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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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After Prof. V.I. Subramoniam Memorial Lecture, two more endowment lectures were delivered on 23rd June 2017, one by Prof. Joga Singh and the other by Prof. Vaishna Narang. Before the commencement of the lectures,

Prof. R.C. Sharma introduced the speakers and the distinguished professors on whose memory the endowment lectures are instituted. Prof. Joga Singh’s lecture was in memory of Prof. Chekuri Rama Rao. The topic of his lecture was on the history of Phrase Structure theory. Prof. Singh traced the history of Phrase Structure theory from the ancient times to the modern period. A brief report of his lecture is given below.

The ancient Greeks analyzed sentence as subject+predicate – notions borrowed from logic. This tradition continues in the West almost till Saussurean structuralism. The ancient Indians’ Kāraka theory can be described as their conception of sentence structure but Kārakas are defined semantically which are expressed formally through inflections. Port Royal grammarians do mention ‘complex structures’ but with reference to propositions / semantic statements and not formal syntactic structures. Some conception of linear structure is inherent in the Saussurean term ‘syntagmatic’ but the ‘system’ being the dominant notion, Saussure does not go much beyond lexicon. The notion of distribution of Boas (1858-1942) brings us closer to being able to identify linguistic units. Bloomfield (*An Introduction to the Study of Language*) does mention the word phrase for idiom. The term phrase is used for ‘constituent’ in *Language* (1933). Head is defined distributionally as a word which is the distributional equivalent of a phrase - hence the notion of Head.

Wells (1947) raises some fundamental questions about IC analysis where the sequence ‘king of England’ is not recognized as a constituent in *I| saw| |the| | | king of England*. Hockett provides a detailed immediate constituent analysis. Harris formalizes the system. John Lyons (1968) raises the fact that a phrase and its head being similar in nature needs explanation.

According to Chomsky (1957), grammar must be “generative” (Humboldt - how finite rules generate infinite sentences?). Thus, he proposed a new model named *transformational generative grammar* and defined the grammar as a combination of a finite set of initial strings (Σ) and a finite set of ‘instruction formulas’ (F).

Sentence \rightarrow NP + VP

- ii) NP \rightarrow T + N
- iii) VP \rightarrow Verb + NP
- iv) T \rightarrow the
- v) N \rightarrow man, ball etc.
- vi) Verb \rightarrow hit, took etc.

(Chomsky 1957:26)

The Syntactic Structure model assigns independent status to AUX. Hence, there are instruction-formulas like:

- i) *Verb* \rightarrow *Aux* + *V*
- ii) *V* \rightarrow *hit, take, walk, read* etc.
- iii) *Aux* \rightarrow *C (M) (have+en) (be+ing) (be+en)*
- iv) *M* \rightarrow *will, can, may, shall, must*

This is the first major departure since the Greek subject+predicate conception of sentence because it is the first time that the inflectional elements (of verb) are given independent syntactic status, a departure which was to have far-reaching consequences

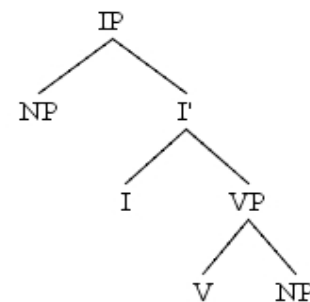
for the phrase structure conception of sentence.

X-Bar theory (Chomsky’s (1970) and Jackendoff’s (1977)): The redundancy – the syntactic context is encoded in the lexical entry, hence no need of rewrite/expansion rules. Phrase is a ‘projection’ of argument structure of the lexical head. Lyons (1968) riddle (see above) is solved.

Nouns and other lexical categories too have complements – the derived nominals. Hence:

$X' \rightarrow X - \text{Comp}$ (where X is any head of any phrase)

Thus, the Wells (1947) riddle (see above) is solved.



Chomsky (1986a)

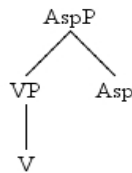
So the departure made in Chomsky (1957) finds its culmination in an inflectional/functional element heading the IP, the Sentence. This makes the Phrase Structure a more abstract conception, providing, perhaps, a support for and getting support from the UG and INNATENESS notions.

The IP is further split into Tense Phrase (TP) and Agreement Phrase (AgrP) by Pollock (1989). He provides support from French where the finite verbs

obligatorily move to a position higher than adverbials and negatives.

Chomsky (1989) argues that Tense is required to be dominated by AGR to yield the standard subject-verb agreement. Similarly, AGR_o is required for object agreement. Hence AgrP (Agreement Phrase) is split into AGRPs (Agreement Phrase Subject) and AGRPo (Agreement Phrase Object).

Laka (1990) proposes the existence of ASPP, providing evidence from Basque where verb cannot raise to I when there is an aspectual morphology. Joga Singh (1991) proposes the same independently though there is no communication between the two.



(Laka 1990:23)

Joga Singh (1993a, b, c, d, e) proposed three new functional projections or phrases - ASPP (Aspect Phrase), MODP (Modal Phrase) and CAPP (Capabilitative Phrase) - and doubted the existence of AGR phrases. He provides evidence that verb in Hindi/Punjabi cannot move to ASP when there is a modal present. Hence, MODP is proposed. A similar kind of evidence is adduced for CAPP.

Other functional projections were also proposed during this period: e.g. DP (Abney 1987), KP (Hale 1992 & Joga Singh 1992) and NumP. Thus, in a way, all earlier lexical projections become complements of functional projections, giving way

to a NULL HYPOTHESIS though in an implied way only.

Minimalism seeks to achieve the optimal design of language faculty. The Bare Phrase Structure (BPS) conception is one of the most radical changes to shift from the top-down generation process under X-Bar Theory to bottom-up structure building through operation Merge. The general principles of phrase structure under X-Bar Theory are: complements are sister to the head X and form an intermediate projection X', modifiers are adjuncts to X' and form another X', and specifiers are daughters to XP. Some of the properties are discussed before. The endocentricity is one of the very basic features of the X-Bar Theory, which means that every head projects a phrase and all phrases have heads. Local domain is no longer determined under the notions of government and c-command; rather, in the Minimalist Program, head-complement and head-specifier relations are derived from the notion 'minimal domain' and a minimal set of positions associated with a head, divided into an internal domain (the complement) and a checking domain (the specifier(s)). In other words, it can be stated that the concepts of X-Bar Theory are fundamental and in Minimalist Program, the essential properties and relations will be stated in simple and elementary terms.

Prof. Joga Singh has summed up his lecture as follows:

"The Phrase Structure Theory is no more a Rule(s)-based system (as it was in Chomsky (1957)) but a Principle(s)-based

system where lexical properties of heads determine the structure of a phrase in concordance with the principles mentioned above.

Dr. Abdul Samed proposed a vote of thanks.

[To be continued]

ARYA-DRAVID RACIAL CATEGORIES AND COLONIAL RULE

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

In his article, *Arya-Dravid Racial Categories and Colonial Rule* which appeared in August 2017 issue of *DLA News*, Sri. Rajnath Bhat of Varanasi attempts to prove that "Dravidian identity is another colonial era coinage". This view is totally incorrect.

Language is a crucial component of identity, hence an important locus of emotion, controversy and aspiration. DRAVIDIAN in South India is a smaller independent family whose largest member is Tamil whereas INDO-EUROPEAN family has members in the continents of Asia and Europe. There had been interaction between these groups of languages in the Indian sub-continent. Historically speaking, Dravidian languages influenced the Aryan language of Sanskrit a millennium before Sanskrit influenced them. The name of the ancient king *Pantiyan Ariya Patai Katanta Netumcelian* signifies that he prevailed over an Aryan army (Puram 183). The Tamil epic *Chilappathikaram* refers to the Chera king Chenkuttuvan making an expedition to Himalaya Mountain to procure a stone for making an idol of Pattini and bathe it in river Ganga, and he defeated several Aryan kings during the expedition. In spite of intensive Aryanization of South India, the Dravidian language speakers of South India could protect their own linguistic and cultural traits and also their festivals and sports. Tamil, Kannada, Telugu and Malayalam, the major Dravidian languages, have been declared as Classical languages. Sanskrit is no longer a spoken language, and the imposition of Hindi, a modern language of the Indo-Aryan group, is resisted in South India. Above all, the National Anthem refers to the area inhabited by the speakers of the Dravidian languages as DRAVIDA.

The author says that some scholars have classified South Indians as third-grade Aryans with very

low status, the first grade comprising of Europeans and the second grade comprising of North Indians of lesser status. The classification is absurd and the southern Dravidians are a separate race altogether. Swami Vivekananda said:

"The Madras presidency is the habitat of Tamil race whose civilization was the most ancient, and a branch of whom, called Sumerians spread a vast civilisation on the banks of Euphrates in the very ancient times; whose astrology, religious lore, morals, rites etc. furnished the foundations of Assyrian and Babylonian civilisations; and whose mythology was the source of Christian Bible. Another branch of the Tamils from the Malabar Coast gave rise to the wonderful Egyptian civilisation and the Aryans are also indebted to this race in many respects"

[*The Complete Works of Swami Vivekananda*, Advaita Asrama, Kolkata, January 2012 Vol. 7, p. 331; *Swami Vivekananda and South India*, International School of Dravidian Linguistics, 2013, p. 204.]

The author quotes a study made by a Hyderabad institute: "*Jathi*/Caste has nothing to do with status and it was a simple intra group/community institution of marriage that formed *Jathi* groups". A rigid and immutable system of social inequality was created by the introduction of Aryan caste system and the castes are arranged in a vertical order. The earlier Tamil social division was based on physio-geographic distinctions. Each of the five divisions had separate gods. Indra and Varuna were the gods specified for Marutham and Neithal regions respectively, and these gods appear as witnesses in the Mittani-Hittite agreement of 15th century B.C. (quoted by the author in paragraph 13).

Sangam literature is different from Vedic literature and could be compared with the heroic poetry of Homeric age, for they represent a heroic age of warriors and battles. Iyamam and Ganga were sacred to Sangam Tamils, as they formed part of their ancient homeland. There are no references in Sangam literature to rivers Sindhu and Brahmaputra which do not originate in India, as also to Kyles and Manasarovar, which are in Tibet. There are only a few references to *Ramayana* and *Mahabharata* in ancient Sangam literature. Sangam society represented a highly materialist culture. The author however feels that "Sangam literature is predominantly Vedic in spirituality".

K. Ravindran

Thiruvananthapuram

STUDIES ON BANGLA AND DRAVIDIAN, Syamala Sasidharan, Sourav Chakraborty & G.K. Panikkar (Eds.), 2014, PB, Demy 1/8, pp. 208, Rs. 220/- (US\$ 20/-). **TULU: AN INTENSIVE COURSE**, M. Rama, 2013, PB, Crown ¼, pp. 12 + 132, Rs. 200/- (US\$ 20/-). **BANGLA BASIC VOCABULARY**, Tapas Kayal & Dhruvajyoti Das, 2014, PB, Demy 1/8, Pp. xvi + 128, Rs. 150/- (US\$ 15/-).

SEMINARS/CONFERENCES

1. The Department of English, **GLA University**, Mathura is holding an International Conference on *Language, Culture and Identity* on 4th and 5th November 2017 in collaboration with the Central Institute of Indian Languages, Mysore. For details, please visit www.glauniversity.ac.in.
2. The Department of Tamil, **Central University of Tamil Nadu**, Thiruvarur conducted a seminar on *Dialect Studies in Sangam Literature and Modern Regional Fictions* in honour of Prof. K. Nachimuthu on 14th August 2017.
3. The Department of Tamil Language, **Madras University** and **U.V. Swaminatha Iyer Library** jointly organized a book-releasing function on 23rd August 2017 in which the book *Pattupāṭṭu* ('Ten Long Poems') was released. In this connection, a seminar was also organized. The book was released by Dr. K. Viswanatham, Pro Chancellor, VIT University and received by Dr. R. Krishnamoorthy, Editor, *Dinamalar*. In the afternoon on the same day, three sessions were conducted on the study of different aspects of the book. Various scholars presented their views.

TONOGENESIS IN DOGRI

Abstract

The objective of the present article is to provide the readers with an overview regarding the term tonogenesis and also states a tonogenetic account of words in Dogri i.e., how did tones arrive in this language. There will be focus on the theoretical account of tonogenesis and tonogenetic account of Indo-Aryan languages such as Punjabi and Dogri, the chief language in question. It will focus on words of different syllabic structure carrying tones in Dogri and figure out the causes of the arrival of tones in them.

1.0 Introduction

In recent times, the languages of Asia are undergoing the process of tonogenesis. Tonogenesis refers to tonal evolution or how tones arise in a language. Tonogenesis '... describes the processes

whereby certain phonetic features may determine automatic pitch changes in the syllable which in turn may in course of time become phonologically relevant ... the term has been used in the main to apply to new tonal developments in languages presumed to have started out as 'tonal' in the first place' (Henderson (1982:1)).

Kingston (2007) pointed out that languages generally acquire tone by way of codas first and then split them as conditioned by the voicing of initials. He uses the term tonogenesis to refer to a language that acquires tone for the first time and tonomitosi for an already tonal language acquiring more tones.

It is James Matisoff who is accredited with the coining of the term 'Tonogenesis' which refers to the historical origin of tones. When one tries to reconstruct the history of tones of a particular language, one arrives at the tonogenetic account of tones of a given language. Probing into the phenomenon of tonogenesis would help one to make some generalizations about the origin of tones and as to what led to the development of tones.

Tonogenesis or the birth of tones, a Yip (Tone) calls it, took place in the Asian continent. We are aware of the fact that Chinese and Vietnamese are tonal languages and if we prepare a tonogenetic account of these two, we will arrive at the factors that led to the development of tones in these languages. Let us give a brief account of how tones arrived in these languages.

Linguists such as André-Georges Haudricourt believe that tone in Chinese and Vietnamese originated in earlier consonantal contrasts. In the Chinese languages, they arose as a reinterpretation of initial and final consonants. Middle Chinese had three tones (rising, departing and level) which are said to have arisen from Old Chinese final consonants (/ʔ/, /s/ or neither of these). It has been said that

THE MORPHOSYNTAX OF THE DRAVIDIAN LANGUAGES, P.S. Subrahmanyam, 2013, HB, Demy 1/8, pp. xxx + 687, Rs. 1,000/- (US\$ 100/-). **THE CONTRIBUTION OF MELPŪTTUR NĀRĀYAṆA BHĀṬṬATĪRI TO SANSKRIT LITERATURE WITH SPECIAL REFERENCE TO VYĀKARAṆA**, P. Visalakshy, 2013, HB, Crown ¼, pp. 428, Rs. 900/- (US\$ 81/-).

most of the later varieties of Chinese were affected by a tonal split where each tone split into two, depending on whether the initial consonant was voiced or unvoiced; vowels following an unvoiced consonant acquired a high tone while those following a voiced consonant acquired a low tone, and this distinction became phonemic when voiced consonants lost their voicing.

Studies have shown that tone arose in the Athabaskan languages at least twice, in a patchwork of two systems. In some languages, such as Navajo spoken in the southwest United States, syllables with glottalized consonants (including glottal stops) in the syllable coda developed low tones, whereas in others, such as Slavey, they developed high tones, so that the two tonal systems are almost mirror images of each other. Syllables without glottalized codas developed the opposite tone; e.g. high tone in Navajo and low tone in Slavey.

Kingston (2005) provides a phonetic explanation for the opposite development of tone, based on the two different ways of producing glottalized consonants with either (a) accompanying tense voice (with high F_0) or (b) creaky voice (with low F_0) on the preceding vowel.

[To be continued]

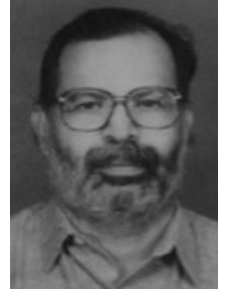
Devina Kaul

**NEW APPLICANTS FOR LIFE-MEMBERSHIP OF DLA
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**PROF. N.R. GOPINATHA PILLAI
PASSED AWAY**

Prof. N.R. Gopinatha Pillai (76), one of the renowned Malayalam linguists and an active member of the Dravidian Linguistics Association passed away on 25th August 2017. He



retired as Professor & Head of the Department of Malayalam, University of Kerala. Prof. N.R. Gopinatha Pillai took his Ph.D. under the guidance of Prof. V.I. Subramoniam on the topic *A Descriptive Grammar of Addhyātma Rāmāyaṇam Kīlīpāṭṭu*. He was a scholar both in modern linguistics and in Indian traditional grammatical systems. His contributions to Malayalam in the fields of etymology, place-name studies, history of Kerala, history of Malayalam language and literature etc., are of immense value. He had published several books and articles on the above topics. Prof. N.R. Gopinatha Pillai's demise is a great loss, not only to the field of Malayalam linguistics but also for the Dravidian Linguistics Association and the International School of Dravidian Linguistics. The members of the DLA and ISDL express their heartfelt condolences to his bereaved family.