



Smithsonian Institution

Freer Gallery of Art and Arthur M. Sackler Gallery

The People of India, Volume Eight

Extracted on Mar-29-2024 06:15:27

The Smithsonian Institution thanks all digital volunteers that transcribed and reviewed this material. Your work enriches Smithsonian collections, making them available to anyone with an interest in using them.

The Smithsonian Institution (the "Smithsonian") provides the content on this website (transcription.si.edu), other Smithsonian websites, and third-party sites on which it maintains a presence ("SI Websites") in support of its mission for the "increase and diffusion of knowledge." The Smithsonian invites visitors to use its online content for personal, educational and other non-commercial purposes. By using this website, you accept and agree to abide by the [following terms](#).

- If sharing the material in personal and educational contexts, please cite the Freer Gallery of Art and Arthur M. Sackler Gallery as source of the content and the project title as provided at the top of the document. Include the accession number or collection name; when possible, link to the Freer Gallery of Art and Arthur M. Sackler Gallery website.
- If you wish to use this material in a for-profit publication, exhibition, or online project, please contact Freer Gallery of Art and Arthur M. Sackler Gallery or transcribe@si.edu

For more information on this project and related material, contact the Freer Gallery of Art and Arthur M. Sackler Gallery. [See this project](#) and other collections in the Smithsonian Transcription Center.

SRI VISHNU BRAHMIN.

observance and moral conduct, as far as possible, inflicting penances, fines, or other punishments for flagrant offences.

The history of Brahminism in the south is still very obscure. The great missionaries of Hindooism, Madva Acharya, Ramanuja, &c., were only of the eleventh and twelfth centuries after Christ; but Hindooism appears to have existed long before that, and before the defection to Buddhism, which prevailed before the Christian era. There is no record of the religion which was professed in the south before the Pandya and Chola kingdoms, or, as it may be generally said, before the Christian era. It can only be surmised that many Brahmins accompanied Ram, King of Oude, in his invasion of the south, who, finding the Dravidian people existing in a civilized condition, remained in the country, preaching Brahminical doctrines, and founding new schools of religion and philosophy. It is almost certain that the preaching of Sivaic doctrines by Madva Acharya was attended with great success in Mysore. Many noble temples were erected for worship, which still remain : and that under its influence, the power of Buddhism and Jainism materially declined. Modern investigations are doing much to elucidate these subjects, not only from Dravidian literature, but from inscriptions upon memorial stones, temples, wells, and the like; and it is evident, that in future years much more light will be thrown upon the origin of Hindooism in the South of India, than exists at present. One thing is at least evident, namely, that the Brahmins were not the sole authors of Dravidian literature. The people at large even at a remote period, seem to have been well educated, and to have cultivated their fine languages, Tamil and Teloogoo, and raised them above the rank of mere dialects. Philosophical and metaphysical treatises exist among them, with poetry, the drama, tales and novels, with works on medicine, arithmetic, and other sciences then known; but the origin of all seems uncertain, unless derived from the Greeks and Egyptians, with whom the Dravidians maintained a close connection. The late Maharaja of Mysore was a liberal patron of Brahmins, and invited them to competitive examinations in Sanscrit. At the courts of Tanjore, Travancore, &c., they were also encouraged; but it is not improbable that the abstruse doctrines and metaphysics taught under the medium of Sanscrit are maintaining their ground against the more popular education disseminated through English and translations from it, which are taught in modern schools.

SRI VISHNU BRAHMIN.

observance and moral conduct, as far as possible, inflicting penances, fines, or other punishments for flagrant offences.

The history of Brahminism in the south is still very obscure. The great missionaries of Hindooism, Madva Acharya, Ramanuja, &c., were only of the eleventh and twelfth centuries after Christ; but Hindooism appears to have existed long before that, and before the defection to Buddhism, which prevailed before the Christian era. There is no record of the religion which was professed in the south before the Pandya and Chola kingdoms, or, as it may be generally said, before the Christian era. It can only be surmised that many Brahmins accompanied Ram, King of Oude, in his invasion of the south, who, finding the Dravidian people existing in a civilized condition, remained in the country, preaching Brahminical doctrines, and founding new schools of religion and philosophy. It is almost certain that the preaching of Sivaic doctrines by Madva Acharya was attended with great success in Mysore. Many noble temples were erected for worship, which still remain : and that under its influence, the power of Buddhism and Jainism materially declined. Modern investigations are doing much to elucidate these subjects, not only from Dravidian literature, but from inscriptions upon memorial stones, temples, wells, and the like; and it is evident, that in future years much more light will be thrown upon the origin of Hindooism in the South of India, than exists at present. One thing is at least evident, namely, that the Brahmins were not the sole authors of Dravidian literature. The people at large, even at a remote period, seem to have been well educated, and to have cultivated their fine languages, Tamil and Teloogoo, and raised them above the rank of mere dialects. Philosophical and metaphysical treatises exist among them, with poetry, the drama, tales and novels, with works on medicine, arithmetic, and other sciences then known; but the origin of all seems uncertain, unless derived from the Greeks and Egyptians, with whom the Dravidians maintained a close connection. The late Maharajah of Mysore was a liberal patron of Brahmins, and invited them to competitive examinations in Sanscrit. At the courts of Tanjore, Travancore, &c., they were also encouraged; but it is not improbable that the abstruse doctrines and metaphysics taught under the medium of Sanscrit are maintaining their ground against the more popular education disseminated through English and translations from it, which are taught in modern schools.

The People of India, Volume Eight
Transcribed and Reviewed by Digital Volunteers
Extracted Mar-29-2024 06:15:27



Smithsonian Institution

Freer Gallery of Art and Arthur M. Sackler Gallery

The mission of the Smithsonian is the increase and diffusion of knowledge - shaping the future by preserving our heritage, discovering new knowledge, and sharing our resources with the world. Founded in 1846, the Smithsonian is the world's largest museum and research complex, consisting of 19 museums and galleries, the National Zoological Park, and nine research facilities. Become an active part of our mission through the Transcription Center. Together, we are discovering secrets hidden deep inside our collections that illuminate our history and our world.

Join us!

The Transcription Center: <https://transcription.si.edu>

On Facebook: <https://www.facebook.com/SmithsonianTranscriptionCenter>

On Twitter: [@TranscribeSI](https://twitter.com/TranscribeSI)

Connect with the Smithsonian

Smithsonian Institution: www.si.edu

On Facebook: <https://www.facebook.com/Smithsonian>

On Twitter: [@smithsonian](https://twitter.com/smithsonian)