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A MONTHLY OF DRAVIDIAN LINGUISTIC ASSOCIATION OF INDIA

47th ALL INDIA CONFERENCE OF DRAVIDIAN LINGUISTS & INTERNATIONAL SYMPOSIUM *on Language Endangerment*

20-22 June 2019

Central University of Karnataka, Kalaburagi

REPORT

(Continued from the last issue)

Dr. Varija N. presented her paper *Influence of Dravidian Languages on Bhalavali Reflexives*. Bhalavali is a speech variety spoken by Bhalavalikar Saraswatha Brahmins residing in Dakshina Kannada. Bhalavali is an Indo-Aryan language but it is spoken where Dravidian languages like Kannada and Tulu are dominating and Bhalavali is losing some of the Indo-Aryan features. This Dravidian influence is attested in various linguistic levels and in this paper an attempt is made to show the convergence features caused due to the influence of Dravidian languages on Bhalavali Reflexives. Dr. V. Jayan presented a paper on *Markadi, Mavilan Tribal Language – Is it a Tulu Extension or a New Language?* The Mavilan tribes are inhabitants of Kasaragod district, adjacent to Karnataka. Markadi, Marathi and Byari are some of such languages spoken in this area along with Tulu, the language commonly spoken by people irrespective of religion or community. Markadi is spoken only by Mavilon tribal groups. This language is under the verge of extinction due to acculturation and the younger generations are getting rid of the language. Dr. Hrishika Katyayan presented a paper on *Grammatical Repetitions in the Texts of Russian Fairy Tales*. The paper discusses the significant functions of the grammatical repetitions i.e., morphemic repetitions and repetitions of different parts of speech. Dr. Surekha Biradar presented *Impact of Distinct Languages on Bidar Kannada Language*. Bidar district is surrounded by Maharashtra and Andhra and it comprises of different cultures, different ethnic groups speaking different languages. Kannada spoken in this district has over the years been getting influenced by other languages like Marathi, Hindi, Urdu, Telugu and Punjabi and thus Bidar Kannada is a unique variety of Kannada and the impact of other languages has enriched Bidar Kannada language.

Session IX *Sociolinguistics and Technology* started at 2 p.m. on 21.6.19. Prof. Ganesh Pawar chaired the session. Six papers were presented in this session.

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Varuni Krishnamurty presented a paper *Lexical Borrowing in North Karnataka dialect*. Northern part of Karnataka shares geographical boundary with Maharashtra, Goa, Andhra Pradesh and Telangana. As a result, North Kannada dialect has been influenced by the languages spoken in these states. We come across a number of loan words from Marathi and Hindi in this dialect. Biswanath Das presented his paper *Usage of Negation in Odiya*. This paper attempted to find out the realization of negation based on different grammatical categories in standard Odiya and Sambalpuri dialect. Odiya is an eastern Indo Aryan language but it has post verbal negation like Dravidian languages. On the other hand, Sambalpur's dialect does not follow the same pattern and negation in this dialect is preverbal in nature. Dr. Biswanandan Das's paper was on *Linguistic Diversity through Linguistic Landscape: A Case Study of Serene Landscape of Puri in Odisha*. Linguistic landscaping provides distinctive specimens in studying language used visually in monolingual, bilingual or multilingual societies. The study of linguistic landscaping helps in understanding the new form of multilingualism which is fairly a sub field of sociolinguistics. The main focus of this paper is to describe as to how linguistic diversity reflects through the linguistic landscaping of the holy city of Puri. J.D. Prabhakar presented *Understanding the Choice of Language in Economic Activities with Special Reference to Selected Work Sites in Telangana*. This paper discusses various factors involved in the choice of language in economic activity and the study tries to understand the rational bases, the logical motives and social causes for the choices made in this context. The results of the study suggest that the use of Indian languages is directly relevant for the Indian economy in industrial service and agricultural sectors. Dr. B. Ragupathy presented *Sociolinguistic Perspectives of Badaga Culture and Modernization*. Badagas are indigenous people inhabited in Nilgiri Hills in Tamil Nadu. The term 'badagu' in old Tamil means 'North'. They form the largest community in Nilgiri region with a population of about 3.5 lakhs in some 217 odd

and smaller settlements. This paper attempted to understand Badaga's sociolinguistic perspectives, culture and modernization of traditional attire, their music, dance and rituals. Dr. Saidalavi Cheerangote presented the paper *Parallel Literature and Cultural Identity in Arabi-Malayalam*. Arabi-Malayalam has proved the possibilities of a wide range of parallel literature in the form of diverse genres of literature. For e.g. *Kathu pattukal* shows an alternate form well acclaimed 'Sandesa Kavyas' in Sanskrit tradition. The linguistic strategy it had adopted to maintain their aesthetic concept of language and literature was mainly the fusion of resources from different languages that the community had acquaintance with.

Session X *Sociolinguistics and Language Technology* under the chairmanship of Prof. Sunitha Manjanbail started at 3.45 p.m. Six papers were presented in this session. Sakkeena Menadathur presented her paper *Gender Malayalam: A Sociolinguistic Study*. The gender manifestation would include all categories of gender viz., grammatical, lexical, referential and social, word-related structures (word formation, coordination, pronominalization) and kinesis related to gendered messages. This study reveals the characteristics of grammatical and lexical gender and the possible ways of expressing gender, the gender asymmetries in human reference and expressions of socio-cultural gender. Dr. Vijayakumaran H. presented his paper *Culture and Languages of Dalit Women Narratives*. This paper attempts to discuss the Dalit women narratives after the Kannada renaissance. This paper attempts to closely evaluate the Dalit women writers in the post-modern era. Post-modern narratives underwent a tremendous transformation in the 70's with the developments in the social, political and cultural spheres. The voice of protest is slightly not seen in the renaissance women writers however they immerse deeper and analyze the humans without prejudices. Chaitra Puttaswamy presented her paper *Linguistic Identity and Language Maintenance: A Case Study of the Jenu Kurubas*. This paper proposed to study the Jenu Kuruba community's prospects of livelihood prosperity and the changed living conditions in the last couple of decades. They originally

Latest Publications: *STUDIES ON BANGLA LINGUISTICS*, Naduvattom Gopalakrishnan (Ed.), 2019, PB, Demy 1/8, pp. viii + 385, Rs. 450/- (US\$ 45/-). *EVOLUTION OF A COMPOSITE CULTURE IN KERALA*, B. Padmakumari Amma, 2019, PB, Demy 1/8, pp. xiv + 341, Rs. 350/- (US\$ 35/-). *EFFECTIVITY AND CAUSATIVITY IN TAMIL*, K. Paramasivam, 2019 Reprint, PB, Demy 1/8, pp. 6 + 83, Rs. 150/- (US\$ 15/-). *INDEX OF BHĀṢĀKAUṬĀLĪAM*, S. Sarojani Amma, 2019, HB, Demy 1/8, pp. 1854, Rs. 1650/- (US\$ 165/-). *EUROPEAN IMPACT ON MODERN TAMIL WRITING AND LITERATURE*, Somalay, 2019 (Reprint), PB, Crown 1/4, pp. 88, Rs. 185/- (US\$ 18/-).

lived in the Nagarhole reserve forest area in Chamaraja Nagar, Kodagu and Mysore districts of Karnataka. The Jenu Kurubas used to be bilingual by chance and used Jenu Nudi to communicate within their community. Once they moved out of the forest, they started using Kannada.

[To be continued]

R.R. Thampuran

CERTIFICATE COURSE IN TAMIL LANGUAGE COMMENCED

The evening certificate course in Tamil language for non-Tamils was started in the City Office of DLA (Manonmaniam Sundaranar Malikai, Kunnumpuram, near Ayurveda College) on 16th



October 2019 at 5 p.m. Dr. Abdul Samed welcomed the participants. Prof. Naduvattom Gopalakrishnan, Hon. Director, ISDL gave a brief description about ISDL and its activities. He also introduced the distinguished speakers on the dais, Prof. Kuttalam Pillai and Sri. K. Ravindran, to the audience. The course was inaugurated by Prof. Kuttalam Pillai. Sri. K. Ravindran, Vice President-Correspondent, DLA felicitated the function. Mr. Mano, the coordinator of the course, proposed a vote of thanks. After tea-break, the class began at 6 p.m.

The valedictory session will be held on 15th November 2019 at 4 p.m. in the Manonmaniam Sundaranar Malikai, Kunnumpuram, near Ayurveda College, Thiruvananthapuram. Dr. M. Nainar will be the chief guest.

ANCIENT ROCK CARVINGS DISCOVERED FROM IDUKKI

Giji K. Raman has reported in *The Hindu* that an archaeological exploration at Chakkakanam hill, near Nedumkandam, on the eastern side of the Western Ghats, has yielded petroglyphs (rock carvings) similar to the ancient Indus scripts on Megalithic era menhirs, a rarity in south India. Thirty-seven menhirs, some of them fallen, were found in four sites on the hill. Petroglyphs were also found on a huge rock. K.K. Muhammed, former Director, Archaeological Survey of India (ASI), said petroglyphs had been found on menhirs or cists for the first time in Kerala. The finding of petroglyphs on menhirs has to be linked to the archaeological excavations at Keezhadi on the Vaigai valley at Theni district in Tamil Nadu. The carvings on the rocks appear to be about 3000 years old and have resemblance to the Indus script.

Courtesy: **The Hindu** dated 2.10.2019

MURUKAN, A PROTO DRAVIDIAN GOD

Among the archaeological hoards got from the excavations held at *Ādiccanallūr*, near *Tirunelvēli* iron lance (spear) and bronze metals with the insignia of wild birds (belongs to 2000-1200 BCE) were significant to validate the antiquity of the deep-rooted *Muruka* concept of South India. Heras, a famous Indus scholar read a seal excavated from Mohenjo-Daro as '*murukanadu*' lit: 'that is *murukan*'. It is identified by scholars that *Murukan* or *Vēlan*, the proto type of *Kārttikēya* was one among the Divine Triad of Indus civilization. Evidences gleaned from *Vēdic*, post-Vedic Sanskrit texts and Sangam texts of South India along with numismatic studies establish the theory that *Muruka* is a proto Dravidian God.

Vēdic and Post Vedic description

'*mūradēvaḥ*' occurred in *Ṛgvēda* (VII-104, 24; X-87) according to A.P. Karmarkar denotes 'the

deities of the Divine Triad'. For *Sāyaṇācārya* this word indicates 'destructive *Rākṣasas*'. In *Taittirīya Āraṇyaka* the word *Subrahmaṇya* is seen as a synonym of *Indra*. In South India *Subrahmaṇya* is none other than *Muruka*. *Atharvavēda Upaniṣad* referred *Muruka* as 'Skanda'. *Skanda*, *Kumāra*, *Subrahmaṇya* and *Vēlan* are the synonyms of *Muruka* in early Sanskrit and Tamil works. The word *Kumāra* had reference in *Ṛgveda* (V.2) and *Śatapatha Brāhmaṇa*. It is doubtful whether this word denotes *Kārttikēya* a later name of *Muruka*.

Patañjali, the great commentator of *Pāṇinīyam* made reference to the images of *Śiva*, *Skanda* and *Viśākha*. *Viśākha* is yet another name of *Skanda* or *Subrahmaṇya* as he was born in *Viśākha*, the 16th lunar asterism. Epics and *Purāṇas* have various detailed stories to the birth of *Muruka*. *Vālmīki Rāmāyaṇa* had detailed narrations on the origin of *Kārttikēya*. It is stated there that *Kārttikēya* is the son of *Agni* and *Ganga*. *Mahābhāratam*, *Brahmāṇḍapurāṇam*, *Varāhapurāṇam*, *Garuḍhapurāṇam* and *Vāmanapurāṇam* give varied accounts regarding the birth of *Kārttikēya*. *Muruga* has several names accredited by his birth, vehicle, weapon, achievements and bravery such as:

<i>kārttikēya</i>	son of kṛttikas, six wives of six Ṛṣi's
<i>ṣaḍāṇana</i>	six-faced he
<i>aṣumukha</i>	six-faced he
<i>skanda</i>	he who straightly attacks the enemies
<i>guha</i>	he who penetrates the caves
<i>bāhulēya</i>	he who is born from <i>Agni</i>
<i>viśākha</i>	he who is born in <i>Viśākha</i> asterism
<i>kumāra</i>	affectionate child
<i>vēlāyudha</i>	he who holds spear or lance

The famous poem '*Kumārasambhavam*' is a narration of stories behind the birth of *Kumāra*.

Numismatic descriptions

The coins of *Kushāna* king *Kaniṣka* bears the figures of *Skanda*, *Mahāsēna*, *Komāro* and *Bizago* (*Viśākha*) with their names in Greek letters. On the coins of *Kushāna* Emperor *Havishka*, figure of *Kārttikēya* is found depicted. In the copper and silver coins of

Yaudheyas of 2nd century C.E., *Kārttikēya* appears in a six-headed form. Certain coins of *Yaudheya* bears six headed but two armed *Kārttikēya*, holding a spear in right hand.

Gupta Emperors were found keen devotees of *Kārttikēya* as their names *Kumāra* and *Skanda* indicate. Gold coins of *Kumāra Gupta I* bear the figure of *Kārttikēya* riding on the peacock holding spear in left hand, his right hand being in the *varada* pose.

Dravidian literature

Murukan otherwise called as 'Cēyōn (cēy + ōn, cēy = red ōn = masculine suffix 'reded he') as mentioned in *Tolkāppiyam* is the guardian deity of *Kuṛiñcitiṇai* (hill tract). There are stray references to temples dedicated to *Muruka* in hill tracts in *Tolkāppiyam*. Commentator *Naccinārkkiniyar* made casual reference to the worship of *Muruka* in *Tamilakam*. For Dravidians *Murukan* is the God of northern region. *Vēṅkai* and *Kaṭamp* trees are sacred to him. He prefer to dwell at high hills surrounded with *Vēṅkai* and *Kaṭamp* trees. He performs the *Kuravaikūttu* (a kind of dance) with *Kuṛava* maids. He used to ride on peacock, goat and elephant. His flag bears the wild fowl as symbol. *Murukan*, the *cēyōn* (red God) is the patron of pre-marital love. Devotees offered him the rice mixed with the blood of goats scarified. He was also called *vēlan*, since he holds a spear in his right or left hand.

Cilappatikāram had a number of devotional verses on *Muruka*, *Viṣṇu* and *Koṛṛavai*. *Tirumurukāruppaṭai* by *Nakkīrār* is the earliest devotional poem known in Sangam period on *Muruka*. *Kalittokai*, a collection of songs belongs to Sangam period also referred to the worship of *Muruka*. Songs 23-4, 16-12, 56-14, 259-5 (first number indicates the song and the second indicates the line) in *Purāṇāṇūru* the word *Muruka* occurs but *Vēlan* an epithet of *Muruka* not seen *Aiṅkuṛunūru* also supplies information on *Muruka* worship (for instances 241-2, 243-2, 245-1, 246-1, 248-2).

Tirumurukāruppaṭai, a collection of devotional songs on the deeds of *Muruka* gives an

elaborate description of six ‘*paṭaivīṭu*’ (barracks) located in *Tamiḷakam*. Temples of *Muruka* was known as ‘*paṭaivīṭu*’ in Sangam period. They are *Tirupparaṃ kunṛam*, *Tiruccentūr*, *Tiruvāvinkuṭi (Paḷani)*, *Tiruvērakam (Swami malai)* and *Paḷamutirccōlai (Aḷakārkoil)*. During Sangam period *Paḷani* was known as *Potini*. ‘*Paripāṭal*’ an anthology of 70 musical compositions of Sangam period of which 6 versions on *Viṣṇu* and 8 on *Muruka*, are used to sing even today in *Muruka* temples. It is clear that from Sangam period onwards *Murukan* had temples invariably in every village and towns of greater *Tamiḷakam*.

Muruka and Malaināṭu

Among the geographical divisions envisaged in *Tolkāppiyam Kuriñci* seems to agree more with *Malaināṭu*. i.e., Kerala. Kerala is a land of hills and valleys. It was known as *Malaināṭu* rather than Kerala in ancient Tamil-Malayalam works. *Murukan* or *Vēlan* is the tutelary deity of *Kuriñci*. It is interesting to note that the *Muruka* idol installed on the top of *Paḷani* hills is facing the west coast comprising western ghats and *Malaināṭu*.

A recent study reveals that there are 57 *Subrahmaṇya* temples in Kerala. Six out of them had historical and ritualistic importance. They are:

- Subrahmaṇya temple, Harippad in Alappuzha district
- Subrahmaṇya temple, Perunna at Changanaśssery, Kottayam district
- Subrahmaṇya temple, Kidangoor near Pāla, Kottayam district
- Subrahmaṇya temple, Payyannoor in Kannur district
- Subrahmaṇya temple, Udayanapuram in Ernakulam district
- Kumārakōvil, Kanyākumāri district, now in Tamil Nadu

The tallest *Muruka* idol is seen at Payyannoor temple. Its height is 7 feet and the second 6 feet height idols are seen at Haripad and Kumārakōvil. Elongated ear and nose are the peculiarities of these idols, which were viewed as Jain influence. Many of the *Muruka* idols installed in Kerala temples are basically nude, which force one to infer Jain influence. Temples at Haripad and Kidangoor had ‘*kūttambalam*’ (an

enclosed hall for the performance of *Chakyār kūttu* - a classical mono-act enacted by *Chakyār* community). Originally this arena might be used for staging *Kuravai Kūttu*, a favourite dance of Lord *Muruka*. *Kārttikappaḷli*, the taluq where Haripad Subrahmaṇya temple is situated, got its name from *Kārttikēya*, an epithet of *Muruka*. The place name Payyannoor is also worthy to note. *Payyan* means ‘*kumāra*’ (child) yet another name of *Muruka*. *Payyan + ūr > Payyannūr*, *Kārttikēya + paḷli > kārttikēyappaḷli > kārttikappaḷli* (village in the name of *Payyan* and *Kārttikēya* respectively).

Kāvaṭiyāṭṭam - a dance with an ornamented arched pole is the prime offering in *Subrahmaṇya* temples of Kerala. Etymologically ‘*kāvaṭi*’ means ‘a pole used for carrying goods’. *kāvu + vaṭi > kāvaṭi*. *kāvu* = to carry, *vaṭi* = pole. *Kāvaṭi* symbolizes *ḷḷumban*, the giant who used to carry hillocks tied at each end of a pole on his shoulder, later became a devotee of *Muruka*. *ḷḷumban* had a shrine half the way up to the *Paḷani* hill and the *kāvaṭi* bearers perform dances there on their way to the top of the hill. The word *kāvu* is popular in Malayalam. *Kāvu* is used even today to carry things from one place to another especially in markets. *Kāvu* also denotes a grove with plenty of trees and creepers. *Kāvu* and *vēl* (spear) associate with *Muruka* tend to assume that *Muruka* represents an indigenous deity later developed in to *Subrahmaṇya*.

It is more correct to say that *Murukan* is a Dravidian God of youth, bravery and war, had a Proto Dravidian origin who through *Puraṇic* narrations became *Kumāra*, *Subrahmaṇya* or *Skanda* the son of Lord Śiva. He is also seen worshipped in Sri Lanka.

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Naduvattom Gopalakrishnan

7th ALL INDIA CONFERENCE OF LINGUISTICS AND FOLKLORE (AICL)

The 7th AICL of Punjabi Linguistics Association is being organized on 4-6 March 2020 with the co-operation of the Punjabi Department, Punjabi University, Patiala. The theme of the conference is: *Language and Folklore of the Marginalized*. Research papers of sufficiently high standard are invited from scholars interested in the field. Papers in allied fields are also acceptable. There will be a nominal fee of Rs. 500 for registration.

NATIONAL SEMINAR IN ISDL

A two-days' National Seminar on *Dravidian Linguistics and Dr. V.I. Subramoniam* will be held in the ISDL campus at Menamkulam on 25th and 26th November 2019. For more details, contact Dr. N. Muraleedharan Nair (8301907098) or Dr. Jeena S. Nair (9446479025).

ORIENTATION COURSE FOR HIGH SCHOOL LANGUAGE TEACHERS – PHASE I

The first phase of an Orientation Course in Linguistics for High School Language teachers in collaboration with the Directorate of Public Instruction, Thiruvananthapuram was conducted in the ISDL campus at Menamkulam on 30th and 31st October 2019. The course was inaugurated by Prof. Naduvattom Gopalakrishnan, Hon. Director, International School of Dravidian Linguistics on 30th October. Prof. G.K. Panikkar, former Director, ISDL and

Sri. T. Madhava Menon IAS (Retd.) spoke on the occasion. Twenty-five teachers from Thiruvananthapuram, Kollam and Kottayam took part in the course. Classes were taken by Prof. G.K. Panikkar, Prof. V.R. Prabodhachandran Nayar, Prof. R.R. Thampuram, Dr. S. Prema, Dr. Muraleedharan Nair and Dr. Abdul Samed.

FOSSILS CONFERENCE

The Folklore Society of South Indian Languages is holding the 27th All India Annual Conference & National Seminar on Folklore from 5th to 7th March 2020 at the Department of Folklore and Tribal Studies, Dravidian University, Kuppam, Andhra Pradesh. For details, contact Dr. K. Shyamala (shyamala.du@gmail.com).

BHASHANTARA 2019

FICCI-ILIA Association Partnership is conducting a symposium *Bhashantara 2019* for the language technology industry on 18th November 2019 at New Delhi. For more details, contact Dona Sihi, Project Manager, FICCI, ILIA at 01123753125, 01123320714 or +917070997333.

ISDL RESEARCH FORUM LIST OF PAPERS PRESENTED IN OCTOBER 2019

09.10.2019: *Introduction to Paisācī Prakrit*
Prof. N. Gopinathan Nair

16.10.2019: *Guṇādhyā Brhātkaṭhā*
Prof. N. Gopinathan Nair

23.09.2019: *The Regime of Law in Ancient Travancore*
Dr. N. Muraleedharan Nair

NEW PUBLICATION OF ISDL

THE RIDDLE THAT IS TAMIL: R. Kothandaraman (Ed.), 2019, PB, Demy 1/8, pp. iiv + 480

NEW LIFE-MEMBERS OF DLA (October 2019)

1. **Dr. G. Anjaneyulu** (*Membership No. 1379/2019*)
Plot 75, 76, Flat 206, Abhishek Avenue, Shriram Nagar Colony, Turkayam Zal, Ranga Reddy District – 501 510, Telangana

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