaḍa is used in Mysore and the vicinity of the Districts of Coimbatore, Salem, Bellary, Anantapore etc. Baḍaka used in the Nilgiris, Kurumpa, used in the vicinity of Nilgiris, Kuṭaku used in Coorg, are the sub divisions of Kannaḍa. In edicts from the 5th century Kannaḍa could be seen in its ancient form. The modern Kannaḍa has been used from 16th century onwards. Tulu is in use in places between the rivers Candragiri in the south of Southern Canara and Kalyāṇapurī. Only a few ancient songs could be included in Tulu literature. The Malayālam script is used to write Tulu. But now certain books in Tulu have been published using Kannaḍa script.

Tamil and Malayālam are the languages of the Southern section. The oldest literature in the Dravidian group is in Tamil. The most ancient form of Tamil is seen in the edicts and stone tables of the 30th century B.C. The most important among them are the Saṅga works. The grammatical work 'Tolkāppiyam, is the literary grammar of Centamil. Malayālam became an independent language only by the 8th century A.D. The close relation that exists between Tamil and Malayālam is not visible in any other language of the Dravidian group. By examining the inter-relations of the various languages in the Dravidian group, and noting how close or distant the relation is, we can ascertain which languages separated themselves first from the original Dravida language.

DRAVIṆASA. A Pracetas. (One of the ten sons of the Prācīna Barhis). (Bhāgavata, Skandha 4).

DRAVIRATHA. A King of the family of Aṅga. He was the son of Dadhivāhanā and the father of Dharmaratha (Agni Purāṇa, Chapter 277).

DRAVYAŚUDDHI. Purifying impure things, The mode of purification of impure things, in ancient India, was known as dravyaśuddhi. The procedure of purification was as follows :

If earthen-wares became impure by coming into contact with urine or excreta, they should be burnt in fire. Golden or copper vessels may be remoulded or filled with or dipped in tamarind water. Things made of iron or bronze may be washed in ash-water. Things made of glass or pearl need only be washed in pure water. Things born in water such as lotus etc. could be purified by dipping them in water. If cloth is made impure rub it with soil and dip it in water. If it is a large quantity of cloth, a mixture of soil and water may be sprinkled on it. Wooden things will become pure by planing. Cot, chair, fan, cart etc. need only be washed. Pots used for cooking meat may be touched

with cow's milk. Things made of ivory may be washed in mustard-water. Jaggery, salt etc. need only be dried. (Agni Purāṇa, Chapter 156).

DR̥DHA I. (DR̥DHĀVARMAN). One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great war. (Droṇa Parva, Chapter 137).

DR̥DHA II. (DR̥DHAKṢATRA). One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him. (Droṇa Parva, Chapter 157).

DR̥DHADHANVĀ. A King of the Pūru dynasty. He was present on the occasion of Pāñcālī's svayamvara. (Ādi Parva, Chapter 105, Verse 15).

DR̥DHAHASTA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 102).

DR̥DHAKṢATRA. See Dr̥dha II.

DR̥DHANEMI. A King of the Pūru dynasty. He was the son of Satyahṛdi and father of Supārśva. (Bhāgavata, Daśama Skandha).

DR̥DHARATHA I. (Dr̥dharathāśraya). One of the 100 sons of Dhṛtarāṣṭra killed in the great war by Bhīma. (Droṇa Parva, Chapter 157).

DR̥DHARATHA II. One of the kings, who should be remembered both at dawn and before sun-set. (Anuśāsana Parva, Chapter 165, Verse 52).

DR̥DHARATHĀŚRAYA. See Dr̥dharatha I.

DR̥DHASANDHA. (ŚATRUṆJAYA). One of the 100 sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīma. (Droṇa Parva Chapter 137, Verse 20).

DR̥DHASENA. A King of the Yayāti dynasty. He fought in the great war on the side of the Pāṇḍavas and was killed by Droṇa. (Droṇa Parva, Chapter 21, Verse 52).

DR̥DHĀŚVA. A famous king of the Ikṣvāku dynasty. He was the son of Kuvalayāśva who had 21,000 sons. All those sons but three were killed in the fight with an asura called Dhundhu. The three sons who survived the killing were Dr̥dhāśva, Kapilāśva and Candrāśva. (Vana Parva, Chapter 204).

DR̥DHASYU. A son born to Agastya maharṣi by Lopā-mudrā. He was born only after remaining in the mother's womb for seven years. He was a very great scholar and tapasvī. He began studying the Vedas from the very time of his birth. He is called Idhmavāha also. (See Idhmavāha).

DR̥DHĀVARMĀ I. See Dr̥dha I.

DR̥DHĀVARMĀ II. A King. Kadaligarbhā was the name of his wife. (See under Kadaligarbhā).

DR̥DHĀVYA. A maharṣi. He was one of the seven Ṛtviks of Dharamarāja. Unmucu, Pramucu, Ātreya, Dr̥dhavya, Ūrdhvaḅahu, Tṛṇasoma and Aṅgiras were the seven Ṛtviks. (Anuśāsana Parva, Chapter 150, Verse 34).

DR̥DHĀVRATA. A brahmarṣi who lived in South India. (Śānti Parva, Chapter 208, Verse 28).

DR̥DHĀYU I. Son born to King Purūravas by Urvaśī. (Ādi Parva, Chapter 75, Verse 25).

DR̥DHĀYU II. A King who lived in North India during the time of the great war. (Udyoga Parva, Chapter 4, Verse 23).

DR̥DHĀYU III. A brahmarṣi of South India. He is known as Dr̥dhavya and Dr̥dhavrata also (Anuśāsana Parva, Chapter 65, Verse 40).

DR̥DHĀYUDHA. (CITRĀYUDHA). One of the 100 sons of Dhṛtarāṣṭra killed in the great war. (Droṇa Parva, Chapter 136, Verse 20).