

**V.I. SUBRAMONIAM  
 COMMEMORATION VOLUMES**  
*Vol. I: Studies on Dravidian* - Crown ¼,  
 pp. xx + 515, Rs. 1,280/- (US\$ 110/-)  
*Vol. II: Studies on Indian Languages  
 and Cultures* - pp. xx + 458, Crown ¼,  
 Rs. 1,150/- (US\$ 105/-)  
*Phonetics and its Application to  
 Different Areas* - Demy 1/8, pp. 160,  
 Rs. 200/- (US\$ 15/-)

**A MONTHLY OF DRAVIDIAN LINGUISTICS ASSOCIATION OF INDIA**

**DR. N. RAJENDRAN IS NO MORE**



With immense grief, we report the demise of **Dr. N. Rajendran**, the Editor of the *DLA News*, Deputy Editor of the *International Journal of Dravidian Linguistics*, Member of the ISDL Governing Council and the former Secretary of the Dravidian Linguistics Association, on 21<sup>st</sup> September 2015. His selfless and dedicated services for the development of the DLA, the International School of Dravidian Linguistics, the *IJDL* and the *DLA News* deserve special mention.

After securing M.A. degree in Linguistics from the University of Kerala in 1970, Dr. Rajendran centered his attention on the study of tribal languages of Kerala. He was the first Junior Research Fellow of the DLA appointed for supporting scholars like Profs. S. Bhattacharya and T.P. Meenakshisundaram. Having conducted intensive fieldwork on the tribal areas of Kerala, he prepared project reports on the language and culture of different tribal groups. His vast study enabled him to have his Ph.D. in the language of Mudugas. After becoming a Lecturer in Linguistics, University of Kerala in 1982, he guided and supervised many M.A. and M.Phil. students in their research works and 10 students have secured Ph.D. degree under his guidance. His amiability and profound knowledge and experience in Field Linguistics made him a good research guide and a friend for students and researchers in the Department of Linguistics. He retired as Professor and Head on 31<sup>st</sup> October 2006 from the University of Kerala.

Dr. Rajendran has several research publications to his credit. He was a member of different learned bodies like Faculty of Oriental Studies and Academic Council - University of Kerala, Board of Studies in Linguistics - University of Kerala and Annamalai University, Academic Senate, Dravidian University - Kuppam and many academic committees of the University Grants Commission. He also served as Vice President, Folklore Society of South Indian Languages. Being the Secretary of the Dravidian Linguistics Association and a Member of the Council of Direction, ISDL he deeply involved in all their activities. He also occupied prestigious academic positions like Caldwell Chair for Dravidian Studies - Dravidian University, Kuppam from March 2008 to March 2010 and U.G.C. Emeritus Professor in Linguistics for two years from November 2011. His interest in Computational Linguistics made him Adjunct Professor, Centre for Computational Linguistics and Networking, Amrita University - Ettimadai, Coimbatore. In the Indian Institute of Information Technology Management - Kerala, he served as Consultant Linguist. His contribution to the field of Tribal Language Studies, Computational Linguistics and Folklore Studies will be an asset for all linguists.

On behalf of all members of the International School of Dravidian Linguistics, the Dravidian Linguistics Association and the International Journal of Dravidian Linguistics, we express our heartfelt condolences to the bereaved family. The linguistics fraternity will remember him forever.

CONTENTS	
Dr. N. Rajendran is no more	1
43 <sup>rd</sup> AICDL	2
Denying the Rights of ...	2
Comments on Ravindran's Article ...	3
National Seminar - Corpus Linguistics	3
Prof. Puthusseri Ramachandran honoured	4
New Life-Members	4
Linguistics Seminar sets a Milestone ...	4
Linguistics Workshop and Seminar	5
Koṭuññallūr Bhagavati Temple	5
Condolence Meeting	6

Please buy and recommend the publications of DLA and ISDL to others.  
 DLA and ISDL publications are now available at special discount.

## 43<sup>rd</sup> ALL INDIA CONFERENCE OF DRAVIDIAN LINGUISTS

(Continued from the last issue)

In the session chaired by Prof. Niladri Das, five papers were presented. K. Muhammed Ashraf's paper was on the impact of Mappila Malayalam Dialects and Arabic words on the standard Malayalam language. For this study, he collected data from the upper primary school students in the Malappuram district. He noted the Arabic words and the non-standard Mappila Malayalam dialect forms that appeared in the spoken and written forms of the students. In the paper, *The Influence of Cāndravyākaraṇa on Sarasvatīkaṇṭhābharaṇa*, P. Visalakshy focused on the two important Sanskrit grammatical works belonging to the ancient period. A comparative study of these two revealed that many of the interpretations

do the function of imperatives but different types of post-verbal forms altogether do their function. Diverse types of constructions which do the function of imperatives are listed with comparative data from other Dravidian languages. She concluded with the findings that the existing typological notions and the treatment of imperative constructions would be revised to accommodate the features of Dravidian. Sivarani Srisatkunarajah's paper describes words that have lost usage from Jaffna Tamil and the probable reasons for this. A number of Jaffna usages which reflect lifestyles and thoughts of Jaffna people of old days are included in the lexicon. Due to the passage of time, a substantial number of words become out of use and the present generation is unaware of the words used by their ancestors.

### IT IS JUST A REMINDER

*Please note that the current rate of life-membership fee of DLA will be in existence only up to 31<sup>st</sup> December 2015. Since then, the Indian life-membership fee will be Rs. 3,000/- instead of Rs. 2,000/- and the Foreign life-membership fee will be US\$ 450/- instead of US\$ 250/-. Hence, those who would like to avail this opportunity to become the life-members of DLA at the reduced rates may do so before the end of 2015.*

*G.K. Panikkar*

and new additions in *Sarasvatīkaṇṭhābharaṇa* could be traced to *Cāndravyākaraṇa*. The areas where Bhoja, the author of *Sarasvatīkaṇṭhābharaṇa*, was indebted to Candra were pinpointed with adequate examples. T. Chandrachoodan dealt with the success story of a national language *Bahasa Indonesia* which is almost identical to the Malaysian language that has official status in Singapore and Brunei. He pointed out that only five percent of the people of Indonesia had this dialect as their mother tongue when it was made the national language. Indonesia consists of a number of islands and there are hundreds of dialects which are mutually unintelligible. The national language acts as a link language uniting people speaking different dialects. It is now estimated that nearly two hundred million people understand it and it is one of the most popular languages of the world. In the paper *Structural Diversity of Imperatives in Dravidian - A Case Study based on Malayalam*, S. Prema made an attempt to reveal the diverse structural features and functional syncretism of imperatives in Malayalam. Based on several examples, it is argued that verb alone is not enough to

Sivarani's study is a clue for further research in this field.

After an elaborate discussion on these topics, the Chairman congratulated the paper-presenters and the audience for their active participation.

[To be continued]

*S. Raja & K.N. Geethakumari*

### DENYING THE RIGHTS OF M.A. DEGREE HOLDERS IN LINGUISTICS

It is reported that some Indian universities do not follow the clause 4.4.1 of the *UGC Regulations - 2009* mandated for the appointment of teachers in universities and colleges. It is found that for the selection and appointment to the faculty in the Departments of Linguistics, candidates who have Master's degree in other disciplines are selected and appointed by a few universities, misinterpreting the eligibility criteria given by the UGC. This is a grave injustice to students who

**Latest Publications:** V.I. SUBRAMONIAM COMMEMORATION VOLUMES [I: *Studies on Dravidian*, pp. xx + 515. Rs. 1,280/- (US\$ 110/-) & II: *Studies on Indian Languages and Cultures*, pp. xx + 458. Rs. 1,150/- (US\$ 105/-)], 2015, HB, Crown ¼, G.K. Panikkar, B. Ramakrishna Reddy, K. Rangan & B.B. Rajapurohit (Eds.).

have a basic Master's degree in Linguistics along with higher degrees in Linguistics. They are really deprived of their rights to be selected and appointed as teachers in Linguistics if M.A. holders in other subjects are appointed. Besides, it is a violation of UGC regulations with regard to the qualifications for appointment of teachers.

Hence, the clause (4.4.1) of the *UGC Regulations - 2009* has to be made more unambiguous by explicitly stating that Master's degree in Linguistics is an essential requirement for the appointment of teachers in Linguistics.

*Information from Dr. Biswanandan Dash, Odisha*

---

**COMMENTS ON  
RAVINDRAN'S ARTICLE IN THE *DLA NEWS***

---

This refers to Sri K. Ravindran's article, "The Two Ancient Practices: *Santhara – Vaṭakkiruttal*", in the *DLA News*, September 2015. He has referenced 15 pages (373-387) of my translation of *Purananuru* (2011). Though the superscript is against a quotation of a part of a sentence from my work, that many readers may think that the contents of the whole paragraph are in consonance with my views spread through the referenced pages of my work, I wish to point out that this will be wrong.

Puram 65 bemoans that Perum Cheral Athan's *vaṭakkiruttal* caused a shock of sorrow throughout Tamilakam – it happened in Venni deep in Chola heartland, but people stopped work, and spontaneously abandoned merrymaking. Puram 65 poetically (and therefore without sufficient clarity) narrates that the engagement took place on a day of the full moon (*perunāl*); Athan facing east saw the moon rise and stopped fighting because that was the (then prevailing) rule of battle; but the Chola, facing west, could not see the setting orb of the sun as his view was obstructed by hills; and therefore threw the lance he had already aimed, wounding Chera in the back. Kaḷattalaiyar, one of the most respected bards of the age, though "attached" to the Chera, goes out of his way to exonerate the Chola from two grave violations of the code of chivalry viz., (1) carrying on battle after sun-set and (2) attacking an enemy whose back was turned. Contrastingly, Vennikkuyattiyar, though "attached" to the Chola, criticizes his patron

for having violated chivalry, hinting that the loser had become more glorious thereby.

Sri. Ravindran asserts that Poet Vennikkuyattiyar "said *in an ironical way* that the defeated in this case was more glorious than the victorious" (*emphasis supplied*). It is not clear whether the irony Sri Ravindran sees is with reference to the character of the Chera, the conduct of the Chola, or the diction of the poet. I had preferred to interpret the Puram as *critical* of the Chola. This would support the theory that I had been throughout urging in my translation and interpretation of the *Purananuru* viz., that the bards, though generally sycophantic, often rose to heights of objectivity and dignity that marks them as reliable narrators. This is especially true of celebrated earlier bards like Kaḷattalaiyar, and his contemporaries including Parananar and Kapilar.

In my analysis of the contrast between *sallekhana*, and *vaṭakkiruttal*, I had pointed out that Athan's *vaṭakkiruttal* cannot be considered as truly *sallekhana* because the latter requires abandonment of all desire - even the desire for death itself! Athan's suicide, intended to be an expiation of his own self-condemnation, was obviously with an objective, viz., to establish his claim to valour. On the other hand, Ko Perum Cholan's case was a true *sallekhana*. I had shown that this great king was truly agnostic, and did not subscribe to any specific belief in god or heaven. He speculates that, *may be*, there is an after-life – but it is immaterial to his conduct. He was concerned only with dying clean in mind and body – "it is good to die with a body free of impurities".

*T. Madhava Menon*

---

**NATIONAL SEMINAR  
ON CORPUS LINGUISTICS**

---

*The Department of Dravidian and Computational Linguistics, Dravidian University, Kuppam in association with the Central Institute of Indian Languages, Mysore organized a national seminar on Corpus Linguistics at the Emeneau Guest-house on 10<sup>th</sup> and 11<sup>th</sup> September 2015. Scholars from various reputed institutions participated.*

---

Recent Publications: **Studies on Bangla and Dravidian**, Syamala Sasidharan, Sourav Chakraborty & G.K. Panikkar (Eds.), 2014, PB, Demy 1/8, pp. 208, Rs. 220/- (US\$ 20/-). **Tulu: An Intensive Course**, M. Rama, 2013, PB, Crown ¼, pp. 12 + 132, Rs. 200/- (US\$ 20/-). **Bangla Basic Vocabulary**, Tapas Kayal & Dhruvajyoti Das, 2014, PB, Demy 1/8, Pp. xvi + 128, Rs. 150/- (US\$ 15/-).

### PROF. PUTHUSSERI RAMACHANDRAN HONOURED

Prof. Puthusseri Ramachandran, Hon. Professor of International School of Dravidian Linguistics and an eminent Malayalam scholar-cum-poet, was honoured with *Mahakavi Pala Puraskaram* in memory of the great Malayalam poet Narayanan Nair. The award was conferred on him by Dr. Babu Sebastian, Vice Chancellor, M.G. University at a function on 11<sup>th</sup> September 2015 in recognition of Prof. Puthusseri Ramachandran's contribution to Malayalam language and literature.

#### SUBSCRIBING TO IJDL - A HELP TO RESEARCHERS

*It is noticed that most of the subscriptions to the International Journal of Dravidian Linguistics are from foreign countries and only a very few Universities and Colleges in India subscribe to it. It is highly painful to report that most of the linguistic departments in India do not subscribe to this prestigious journal which is brought out without any break from January 1971 onwards. It might be due to the fact that a good number of faculty members of the Departments of Linguistics in India might be life-members of the DLA and thus they receive the IJDL, but majority of the research scholars and M.A. students are not DLA members and hence they can read it only from the Departmental library. We appeal to all the Heads of the Departments of Linguistics/Languages, for the sake of the student community: "Please subscribe to IJDL". It is really unthinkable to have a Department of Linguistics in India which does not even subscribe to a journal like IJDL.*

*Hence, once more we request all who are now on the faculty of Linguistics/Languages to take necessary steps to enrich their Departmental library by getting important journals like IJDL.*

G.K. Panikkar

### NEW ENROLMENT FOR LIFE-MEMBERSHIP (September 2015)

1. **Mr. Jatothu Naresh** (Membership No. 1209/2015)  
Room G-47, Basheer Hostel, EFL University,  
Tarnaka, Hyderabad - 500 004, Telangana
2. **Mrs. Kanitha D.K.** (Membership No. 1210/2015)  
124-A, "Pushpa Vihar", Elankam Nagar, Thycaud,  
Thiruvananthapuram - 695 014, Kerala
3. **Mr. Sujay Rao Mandavilli** (Membership No. 1211/2015)  
D-402, Ittina Akkala Apartments, Hoodi, Bangalore -  
560 048, Karnataka
4. **Dr. Widinibou** (Membership No. 1212/2015)  
Guest Lecturer, Department of Linguistics, Assam  
University, Silchar - 788 011, Assam
5. **Dr. D. Marykim Haokip** (Membership No. 1213/2015)  
Assistant Professor, Department of Linguistics, Assam  
University, Silchar - 788 011, Assam

### LINGUISTICS SEMINAR SETS A MILESTONE FOR INTERDISCIPLINARY DISCOURSES

The Department of Linguistics, Thunchath Ezhuthachan Malayalam University, Tirur conducted a one-day seminar on interdisciplinary aspects of Linguistics. It opened up a new avenue for the first batch of outgoing students in Linguistics to present research papers based on their dissertations.

The seminar carried papers in diverse areas like proverbs, campus Malayalam, loan words, dialect studies, language of advertisement, Malayalam phonemes, sandhi, reduplication, co-occurrence *et al.*

The presentations included *malayāla svanima viśakalanam : pāramparya ādhunika vīkṣaṇattil, malayālattile paḷaṅcollukaḷ, vaṭakkan kēraḷattile grāmīṇapadaṅṅaḷ, kyāmpas (campus) malayālam, dainam dina malayālattil iṅglīṣinRe svādhīnam, vāypa vākkukaḷum malayālabhāṣā vikāsavum, parasyabhāṣa, nefīsat-tumāla : oru bhāṣāśāstra paṭhanam, malayālattile sandhipaṭhanāṅṅaḷ,*

*dviguṇīkaraṇam* (Reduplication), *vayppin dvīpile toḷilpadaṇṇaḷ*, *patramādhyaṃattile malayāḷam iṅglīś bhāśāsāili*, *sahastitapadaḷjōḍikaḷile arthōlpādana-prakriya* etc.

Honourable Vice-Chancellor K. Jayakumar applauded the event as a remarkable one in the history of universities in Kerala. The seminar was inaugurated by Prof. G.K. Panikkar, Honourable Director of the International School of Dravidian Linguistics, Thiruvananthapuram. Prof. Panikkar observed this noble venture as a good practice for knowledge generation in an interdisciplinary platform. Prof. Deshamangalam Ramakrishnan felicitated the event. Prof. M. Sreenathan, Dean, Department of Linguistics welcomed the audience and Dr. Smitha K. Nair delivered the vote of thanks.

### COMMENTS ON

#### V.I. SUBRAMONIAM COMMEMORATION VOLUMES

“Really valuable ones with nice getup.”

Krishna Bhattacharya

“The Volume and its quality befits Prof. V.I. Subramoniam’s stature.”

C.R.S. Sarma

### LINGUISTICS WORKSHOP AND SEMINAR

The Department of Linguistics, College of Arts and Sciences, Osmania University, Hyderabad organized a linguistic workshop-cum-seminar on *Dispositional Creativity and Exploration of Variables in Linguitecture and Languageering* at the New Seminar Hall from 21<sup>st</sup> to 28<sup>th</sup> September 2015.

### KOṬUṆṆALLŪR BHAGAVATI TEMPLE – FROM A HISTORICAL AND SOCIOCULTURAL PERSPECTIVE

(Continued from the last issue)

The yearly visits of the low-caste Hindus to the KoṭuṆṆallūr temple on the aśvati day of Malayalam month Mīnaṃ is known as the famous kāvutiṅṅal which is said to be a symbolic act of ritually polluting a high-caste centre of worship by a low caste, which may signify a ritual act or resistance of low-caste Hindus against the high influence of Brahmins.

Various traditions belong to this temple: Brahmanical and non-Brahmanical. We can see the cultural fusion of the two groups, Jains and the indigenous culture. In the Jain tradition also, one can see Mother Goddess and the belief in life after death. The tradition of Kaṇṇaki is related to it. When Kaṇṇaki was commemorated by erecting a *masat* stone, highlighting her ardent devotion and love for her husband, she was elevated to the status of the Goddess Kāḷi or Bhadrakāḷi who destroyed the demon Dāruka. In Kerala, her tradition was later merged with the popular cult of Bhagavati. The folk song well known as *tōṛraṃ pāṭṭu* prevalent in south Kerala has two parts. The first part describes the story of the death of Dāruka and the second deals with the story of Kaṇṇaki and Kōvalan in an independent manner. The worship of chaste women must have developed as a cult and later merged with the Bhagavati cult in Kerala.

Worship of Kāḷi and Śiva was originated from the Indus Valley civilization. From the history of Mohenjodaro, Sardar K.M. Panicker says that the Aryans have reached India in 1500 B.C. They defeated the Dravidians and established their empire. Worshipping of Śiva originated from the Dravidians. Kāḷi and Śiva are not Vedic gods. They were the Dravidian elements in Indian culture. The Aryans obeyed the Dravidians and began to worship Kāḷi and Śiva.

The Kāḷi temple at KoṭuṆṆallūr is situated in the middle of a vast compound of about seven to ten acres of land. At present, the plot is barren with only a dozen banyan and papal trees. The approach to the temple is from the North and the East. On ordinary days, the North seems to be more important, although, on certain occasions, activities are shifted to the East. The structure is not very big or tall compared to other temples in Kerala. There is an outer enclosure. The central chamber is the Sanctum Sanctorum in which the idol of Kāḷi is situated and it faces the northern portico. The idol of Kāḷi is about 6 feet high and made of wood. The deity is in a sitting posture, after the killing of the Asura called Dāruka. The idol is old and somewhat worn out and it is difficult to identify details. It has eight arms

Recent Publications: **The Contribution of Melpūttur Nārāyaṇa Bhaṭṭatiri to Sanskrit Literature with Special Reference to Vyākaraṇa**, P. Visalakshy, 2013, Crown ¼, pp. 428, Rs. 900/- (US\$ 81/-). **A Contrastive Analysis of the Phonological Systems of Bengali and Malayalam**, Dhruvajyoti Das, 2014, pp. xii + 140, Rs. 220/- (US\$ 20/-). **Studies on Bangla from a Broader Perspective**, G.K. Panikkar, Syamala Sasidharan & Sourav Chakraborty (Eds.), 2015, pp. 216, Rs. 230/- (US\$ 23/-).

### CONDOLENCE MEETING

*The members of the Council of Direction, the research fellows and the staff of the International School of Dravidian Linguistics and the Dravidian Linguistics Association assembled at the Rabindra Bhavan, V.I. Subramoniam Memorial ISDL Complex, Thiruvananthapuram to condole the demise of Dr. N. Rajendran (Emeritus Professor and former Head of the Department of Linguistics, University of Kerala), the Editor – DLA News, Deputy Editor – International Journal of Dravidian Linguistics, former Secretary – DLA and Governing Council Member of ISDL, on 21<sup>st</sup> September 2015. Prof. G.K. Panikkar, Hon. Director, ISDL presided over the meeting and spoke of his personal traits and his selfless and dedicated services to DLA and ISDL. Prof. Naduvattom Gopalakrishnan, Secretary - DLA, Dr. Abdul Samed, Treasurer and Dr. K.N. Geethakumari paid glowing tributes to him upholding his academic achievements and amiable nature. To pay obeisance to his soul, two minutes' silence was observed.*

which carry various symbols. The western chamber is the seat of saptamāṭṭṛkaḷ. This chamber has three doors. The idols face north. They are Brāhmi, Mahēśvari, Vaiṣṇavi, Kumāri, Indrāṇi, Varāhi and Cāmuṇḍhi. There is a gun-holder's picture on the wall of the śrīkōvil.

There is another chamber dedicated to Gaṇapati facing east on the north-western side of the Sanctum Sanctorum. This idol is made out of stone.

There is a Secret Chamber which is closed all around with granite with a roof above. There is a door on the western wall of the Sanctum Sanctorum of Kāḷi. A crimson cloth is hung against this wall and some rituals and pūja-s are done here. The secret chamber

near the Sanctum Sanctorum is the remains of the burial site of a chaste woman. The legend tells us that the soul of Kaṇṇaki is received by Kōvalan at this place. The term *cilappatikāraṃ* means authority of *cilampu* (anklet) and it gives importance to Kaṇṇaki.

As we enter the temple from the north, there is a small granite structure. It is the seat of Śivaliṅga. The distinctive feature of this chamber is the absence of nandi. We can see only a liṅgaṃ. On the northern side of this structure, there is an idol placed in the open yard uncovered. This is difficult to identify. Outside the outer enclosure, the north-eastern corner of the main structure, there is a small shrine in a walled enclosure. Here, the dvārapālaka-s are situated. We come across a small idol against the eastern wall to the outer enclosure. People call this taviṭṭumutti. Most of the structure is of granite. It is said to be carved out of the trunk of a jackfruit tree. The deity is in a sitting posture. It has eight arms. There is a śrīcakara and it is believed that it was installed by Ādi Śaṅkara.

In the western yard, there is a small hut built out of literate stone where the deity called Vasūrimāla is housed. It is a cruel and vague figure placed in a shed. The word means the garland of smallpox. But according to the legends, she is not the embodiment of diseases. We have only a story about her which occurs in a dramatic ritual called tīyāṭṭu. In the fight between Kāḷi and Dāruka, the former was on the point of defeat, when Manōdari, the wife of the Asura, went to Kailāsaṃ and worshipped Pārvati to save the life of her husband. Pārvati, taking pity on her, gave her a few drops of the perspirations of Śiva.

[To be continued]

B. Padmakumari Amma