

# DLA NEWS

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* – Crown ¼, pp. xx + 458,  
Rs. 1,150/- (US\$ 105/-)

*Dravidian Syntactic Typology*  
Sanford B. Steever, 2017, PB, Demy 1/8,  
pp. xiv + 162, Rs. 240/- (US\$ 24/-)

Vol 43 No. 6

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JUNE 2019

A MONTHLY OF DRAVIDIAN LINGUISTIC ASSOCIATION OF INDIA

## WELCOME YOU ALL TO THE 47<sup>th</sup> ALL INDIA CONFERENCE OF DRAVIDIAN LINGUISTS & INTERNATIONAL SYMPOSIUM on Language Endangerment 20-22 June 2019 Central University of Karnataka, Gulbarga

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The Central University of Karnataka, the Dravidian Linguistic Association of India and the International School of Dravidian Linguistics offer a hearty welcome to all the delegates of the 47<sup>th</sup> All India Conference of Dravidian Linguists and International Symposium on Language Endangerment. Eminent linguists and scholars in related fields of linguistics from India and abroad will participate in this prestigious international conference where academicians share their views on language and linguistics and also on the related disciplines. We are happy to inform you that the Vice Chancellor Prof. H.M. Maheshwaraiah is taking personal interest in organizing this conference by giving necessary instructions and advice to the committees constituted for the successful conduct of the 47<sup>th</sup> AICDL & ISLE.

The wholehearted cooperation of the delegates is solicited for the smooth conduct of this academic event. **Only the registered participants will be allowed to present papers in the 47<sup>th</sup> AICDL & the International Symposium on Language Endangerment.** All the paper-presenters are requested to bring a hard copy and a soft copy of their paper and hand them over to the organizers. If any help is required at Gulbarga, please contact the Local Secretary Dr. Vikram Visaji ([vikramvisaji@gmail.com](mailto:vikramvisaji@gmail.com); phone: 09945021126).

**47<sup>th</sup> AICDL – THE AWARD WINNERS****Mrs. S.M. Katre Memorial Prize**

(for M.A. topper in Linguistics – 2016–2018 batch)

Ms. Karisma J., Bharathiar University

**Award for the Best Monograph on Dravidian Tribes**

Dr. Gail Coelho, University of Delhi

**Prof. K.M. Venkataramaiah Award**Dr. Midhun K.S., St. Joseph's College,  
Irinjalakuda, Kerala**Dr. Hermann Gundert Endowment Award**

Dr. K.P.P. Nambiar, Kochi

**Dr. Panneerselvam & Smt. Thavamani Panneerselvam Award**

Dr. Jayalalitha, Dravidian University

**Dr. P.C. Ganeshsundaram Award**

V. Jayan, C-DAC (Thiruvananthapuram)

**Prof. Susheela P. Upadhyaya Award**

Dr. Shilpa Vernekar, Dharwad

**Accommodation Committee:** Dr. Suraj Kumar (Chairman), Dr. Harish Holla, Dr. Vijaya Kumar H., Dr. Lingadevru M., Dr. Mahima Raj, Dr. Eslavath Rajkumar, Mr. Mohd. Quyyum.**Invitation-Banner-Conference Kit:** Dr. Pandurang Patti (Chairman), Dr. Bharat Kumar, Dr. Vijayendra Pandey, Dr. Tejasvi Lakkundi, Mr. Siddalingayya.**Food Committee:** Prof. R.M. Channaveer (Chairman), Dr. Basavaraj Kumbar, Dr. Shivakumar Deene, Dr. T.D. Rajanna, Dr. Md. Aleem Pasha, Dr. Ranganatha D.**Transportation Committee:** Dr. Mohd. Zohair (Chairman), Dr. S. Lingamurthy, Dr. B. Mahalingam, Mr. Sunil G.**Cultural Committee:** Dr. Safiya Parveen (Chairman), Dr. Sushma H., Dr. S. Rajeev Joshi.**Finance Committee:** Prof. K. Padmasree (Chairman), Mr. M.A. Akhil Pasha, Mr. Chandrakanth K.**Press and Media Committee:** Dr. Ganapathi Sinnor (Chairman), Mr. Azeem Pasha.**Local Secretary:** Prof. Vikram Visaji**COMMITTEES FOR THE 47<sup>TH</sup> AICDL & ISLE**

The Vice Chancellor, Central University of Karnataka appointed the following organizing committees for the successful conduct of the 47<sup>th</sup> AICDL & ISLE.

**Advisory Committee:** Prof. G.R. Naik (Chairman), Prof. Mushtaq Ahmed Patel, Prof. N. Nagaraju, Prof. M.V. Alagawadi, Prof. Pushpa M. Savadatti, Prof. Shivaganga Rumma, Prof. Sunitha Manjanbail, Prof. Ali Raza Moosvi, Prof. K. Padmasree, Prof. P. Romate John, Prof. M.A. Mohammad Aslam, Prof. P. Basavaraj Donur, Prof. B. Ganesh Powar.

Prof. Bhaktavatsala Reddy (Andhra Pradesh) – DLA Nominee

Prof. Rajeswari Maheswaraiyah (Karnataka) – DLA Nominee

**Academic Committee:** Prof. P. Basavaraj Donur (Chairman), Dr. Basavaraja Kodagunti, Dr. Suraj Kumar, Dr. Sreebita P.V., Dr. Appagere Somashekara

**Stage Committee:** Dr. S. Rajeev Joshi (Chairman), Dr. Archana Kujur, Dr. J. Hanumae Gowd, Dr. Lakshman G., Mr. Sunil G.

**CALENDAR OF DLA/ISDL MEETINGS**

1. ISDL Governing Council	20.6.2019	5 p.m.
2. DLA Managing Committee		5:30 p.m.
3. IJDL Editorial Board		6 p.m.
4. DLA General Body	21.6.2019	5:30 p.m.

**MOTHER GODDESS WORSHIP IN BENGAL AND IN KERALA**

I am grateful to CD, ISDL for having entrusted the study of “Mother-Goddess Worship in Bengal & Kerala” to me. I wish to seek the assistance of learned readers of *DLA News*.

*Sthalapurāṇam & Myths of Origin:* Typically in Kerala, each place of worship of Mother Goddess is uniquely associated with the deity, identified as “Mother of such and such a place”, e.g., Chottanikkara Amma, Chettikulangara Amma etc. She could be (i) *svayambhū*, self-originated, in the form of an arm, or a tuft of hair etc., e.g., a hand in Hemambikanagar, or “*muṭippura*” in several southern places of worship. The appearance may be associated with a myth, perhaps to protect a devotee, or

**Latest Publications:** A HISTORY OF MALAYALAM METRE, N.V. Krishna Warrior, 2018. HB. Demy 1/8. Pp. 14 + 376. Rs. 870/- (US\$ 87/-). LEXICON OF TRAVANCORE INSCRIPTIONS, R. Vasudeva Poduval, 2018. HB. Pp. 10 + 128. Rs. 350/- (US\$ 35/-). A LINGUISTIC AND CULTURAL STUDY OF MALAYALAM AND TAMIL, Naduvattom Gopalakrishnan, 2018, PB, Demy 1/8, Pp. 10 + 183, Rs. 250/- (US\$ 25/-). A LINGUISTIC DESCRIPTION OF EḷUTTACCHAN'S ADHYĀTMA RĀMĀYAṆAM, N.R. Gopinatha Pillai, 2018, PB, Demy 1/8, Pp. 20 + 548, Rs. 850/- (US\$ 85/-).

kill a demon, (2) *Kannaki*-based: there are two variants, viz. (a) as at Attukal, and at Kodungallur, of the arrival of Kannaki herself in distress, where the local folk adopt her and (b) as a version of the Goddess of Kodungallur travelling about, with or without sisters, and of gracing a place by abiding in it, either herself, or one of her sisters, e.g., Chettikulangara, (3) as a Goddess belonging to Hindu mainstream of Consorts of a Puranic God, e.g., Chengannur, where She is the consort of the deity Siva, whose power She overtops.

*Legends of origin in Bengal centre on Devi-sthal theme:* When Sathi immolated herself, Siva wandered with her body on his shoulder. Vishnu chased Siva, cutting down parts of Sathi's body. Wherever a piece fell there arose a place of worship. The most famous is Kamakhya, in Assam, where the external genitalia fell. I shall be grateful for other types of local myths.

*Tantrik Tradition:* Kerala was from prehistoric times associated with a school of Tantra, which derived from the theme of Resurrection of the Dead, originating from the myths of Isis and Osiris. Traditionally, this school, centred in Kerala, spread from Egypt to Indonesia. Later, with the advent of Brahmins, these were absorbed in their Sanskrit folklores. (Does legend of Savithri-Sathyavan owe something to this? Does Aurobindo mention it?) Original "Cult" or Kaula practices involving the pancha makara-s was "sanitized" by being reduced to symbolic alternatives (samayik, sankalpa). With deepening of caste, the original forms continued to be practiced by "lower" castes like Mannan etc., with forms like Oti etc. The caste tag pushed them below the threshold of respectable study. Strangely, these forms were called "*Mantravādam*", though Tantra is their emphatic means of expression. Conversely, Brahmin practice of 'sanitized' versions was made respectable by tagging Vedic "mantra", but was called "Tantra"! Brahmins reduced the lore to a compendium, the legendary *Tantrasamuccayam*.

Tantra has been an equalizer in other cultures, incorporating people irrespective of caste. In fact, in some observations, women belonging to communities like Doms (workers in funerary occupations) take precedence over Brahmins. The rituals are secret but not caste-based. But in Kerala, Tantra sharpened the caste divide. The sanitized versions were embodied in Sanskrit mantras, though the original vernacular was not totally discarded.

Tantra became closely linked to forms of worship in Brahminical temples, uniquely differentiating "Kerala Brahmins" from other types, based on entitlement to dedicate, and officiate at temples in Kerala.

*Buddhist associations:* Brahmin scholarship suppressed all evidence, even mention of Buddhist influences in Kerala. A conspiracy of silence (*māṛṛittam* = penalty for mentioning) was imposed. But strangely, a manuscript copy of the very important Vajrayana text, the *Ārya Manjuśrī Mūlakalpam*, was discovered by the famous Ganapati Sastry of the Travancore Manuscript Library, circa 1900-s, from Munchira Matham, now in Kanyakumari district. No copies of this text were available elsewhere in India. The Great Traveller, Xuan Zang (Hsien Tsang) took copies to China – Chinese translations are available. Manjusri is a greatly worshipped Bodhisatva, a future Buddha.

*Mulakalpam* throws light on the spread of Kashmiri Tantra. We have to research the influence of Abhinavagupta. The tradition of Kashmiri origin of Dikshitar priests of Chidambaram, and similarity of rites in that temple and at Thiruvanchikulam in Kodungallur become significant. There are certain similarities of form and content between *Mulakalpam* and *Tantrasamuccayam*. (Is there an English translation?)

*Forms of worship:* Even more than temples dedicated to other deities, the Mother-Goddess was the concern of the whole village. In not all is or was the worship done only by Brahmins. The folk entrusted it to someone who demonstrated his ability to do it – Velichapad, member of the family "adopted" by the immigrant original form of the deity etc. In many cases, as the temple became famous and the office of priest lucrative, the "right" to be priest was assumed by Brahmins. In temples like Kodungallur, there are myths indicating that Brahmin priests were "dismissed" by the deity Herself, and replaced by members of communities that later assumed Brahmin pretensions. Even in such temples, Brahmins succeeded in separating the rituals of daily worship from those of "Ritual Audit" through certain forms of Tantra. Contrariwise, during certain seasons, the temple is thrown open; caste restrictions broken, and devotees in whom the afflatus of the deity descends perform holy roles.

**MALAYALAM A DESCRIPTIVE OUTLINE**, Ravi Sankar S. Nair, 2018, PB, Demy 1/8, Pp. 146, Rs. 240/- (US\$ 24/-). **FOLK PLAYS AND DANCES OF KERALA**, M.D. Raghavan (G.K. Panikkar [Ed.]), 2018, PB, Demy 1/8. Pp. xvi + 104. **STRUCTURAL DESCRIPTION OF KASARAGOD TULU**, M. Rama, 2017, PB, Demy 1/8, pp. xiv + 406, Rs. 550/- (US\$ 55/-). **KĒRAḶA BHĀṢĀ VIJÑĀNIYAM**, K. Godavarma (T. Madhava Menon [Tr.]), 2017, PB, Demy 1/8, pp. xxxvi + 201, Rs. 300/- (US\$ 30/-). **MAPPILA DIALECT OF MALABAR**, G.K. Panikkar, 2017, HB, Demy 1/8, pp. xlii + 534, Rs. 750/- (US\$ 75/-).

*Veliccappad, Komaram.* Is there a difference between these two forms? (Chummar Chundale?)

Much more significant is the association of the folk, especially women. Pongala and Utsavam (variously called *pūram, tālapoli* etc.) are occasions when the whole village celebrates. During days when caste dominated, each had a specific role associated with its traditional occupation. The tantric rituals were often subordinated to the festive mood.

I do not have details about rituals of worship or of celebration in Bengal. Shall be grateful for data.

Many more items come to mind but constraints of space matter. Once again, I appeal to the learned readers to guide me through the many highways and byways of this intriguing subject. Thank you.

T. Madhava Menon  
Senior Fellow, ISDL

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#### **KURUX STAR NAMES AND STAR-RELATED MYTHS**

[Continued from the last issue]

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#### **4. *sukra* and *sukrain***

About the stars *sukrā* and *sukrain*, I heard the following story in the village Pugu.

Once upon a time, there was an old lady. She had only one son, Sukra. Sukra grazed other people's cattle and lived on the rice they give him in return. The mother tried to arrange marriage for him, but he did not agree. Finally, the mother went on a hunger strike, and said she would not eat until Sukra gets married, so he said yes. Then they fixed the date and prepared for a big wedding. The girl's village was very far, so the *barat* people were tired on the way, and they took rest under a tree, and everyone fell asleep. Only Sukra was awake, because he felt he forgot something. He checked the luggage, and realized that he forgot to bring *sindhur*. He went home alone to bring *sindhur*, but when he arrived home, his mother was eating *kheer* by herself. He asked her why she is eating *kheer* alone. At first she did not tell, but she told him in the end, that after his marriage she will get food from her daughter-in-law, so she was having *kheer*, because it will be the last meal she can cook for herself. Having heard that, Sukra cancelled the wedding, saying he would eat only from the mother's hands.

This is a story of an unsuccessful marriage match. But before the panchanga calendar was available, the Oraons consulted the stars *sukrā* and *sukrain* when they planned for wedding.

Tetru Oraon

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#### **PATHANS OF KERALA**

##### **Introduction**

The Pathans, an immigrant community from Afghanistan, is one of the four major Muslim communities in India. These people claim their descent from Saul, the first Jewish King of Israel. James W. Spain in his book *Pathan Border Land* shares the view that the Pathans have been traced back to Kais, the 37<sup>th</sup> lineal descendent of Saul of Israel. Kaiz was a saintly warrior who lived near Ghur in Afghanistan in the 7<sup>th</sup> century. His descendents moved to Kandahar after his death from where they would have migrated to different regions including India. This claim is rejected by the Afghan people who refer to themselves as Ban-i-Afghan or Ban-i-Israel to differentiate themselves from the Indian Pathans (Ibbersom 1916). There are conflicting opinions among scholars about the origin of the word 'Pathan'. William Crooke (1896) quoting Dr. Bellow states that the Pathan is a Hindustani form of the native word *pakhtana* which is probably the plural of the word *pakhtun*. *Pakhtun* refers to the people who inhabit the country called Pukhtunkhwa and speak the Pukhta or Pukhto language. For some the word *pukhta* means a ridge or hill as distinct from the word meaning *ghar*, a mountain chain or peak where the Pathans lived. But Enthoven (1909) with reference to Tareakh-e-Fanshtah states that the first Afghan who came to India settled at Patna and hence they were called Pathan. He further notes that the name is derived from the title *Batan* or *Patan* ('rudder') given by the Prophet himself to their great ancestor Abdur Rashid. It is also believed that *Pathan* is a corrupt form of the Persian term *farhan* ('conqueror') while Russel and Hiralal in their book *Tribes and Castes of the Central Province of India* (1916) opined that the name is probably an Indian form of the word *pustun* (plural *pastunash*) which they give to themselves as speakers of Pushto, an Indo-European language belonging to the Northwestern group of the Iranian subfamily. It is also stated that the Pathans are not a pure race, rather they include the original Afghan and Central Asian immigrants Tatars (Ghilzai), Arabs (Durrani) and Indian (Swati) elements. According to the Pathans, their ancestors migrated from Afghanistan and worked

as defenders of forts in the hills during the reign of Maharaja Ranjit Singh and claimed the stock of Mughal Pathan and Kabuli Pathan. They originally served as mercenaries in the armies of the Muslim rulers in the Deccan region. They came to India during the successive Muslim invasions of the 11<sup>th</sup> and 12<sup>th</sup> centuries A.D. forming a part of the raiding Turk-Afghan armies of Mahmud of Ghazni (a principality in Afghanistan) and Mohammed Ghori. They reached the peak of political power when the Afghan ruler Sher Suri (1540-45) established his short-lived rule over North India. After Independence from the British in 1947 during the partition of India, the Pathans left in large numbers to the newly-created nation of Pakistan. At present they are mainly distributed in 74 districts of Indian states. A good number of them are reported from Uttar Pradesh, Madhya Pradesh, Bihar, West Bengal, Delhi, Himachal Pradesh, Rajasthan, Gujarat, Karnataka, Andhra Pradesh, Tamil Nadu and Kerala.

The Pathans use the title 'Khan' as a surname, and at times 'Khan' is synonymous for Pathan. Pathan women attach the suffix *khanam* or *bibi* to their names. The Pathans are considered fourth in rank below the Sayyid, Sheikh and Mughals in Muslim hierarchy. All these communities are collectively known as *Ashraf* or *Sharafa* meaning 'honourable'. They are a particularly proud people sensitive about maintaining family honour and self-respect and work hard to ensure them. Revenge and blood feuds between families lasting generations is common owing to this strict code of honour known as *pakhtanwali* to which they faithfully adhere.

### Language

The Pathans of South India now speak Dhakkini, a dialect of Hindustani in the South. It is a combination of Braj Bhasha and Khadi Boli. The original language of the Pathans is *pashto/pushto*. Pushto is spoken by some forty million people living in both sides of the border between Pakistan and Afghanistan in the famous Durand line. The line was drawn in 1893 following an agreement between Afghanistan and British India, which determined the southern limits of Afghanistan and divided Pashtun territory between Afghanistan and British India. Pashto is the language of the tribes that founded the Afghan state in 1717.

Pashto is the main language spoken in Afghanistan and one of the two official languages of the country, the other being Dari or Afghan Persian Pashto which is mainly spoken south of the mountain ranges of the Hindu Kush and is the mother tongue of 60 percent of the Afghan population. Many Pashto-speaking pockets are also found in the north and northwest of the country where Pashtuns were shifted in the late 19<sup>th</sup> century.

In Pakistan, Pashto which is spoken by 20-25 million people has the status of a regional language. The majority of the Pashtans (Pathans) live in the Northwest Frontier Province (NWFP) having its capital at Peshawar. The Pashtun area is roughly at the east of Indus-Karachi where about 2 million people speak Pushto. There is also a large diaspora in the Gulf countries particularly in Dubai, in Europe, the United States and in Australia. It has mainly two dialectal forms, the eastern hard dialect and the western soft dialect.

Though their original language is Pushto, the Indian Pathans consider Urdu as their mother tongue and use the Persian Arabic script to write. They are also conversant in Hindi in addition to the regional language of the state where they live. In Himachal Pradesh the Pathans speak the Pahari language while in Bihar they speak Magari. They also use the Devanagari script. In Kerala they speak and write in Malayalam. Some of them who live in the border areas adjoining Tamil Nadu use Tamil.

[To be continued]

S. Abdul Samed

**YOUNG LINGUISTS' NATIONAL CONFERENCE 2019**  
**Department of Linguistics, Malayalam University,**  
**Aksharam Campus, Vakkad, Tirur, KERALA**

**2-4 July 2019**

For details, email to [younglinguistsconference@gmail.com](mailto:younglinguistsconference@gmail.com).



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RNI 29572

DLA News Vol. 43 June 2019

Date of Publication 15.6.2019

V.I. Subramoniam Memorial ISDL Complex  
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Thiruvananthapuram - 695 586

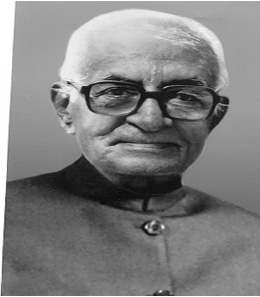
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10<sup>th</sup> Death Anniversary

29 June 2019

DRAVIDIAN LINGUISTIC ASSOCIATION OF INDIA  
&  
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## NEW PUBLICATIONS OF ISDL

### 1. SEMINAR ON DIALECTOLOGY

V.I. Subramoniam (Ed.), P. Somasekharan Nair &  
B. Gopinathan Nair (Asst. Eds.)

2019 (Reprint). PB. Demy 1/8. Pp. 16 + 120.

### 2. DRAVIDIAN

Suniti Kumar Chatterji

2019 (Reprint). PB. Demy 1/8. Pp. 6 + 84.

## LIST OF DLA LIFE-MEMBERS

(In the Chronological Order; Continued from the last issue)

Name and Address	Amount	Date of Joining
<b>93. Dr. C. Rama Rao</b> Osmania University, Hyderabad	₹ 220	21-1-1974
<b>94. Dr. K. Retnamma</b> Nandanam, Pettah, Trivandrum – 24, Kerala	₹ 220	30-1-1974
<b>95. Ms. Deenamma</b> Department of Linguistics, University of Kerala, Trivandrum, Kerala	₹ 200	7-3-1974

[To be continued]

## ISDL RESEARCH FORUM

LIST OF PAPERS PRESENTED IN MAY 2019

08.05.2019: *On Dravidian* Dr. S. Abdul Samed

15.05.2019: *Language and Grammar in Thirunizhalmala*

Dr. B. Sudha Bai

29.05.2019: *Towards a Dravidian Term Bank*

Mr. D. Mano

## NEW LIFE-MEMBERS OF DLA

(May 2019)

- Dr. Mary Susan** (Membership No. 1357/2019)  
'SION', T.C. VI/876, Priyadarsini Junction, Prasanth Nagar,  
Pongummoodu, Thiruvananthapuram, Kerala
- Mr. Pradyoth Hegde** (Membership No. 1358/2019)  
'Sanjeevini', S. No. 606, Chelaru, Mangaluru – 574146, Karnataka
- Dr. Sayeegetha** (Membership No. 1359/2019)  
Asst. Professor, Department of Humanities, K.S. Hegde Medical  
Academy, Mangaluru, Karnataka
- Dr. Saidalavi Cheerangote** (Membership No. 1360/2019)  
'Cheerangote House', Pudukode Post, Ramanattukara Via,  
Malappuram – 673633, Kerala
- Dr. K.P.P. Nambiar** (Membership No. 1361/2019)  
A-91, 'Riviera Retreat', Thevara Water Front, Kochi – 682013, Kerala

## Contribution to DLA News Endowment Fund

28.05.19 Prof. G.K. Panikkar Rs. 500.00

**TOTAL AS OF LAST MONTH Rs. 2,13,141.00**

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