



DLA NEWS

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A MONTHLY OF DRAVIDIAN LINGUISTIC ASSOCIATION OF INDIA

ACADEMIC & ADMINISTRATIVE REPORT OF ISDL (2019-2020)

(Continued from the last issue)

Papers presented in the Research Forum

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24.	01-01-2020	Prof. Naduvattom Gopalakrishnan (Hon. Director)	Recognition of Malayalam as a Classical Language Chapter I		
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27.	19-02-2020	Prof. Naduvattom Gopalakrishnan (Hon. Director)	Recognition of Malayalam as a Classical Language Chapter II (Continued)
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30.	18-03-2020	Dr. N. Muraleedharan Nair (Senior Research Fellow)	Importance of Mathilakam Records

Administrative and Financial Aspects

From the administrative point of view, 2019-2020 was a year of progress. During this year, several proposals have been given to governments for financial support to different projects. In addition to the regular proposals, additional proposals were submitted to the Directorate of General Education - Government of Kerala, the Education Minister and Chief Minister of West Bengal, the Department of Tamil Development, the Chief Minister of Tripura etc. So also, the ISDL office has continued to be very prompt in its dealings and correspondences with other institutions and individuals.

The current year has shown increased transactions under various heads, such as campus development, maintenance work of the buildings, acquisition of equipments etc., which in turn require close supervision of the work done and also in the financial transactions such as keeping the receipts and vouchers for

the income and expenditure and in maintaining the registers. The administrative staff of the ISDL have done such duties quite satisfactorily.

ISDL received Rs. 30 lakhs under Plan funds and Rs. 4.20 lakhs under Non-Plan funds from the Government of Kerala and obtained Rs. 20.03 lakhs from the Government of West Bengal. The grant from the Government of Tamil Nadu for this year is not yet received.

Infrastructure development is highly essential for the smooth academic work and also for efficient administration. The current year shows considerable increase with regard to the income and expenditure related to academic matters, infrastructure developments, seminars and conferences, purchase of library books, printing of new books, purchase of computer & accessories, essential furniture and land development.

The income from the sale proceeds of ISDL research publications and from the sale of usufructs show a slight increase during the current year when compared to the previous year.

Library

A well-arranged library is the backbone of an educational institution.

The Library of the ISDL is enriched by procuring some of the recently published foreign books in linguistics and related subjects. Scholars and researchers from various institutions use this as a reference library. The present stock of books in the ISDL library is around 33,230.

Publication Unit

In the stock room, books published by ISDL are properly arranged in such a

Latest Publications: **THE DRAVIDIAN CULTURE AND ITS DIFFUSION**, T.K. Krishna Menon, 2020, PB, Demy 1/8, pp. 58, Rs. 75/- (US\$ 7.50/-). **THE MOTHER GODDESS IN BENGAL AND IN KERALA**, T. Madhava Menon, 2020, PB, Demy 1/8, pp. vi + 463, Rs. 600/- (US\$ 60/-). **COLLECTED PAPERS ON TAMIL**, Naduvattom Gopalakrishnan (Ed.), 2019, PB, Demy 1/8, pp. x + 374, Rs. 400/- (US\$ 40/-). **TRIBUTES OF LOVE AND AFFECTION: REMINISCENCES OF PROF. V.I. SUBRAMONIAM**, Naduvattom Gopalakrishnan, T.P. Sankarankutty Nair & C.S. Hariharan (Eds.), 2019, PB, Demy 1/8, pp. vi + 212, Rs. 300/- (US\$ 30/-). **THE RIDDLE THAT IS TAMIL**, R. Kothandaraman (Ed.), 2019, PB, Demy 1/8, pp. iiv + 480, Rs. 750/- (US\$ 75/-).

way as to have easy access to each and every book published by the ISDL. Stock registers are updated as usual, as soon as a book is sold or given as a complimentary copy.

Publications during the year 2020-2021

A portion of the Kerala Plan Grant is generally utilized every year for the publication of valuable academic works. ISDL has published the following books in the year 2019-2020.

- Riddle that is Tamil
- Collected Papers on Tamil
- Index of Kannassa Ramayanam
- The Mother Goddess in Bengal and in Kerala
- Dravidian Culture and its Diffusion
- Evolution of Malayalam

Due to the non-availability of the second instalment of Plan Grant from the Government of Kerala for the financial year 2019-2020, the printing and publication of some books are postponed to the coming year.

Technical Unit

The computer unit of the ISDL has taken keen interest in the upgradation of the computers and in the maintenance of electrical equipments. All the units such as library, ISDL office, publication unit and Bengali unit are equipped with the latest computers. The information through our website and e-mails are attended and transmitted quite efficiently. To the mails we receive, to the extent possible, care is taken to send the replies as early as possible. In short, the technical wing of the ISDL is also functioning effectively.

Our team of dedicated researchers and staff are working in tandem to take ISDL to great heights. When we see the daylight of success, we feel relieved and glad for having done everything in the true spirit of our leading light, Prof. V.I. Subramoniam.

Naduvattom Gopalakrishnan

BOOK REVIEWS

1. THE RELEVANCE OF DRAVIDIANS

The Dravidian Culture and its Diffusion.
T.K. Krishna Menon. Thiruvananthapuram:
International School of Dravidian Linguistics. Rs. 75/-.

(Concluding Part)

The striking similarities between the methods of worship between the non-Aryan Indian religion and the religions of Crete, Asia Minor and Egypt are a matter that needs to be investigated by historians. The Egyptians used to worship the sun for giving them light and the Nile for their life. *Soorya Namaskar* and worship of river are integral parts of Dravidians. The concept of Mother Goddess in Egypt was based on the Divine Cow and its worship was one of extreme importance in Egypt. The worship of cow was the inevitable part of Dravidian religion.

During the Vedic period in India, the people had not developed the worship of gods through the images in temples. The Buddhists were the first people who began to establish *vihara*-s and set up images of Buddha for worship and meditation. Most of the temples in India were the converted versions of the *vihara*-s when Buddhism began to decline. Even the *Sastha* is considered to be a Sanskrit synonym for Buddha. Buddhism still remains as a prominent faith in some of the South Eastern countries.

The resemblance between the people of the Mediterranean countries and the Dravidians points to the close relationship between them. The trade relations between the Jews and the people of the Malabar Coast paved the way for the establishment of Jewish settlements at Muziris. The spices exported from Malabar, cinnamon and cassia, were inevitable items to be used in religious practices in Egypt. Even some of the Orientalists have conceded that the Sumerians, a Mediterranean race, is the branch of the early Dravidians.

The author expresses his wonder at how the Dravidians having such a glorious path came to be treated as savages. The Dravidians who have the credit of having established such a splendid civilization known as the Indus Valley have a superior cultural heritage from which the Aryans had to learn much. They had to learn the basic lessons of agriculture,

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 BHĀṢĀKAUṬĀLIAM**, 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/-).

coinage, ornaments, weapons of iron and bronze from the Dravidians.

Some foregone conclusions existing in the society as accepted part of history irritates the author as he finds them unreasonable and illogical. One among them is the concept that the Nair community in Kerala is considered to be as Sudras in the caste hierarchy. The *Varnashrama Dharma* was not prevailing in South India as it was practiced in the North. In Kerala, for example, the Kshatriya caste was represented by the people associated with the royal families. However the role of the Kshatriyas became the part of the Nayar community even though they were not designated with the title but they are considered to be Sudras who are supposed to be below the other three classes. Their higher position in spiritual matters is evidenced by the prominent part played by them in the establishment and maintenance of temples.

T.K. Krishna Menon has raised a question of contemporary relevance through the monograph for the consideration of historians regarding their approach to the study of South Indian history. The Dravidians who played a prominent role in the development of Indian culture, polity and economy should be placed in the proper place they deserve.

T. Jamal Mohammed

Review 2. A LINGUISTIC AND CULTURAL STUDY OF MALAYALAM AND TAMIL. Naduvattom Gopalakrishnan. 2018. Thiruvananthapuram: International School of Dravidian Linguistics. Pp. 183.

(Continued from the last issue)

Chapter 2: Traces of Proto-Tamil-Malayalam linguistic features in Early Greco-Roman Notes

This paper brings forth the fact that the early Greco-Roman notes bear the linguistic traces of proto Tamil Malayalam form of language and therefore it is evident that there exists a proto form from which the two languages Tamil and Malayalam have developed independently. In support to this claim, he has provided a number of evidences. One of the chief evidences is that of the reference of port city “Muziris” given by the authors like Pliny and by Periplus. According to the author Muziri is Muciri or Musiri as found in Akanānūrū and Puranānūru. The facts

regarding Muciri came to light recently with the excavation carried out at Paṭṭaṇam, a place near the southern bank of the river Periyar. According to the scholars of Sangam literature, Muciri means a port city whereas the meaning of Paṭṭaṇam is also a city. Therefore, it is evident that Muciri is none other than the Muciripattanam as mentioned by the Sanskrit scholars. The Sangam poets like the Greek scholars had deleted Paṭṭaṇam from Muciri to avoid redundancy but unlike them, the Sanskrit scholars had retained Paṭṭaṇam. In the present day, we have no city in the west coast called Muciri but we have Paṭṭaṇam and recent excavations in Paṭṭaṇam bear the proof of the existence of the port city Muciri. Moreover, a recently discovered Tamil Brahmi inscription also states that it is Paṭṭaṇam where the ancient port city Muciri flourished. The Malayalam Muciri becomes Musiri in Tamil pronunciation because of the change of [c] to [s] in the medial position. Again this [s] is represented as [z] by the Greeks. Due to this phonetic correspondence, the native form of Kēraḷaputra becomes Kerobothros in its corresponding Hellenised form, Karūr becomes Karaura, Niṭṭūr became Nitrias and the list continues. The phonological features enumerated here uphold the view that in Greek literature there are traces of the proto Tamil-Malayalam language forms spoken in the west coast and several linguistic features of that proto language are still prevalent in the present-day Malayalam.

Chapter 3: Sangam Heritage in Malayalam Language

This paper begins with an inevitable question, what language had been spoken in the west coast during the Sangam period; whether it was Tamil of east coast or something else. The author has tried to collect every bit and piece of linguistic evidence from foreign notes, inscriptions to bind them together in order to portray a vivid picture of a west coast dialect i.e., the language spoken in Kerala. According to this paper, Kerala is a land of 44 rivers with several backwaters guarded by the mighty Arabian Sea. Thus, the name Malayalam which means “lands of hills and valleys” is apt. In Asoka’s 2nd edict this piece of land was called Kēralaputa. ‘Cēram’, ‘Cēraḷam’ and ‘Keralam’ were the other names assigned to the region during the Sangam period. The earliest indigenous note on human settlement in Kerala is

FOREIGN MODELS IN TAMIL GRAMMAR. T.P. Meenakshisundaran, 2019 (Reprint), PB, Demy 1/8, pp. 8+330+iv, Rs. 320/- (US\$ 32/-). **SYNTACTIC AND SEMANTIC ROLES IN BANGLA AND MALAYALAM,** Dhruvajyoti Das, 2019, PB, Demy 1/8, pp. xviii + 250, Rs. 300/- (US\$ 30/-). **SEMINAR ON DIALECTOLOGY,** V.I. Subramoniam (Ed.), P. Somasekharan Nair & B. Gopinathan Nair (Asst. Eds.), 2019 (Reprint), PB, Demy 1/8, Pp. 16 + 120, Rs. 160/- (US\$ 16/-).

seen on the walls of Edackal cave of Waynad district. Among the several inscriptions found in the cave, one is engraved with the lineage name 'Cera'. These inscriptions are dated back between C.E. 2nd century to 3rd century, which proves that Malayalam stands 2nd in antiquity among other Dravidian languages. This has been further supported by the inscriptions found in Edackal cave. An inscription on a rock of Nedumkayam forest and a fragmentary pottery inscription discovered from Paṭṭaṇam also support the antiquity and existence of Malayalam as a language. The existence of a common stage of Tamil-Malayalam is evident from the works of the Sangam Poets. In Sangam period itself the language of Kerala maintained the status of an independent language with its own distinctive phonological and morphological features. The Sangam literature itself had given birth to many lexical items that are still used in Malayalam whereas the usage of these words is obsolete in Tamil. For instance, words like aṅkāṭi (market), ekkal (slit formed in rivers), kūru (shore), tōṇi (country boat) etc., support the archaism of Malayalam as a language. The paper also brings forth a comparative study of the phonology and morphology of the language used in Sangam literature and that of the present day Malayalam to show that they share certain similarities and also the traces of evolution of Malayalam from a proto language. The paper also gives a list of distinctive features that made Malayalam separate and unique in comparison to its co-associate Tamil and other Dravidian languages.

Chapter 4: Sangam Literature and Kerala

This paper tries to answer the age-old question regarding the reliability of Sangam Literature in the reconstruction of the formative history of Kerala. To start with, the word Kēraḷam had no existence in Sangam Literature (though several poets were Keralites). But instances are available in support of the existence of the term Kēraḷam as it was used in abundance in the works of Sanskrit scholars even in the pre-Christian era. Sangam Literature is also surprisingly silent in terms of the Paraśurāma legend and legendary ruler Mahabali. Some places mentioned in Sangam Literature do

exist in the west coast of Tamiḷakam but there is not enough proof to argue that the 'cera capital' Vanci was in Kerala. Similarly, like cities, in Sangam Literature there were direct references to the landscapes and the ecosystem as found in Kerala. Words such as pāla, vāy, mala, kallu etc., bear a strong inseparable attachment of Kerala to Dravidian-speaking areas and communities of the Sangam period. Irrespective of these evidences, Sangam literature showed no such concrete evidences regarding the evolution of Malayalam as a distinct language. Rather, the inscription of Edackal cave has more evidences in support of such an evolution. Therefore, the author concluded by stating that since the chronology of the poems collected and designated as Sangam Literature is not uniform, to reconstruct the cultural history of Kerala one must also rely on the information drawn from epigraphical, numismatic and anthropological findings along with the data derived from Sangam Literature.

Chapter 5: On Dravidian Poetics

In the world of poetics how Dravidian poetics too played a unique role is the major concern of this paper. In the third part of Tolkāppiyam i.e., in Poruḷatikāram, Tolkāppiyar had expanded his thought to accommodate the role of surrounding geographical nature on the aesthetic conscience of human mind particularly in poetic theme. It was in 1920, that Tolkāppiyam became part of the syllabus of UG and PG degree course in Tamil language and literature. Mainly the study of Tolkāppiyam revolved around Eḷuttatikāram and Collatikāram but again it was P.S. Subramaniya Sastri who had attempted a detailed study of Poruḷatikāram (1949-1956). Sastri's 'Tamil Poetics' marked the beginning of the journey of Dravidian poetics in the world of Poetics, followed by the publication of Meenakshisundaran's 'Dravidian Poetics' in 1961. Presently what we understand by Indian poetics is mainly a result of Sanskrit and Tamil Poetics. For instance, texts like Iraiṅārp̄poruḷ, Tamiḷnēriṅḷakkam etc., are based on Akam Theory while Veṭṭci, Vañci are based on Puṇam theme. The stress was given more on poetic theme than on form. The Tina theory in Poruḷatikāram is treated in 9 lyaḷs through 656 sutra-s. Tina theory



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has neither any equivalent in Sanskrit poetics nor in Kannada or in Telugu. Moreover, this genre hardly has any reflection in modern Tamil literature. But the Pāṭṭu and Maṇipravāḷa genre in Malayalam can be regarded as equivalent to Puṛapporuḷ and Akapporuḷ concepts of Tina theory. Although Maṇipravāḷa as a literary genre has not developed in Tamil, Kannada and Telugu, yet it is the major literary genre in Malayalam. Pāṭṭu and Maṇipravāḷa in Malayalam literature can be regarded as the descendants of Tina theory.

Chapter 6: Treatment of Women's Beauty in Sangam Songs

Tamil Rhetoricians had divided the Sangam songs into two parts such as Akam and Puṛam. This particular paper deals with women and their beauty as treated in Sangam songs. When Akapporuḷ deals with relationship between men and women, Puṛapporuḷ deals with issues like war and social life. Akapporuḷ can further be classified in seven stages based on the intrinsic nature of love such as ūtal (Quarrels between lovers), pirital (separation), irrutal (waiting) etc. Love and Treatment of love had a special place to hold in Sangam literature. To depict love, it became inevitable that one must refer to the beauty of women. Sangam songs were no exception. But instead of depicting lust in the form of objectifying a woman's body, the beauty of women is portrayed in comparison to mundane things like tender bamboos, plaited hair or fighting eyes in the form of soliloquies or narrations as narrated by beloved, friends and stepmothers. At times, the celestial beauty of women had often been compared with glorious cities and towns having historical importance. Here cities like Toṅṭi, Kaḷār, Pāram etc., have been mentioned individually.

[To be continued]

Tirumala Pal Biswas

LIST OF DLA LIFE-MEMBERS (In the Chronological Order; Continued)

128. Dr. R. Saraswathy Amma 'S.V. Nivas', JRA 427, Jai Nagar, Thirumala Thiruvananthapuram, Kerala	₹ 200	18-3-1975
129. Dr. K. Mohan Raj	₹ 220	18-3-1975
130. Mr. B. Rishikesan Thampi 'Eloor Puthen Veedu', Chuttupadukara Edappally P.O., Kochi - 682 024, Kerala	₹ 220	18-3-1975
131. Dr. K.M. George 'Iran Villa', Kowdiar, Trivandrum, Kerala	₹ 200	5-3-1975
132. Dr. B. Ardhanareeswaran 17/1 Nataraja Iyer Street, Madras, Tamil Nadu	₹ 220	5-3-1975
133. Prof. P.C. Narasimha Reddy Flat 405, Sri Mallikarjuna Residency Beeramguda, Patancheru Mandal Medak District, Hyderabad	₹ 220	5-3-1975
134. Mrs. P. Radha	₹ 220	10-7-1975
135. Dr. N. Somasundaran 'Kernel's Bungalow', 87, Anjali Nagar Pallihottam P.O., Kollam, Kerala	₹ 220	10-7-1975
136. Dr. Saratchandran Nair, V. S.R.L.C., CIII, Mysore, Karnataka	₹ 220	15-7-1975

[To be continued]

NEW LIFE-MEMBERS OF DLA (August 2020)

- 1. Dr. Duragappa Karadoni** (Membership No. 1402/2020)
Tayi Neralu, MIG 1/40 KHB Colony, Doddanayakanakkoppa,
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