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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**

Prof. Nagamma Reddy Memorial Lecture was delivered by Prof. Vaishna Narang. She explained the contributions of Prof. Nagamma Reddy in the field of instrumental phonetics. Prof. Narang, in her Endowment Lecture, *Acoustic Spaces: Theories, Tools and Applications*, explained the various aspects of acoustic analysis of speech. Prof. R.C. Sharma chaired the session and he gave a brief introduction on Prof. Nagamma Reddy and Prof. Vaishna Narang.

On the second day of the conference (24th June 2017), two parallel sessions were conducted in rooms 202 and 216 of the Department of Linguistics, Faculty of Arts. There was an overwhelming response for the sessions from youngsters and they got inspired and enlightened by the scholarly deliberations. The details of the sessions will be given in the next issue.

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[To be continued]

R.R. Thampuran

**ISDL FELLOWSHIPS
 Applications Invited**

International School of Dravidian Linguistics is offering Junior and Senior Research Fellowships for doing research in areas like Linguistics, Cultural Studies, Place Name Studies, Folkloristics, Kerala Studies etc. Those who are interested may apply so as to prepare a panel for appointment as and when vacancies arise. Retired Professors can also apply for selection as Senior Fellows.

The interested scholars may send their bio-data specifying their qualifications and experience to the Director, ISDL, V.I. Subramoniam Memorial ISDL Complex, St. Xavier's College P.O., Thiruvananthapuram – 695 586 on or before **5th December 2017**.

PROF. PANCHANAN MOHANTY

Professor Panchanan Mohanty, Dean, Centre for Applied Linguistics and Translation Studies, University of Hyderabad was unanimously elected as the new President of the Linguistic Society of India. The staff, researchers and office-bearers of the International School of Dravidian Linguistics and the members of the Dravidian Linguistics Association congratulate him on this attainment. The ISDL and DLA extend their wholehearted support and co-operation to Prof. Panchanan Mohanty, presently Governing Council member of ISDL and ex-President of DLA, for the development of linguistic studies in India.

REPLY TO

Comments on Prof. Raj Nath Bhat's Article in
DLA News (Vol. 41 No. 8 August 2017)

(A) For K. Ravindran's Remarks in *DLA News*
(Vol. 41 No. 9 September 2017)

"Should India continue to use the fabricated Arya-Dravid divide-theory? The concept of race so forcefully and widely used by the colonial masters is unscientific, contemporary sciences [genetics etc.] inform. The concept has been abandoned elsewhere. Adolf Hitler was the last person to use the concept to kill 6-7 million human beings. Winston Churchill's deep-rooted racist understanding has been wisely brought to surface by Mr. Shashi Tharoor in his book *An Era of Darkness*.

I request people to view the YouTube video whose reference has been given in the write-up. All that the essay tries to state is: Arya-Dravid division is fabricated; Arya invasion theory is imaginary; the south of India is the original home of all Indians, hence all Indian speeches, concepts, theories, DNA have a South Indian root. I conclude by saying that

Africa is the birth-place of Homo Sapiens whereas India is the cradle of human civilizations where the south of India naturally occupies the uppermost slot. From Africa, the Homo Sapiens moved into the south of India 90,000 years ago. For the next 40,000 years, it moved up north, north-east, south, south-east and finally entered Europe some 50,000 years ago [when that region became habitable]. The Snow-bridge [Bering Strait] enabled Homo Sapiens and many other mammals [mammoth etc.] to cross over from Siberia to the Americas. The oldest human fossil found in the USA confirms its Indian connection. Let India move ahead with scientific understanding; let us update our texts and teach our progeny the facts of science, philosophy and heritage."

(B) For E. Sainuddin's Remarks in *DLA News*
(Vol. 41 No. 10 October 2017)

"I am thankful to E. Sainuddin for expressing his views regarding my essay. The commentator has not read the essay; he has only glossed through it! The essay is trying to dismantle the imaginary/fabricated theory of Arya invasion; hence, the opening remark that some kind of 'supremacy' is being pushed forward looks absurd. Statements quoted in my essay have been properly attributed to the Western scholars. The commentator is wrongly attributing those statements to me!

Race is an unscientific concept which has been completely disowned by the scientific minds the world over. Why should India continue to own the fabricated concept of race and Arya-Dravid divide? Under-sea archaeology video [quoted in the essay] demonstrates that humans have migrated from the south of India up north for millennia; hence speeches, knowledge systems have a deep historical-civilizational bonding among them. Most of it has its base in southern India.

Latest Publications: **DRAVIDIAN SYNTACTIC TYPOLOGY**, Sanford B. Steever, 2017, PB, Demy 1/8, pp. xiv + 162, Rs. 240/- (US\$ 24/-). **MAPPILA DIALECT OF MALABAR**, G.K. Panikkar, 2017, HB, Demy 1/8, pp. xlii + 534, Rs. 750/- (US\$ 75/-). **THOUGHTS ON DRAVIDIAN LINGUISTICS**, G.K. Panikkar (Ed.), 2017, PB, Demy 1/8, 312, Rs. 450/- (US\$ 45/-). **EZUTTACCAN AND HIS AGE**, Chelnat Achyuta Menon, 2017, PB, Demy 1/8, pp. xvi + 198, Rs. 250/- (US\$ 25/-). **INDO-ARYAN LOAN-WORDS IN MALAYĀLAM**, K. Godavarma, 2017, PB, Demy 1/8, pp. xii + 252, Rs. 300/- (US\$ 30/-). **LANGUAGE DISORDERS AND DIFFERENTLY ABLED CHILDREN**, G.K. Panikkar (Ed.), 2017, PB, Demy 1/8, pp. vi + 154, Rs. 200/- (US\$ 20/-).

In Sanskrit, *arya* denotes a polite, cultured, intelligent, dependable person and *dravida* refers to the region that lies to the south of Vindhya range of mountains. The divide was created and pushed through by the colonial masters; it did not exist before the 19th century.

Raj Nath Bhat

FIRST ANNOUNCEMENT
5TH ALL INDIA CONFERENCE OF
LINGUISTICS AND FOLKLORE

The 5th All India Conference of Linguistics and Folklore, jointly organized by Punjabi Linguistics Association, Patiala and School of Punjabi Studies, Guru Nanak Dev University, Amritsar will be held on 22nd and 23rd February 2018. The last dates for submission of abstract and paper are 31st December 2017 and 31st January 2018 respectively. The registration fee for life-members of PLA and DLA is Rs. 500/-; for others, Rs. 750/-. For further details, please contact 09501455116 or email to plapatiala@yahoo.com.

SYMPOSIUM

The International School of Dravidian Linguistics conducted a symposium on *Malayalam as Official Language and Medium of Instruction – Problems and Prospects* on 30th October 2017 at V.I. Subramoniam Memorial ISDL Complex, St. Xavier's College P.O., Thiruvananthapuram. Prof. V. Karthikeyan Nair, Director, State Institute of Language inaugurated the symposium. The inaugural session was presided over by Prof. G.K. Panikkar, Director, ISDL. Eminent Professors and Scholars presented papers and actively participated in the deliberations.

S. Abdul Samed

TO THE ATTENTION OF
ALL DLA MEMBERS

The *DLA News* may have to be sent through email to the members. Hence, please be kind enough to inform your email address if not already sent to us.

Editor

MA-KKO-THAI

(Continued from the last issue)

The merchants of Mahodayapuram were seen in many parts of South East Asia. An inscription dated thirteenth century A.D. in the Nanadesi-Vinnagar temple in Pagan, Myanmar (now at the National Museum in Pagan) reads as follows:

“Let there be prosperity. I. Irayiran Chiriyān alias Kulasekhara Nambi of Magodayar Pattanam in Malaimandalam erected in front hall in the (Vishnu) temple called Nanadesi Vinnagar at Pukkam alias Aruvittana puram, fixed the gate and gifted a lamp to burn in the hall continuously. The charity is to be known as “Malaimandalathan”. Preceding this Tamil text is a Sanskrit verse from Mukundamala of Kulasekharan beginning with “Nasta Dharme”.

Roman ships ceased to arrive at the South Indian ports after the 3rd century C.E. Thereafter, the Arabs took over the trading of pepper and other spices from Muzris and other Malabar ports to the Arabian Gulf and European countries. With the advent of Islam, the Arabs were the first converts to Islam. The Arab traders became the carriers of the new faith to Malabar Coast. The first mosque was built in India in 629 C.E. at Mahodayapuram with the assistance of the ruling Chera king and the *masjid* was named Cheraman Juma Masjid. This *masjid* was built within the lifetime of the Prophet and is one of the oldest mosques of the world. The mosque was renovated in the 11th century A.D. A replica of the mosque was presented to the Saudi



king by the Indian Prime Minister Narendra Modi in April 2016. The growth of Islam was phenomenal. There may be genuine Arab or Persian elements but the majority were converts. Most of the castes occupying positions of social inferiority may have embraced Islam for temporal as well as spiritual reasons. Judaism and Christianity which arrived along with merchants in the early centuries of Christian era flourished in Mahodayapuram.

The Jains and the Buddhists belonging to the merchant community living in Mahodayapuram were worshippers of Pattini (Kannaki of *Chilappathikaram*). They faced the strongest reaction and active persecution from resurgent Hinduism from 10th to 12th century C.E. The Buddhists and Jains who worshipped Pattini migrated to Sri Lanka (west and south) and propagated the worship of Kannaki (Pattini) in that country. There is independent historically documented evidence for this migration in the history of Sri Lanka (Gananatha Obeyasekara, *The Cult of Goddess Pattini*, 1987, p. 523). The entire population of Jains and Buddhists were wiped out of Mahodayapuram by 12th century C.E. The temple of Pattini (Kannaki) constructed by Chera Chenkuttuvan (according to *Chilappathikaram*) in his capital, Vanchi (2nd century C.E.), was later converted into Putiya Bhagavathi-Kali temple and is presently known as Kurumba Bhagavathi temple, the most famous Kali shrine of Kerala. The Jain temple at Kallil (Perumbavur) was also converted into a Bhagavathi temple.

Aditya Chola I of the Vijayalaya line defeated Pallava Aparajitha in 873 C.E. and the Chola empire lasted up to 1279 C.E. for a period about 400 years. The corresponding reign of the Cheras of Mahodayapuram ended in 1122 C.E. The Mahodayapuram Cheras had a cordial political relationship with the imperial Cholas in the initial periods and the Cheras even assisted the Cholas in their military exploits. Meanwhile, another Chera line, known as Paluveettarayers, emerged from Kilai-Palavur near Chidambaram and their rulers, the Paluveettarayers, could be descendants of the Karavur Cheras. They were feudatories of the Cholas and served as

commanders of the Chola armies. The Chola kings and princes married the daughters of the Mahodayapuram Cheras and the Paluveettarayers but when Raja Raja I became the Chola emperor, things changed and the cordial relationship between the Cholas and the Mahodayapuram Cheras changed into one of bitter hostility. Raja Raja I attacked Mahodayapuram and defeated Perumal Bhaskara Ravivarman in 989 C.E. There were simultaneous attacks on other centres in Kerala. It is evident from a *vattezhuthu* inscription at the Tirumuttuvacode temple (Pattambi) in the beginning of the 11th century C.E. that the Cholas allowed the Kerala kings to continue as rulers of Kerala on condition that they acknowledge Chola supremacy and pay tribute. The Perumals continued to use their regnal years also in the inscriptions. The western province of the Chola kingdom was known as Kerala Simha Valanadu and the western mountainous area of Kerala (Idukki) was included in this province. The Tamil inscription of the Governor of this province, Maveli Vandhirayan, on the eastern wall of the Madura Meenakshi temple at Karthikapally and the granite slab with the inscription of Rajendra Chola I (1022 C.E.) found at Mepara, Idukki in February 2017 provide sufficient evidence. Zheng-Ho, the Chinese Admiral who carried out seven voyages between 1405 and 1433 and had dealings with Calicut, Kochi and Kollam, referred to the local people as *solies* (Ravindran, K., "Ming China Contacts with Calicut", *International Journal of Dravidian Linguistics* January 2016, p. 147). The Cholas attacked Mahodayapuram repeatedly to enforce their authority. Rajendra I, Rajaditya and Kulothunga I attacked Mahodayapuram and other parts of the Chera country. Kerala became free not on account of any "hundred-year war" or organised "*chaver* attacks" but on account of the incapacity of the Chola rulers who followed Kulothunga I (1070-1120 C.E.) to hold the empire together.

The *Keralolpathi* and *Kerala Mahatmyam* written by Namboothiri Brahmins in the 16th century C.E. propagated a legend that Parasurama,

an *avtar* of Vishnu, threw his axe from Gokarna to Kanyakumari (another version that the axe was thrown from Kanyakumari to Gokarna), the sea receded and the land thrown up was distributed among Brahmins by Parasurama. On this basis, it was possible for them to acquire ownership rights of fertile lands to 32 Brahmin settlements, and temples under their control. They built temples for the exclusive use of the upper castes and introduced the Devadasi system in temples. Ritual supremacy, resource potential, social control and political influence enabled the Namboothiri Brahmins to obtain a dominant position and they used the position to restructure the society to their advantage. A rigid and immutable system of social inequality was created by the introduction of caste system. There was no individual identity but only a collective identity as manifested in caste. Each caste is a distinct endogamous group with a distinctive style of life and a distinctive traditional occupation. The castes are arranged in a vertical order in a hierarchical system and each caste should occupy a definite place below or above the other. As only Kshatriyas could become kings, and as a sufficient number of Kshatriyas was not available, the existing rulers were converted to Kshatriya-hood. Kerala thus voluntarily succumbed to Aryanization. The indigenous social stratification during ancient times (Sangam period) was based on physio-geographic distinctions which lead to different occupations but the distinctions were largely conventional and different occupational groups mixed even with kings during fairs and festivals. The introduction of caste-based social structures resulted in the social and economic exploitation of large masses. Nationalism and patriotism failed to develop in Kerala and the Perumals could not effectively protect their subjects and territory.

K. Ravindran

TONOGENESIS IN DOGRI

(Continued from the last issue)

Studies reveal that a low tone was left behind if the murmured consonant was at the

beginning of the word, while a high tone was left behind if the consonant was at the end of the word. If there was no such consonant, the pitch was unaffected. The unaffected words are limited in pitch so as not to interfere with the low and high tones, and so has become a tone of its own: mid tone. What one notices in Punjabi is that only the historically voiced aspirates lowered the tone whereas plain voiced stops grouped with the voiceless stops. The preceding vowel as well as the following one get affected.

Vijayakrishnan in his paper entitled *Stress and Tone in Punjabi* talks about tones and tonogenesis in Punjabi. According to him, the voiced aspirates in onsets have generated a low rising tone. He gives some examples to validate his point.

<i>UR</i>	<i>SR</i>	<i>gloss</i>
/b ^h e:d/	[pè:d]	‘sheep’
/g ^h o:ɾa:/	[kò:ɾa:]	‘horse’

Similarly, voiced aspirated in the coda have generated a high falling tone.

/maj ^h /	[máj]	‘buffalo’
/ləb ^h /	[láb]	‘find’

It has been stated by the earlier investigators that Dogri has low rising and high falling tones. These contours can and must be attributed to underlying voiced aspirates in the onset and voiced aspirates in the coda respectively. The next section will shed light upon the arrival of tones in Dogri which is considered part of western Pahari languages like Punjabi.

3.0 Tonogenesis in Dogri

The process of Tonogenesis appears in Dogri and let us shed light upon the diachronic process that has led to tones in this language. Like in Punjabi, tones arise in Dogri too due to a number of factors.

There has not been much work stating a tonogenetic account of Dogri tones, though Ved Kumari Ghai in her work on Dogri Phonetics and

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Phonology mentions briefly about the historical aspect of tones in Dogri. She says that like stress and quantity, tones in Dogri and Punjabi can be traced historically to segmental features. According to her, tone is related to segmental features as voice, aspiration and glottalization.

Further she says that tones in Dogri have nothing to do with the musical accent of the Vedic language, the earliest stage of Old Indo-Aryan, but the stress accent of Classical Sanskrit that is a later stage of Old Indo-Aryan has played a role in determining their nature. It is known that Vedic Sanskrit has a tone accent (consisting of rising and falling pitch) which is sometimes indicated in Romanization by an acute mark over a vowel. In Classical Sanskrit, the tone accent is replaced by a stress accent which falls on certain syllables according to the following rules.

On analysing the phonology, the grammar and the vocabulary of Dogri, one can observe easily that Dogri like many other modern Indian languages has a very strong Sanskrit base. Sanskrit words have been received in Dogri either in pure form (Tatsama) or with some phonetic changes (Tadbhava). Even some Vedic words which are not preserved in classical Sanskrit are preserved in a slightly changed form in Dogri.

Ghai further states that stressed syllables in later OIA and MIA are generally preserved in Dogri as syllables with stress as well as tone. If there is no aspiration in the word in the OIA or the MIA stage, the tone is mid level or neutral but if there is aspiration (generally voiced) in the neighbourhood of the stressed vowel, the tone is either falling or rising.

[To be continued]

Devina Kaul

JOSHUA A. FISHMAN AWARD

De Gruyter is happy to announce the establishment of the **Joshua A. Fishman Award** for the best recently unpublished dissertation on a topic pertaining to the sociology of language. The award, which carries a cash prize of €3,000, is intended to recognize scholars in the early stages of their careers working on sociology of language. The award will be presented every two years.

The award is open to scholars from any country at the early stages of their careers. Eligible dissertations must be in English and must have been completed, successfully defended and accepted after 25th June 2015 and should have been part of the requirement for a Ph.D. or comparable doctoral degree. The deadline for submission for the **2018 Fishman Award** is 31st December 2017. More details will be posted to the IJSL webpage (<https://www.degruyter.com/view/j/ijsl.2017.2017.issue-248/issuefiles/ijsl.2017.2017.issue-248.xml?rskey=5PWTXB&result=1>) in the next weeks.

Informed by E. Annamalai

Contribution to DLA News Endowment Fund		
5.10.17	Dr. D. Benjamin	Rs. 1700.00
11.10.17	Mr. Haridasan	Rs. 3000.00
20.10.17	Mr. Ajeesh	Rs. 300.00
TOTAL AS OF LAST MONTH		Rs. 1,95,651.00
CURRENT TOTAL		Rs. 2,00,651.00