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A MONTHLY OF DRAVIDIAN LINGUISTICS ASSOCIATION OF INDIA

**45th ALL INDIA CONFERENCE OF
 DRAVIDIAN LINGUISTS &
 INTERNATIONAL SYMPOSIUM
 on
 Case, Agreement and Postpositions
 ENDOWMENT LECTURES**

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The post-lunch session on the first day of the conference (23rd June 2017) commenced with *Prof. V.I. Subramoniam Memorial Lecture*, the Chairman of which was Prof. R.C. Sharma. The Chairman highlighted the contributions of

Prof. V.I. Subramoniam (VIS) as an academician, as an administrator and as an institution-builder. A brief life-sketch of Prof. V.I. Subramoniam was presented by the Chairman. Prof. Sharma mentioned that Prof. VIS was one of the topmost Dravidian linguists respected both in India and abroad. He also pointed out that Prof. VIS was one of the very few linguists who have been honoured by more than half a dozen Indian universities and a foreign university (Jaffna, Sri Lanka) by conferring Hon. D.Litt. The Chairman then introduced Prof. B. Ramakrishna Reddy to the audience. He mentioned that Prof. Reddy was a Professor of Linguistics in Osmania University and Telugu University and also was the Registrar of Dravidian University, Kuppam. Prof. Reddy was one of the leading experts on the tribal languages of India. In view of his academic expertise, Prof. Reddy was honoured with Hon. D.Litt. by Deccan College, Pune.

After the introductory remarks of Prof. R.C. Sharma, the Endowment Lecture commenced. Prof. V.I. Subramoniam Memorial Lecture was titled *Spatial Deixis in Dravidian and Munda: Certain Aspects*. Prof. Reddy has explained the difference between deixis and spatial deixis and has thrown more light into the divisions of deictic system in relation to Dravidian and Munda language families. Deixis is the grammatical category that indicates the relevance of extra-linguistic context of utterance in determining the proper

interpretation of linguistic elements. The extra-linguistic context of the situation may include factors such as the participants of a speech event, the speaker and the addressee and the spatio-temporal orientation of the speech act. Certain areas of linguistic structures, accordingly, depend on these pragmatic elements of use for their accurate semantic readings. He has explained and interpreted deictic systems of natural languages studied under several divisions: person deixis, place deixis, time deixis, discourse deixis and social deixis. The explanation of spatial deixis was excellent. It deals with the location of an object relative to the location of the speaker, relative to that of the speech event. The combination of person and place deictics gives rise to the degrees of spatial division as lexicalized in demonstrative adjectives, locative adverbs, demonstrative pronouns and others. Besides lexicalization, the process of grammaticalization of deixis is also explained drawing examples. For this, the supporting data is drawn from Tamil, Telugu, Kannada, Gondi, Kuvi, Manda, Pengo and Kolami of the Dravidian family and from Khadia, Savara, Parangi, Santali, Korku etc., of the Munda family.

[To be continued]

R.R. Thampuran

ARYA-DRAVID RACIAL CATEGORIES AND COLONIAL RULE

Sir William Jones (1799) wrote that “Sanskrit is more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity...than could possibly have been produced by accident.” In less than a century, philology turned into a source of racism. Johann Gottfried Herder (1744-1803) claimed that Sanskrit belonged to ‘his’ Indo-European [Aryan] past and that ‘in India Europe had

re-discovered its own foundation’. Karl Wilhelm Friedrich Schlegel (1772-1829) developed the theory of **racial** hierarchy. Franz Bopp (1791-1867) was an acclaimed Sanskrit scholar who popularized the term Indo-European. The study of Sanskrit made a dramatic impact upon almost all disciplines, including ‘Race theory’, across Europe. Lecturing in 1875, Sir H.S. Maine, a British jurist, explained: “The new theory of language has unquestionably produced a new theory of Race...If you examine the bases proposed for common nationality before the new knowledge growing out of the study of Sanskrit had popularized in Europe, you will find them extremely unlike those which are now ... passionately advocated...” Friedrich Max-Muller (1823-1900) remarked that the discovery of Sanskrit and its close kinship with the ‘principal races’ of Europe have revolutionized “the method of studying the world’s primitive history”. “India entered the museums of Europe as ‘the romantic but primitive past’” [Malhotra & Neelakandan 2011]. For Max-Muller, Aryan category was a linguistic group which was later transformed into the Aryan race by other scholars. The White European thus became racially ‘pure Aryan’ and its North-Indian [brown] counterpart got a lower status because of being a ‘mixed breed’. Obviously, the South-Indian was ‘granted’ a still lower status! Comparing the Indic and Semitic civilizations through their respective languages, Ernest Renan, a Hebrew scholar, observed that the verb in Semitic languages was incapable of tense-mood conjugation; hence, these people were unable to formulate multiplicity, diversity/plurality; their creative intellectual activity, abstraction and metaphysics were deeply shrunk! On the contrary [citing Max Muller], the rich grammar and syntax of ‘Aryans’ enabled them to perceive the dynamism and diversity inherent in nature as is reflected in the names of Aryan gods! For Ernest Renan, Aryans were more creative because of their mythology and the proliferation of gods! Monotheistic Semites eventually became inferior to the ‘Indo-European’ substratum of all civilizations! (Malhotra & Neelakandan, *op. cit.* p. 23). Adolphe Pictet (1799-1875), a Swiss linguist, was another admirer of Race theory who believed the Christian-European Aryan to conquer the world. “His goal, like that of Renan and Max-Muller, was to deploy philology to bring to Europeans the appreciation of the ‘birth-place of the world’s most powerful race to which we belong’” (Malhotra & Neelakandan, p. 27). Therefore,

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colonization of India became ethical because the spread of Christianity depended on **Colonization**. Joseph Arthur Comte de Gobineau (1816-1882), a French diplomat-scholar, claimed that European Aryans, after invading India, had become debased by mixing with the “darker native races”. He saw India as a test-case of his racial theories! With Gobineau, Asia no longer remained the birth-place of ‘Aryans’, and European languages and traditions; instead West, especially the Northern Europe, became the place of their origin! Hence, the movement, migration, invasion changed direction from West to East! Consequently, E. de Michelis (1903) announced that “India was the ‘grave of the Aryans’”. British author and Christian philosopher Houston Stewart Chamberlain (1855-1927) was clear in his mind about the limitations of Aryan Race, yet he considered this notion important! He stated that although there existed nothing like an Aryan race in the past, “yet we desire that in future there may be one. That is the decisive standpoint for men of action”. Chamberlain’s *The Foundations of the Nineteenth Century* (1899) went through twenty-eight editions across Europe. Being a devout Christian, William Jones saw the world through Biblical lens. Thus, he considered Indians as the offspring of Noah’s son Ham! Manu became Adam and so on. What seemed difficult to fit in the Moses’ narrative was discarded and labelled as **Myth!** Herbert Hope Risley (1851-1911), a Royal anthropologist, popularized ‘Nasal Index’ to classify/categorize people into races! He claimed that different castes in India were different races. Veda-s were mistranslated to fit into colonials’ scheme of things!

Risley was the Commissioner of the first (1901) Census of India and in its section on Caste, he divided Indians into 2,378 main castes and tribes (with sub-castes), and 43 **Races**. Risley’s ‘nasal-index’ theory was fiercely rejected by B.R. Ambedkar in his writings. Colonial Indologists took intriguing turns to justify colonialism, on the one hand, and exhibit ‘proximity’ with Indians, especially north-Indians who, according to them, brought ‘civilization’ from Europe but degenerated subsequently by mixing [inter-marrying] with indigenous, ‘nose-less/flat-nosed’ *dasyu-s* (See *Oxford History of India*). It became customary and strategically necessary to undermine Indian civilization and establish British supremacy.

Several Colonial centres of Indological Studies [beginning with Asiatic Society Calcutta in 1784 to Monier Williams’ Indian Institute Oxford in 1888] were set up in India as well as Great Britain for the purpose. Sir Monier Williams (1819-1899) famously wrote in 1891: “When the walls of the mighty fortress of Brahmanism are encircled, undermined, and finally stormed by the soldiers of the

cross, the victory of Christianity must be signal and complete.” Williams’ *Sanskrit-English Dictionary* appeared in 1899.

Stephen Oppenheimer (2003), an Oxford University geneticist, studied mitochondrial DNA inherited from the mother and Y chromosomes inherited by males from the father. He postulates that whereas Africa is the cradle of all mankind, India is the cradle of all non-African peoples. Man left Africa approximately 90,000 years ago, heading east along the Indian Ocean and established settlements in India. Nearly 50,000 years ago, when deserts turned into grasslands due to glacial activity, people left India and headed northwest into the Russian steppes and Eastern Europe as well as northeast through China and over the now-submerged Bering Strait into the Americas.

In their migration to India 90,000 years ago from Africa, they [the ancestors] carried the mitochondrial DNA strain L3 and Y chromosome line M168 across south Red Sea across the southern part of the Arabian Peninsula; mtDNA strain L3 split into two daughters - one was born in India, another in Baluchistan or southern Iran. Indian sub-clan through mtDNA strain L3 is 73,000 years old whereas European man goes back to 50,000 years (See S. Oppenheimer 2003).

L. Luca Cavalli-Sforza and his fourteen geneticist-colleagues in their studies (2006) strongly refute the Aryan invasion/immigration model/theory and scorn the [false and ludicrous] idea that Dravidians were pushed from the Indus Valley into Peninsular India by invading Aryans. ‘Our data are more consistent with a peninsular origin of Dravidian speakers ...’

Thangaraj Kumaraswamy of the Centre for Cellular and Molecular Biology, Hyderabad (2009) states that their study across the sub-continent indicates that castes grew directly out of tribal-like organizations during the formation of Indian society thousands of years ago. The study also reveals that *jati*/caste had nothing to do with status; it was a simple intra-group/community institution of marriage that formed *jati*-groups. Therefore, the entire edifice of Aryan-invasion and its supposed aftermath gets dismantled. However, there continues to be White administrator-academics as well as their Indian sepoys who still dish out the unfounded Aryan race and ‘outsiders’ invasion’ descriptions to divide Indian society on regional, religious, linguistic as well as ‘imaginary’ racial grounds. There is no evidence that the natives of India for the past 8,000 years or so have looked any different from what they look like now. The internal evidence of this literature points to events that are as

INDEX OF RĀMACARITAM, Naduvattom Gopalakrishnan, 2017, HB, Demy 1/8, pp. 1224, Rs. 1400/- (US\$ 140/-). **V.I. SUBRAMONIAM COMMEMORATION VOLUMES I & II**, G.K. Panikkar, B. Ramakrishna Reddy, K. Rangan & B.B. Rajapurohit (Eds.), 2015, HB, Crown ¼: **Vol. I: Studies on Dravidian**, pp. xx + 515, Rs. 1,280/- (US\$ 110/-); **Vol. II: Studies on Indian Languages and Cultures**, pp. xx + 458, Rs. 1,150/- (US\$ 105/-).

early as 7,000 years ago and their geography is squarely in the Indian region (Kak, S. 2008:16).

Dravidian identity is another 'colonial era' coinage; it was non-existent earlier. Imagine a prince [*Bilhana*] disappearing from then-Kashmir to re-appear as [the immortal] poet-laureate in the court of a South Indian king and singing in praise of his native country [Kashmir] and her saffron meadows in Sanskrit!

Initially, H.T. Colebrooke (1801) stated that all Indian languages had evolved out of Sanskrit [a notion that continues to be heard from some quarters even today] but, by 1816, Alexander D. Campbell and Francis Whyte Ellis in their *Grammar of the Telooogo Language* claimed that the South Indian languages had a different genealogy. Ellis even went on to state that Tamil was related to ancient Arabic and Hebrew! Following Campbell-Ellis description of Telugu-Tamil, Brian Houghton Hodgson coined the term **Tamulian** to refer to this group of indigenous languages, not related to Sanskrit. This category encompassed all 'indigenous' languages that are presently classified in the Dravidian and Munda families. Bishop Robert Caldwell (1814-1891), an evangelist for the Society for the Propagation of the Gospel, proposed the existence of the Dravidian race in his [1856] *Comparative Grammar of the Dravidian Languages*. The term *dravida* in Sanskrit refers to the people of South India [communities located in the region south of Vindhya range of mountains] and Caldwell adopted it from a seventh-century Sanskrit text and modified it to 'Dravidian' as a **Race**. Caldwell is **the founder** of Dravidian 'racial' identity! Caldwell, thus, created racial discord between what he called 'indigenous' Dravidians and 'outsider' Sanskrit-Aryans/Brahmins. This ingenious manipulation made Brahmin the colonizer and Caldwell and his like as **Saviour**! He suggested Dravidians to disown all that is/was Sanskrit-based and re-discover themselves through Biblical categories. Peter van der Veer (1996), an expert on South Asia, observes that Aryan invasion and subjugation of 'indigenous' Dravidians was an invention of Caldwell who was strongly resentful of Brahmins because they were turning barriers in Caldwell's mission of conversion. Caldwell's antipathy toward Brahmins occupies an important slot in missionary manuals even today. Chandra Mallampalli (2004), a Christian scholar, observes: "...Champions of Dravidianism and non-Brahminism drew upon the cultural and linguistic resources provided by missionaries such as Robert Caldwell and G.U. Pope".

Sharma (1996:102) observes that *Rg-Veda* describes/mentions several *pur-s* (safe places) including Hariyuupiyaa and NarmiNii which, according to Kosambi, probably refer to Harappa and Mohenjo-Daro respectively.

Harappa and Mohenjo-Daro, thus, are the next developed stage of Rg-Vedic *pur-s*. [Vedic *pur* is secure in comparison to a *graam-village*; *nagar-city* is the next developed stage of Vedic *pur*. Sharma P. 99]

Sharma (p. 103) also explains that Rg-Vedic structures are made up of 'stone' (*RV* 4.30.20; *RV* 10.101.8); the word for 'brick' does not appear in *Rg-Veda* anywhere. Harappa and Mohenjo-Daro, therefore, reveal post-Rg-Vedic development because the structures there are made up of 'brick' which (brick-*ishTaka*-इष्टका) is mentioned in *Yajur-Veda* (*YV* 17.2).

[*Veda-s* are the earliest extant knowledge texts which precede Brahmanas, Upanishad-s and the Gautama Buddha. Valmiki's verse in *Ramayana* is closer to *Rg-Veda*. See Sharma, Ramvilas, p. 86].

Harappa and Mohenjo-Daro can thus be placed after *Rg-Veda* but before *Yajur-Veda* (p. 103). Sharma goes on to state that *Rg-Veda* and *Yajur-Veda* describe Saraswati as a mighty river with five subsidiary rivers. *jala-pralaya* [water-destruction] is described in *Atharva-Veda* (*AV* 19. 39.8). The *jala-pralaya* resulted in the displacement of masses of people (*AV*) from Saraswati-Indus and other Vedic *pur-s* (*ibid.*) several of whom reached Iraq to found Sumerian civilization.

Saraswati river changed course which led to the destruction of Harappa and Mohenjo-Daro. Aryan-invasion theory, thus, is an imaginary one (p. 121). The consonant *sh* is alien to Tamil but it (*sh*) occurs frequently in *Rg-Veda* – Shiva, Shankar, Shambhuu. *shiva* stands for 'peace/pleasure/fortune'; *rudra* denotes 'fear'. Shiva has been associated with 'fire' *agni*. *Agni* and fear (*rudra*) are deeply connected. In the 'Nataraja', fire *agni* occupies the upper part (skull) of Shiva (p. 123). [Swaminathan Aiyar in his *Dravidian Theories* (1975) punctures the philological edifice of Aryan invasion etc., as follows: "It was reserved for the philologists of the first half of the 19th century to discover that Arya and Dasyu were names of different races. They diligently searched the Veda for indication of this and their discoveries remind us of the proverbial mouse begotten of the mountains." [Cf. *The Wishing Tree*, 2008:27].]

'An Indic element was a part of Mitanni who by the 15th century BCE, had expanded their power from the shores of the Mediterranean to the Zagros mountains. In a treaty with the Hittites, the Mitanni King swears by the Indic gods Mitra, Varuna, Indra and Nasatya. A Hittite text uses Sanskrit numerals; A Hurrian text uses Sanskrit words to describe the colour of horses. The ruling aristocracy among the Kassites of the 2nd

millennium BCE was represented by an Indic element. Around 1650 BCE, an Indic people occupied the Nile for about 100 years; these people are described as Hyksos, the foreign princes. Readings of the Pyramid texts of about 2600 BCE reveal an early intrusion of Eastern ideas.

An ancient Pahalvi text divides the world into three regions: Rome with riches; Turkestan & the deserts with martial turbulence; and Iran & India with religion, Law, and supreme royalty.'

[Kak, pp. 32, 33]

'The synthesis of genetic evidence makes it possible to conclude that the Dravidian languages (or southern Prakrits) are more ancient and the Aryan languages (or northern Prakrits) evolved in India over thousands of years before migrations took them to central Asia and westward to Europe. The Proto-Dravidian languages, through the sea-route, reached North-East Asia which explains affinity among Dravidian, Korean and Japanese languages.' [Kak, 2008:12] Within the South Asian region, one may postulate that southern Prakrits and northern Prakrits have formed the base [proto-forms] of these languages and there has been a constant intermixing among the peoples as well as speeches over the millennia.

T.R. Sessa Iyengar's (1925) book *Dravidian India* is considered a pioneering work of Dravidology or Tamilology. Iyengar re-imagines the existence of imaginary **Lemuria**, a submerged continent that stretched from Madagascar to Malay Archipelago connecting South India with Africa. Thus, Dravid-African proximity was intended to be established. Surprisingly/unfortunately, one finds people using false, discarded notions like Lemuria, Mu in academic discussions even now! [Lost continent of Lemuria was fancied in 1864 by P.L. Sclater (1829-1913).]

Sangam literature, the earliest extant Classical Tamil literature, from fifth century BCE, consists of over two thousand poems [2279] authored by nearly five hundred [473] poets. Sangam literature is predominantly Vedic in spirituality. India, from Kanyakumari to Himalayas, is considered a single **Nation**; the river Ganga is venerated.

Tirukkural, authored by Tiruvalluvar, is a collection of lyrical hymns explaining social ethics, intelligence, humane qualities in a style that the reader/hearer can memorize them. The first hymn describes *adi-bagawan* [primordial god] as the foundation of the universe just as the letter *a* is the foundation of writing systems. The poet-laureate mentions/praises Indra, the god of heaven,

defines *brahmin* as one who loves/cares for all living beings, considers *grihast-ashram* [family life] as superior to the other three *ashram*-s, extends deep respect to 'chaste woman', considers *shradha* [offerings to the dead] as an important *karma*, believes that one whose children bear/display a praise-worthy moral character cannot see bad days for seven 'rebirths', considers vegetarianism as the highest form of humaneness [says he, one who is not cruel towards other living beings and a vegetarian in food habits deserves the highest honour and reputation and this behaviour is the biggest devotion to god], considers the human body as a five-element composition, believes that 'rebirths' can come to an end if one eliminates greed and attachment. [तिरुवल्लुवर की विशेष उपलब्धि है नीति-संबंधी कविता. हितोपदेश, भर्तृहरि का नीतिशतक, संस्कृत का विशाल सूक्तिसाहित्य, कबीर, तुलसी, रहीम आदि के दोहे, गिरिधर कविराय की कुण्डलियाँ, इस नीति-काव्य का अभिन्न अंग है कुरल. – रामायण, महाभारत, कौटिल्य का अर्थ-शास्त्र, इस से पहले ऋग्वेद, की तरह 'कुरल' में गृहस्थ जीवन बिताने पर जोर दिया गया है. [रामविलास शर्मा; भारतीय साहित्य की भूमिका. १९९६:१३४].

Scholars opine that *Tolkappiyam*, the earliest extant grammar of Tamil, is dependent on Sanskrit sources. It is said that its author, Tolkappiyanar, followed the Aindra School of Linguistics. Subrahmanya Sastri, an expert on *Tolkappiyam*, states that some parts of the work were translations of some portions of Panini's *Ashtadhyayi*, Yaska's *Nirukta* and *Rg-Veda Pratishakya*. Dubyanskiy observes that there are, however, instances where Tolkappiyanar himself shows his independence from Sanskrit tradition. The work categorizes lexis where it identifies lexical borrowings from Sanskrit independently. Sanyal (2016) provides historical evidence to describe the close relationship between the South-East Asian and Tamil Pallava dynasty of kings. The emblem 'serpent' head at the entrance to the Angkor shrine complex in Cambodia and the architecture thereof are clear indicators of the proximity between the two Indian-Ocean regions.

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Under World - Flooded Kingdoms of the Ice Age-A... www.youtube.com. <http://youtu.be/NjuSVHwHJMk>.

Rajnath Bhat
Varanasi

MA-KKO-THAI

(Continued from the last issue)

The reign of Stanu Ravi came to an end in 883 C.E. and after that no important work in Tamil came out from Mahodayapuram. *Mukundamala*, a short devotional lyric in Sanskrit, is considered by some scholars to be the work of Kulasekhara Alvar. The verse was sung in praise of the deity of the Thrikulasekharapuram temple, built in 8th or 9th century A.D. *Mukundamala* is not included among the canonical works of Sreevaishnavas and the commentators of *Nalayira Prabandham* (Tamil) have not quoted from it. Due to these and some other reasons, this work has been attributed to one of his successors. Kulasekharavarman, the dramatist, whose period of reign could not be clearly identified, wrote two Sanskrit dramas: *Tapatisamvarana* (the story of love between Tapati, daughter of Sun God and Samvarana, the king of Hastinapura) and *Subhadradhananjaya* (Arjuna's abduction of Subhadra). Kulasekhara is said to have reformed the Kerala stage and adopted many of the well-known Sanskrit dramas to the stage. He was also the patron of the Yamaka poet, Vasudeva, who wrote *Yudhishtiravijaya* (*Mahabharatha* in 1,000 verses). Tolan, who popularised Sanskrit dramas in Kerala by introducing Sanskrit-Malayalam mixture called *Manipravalam*, and who acted as court jester, earned the

patronage of Kulasekharan. Kodungalloor Kunjikuttan Thampuran is of the view that the Brahmin from Parameswara Mangalam who wrote commentaries on the dramas of Kulasekharavarman (*Vyangyavyakhyas*) was none other than Tolan. *Ascharya Choodamani* of Sakthibhadran and the *Bhashya-s* and *Stotra-s* of Adi Sankara preceded the dramas of Kulasekharavarman. The gradual evolution of West Coast dialect of Proto-Tamil-Malayalam into Malayalam got intensified during the reign of the Perumals.

The resources of Kerala did not depend merely on land because it had the unique advantage of having a profitable external trade of spices. In the early centuries of Christian era when the Roman ships were calling at Muzris, there was direct dealing between the sellers and buyers. The enormity of Roman gold expenditure for Indian luxury goods is said to have caused much dismay to the Roman leaders of the time. The management of spice trade during the rule of the Perumals was in the hands of trade guilds who operated from Arabia to South China, having their own godowns and militia to guard the merchandise in the areas of their operation.

[To be continued]

K. Ravindran

NEW APPLICANTS FOR LIFE-MEMBERSHIP OF DLA

[To be approved by the Executive Committee] (JULY 2017)

1. Dr. Ramanjaney Kumar Upadhyay

(Membership No. 1309/2017)

Asst. Professor, Department of English, GLA University, Mathura – 281 406, Uttar Pradesh

2. Ms. Nivedita Verma

(Membership No. 1310/2017)

Pocket F, 150-C, M.I.G., G.T.B. Enclave, North-East Delhi, Delhi – 110 083

3. Mr. Vijay Kumar Kaul

[FULL ADDRESS TO BE OBTAINED]

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