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A MONTHLY OF DRAVIDIAN LINGUISTICS ASSOCIATION OF INDIA

HOPE TO SEE YOU ALL
 AT
**INTERNATIONAL CONFERENCE ON
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 &
**44th ALL INDIA CONFERENCE OF
 DRAVIDIAN LINGUISTS**
16-18 June 2016
UNIVERSITY OF HYDERABAD
Hyderabad, Telangana

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The Centre for Applied Linguistics and Translation Studies, University of Hyderabad, the Dravidian Linguistics Association and the International School of Dravidian Linguistics offer a hearty welcome to all the delegates of the ICDL 2016 & 44th AICDL. Eminent scholars in India and abroad are gearing up for this annual event where academicians share their views on language and linguistics. Preparations are being made by the local organizers to make it a memorable event. The wholehearted cooperation of the delegates is solicited for the smooth conduct of this historic event. All the participants are requested to register their names, if not registered already, to ensure accommodation and other facilities. Only the registered participants will be allowed to present papers in the conference. All the paper-presenters are requested to bring a hard copy and a soft copy of their paper for the successful functioning of the academic sessions. If anybody has any difficulty or queries, please contact the local organizers Dr. G. Umamaheswar Rao (09866128846) and Dr. S. Arulmozhi (09490785075).

Highlights of ICDL 2016 & 44th AICDL

- Special lectures are arranged as part of the conference.

- Encouragement is given to young linguists through awards and prizes.
- Well-known linguists, both nationally and internationally, meet together and debate on several issues relating to language.
- A rare opportunity for youngsters to get inspired and enlightened.
- General Body meeting of the Dravidian Linguistics Association
- Governing Council meeting of the International School of Dravidian Linguistics
- Meeting of the Managing Committee of the Dravidian Linguistics Association
- Meeting of the Editorial Board of the *International Journal of Dravidian Linguistics*

ENDOWMENT IN MEMORY OF PROF. KARUNASINDHU DAS

A sum of Rs. 1.5 lakhs was contributed to institute an endowment in memory of late Prof. Karunasindhu Das, former Vice-Chancellor of Viswabharathi University and an eminent Sanskritist, linguist and a scholar in Bengali language and literature. The cheque for the same was handed over by Mrs. Mridula Das, wife of Prof. Karunasindhu Das, his daughter Mrs. Arundhati Das and his son Mr. Dhruvajyoti Das. From the interest of this amount, an endowment lecture is to be organized every year at the All India Conference of Dravidian Linguists.

PROF. JAWARE GOWDA EXPIRED

Professor Jaware Gowda, eminent literary luminary and linguist, passed away on 30th May 2016 at the age of 101. Prof. Jaware Gowda was the Vice-Chancellor of Mysore University. His interest was not limited to

Kannada language and literature but he was also interested in folklore. He has enriched the Kannada language by authoring several valuable books. Prof. Gowda has also translated many famous English novels besides the translations of Tolstoy's *Anna Karenina* and *War and Peace*. He was an authority on the works of the poet laureate Kuvempu and Basavanna's *vacana*-s. Considering his contributions to language and literature, Prof. Jaware Gowda was honoured with Padmashri in 2001. In addition, he was the recipient of many prestigious awards like Pampa Puraskaram, Karnataka Ratna, Gorur, Natoja etc.

Dr. Jaware Gowda was closely associated with the Dravidian Linguistics Association and the International School of Dravidian Linguistics from the very beginning of their formations. He was the President of the Dravidian Linguistics Association during 1996-1997.

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.

DLA & ISDL MEETINGS

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|---|-----------|-----------|
| 1. Governing Council meeting of ISDL | 16.6.2016 | 4.30 p.m. |
| 2. Managing Committee meeting of DLA | 16.6.2016 | 5.30 p.m. |
| 3. Meeting of the Editorial Board of IJDL | 16.6.2016 | 6.00 p.m. |
| 4. General Body meeting of the DLA | 17.6.2016 | 5.30 p.m. |

SUNITI KUMAR CHATTERJI MEMORIAL LECTURE

Kolkata Society for Asian Studies (KSAS), Kolkata in collaboration with School of Languages and Linguistics (SLL), Jadavpur University organized Prof. Suniti Kumar Chatterji (26 November 1890 - 29 May 1977) Memorial Lecture on 23rd May 2016 to observe his death anniversary in the Vivekananda Hall, Jadavpur University. The KSAS organizes this lecture every year inviting eminent scholars to promote Prof. Chatterji's contribution to language and linguistics. Dr. Sarmistha De Basu, Secretary, KSAS welcomed the guests and the audience and introduced the programme. Prof. Dwijesh Dutta Majumdar, Professor-Emeritus, ISI, Calcutta and Director, ICSIT, Kolkata was the chief guest. He gave a small introduction on Prof. Chatterji inviting the young generation to continue the language study which Chatterji initiated. Prof. Asoke Kumar Dutta, former professor of ISI, Calcutta delivered an innovative speech on *Spoken Language and Some Specifics and a Perspective* related to the study of spoken language from different angles. The discussion was fully interactive. Prof. Mina Dan, Professor of Linguistics, University of Calcutta chaired the session. Accepting the innovative views of Prof. Dutta, she raised some relevant points which should be linguistically explored further. Prof. Mahidas Bhattacharya, Director, School of Languages and Linguistics, Jadavpur University said in his introductory speech that the students of linguistics in India should know the Indian tradition and concentrate on language and linguistics which Prof. Chatterji did in his time i.e., at the end of the era of comparative philology. Dr. Shyamsundar Bhattacharya, Prof. Krishna Bhattacharya, Dr. Satarupa Dutta Majumdar, Dr. Saurav Chakraborty etc., interacted on the issues.

Mahidas Bhattacharya

WANTED RESEARCH FELLOWS

Junior and Senior Research Fellows are needed to do research in Linguistics and related topics at ISDL Complex, Thiruvananthapuram. Those who are interested may send their curriculum vitae to the Director, International School of Dravidian Linguistics, V.I. Subramoniam Memorial ISDL Complex, Thiruvananthapuram – 695 586, Kerala. The last date for receiving the application is 24th June 2016. Those who have already submitted their CV need not apply again.

RAMESWARAM AND SRI LANKA

from

A HISTORICAL PERSPECTIVE

The sanctum sanctorum of the Rameswaram temple was built by Parakrama Bahu I, the ruler of Sri Lanka from 1153–1188 AD. He obviously travelled with his soldiers, craftsmen, technicians, worshippers and pilgrims on the land route, Adam's Bridge, between Mannar and Rameswaram. Parakrama Bahu, the powerful king of Sri Lanka, was also considered a sage. He named his royal palace 'Palace of God Indra'. Further, being a Shiva *baktha*, a 11th century temple known as Vanam Madevi Ishwaram, named after Rajaraja I, the Chola conqueror, who established his capital at Polonnaruwa, was preserved here during Parakrama Bahu's reign. Other Hindu temples were also cared for. One of his wives had the name Subhadra.

The philosophy of the king was "let not even one drop of water reach the sea without serving man", a view similar to that of Chola King Karikalan, who built the anicut (what is

now called The Great Anicut) across the River Kaveri in the 2nd Century CE and which was remodelled by the British in 1804. In the early days, it used to irrigate nearly 70,000 acres but now it irrigates over a million acres. This is considered one of the oldest water regulators still in use in the world.

Similarly, Jayaweera, King of Jaffna (1380-1410) and his dynasty till 1624, collected black granite stones to make pillars and other ornamentation onsite near Trincomalee and then transported them by ship to Rameswaram temple. How many ships would have had to be commissioned and how many skilled artisans would have had to be employed and how many people would have been needed to build this structure, including 1212 pillars, is mind-boggling.

The Jaffna kingdoms (1215-1624) safeguarded Rameswaram for 400 years and were known as Setukavalar, meaning custodians of the temple. Setu was used in their coins as well as in their inscriptions. The ancestors of the King Aryachakravarthi dynasty that ruled Jaffna belonged to a Brahmin priest class of the Pasupathi sect of the Rameswaram temple. In 1795, Rameswaram came under English East India Company governance.

Sri Lanka is home to five abodes of Lord Shiva which are known as Pancha Ishwaram. All of them are located along or near the coastline. They are Naguleswaram, Katheeswaram, Konneswaram, Tondeswaram and Muneswaram and are not considered among the 275 temples that are revered as the greatest Shiva shrines of India and Sri Lanka. Naguleswaram temple is near Kankesanthurai in Jaffna,

close to the Indian Ocean. Katheeswaram temple is in Mannar district, northwest of Sri Lanka. Its antiquity dates from 300 BCE to 1300 CE. It was maintained by Pallava and later Chola dynasties, but was largely destroyed by the Portuguese in 1575 and rebuilt at the original site in 1903 which is considered a 'Buried City'. Nearby is Tirukut Ishwaram, one of the most famous of all Saivite shrines of the pre-Christian era. Excavations have uncovered ancient Saivite images and Roman coins which bear evidence of the age and repute of the port of Mantai, now called Mantota, near modern Mannar, once one of the great emporiums of the East. In fact, the wealth that flowed through the port is said to have financed the glorious architecture of ancient Anuradhapura, the first capital of Sri Lanka.

Koneswaram temple, Trincomalee, on the east coast of Sri Lanka, was once a temple of 1000 pillars. The temple was developed during 205 BCE. This was regarded as the greatest building of its time. The original temple was destroyed by the Portuguese during 1622-1624. The temple was restored in 1963 and is on the same longitude as Mount Kailash in Tibet. Hence, it is also called Dakshina Kailash. Its location is known as Tiru-kona-malai ('hill of three sides'), which has undergone metamorphosis into Trincomalee. The temple is located on a steep cliff of black granite rock, with the sea approximately 350 feet below.

[To be continued]

K.V.S. Krishna

RAMAYANA EPIC IN CHERA COUNTRY

(Continued from the last issue)

The practice of reading Ramayana in residences and temples was introduced. In addition to building temples for the worship of Rama, several places were named after Rama. The propagators of Ramayana also created mythological stories and made local people believe that some of the events in Ramayana actually took place in their surroundings.

In Pulpally, Wayanad, there is a temple for Sita. Every bit of land in this place is connected to the story of Ramayana. As per the story, the pregnant Sita was abandoned in the hermitage of Maharshi Valmiki. There is a cave here, where Maharshi Valmiki used to do *tapas* and the place surrounding the cave was believed the place where hermitage of Valmiki stood. This place is situated some four miles away from the temple devoted to Sita. Lava and Kusa, Sita's sons, were born and brought up in this place. There is a hill near this place known by the name Sisumala, where Lava and Kusa captured the horse sent by Rama, King of Ayodhya, in connection with his Aswamedha Yaga, prompting Rama to intervene personally and come to this place to get the horse released.¹¹

Sabari, according to Ramayana story, was a woman of the forest tribe and a faithful serving sister in the hermitage of saint Matanga. When Matanga departed this life, she also wanted to accompany him, but Matanga said that it was not yet time and that she should await the arrival of Rama, for the bliss of his *darshan* was in store for her. She was therefore looking after the hermitage and keeping it sweet for the arrival of the promised guests. When Rama and Lakshmana came, she served the fruits she had gathered and kept for them and showed them the wonders of the hermitage of Matanga. Then, after taking their blessings, through deep concentration of the mind, Sabari attained the holy realm. Even before meeting Sabari, a monster

by name Kabandha had told Rama, to go to the beautiful lotus pond of Pampa (also referred to as Pampa lake) and seek the help of Vanara king Sugriva living in Rishymooka hill on the eastern banks of Pampa. The hermitage of Matanga, according to Ramayana, was situated on the western side of the Pampa. In the present times, the shrine of Lord Ayyappa is situated on the top of the mountain. The pilgrims also have to take the holy bath in the Pampa river before starting ascend to the famous Ayyappa shrine situated on the top of the Sabari mountain. The names of the mountain Sabarimala and the river Pampa may have been borrowed from the epic Ramayana as the names are not mentioned in Sangam classics, and the Roman geographers of the early centuries of Christian era had called the river by some other names.

The story of Ramayana was continuously evolved to reflect the-then prevalent state of the Hindu society and the geography of Ramayana was recast to correspond to the geographical area finally occupied by the Indo-Aryans.¹²

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K. Ravindran

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Vasu Renganathan

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Abdul Razzaq Sabir

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ADDITIONS TO ISDL LIBRARY**Donated by Prof. M. Dakshinamurthy**

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[To be continued]

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