



Dravidian Languages and its Fundamental Grammar

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ABSTRACT

The primitive man developed in all ways through the language. Language is human and only human. The recent research has shown that some species of animals also communicate but they do not talk in the same in which we usually use this work. There is no language outside of the society. Language is closely connected with thinking and is considered a vehicle of thought, it has fallen under the scrutiny of philosophers. Various philosophers and scientists defined the language throughout the world. According to Hegel 'Language is the art of theoretical intelligence in its true sense, for its outward expression. There are 3,000 above languages in the world. Among them half of the languages have no script. But every language has its literature. The linguistic scientists and research scholars distinguished the languages into some families. Dravidian Languages are formed one of that language family. There are 19 languages in Dravidian Language family. They are Tamil, Kannada, Telugu, Malayalam, Kota, toda, Kodagu, Tulu, Kolami, Naiki, Parji, Gadaba, Gondi, Konda, Kui, Kuvi, Kurukh, Maltho and Brahui. Among all these languages only Tamil, Kannada, Telugu and Malayalam has its own script and literature. The remaining languages are using by the peoples only through the oral. But they have also so much of Folk literature. All Dravidian Languages have so many similarities and a narrow of differences in the matter of grammar. Grammar is fundamental base to any language. This is the universal truth. According to this statement I discussed so many grammatical matters in this essay. They are phonetics, morphology, pronoun, noun, verb, adjective, adverb and syntax as briefly. At last I find out that all the Dravidian languages have a close relationship not only sounds but also all grammatical points. There are a lot of similarities in the manner of prefix, suffix, numbers, gender and syntax. According to this I declared that all the Dravidian Languages are formed from one main Dravidian language, whichever it may be most of the scholar's opinion is that Tamil is the primary language to Dravidian Languages. As per my research I also support that statement because of through the observation of various grammar points and so many inter relations among all the Dravidian languages.

KEYWORDS

Introduction

Language is human and only human. The recent research has shown that some species of animals also communicate but they do not talk in the sense in which we usually use this work. There is no language outside of the society. Language can be understood properly if it is studied in close connection with the history of human society. As language is closely connected with thinking and is considered a vehicle of thought, it has fallen under the scrutiny of philosophers. Logicians study the laws of thinking and their reflection in language. Language is of social character by its origin and then draws the attention of sociologists. Many definitions of a language have been made by different thinkers.

Definitions

Language is the art of theoretical intelligence in its true sense, for it is its outward Expression. (Hegel [1770-1831], The prominent German Philosopher.)

According to F De Saussure [1857-1913], Language as a system of signs Expressing Ideas.

Croce (1866-1952) defined Language is an articulated limited sound system organised for the purpose of expression.

Language to be a purely human and non instinctive method of communicating Ideas, Emotions and desires by means of a system of voluntarily produced symbols. (Sapir, 1884-1939).

Bloom (1887-1949) quoted that Language Enabled on person to express a reaction to another's stimulus. He considered language in terms of behavioral patterns like walking, eating, etc., According to this approach, this set of pattern can remain unused for a long period of time and then be called into operation by an appropriate stimulus. All these definitions were influenced by various forms of Idealistic philosophy.

The Origin of Language

The origin of language is hidden in the depth of antiquity. But even the ancient civilized people, driven by the thirst for knowledge, tried to answer the question, how did language originate? Man's search for the origin of language is deeply rooted. These inquiring spirits were driven by a desire to discover the entire history of language. The problem of the origin of language was so controversial that its discussion was forbidden at one time by several learned societies. All linguists are agreed that the problem of the origin of human speech is still unsolved.

There is no person on earth that even primarily, let alone exclusively, uses gesture language as a means of communication. It is true that gesture language seems to be a wide spread form of speech among primitive people. Man's inquiring spirit will penetrate further and further into the depths of the past and with the help of other science. It will attain a correct solution to the problem of the origin of language.

Languages and Dialects

Language came into being as a means of communication among member of community joined together in hunting, getting food, generally producing their means of subsistence. Under the tribal system, language was closely connected with the tribe the highest organizational unit of which the members were aware of their mutual kinship. Common languages are spreading more and more and the languages of individual nations are becoming more monolithic all the time. But along side the common languages, dialects continue to exist, while many languages in Africa, Asia and America exist only as dialects, without any common language. Every language of which we have sufficient knowledge is divided into several dialects. Generally As we have seen, the human mind has been speculating for hundreds of years on the origin and relationship of languages. But even language has a unique inner structure of its own and this structure may be moulded

in many different ways. Regardless of the material advancement or backwardness of the people that handle it. If we wish to understand languages in their true essence, we must look upon them all as equally advanced and developed.

(a) Phonetics:

Phonetics can role an important task on any language, mainly on dialects. Phonetics is the name of a science dealing with the analysis and classification of speech sounds. The phonology of any language is not chaotic enumeration of speech sounds and sound combinations, but a system embracing the quantity and pattern of phonetics, different kinds of distinctive features and their distribution. The word is fundamental unit of language, representing the things of the real world and the psychological life of man. Each word has its own meaning. At the same way Grammar is a branch of linguistics which deals with structure of words and their form.

(b) Root

In any language the primary element of a word is generally called the root. The root is the main unchangeable part of the word conversing the fundamental lexical meaning of the word. Apart from the root words contain affixes expressing lexico grammatical meanings and serving not only to make new words but to show the relations between words. All these features applicable to Dravidian languages also.

Dravidian Languages

The majority of the Dravidian Languages concentrated in India. They are also spoken in Pakistan and Ceylon as well as in a Number of neighbouring countries. Tamil, Kannada, Telugu, Malayalam, Kota, Tuda, Kodagu, Kui, Kuvi, Kurukh, Maltho and Brahmi. But among these four major Dravidian languages are Tamil, Kannada, Telugu and Malayalam . These four all called constitutional languages of India. Each language has a rich literature of its own.

(a) Tamil

Tamil had the widest geographical distribution, apart from India, where it is the official language of the state of Tamil Nadu, nearly spoken by fifty million people. It has the most ancient literature. Social dialects play an important role in Tamil. It has literature from 3rd century onwards.

(b) Kannada

The Kannada language spoken by nearly thirty million people in the state of Karnataka. The literary and colloquial varieties of kannada are as far apart as in Tamil. Literature in kannada is only slightly behind its Tamil counterpart as four as antiquity and richness are concerned.

(c) Telugu

Telugu is the official language of the state of Andhra Pradesh. The oldest Telugu inscription goes back to 633 A.D. There are nearly Eighty million people belongs to Telugu. It has rich literature from 11th Century onwards.

(d) Malayalam

The Malayam language is the native language of more than twenty five million people mainly live in the state of Kerala. The famous research scholars declared that Malayalam developed from an old Tamil Dialect. Epigraphic inscription enable one to trace the history of Malayalm upto the 10th century.

Among all these four Dravidian languages Tamil, kannada, Telugu and Malayalam has Epigraphic inscriptions, script and rich literature. Wide range of people speaking these four languages not only in their native states but also outside of the states and abroad. These four are the official languages in their native states. In South India these four are the main languages.

Sounds

The majority of Dravidian languages are concentrated in India. They are also spoken in Pakistan and Ceylon, as well as in number neighboring countries. A Characteristic features

of the Dravidian languages is proximity of their sound inventories. The most characteristic features of the Dravidian languages is retroflex sounds, is the production of which the obstruction, is effected by the underside of the tip of tongue touching the hard palate. The distribution of sounds according to the positions and their corresponding phonemic grouping are basically similar in all the Dravidian languages. For example see these words.

	Tamil	Malayalm	Telugu	Kannada
/p/	PUZU	PULU	PULU	PULU
/kk/	MUKKU	MUKKU	MUK	MUK

Morphology

Suffixial agglutination is the dominant pattern among the Dravidian languages. Elements of International is flax ion occur seldom and are of secondary importance.

Tamil	Kannada	Telugu
paru	kanbal	chuDu

Same as parts of speech are differentiated on the word level. All Dravidian Languages possess the substantive, numeral, pronoun, verb, particles and interjections. Conjunctions are not typical of the Dravidian Languages, and prepositions are attested only in Brahui.

Gender

The category of gender in the Dravidian Languages is Lexico-Grammatical. It is determined by the lexical meaning of the substantive, while grammatically it is expressed by agreement in gender with other word classes which distinguish this category. There are four gender pattern among the substantives in the Dravidian Languages.

Tamil, old Malyalm, Kota, Kannada, Kodagu and Telugu distinguish there genders is the singular – Masculine, feminine and neuter. Telugu, Kurukh and Maltho distinguish there genders in the singular – Masculine and non-Masculine and two genders in the plural epicene and neuter. Kolami, Naiki, Parji, Gadaba, Konda etc., have two genders – masculine and non-masculine in both numbers.

The Dravidian Languages distinguish only two numbers. They are singular and plural. In most cases the singular has no special features and its distinctive feature is the absence of the plural formants. An exception is provided by certain Masculine substantive which taken special singular inflexion in some languages.

Tamil	Kannada	Telugu	Malayalam
Tambi	Tambi	Tammudu	Tambi

The plural is formed by adding special suffixes

Tamil	Kannada	Telugu	Malayalam
Chedungu	Chedungu	Chettlu	chedungu

(Tress)
Koigal Koilalu Kovelalu koilagal
(Temple)

Pronouns

The Dravidian Languages distinguish personal pronouns, reflective pronouns, Demonstrative pronouns, Interrogative pronouns, attributive pronouns and Indefinite pronouns.

(a) Personal Pronouns

The personal pronouns in the Dravidian Languages distinguish three persons. The first person, the second person and the third person and two or three genders except Tada and Brahvi.

(b) Reflective Pronouns

Reflective Pronouns are attested in every Dravidian Language, one is the singular and one, two or three in the plural, except in konda.

(c) Demonstrative Pronouns

The Demonstrative pronoun in the Dravidian Languages have the same spatial categories as the third person personal pronouns. This pronoun do not distinguish gender and number neither do they have any case forms. They perform the function of a prepositive attribute in the sentence.

(d) Integrative Pronouns

The majority of the Interrogative pronouns in the Dravidian Languages have the structure and grammatical characteristics identical with or similar to those of the third person of personal pronouns. The difference is purely lexical.

Attributive Pronouns

Attributive pronouns are usually derived from bases which are etymologically related in the demonstrative pronouns and denote the same spatial categorization of the qualified objects.

(f) Indefinite Pronouns

The Indefinite Pronouns are similar to the attributive pronouns as the regards of the type of inflations. The difference is lexical as Indefinite Pronouns are derived from bases of meaning.

The Adjective

The adjectives in the Dravidian Languages are not numerous. They have no gender or number forms and the only syntactic function. The most common adjective suffix is a. For example to indicate some words shown as below in the Dravidian Languages

Tamil	Malayalam	Kannada	Telugu
Periyā	Pazyā	Dodda	Pedda

The Verb

All verbal forms in the Dravidian Languages both finite and non-finite, consist of a verbal stem followed by suffixes which express various grammatical categories. The number of verbal stems varies from language to language. Thus in Kannada, Kolami, Naiki, Konda, Kui, Kuvi, Kurukh, malto and with a few exceptions. Brahui all verbal forms derive from a single system. Most of the kodagu verbs have one stem, though some have two – one which is non marked and the other with the suffix – kk. Example Nara – Narrak – togo. In Tamil, Malayam, Kota, Toda and gondi verbal forms are usually derived from two stems. The first stem is non-marked, while the second takes the suffixes – kk. Example is are – arikk – its means to beat in Tamil and Malayalam.

In Telugu, where the majority of the verbs have only one stem. Example Ken – to hear, bur – to drink. There is a numerous group of verbs which derive their forms from three stems. Ex-

ample is Mal – Malp – Malt its means to do. Finally, in Telugu three stem verbs. For example Raksine – Raksin – Rakeis. Its means to guard, and four stem verbs those are cey – cey – ces – ce. Its means to do and occur quite frequently along with one stem ones, where as in gadaba one stem verbs is – to fall, co exist with two stem, pep – pet – its means to appear, three stems, mam – mat – may

its means to be and four stem verbs ei – pin – eid – ely its means to give.

Syntax

In the same way in Dravidian Languages the syntax is divided into three parts. They are the simple sentence, the compound sentence and the complex sentence. But the simple sentence again distinguish into so many parts. In each divided into four parts. They are the subject, the predicate. The attribute and the object. The predicate divided into the simple verbal predicate, the simple nominal predicate, the complex verbal predicate, the compound verbal – Nominal predicate. There is an agreement between the subject and the predicate in the Dravidian Languages. There is another main part in Dravidian Languages, that is adverb. It is divided into so many parts. They are the adverbial modifier, the Adverbial modifier of manner, the adverbial modifier of degree, the adverbial modifier place, the adverbial modifier of time, the adverbial modifier of purpose, the adverbial modifier of the cause, the adverbial modifier of condition. As per my observation I find out that there are so many similarities among Dravidian Languages.

Conclusion

The Dravidian people and tribes are not autochthonous in India, where they appeared probably not later than the fourth millennium B.C. the question of their origin and history before they came to India is still open although some hypotheses have already been put forward about the possible pre – historic contacts of the Dravidian and their languages with many other people and languages.

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