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A MONTHLY OF DRAVIDIAN LINGUISTICS ASSOCIATION OF INDIA

42nd ALL INDIA CONFERENCE OF DRAVIDIAN LINGUISTS

Dravidian University, Kuppam in collaboration with International School of Dravidian Linguistics, International Journal of Dravidian Linguistics and Dravidian Linguistics Association of India is organising the 42nd All India Conference of Dravidian Linguists from 19th to 21st June 2014 at Dravidian University, Kuppam, Andhra Pradesh.

NATIONAL TRANSLATION MISSION RELEASES TRANSLATIONS OF KNOWLEDGE TEXTS

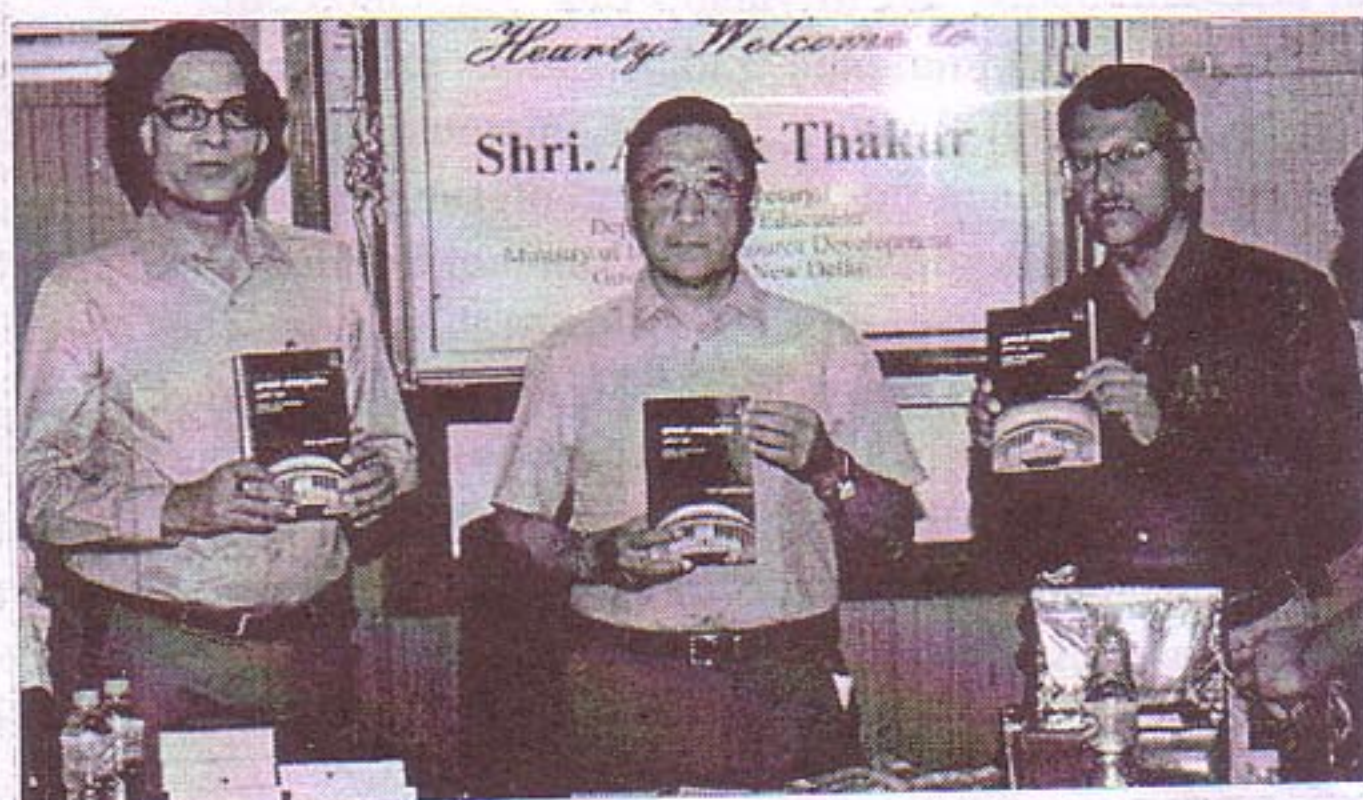
Sri. Ashok Thakur - Secretary, Higher Education, Ministry of Human Resource Development, Government of India, New Delhi released Indian language translations of four knowledge texts brought out by National Translation Mission (NTM), Central Institute of Indian Languages, Mysore in a meeting organised at CIIL on 23rd December 2013. The books form the first set of translations to be released by NTM, a Government of India initiative under the aegis of

Our Best Wishes for a happy, prosperous and academically glorious New Year to all members, readers, contributors and well-wishers of DLA, IJDL, ISDL and DLA NEWS

the Ministry of Human Resource Development, that aims to translate knowledge texts from and into Indian languages and, in turn, to give rise to a translation industry in the country. Presently, NTM is focused on the translation of textbooks related to higher education (undergraduate and postgraduate). The books in four languages each, viz. Marathi, Odia, Punjabi and Telugu have been published in collaboration with publishers from the region. The details of the four translations released are:

1. *Bhaarata Raajyaangam: Deshaaniki Muulastambham*: Telugu translation of *The Indian Constitution: Cornerstone of a Nation* by Granville Austin, translated by Prabhakar Mandara.
2. *Bhartiya Rajyaghatana: Rashtrachi Konshila*: Marathi translation of *The Indian Constitution: Cornerstone of a Nation* by Granville Austin, translated by Bharti Kelkar.
3. *Adyakaalina Bharat Itihaasa (Praarambharu 1300 Masiha Paryanta)*: Odia translation of *The Penguin History of Early India: From the Origins to AD 1300* by Romila Thapar, translated by Pritish Acharya.
4. *Praachin Bharat*: Punjabi translation of *The Penguin History of Early India: From the Origins to AD 1300* by Romila Thapar, translated by Karminder Singh.

Sri. Ashok Thakur was on a visit to review the schemes and activities of the institute. Prof. Awadesh Kumar Mishra - Director, CIIL, Prof. V. Saratchandran Nair - Project Director, NTM, Dr. M. Balakumar - Head, National Testing Service (NTS), Dr. L. Ramamoorthy -



Sri. Ashok Thakur (C) releases the book. Prof. Awadesh Kumar Mishra (L) and Prof. V. Saratchandran Nair (R)

Head, Linguistic Data Consortium in Indian Languages (LDC-IL), along with the consultants and resource persons of various schemes of CIIL were present on the occasion.

NTM also expects to release two Kannada language translations, one each in Chemistry and Mechanical Engineering, within a month. Apart from translating knowledge texts into Indian languages, NTM is also involved in training translators, preparing glossaries, etc. Over 150 people have been given training in six batches of *An Intensive Course in Introduction to Translation* organised at CIIL, Mysore. Technical-term glossaries are under preparation in about seven Science, Social Science and Humanities disciplines in about ten languages.

V. Saratchandran Nair

PRAGMATICS OF THE MAPPILAS OF MALABAR

(Continued from the last issue)

The Mappilas of Malabar

Before the reorganisation of the state of Kerala, Malabar was a district of the Madras Presidency. With the reorganisation of the states on a linguistic basis, it became a part of the Kerala state. The regions comprising Malabar are Kasargod, Kannur, Kozhikode, Wayanad, Malappuram and Palakkad districts. *Mappila* is the term used to denote the Muslims of Malabar. In order to understand the history and culture of the Mappilas, it is essential to know the history of the Muslims in Malabar. Despite the other religious communities, the Mappilas of Malabar had to face both internal and external conflicts. This led to the evolution of a unique Mappila culture. The reasons are historical; the relations with the Arabs, religious conversion and its social base are the reasons. The social aspects of the term *Mappila* - struggle against colonisation - is the central feature of the Mappilas.

Malabar had intimate trade relations with Arabia, Egypt, Greece and Rome from time immemorial. Their contacts also influenced the culture of the people of Malabar. With the decline of the Roman Empire, the Arabs occupied the supremacy of the Arabian Sea. The Arabs who settled in Kerala in the Malabar region came into marriage contact with the Keralites. With the advent of the Portuguese, the naval supremacy of the Arabs came to an end. Kozhikode is a cross-section of the entire Malabar area, so I limit my study to the pragmatics of Kozhikode.

Malayalam is the mother tongue of the Mappilas. They are proficient in Urdu, Tamil, etc. The Malabar

Lebbas are a hybrid variety of Arabs and Tamilians. The Muslims from Gujarat settled in the Malabar area are called Kachumemans. The Koyas of Malabar are merchants of Kozhikode. The Tannal are also individuals under the Mappilas but with a higher social status. The Navayads are Urdu-speaking people from Bhatkal. They are textile merchants at Kozhikode. The Patanis or the Daknis from Bijapur and Mysore came to Malabar during the reign of Tippu Sultan. The cultural blending that lasted for many centuries with the Arabs and the expansion of Islam has given rise to the formation of a minor literature within the major language, Malayalam, commonly known as Mappila Malayalam.

Malabar is thus a multilingual, multicultural and multi-ethnic area. The term multilingual refers to competence in the use of two or more languages by the same person. A multilingual speech community officially recognises more than one language. The official recognition or non-recognition of linguistic pluralism is not necessarily a reasonable indication of the actual multilingualisation of a region. A region which officially recognises only one language may have numerous languages used by its people. The factors which encourage and initiate multilingualism are varied and complex. They include reasons which are internal to a country - multilingual and multicultural composition. In such a situation, a particular language may be chosen as a link language for integration and administration.

Cross-cultural analysis generally involves social research across societies or ethnic and sub-cultural groups within a society. These include communicative and interactive processes within a social institution and generally the relation among the individual, the society and its institutions.

Mappila Malayalam or Arabi Malayalam

With the introduction of the modern education system, traditional Muslim literary efforts started and scholars and creative talents in the Muslim community needed a medium for self-expression. This led to the emergence of a new literary model known as Mappila Malayalam or Arabi Malayalam. In grammar and syntax, it has a Malayalam base but the vocabulary consisted of words from Arabic, Urdu and Tamil. It was written in Arabic script with new symbols added to denote certain Malayalam constants which have no equivalence in Malayalam.

Pragmatics of the Mappilas of Malabar

An important feature of any dialect is that they have a distinct speech form, so also the language of the

Mappilas. They use specific speech-forms that are entirely distinct from the normal Malayalam language.

At the Lexical Level

At the lexical level, the Mappilas use a large number of words.

E.g. *kuttirikkal* 'for sitting'
iisal 'for irritation'
moora 'for face'

[To be continued]

Abdul Samad

NATIONAL SEMINAR Gender and Language in the Indian Linguistic Area

In commemoration of Professor K. Nagamma Reddy (1947-2008), the Department of Linguistics, University of Kerala is announcing a three-day National Seminar on *Gender and Language in the Indian Linguistic Area* from 12th to 14th March 2014.

Introduction: There exists a gendered under-representation of women in linguistics and in studies on language in India which has adversely affected the development of the study of languages in relation to gender even though it is a highly advanced field of study around the world. Therefore, linguistics as a profession and studies on language in India are not inclusive for women and are less advanced compared to global trends. No special effort has been made for the advancement of studies on gender in relation to language by individual scholars, organisations or institutions; even a review has not been made so far. Therefore, this seminar is a first attempt in India intended to take account of the current status of women in linguistics and studies on language in relation to gender in India. In addition, the seminar is organised in honour of Prof. K. Nagamma Reddy, one of the distinguished linguists of the nation, who contributed remarkably to the field and made firm stands on women's issues throughout her life.

Context of the Seminar: Our nation has a rich, diversified, perpetual and seldom discontinuous history in linguistic studies even before the Christian era, scattered in four major languages families. In spite of this treasure of linguistic studies which we have enjoyed for centuries, the history of linguistics in India appears as a man's field. There exists no reference to a woman grammarian in ancient and medieval centuries, and the same is the case with regard to the comparative status of women in modern

linguistics. Therefore, the primary context of this seminar is the under-representation of women in Indian linguistics. Secondly, the rich linguistic diversity in India provides an ample field for the study of language in relation to gender. We invite papers on a wide range of different topics listed below.

Topics: Place of Women in Linguistics in India; Status of the Studies on Languages in relation to Gender in India (syllabi and research, etc.); Language Maintenance and Gender; Grammatical Gender in Indian Languages; Gender and Grammar; Social Gender in Indian Languages; Gender and Language Teaching; Gender Discrimination in Languages; Language of Feminist Literature; Language and Gender Discrimination; Guidelines for Non-Discriminative Language; Language Policy and Gender; Masculinity and Femininity in Language; Gender and Linguistic Fieldwork; Gender and Language Endangerment; Gender and Minority Language; Gender and Language Contact; Gender and Bilingualism/Multilingualism; Gender and Translation Studies; Gender and Communicative Competence; Gender and Language in Literature; Gender and Language in Film; Language of Transgender Groups; Language of Sexual Assault; Gender and Language in Cyber Space; Gender and Language Change; Gender, Language and Ecology; Gender and Lexicography; Gender-specific Vocabulary; Treatment of Gender in Traditional Grammar; Gender, Language and Cognition; Phonetic Differences of Male and Female Speech; Treatment of Gender in the History of Linguistics; Gender and Literacy; Methodology of Gender and Language Studies.

Abstract: Abstracts should be approximately 500 words in length (excluding references) and should be sent to Dr. S. Prema (premkrishnas@yahoo.co.in) by 20th January 2014. The organisers will make a selection in order to ensure the coherence and quality of the papers and will notify the authors about the acceptance of their abstracts within a week.

Full Paper: The authors of accepted abstracts should send the full paper of maximum 10,000 words in length by 2nd March 2014.

Contact: Dr. S. Prema (Organising Secretary of the seminar), Asst. Professor, Department of Linguistics, University of Kerala, Thiruvananthapuram, Kerala (09440286619, premkrishnas@yahoo.co.in).

SĒṢAGIRIPRABHU AND MALAYALAM GRAMMAR

Kēraḷa Pāṇinīyam

A.R. Rājarājavarma is well known among Dravidian linguists. Even after 100 years, his *Kēraḷa Pāṇinīyam* continues to be the authentic textbook of Malayalam grammar. Today, the only book taught from the level of high-school to post-graduation is *Kēraḷa Pāṇinīyam* but the book has certain serious limitations. Kēraḷa Pāṇini intended to write a historical grammar but it turned out to be a mixture of historical, descriptive and prescriptive grammar. Often, his language became clumsy and his arguments confusing. In many contexts, he built up great concepts on feeble examples. These have been pointed out by contemporary scholars.

Many books on Malayalam grammar were written before and after the publication of *Kēraḷa Pāṇinīyam*. Among the books written before *Kēraḷa Pāṇinīyam*, at least two are worth mentioning. They are *Malayāḷmayuṭe Vyākaraṇam* by Rev. George Mathan and *Malayāḷa Bhāṣa Vyākaraṇam* by Hermann Gundert. Both these treatises follow mainly the concepts of western grammar. The important grammar books published after *Kēraḷa Pāṇinīyam* are *Vyākaraṇamitram* of Śēṣagiriprabhu, *Ādhunika Malayāḷa Vyākaraṇam* of K.S. Nārāyaṇa Piḷḷai and *Kēraḷa Bhāṣa Vyākaraṇam* of E.V.N. Nambūdiri. K.S. Nārāyaṇa Piḷḷai and E.V.N. followed the footprints of A.R. Rājarājavarma himself but Śēṣagiriprabhu showed originality in many aspects.

The position of *Kēraḷa Pāṇinīyam* as an authentic grammar text is not purely on its academic merits.

1. The book was written by a member of the royal family. The Royalty was treated with great respect. Moreover, in this period, Kēraḷavarma Valiyakōyithampurān, the uncle of Rājarājavarma, was reigning the kingdom of Malayalam language and literature. Scholars called Rājarājavarma using the honorific expression *Tampurān* or *Tirumēni*.
2. A.R. was the first professor of Malayalam. He wrote the grammar book mainly for the B.A. class and it was structured according to the syllabus he framed.
3. All the teachers who came after Kēraḷa Pāṇini were either his disciples or his pupils. They looked upon the book with veneration. By accepting *Kēraḷa Pāṇinīyam* as the one and only authentic grammar of Malayalam, some of the important grammarians and grammar

texts were deliberately ignored. Madhava Śēṣagiri-prabhu was one among them. In fact, if we want to learn the grammatical structure of Malayalam effectively, we must consult at least two more books - *Malayāḷmayuṭe Vyākaraṇam* and *Vyākaraṇamitram*. In this paper, my intention is to introduce Madhava Śēṣagiriprabhu, the author of *Vyākaraṇamitram*.

Śēṣagiriprabhu

Śēṣagiriprabhu was born in 1855 in Thalassery. He belongs to the minority community of Gauḍa Saraswatha Brahmin. He took his master's degree in Sanskrit and served as Malayalam Pandit, high-school headmaster and as principal of Mangalapuram College.

As a scholar, he was well-versed in both Vedic Sanskrit and literary Sanskrit. He was well acquainted with *Prāthiśākyās* which deals with Vedic Sanskrit. He was a polyglot. He acquired considerable knowledge in Malayāḷam Sanskrit, Prākṛt, Marāṭhi, Kannaḍa, Hindi and Tuḷu. He had working knowledge of Telugu grammar also.

Śēṣagiriprabhu once said, "A person who knows only one language knows nothing. He should not attempt to write grammar. But if you have thorough knowledge of the grammatical structure of a single language, it will be easy for you to learn other languages. If there was a book which explains the grammatical differences of Malayalam and English, our students might have learnt English more easily." I think his subtle insight into the nature of language is explicit in this statement.

Criticism of Kēraḷa Pāṇinīyam

Śēṣagiriprabhu came into the limelight when he wrote a series of critical articles on the first edition of *Kēraḷa Pāṇinīyam*. These papers were published in the literary journal *Bhāṣāpōṣiṇi* during the period 1898-99.

His approach was very academic and professional, at the same time uncompromising. He appreciated many insights of *Kēraḷa Pāṇinīyam*. He explicated some of his theories more logically with further examples. At the same time, he questioned some of his arguments. He noted that many definitions given by A.R. lacked precision. Some statements were not at all logical. Some crucial arguments were utterly confusing. He wrote dissenting notes on the concept of the short vowel *samvṛthokāram* and all the new names given for the cases.

A.R. Rājarājavarma very graciously welcomed the criticism. Mahakavi Uḷḷūr, in his introduction, says "the

series of explanatory and critical articles which Mr. Śeṣagiri-prabhu contributed to the magazine reviewing the work of the entire scholarly world of Kerala including the distinguished author of the work itself, who publicly exclaimed in the ecstasy of his admiration that the journalistic contribution of Prabhu on the subject stood *Keraḷa Paṇiniyam* exactly in the same relationship as the *Mahabhaṣya* to *Aṣṭadhyāyī*" (Introduction, *Vyākaraṇa-mitratn*, Kerala Sahitya Akademi, 1959, page XV). It was this criticism that prompted A.R. to revise the first edition of *Keraḷa Paṇiniyam*. A total revision was made in a time-span of 21 years. The new edition was a thoroughly changed one that A.R. was diffident to call *Keraḷa Paṇiniyam*. It has gone very far from the *Paṇiniyam* concept of grammar. In his revision, he accepted most of the suggestions made by Prabhu in his elaborate criticism but he was reluctant to change his views on *samvṛthokāram* and case names. Here, an explanation is necessary.

Arayukāram

In Malayalam, in addition to a short rounded vowel *u*, there is an unrounded *u* also. The rounded vowel is named *vivṛtokāram* and unrounded is called *samvṛtokāram* by Keraḷa Paṇini. Though unrounded *ukāram* is present in all Dravidian languages, it has special significance in Malayalam. It is the unround-round difference in the suffix denoting past tense that decides whether a verb in Malayalam is finite or non-finite.

Examples

Paraṇṇā is non-finite; it becomes finite if changed to *Paraṇṇu*.

Ceytā is non-finite whereas *ceytu* is finite. In Sandhi, when followed by any vowel, the unrounded *u* undergoes elision. For example:

Thaṇuppa + unt → thaṇuppuṇte

kārrā + aṭikkunnu → kārraṭikkunnu

Śeṣagiri-prabhu accepts these grammatical peculiarities but his objection is about the term *samvṛtokāram*. Quoting authorities from renowned Sanskrit grammarians, he argues that the time taken to articulate both *vivṛta* and *samvṛta ukāram*-s is the same, i.e. one *matra* but the so-called *samvṛtokāram* in Malayalam needs only half *matra*. So, following his predecessors - Hermann Gundert and George Mathan - he calls it *arayukāram* (half *ukāram*). Keraḷa Paṇini totally discards this argument. He is not at all concerned about the

difference in *matra*. For him, the only question is whether it is rounded or unrounded¹.

Notes

1. In the description of *samvṛtokāram*, Keraḷa Paṇini uses the word *hrasvatharam*. That means 'very short'. How can it be very short if there is no difference in *matra*? In one context, he says that in Malayalam it is more significant as it is grammatically relevant in the derivation of forms. In another context, he says that in Malayalam unrounded *u* is not even considered as a vowel for grammatical purposes. Hence, even now the status of *samvṛtokāram* remains debatable (*Keraḷa Paṇiniyam*, SPCS, p. 112).

The concept of *samvṛthokāram* is debatable not only because of the contradictions in the statements of Keraḷa Paṇini but also because of the total disagreement among the grammarians in this matter. According to Gundert, it is *arayukāram* (half *u*) but Aṇṇur Kṛṣṇa Piṣarodi believed that it is half *akāram*. I.V. Ramaswamy Iyer was of opinion that it is an independent 'half close central vowel'. C.L. Antony agreed with him, with a slight change. For him, it is central high in north Kerala and central mid in the south. George Mathan argued that it is an independent half vowel having phonetic position in between *a* and *e*.

[To be continued]

D. Benjamin

OBITUARY

Uthradam Thirunal Sri Marthanda Varma of Travancore

Born in 1922, Sri Marthanda Varma was the younger brother of the late Chithira Thirunal Sri Balarama Varma, the last titular king of Travancore. After the abolition of Native States, Sri Chithira Thirunal had led a reclusive life, retaining only the titular responsibilities of the head of the erstwhile royal family, and their religious implications. He was meticulous in being *Padmanabhadasa*, the servitor of Lord Padmanabha.



When he passed away in 1991, Sri Marthanda Varma succeeded him. Like his brother, he was also firm in his devotion to the Lord and scrupulously maintained the form as well as the essence of his obligations as

Padmanabhadasa. Under his management, the temple of the Lord flourished - at great cost, the old rituals are still being maintained.

Brought up in the heyday of the royal splendour of the Travancore kingdom, he imbibed the cultural and moral values of a British education. He was associated with business management and was fully engaged in the social circuit. After he succeeded his late brother as the head of the family, he continued to be closely associated with social and religious groups and activities throughout Kerala. Generous with his time, he shared the historic experiences of a royal past of great nobility with members of younger generations whom he welcomed to his side.

He was an enthusiastic photographer, a keen motorist, a connoisseur of arts, especially classic Karnatic music, to which his great ancestor Swati Thirunal had contributed so much. He upheld the charitable traditions of his noble family, financing humanistic institutions and sponsoring deserving activities, especially in the capital city, Thiruvananthapuram. In fact, his contributions were so valuable and his influence so widespread that, with his passing, he has indeed become part of a glorious history.

It is symptomatic of his nobility that never once in public did he make a political commitment. He was careful not even to comment on issues relating to the governance of the state, because such statements could be construed in a partisan sense. He used his wide social contacts and patronage of worthy humanistic efforts to propagate only the principles of honesty, straightforwardness, and commitment to duty.

His own life had been disciplined in the mould of the royal families of India, by a strict adherence to the noble traditions of the aristocracy of the west. He was true to that and at the same time fully committed to the

religion and philosophy associated with total surrender to god that had characterised the political and moral precepts and practice of his predecessors.

With his demise, we lose one of the last links with a past of which we have reason to be proud, though we discard many elements of it that bore the imprint of foreign domination. We learn from him how to maintain the dignity of one's own tradition, but at the same time, not to reject the good in other traditions.

We in ISDL share the grief of the people of Kerala in his passing away, and join in offering our condolences to the bereaved family.

Hon. Director & Members of ISDL.

TYPIST VACANCY IN ISDL

Applications are invited from qualified candidates for the post of a typist in International School of Dravidian Linguistics for a period of one year on contract basis from the date of appointment.

Those interested may submit their application to Hon. Director, ISDL, V.I. Subramoniam Memorial ISDL Complex, St. Xavier's College P.O., Thiruvananthapuram - 695 586 on or before 25th January 2014.

For more details, contact the Hon. Director at 0471-2704953 or 9746697752.

Contribution to Prof. V.I. Subramoniam Endowment Fund

TOTAL AS OF LAST MONTH	Rs. 4,03,920.00
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