

# R'ĀMACAR'ITAM

## AND THE STUDY OF EARLY MALAYALAM

*Thesis submitted for the Degree of  
Doctor of Philosophy of the University of Madras*

BY

K. M. GEORGE, M.A., Ph.D.,  
*Sahitya Akademi, New Delhi*

DISTRIBUTORS :  
THE NATIONAL BOOK STALL,  
KOTTAYAM  
KERALA STATE, SOUTH INDIA



First edition: 500 copies, 1956

Price Rs. 10/-

*All Rights Reserved*



G. S. PRESS, MADRAS



B

## FOREWORD

Dr. K. M. George's "Ramacaritam and the Study of Early Malayalam" which was his thesis for the doctorate of the Madras University is an outstanding piece of linguistic research. Ever since Dr. Gundert first brought Ramacaritam to the notice of scholars, it has been the subject of many scholarly studies. The artificial nature of the language in which the poem is written and the wide use of Tamil forms in it led many scholars even to claim that the book was not in Malayalam at all but in Tamil. Many scholars also raised doubts about the antiquity of Malayalam as in their opinion Ramacaritam seemed to indicate that Malayalam had not finally separated from Tamil at the time of its composition. Though this latter view did not find wide acceptance, the problem of Ramacaritam remained unsolved mainly because it had not been subjected to a scientific analysis by any competent scholar before.

Dr. George in his present study has clearly established that the spoken language of Malayalam had separated from the common parent Dravidian language at a very early date and that it had existed as an independent language long before Ramacaritam came to be composed. In fact, if scholars had kept in mind the difference between the spoken and written languages, the confusion about the origin of Malayalam would never have arisen. The study of early Malayalam unfortunately neglected this aspect and confined itself to literary compositions as evidencing the growth of the language. It is to Dr. George's credit that he has by a scientific study of phonology proved the fact that the special characteristics of Malayalam which separated from Tamil, such as the absence of verbal inflections, had become, noticeably established in the spoken language many centuries earlier than in literature. In fact, these inflections continue even now, though to a minor extent, in the literary works of modern Malayalam.



He has also established beyond the possibility of controversy that the literary development in Malayalam was marked by a parallel growth of two artificial dialects: one in which Tamil preponderated and the other in which Sanskrit forms were largely used. The latter which has come to be known as *Manipravālam* had an extensive literature the main characteristics of which were not only the adoption of Sanskrit literary forms and a large-scale use of Sanskrit words with their grammatical forms but also the Sanskritisation of normal Malayalam words. Side by side with this, there also developed another form of literature known as *Pāṭṭu* which used Dravidian metres modelled on Tamil, laid greater emphasis on Tamil construction and Tamil words and even Tamilised normal Malayalam words. Both were equally artificial and Dr. George does a great service to Malayalam in pointing out that the evolution of the language as such was unrelated to these two developments which were merely literary outgrowths confined to limited circles.

It follows from this that no date for any book can be fixed by mere reference either to the preponderance of Tamil or Sanskrit words in a given class of literature. The old argument that because Ramacaritam contained more Tamil words, it was clearly earlier than the *Manipravālam* literature and probably the earliest Malayalam composition known to us cannot any longer be held valid. The nature of true Malayalam during this and even earlier periods has been brought out by Dr. George by quotations from popular ballads composed in the speech of the people, proverbs in daily use and Inscriptions. From these sources it is now possible to see clearly that Malayalam speech at all times was free from the artificialities of both *Pāṭṭu* and *Manipravālam* and had a vigorous life of its own unconnected with the ornate compositions of the *literati*.

Finally what gave life to Malayalam and made its normal development possible was the utilisation of the popular speech for literature, in the first place by Ceruṣṣeri in his *Krishna Gatha* and later by Eluttaccan. It is, however, necessary to remember even in this connection that though the *Pāṭṭu*



tradition had its final efflorescence in the works of the Niraṇaṃ Poets, the *Maṇipravāḷam* tradition continued, though slightly modified in the *Kathakalis* and *Champūs* until quite recent times.

It is a point generally forgotten that literary movements do not develop one after the other as schematic writers would have us believe; but often overlap over long periods. Thus at the time Kunchan Nambiyār was writing his *Tullal* in popular speech, Uṇṇāyi Varier was writing his *Kathakali* in a predominantly Sanskritised language, and coming to our own times one has only to read the works of Kerala Varma with their Sanskrit grammatical forms and compare them with the works in popular speech written by Veṇmaṇi and others. So the determination of dates, or the sequence in time, of works based on the character of the language used would appear to be unscientific.

Dr. George's study of the phonology of Ramacaritam is specially interesting. He has by a detailed analysis established many interesting conclusions the most interesting of which, from my point of view, is the Tamilisation of genuine Malayalam words similar to the Sanskritised words such as *Pupūkirē* or *Piṇṇiṭēthāḥ* in *Maṇipravāḷam*. A similar study of other old texts should throw a great deal of light both on early Malayalam and on Tamil of that period, and I hope the scholars will analyse scientifically, as Dr. George has done, the other available Malayalam texts like, *Bhāṣākauṭāṭiyam*. In every way Dr. George's work in this respect is a model of linguistic research and is a path-finder for others. He deserves the thanks of all students on linguistics and especially of the scholars of the Dravidian languages for the solid work he has done on a very unfamiliar period.

New Delhi,  
24th March, 1954.

K. M. PANIKKAR







D

## PREFACE

In the preface to his 'Malayalam-English Dictionary' Dr. Gundert makes the following observation: "This history—i.e., the history of the Malayalam language—commences for us (if we except a few inscriptions on copper and stone) with the R'āmacaritam, in which we probably have the oldest Malayalam poem still in existence composed as it was before the introduction of the Sanskrit alphabet and deserving of the particular attention of the scholar, as it exhibits the earliest phase of the language, perhaps centuries before the arrival of the Portuguese." This sentence has been quoted by Dr. Caldwell in his *Comparative Grammar of the Dravidian Languages*, as also in the *Linguistic Survey of India*, and in all the State Manuals and District Manuals which deal with different parts of Kerala. A faithful rendering of the observation in Malayalam is found in the important grammars of the language and histories of its literature. In fact, there is no treatise on early Malayalam, which fails to refer to this remark of Dr. Gundert. Thus, the statement has gained so wide a recognition that it has become almost impossible to think about early Malayalam without recalling R'āmacaritam.

Now, since it is clear that R'āmacaritam exhibits the influence of Tamil to a marked degree, the statement involves two important questions: (1) the origin and early development of Malayalam; (2) its relationship with Tamil. Both these questions are closely connected with the representative character and antiquity of R'āmacaritam. The scholars who have referred to the statement of Dr. Gundert, have mostly done so in order to support it, seldom to criticise it, and hence it has not been subject to proper scrutiny.

In this book an attempt has been made to submit R'āmacaritam to linguistic tests in order to find out what exactly its language represents and also to investigate the question of the early development of Malayalam. The latter topic, which forms Part I of this thesis, serves to provide a



background against which R'āmacaritam could be set. The length of this enquiry could have been reduced if suitable works on the subject were available.

The outstanding workers in the field before this have been Dr. Gundert, Dr. Caldwell, Sten Konow of the *Linguistic Survey of India*, A. R. R'ājaraja Varma, R. N. Paṇikkar, A. K. Piṣāroṭi and Uḷḷūr S. Paṛamēśwara Iyer. In this thesis the work done by these scholars relating to this subject has been made use of, and acknowledgment is made whenever they are referred to. In addition, the general linguistic principles formulated by philologists such as A. H. Sayce, Otto Jespersen, Bloomfield, Vendryes and others have been found valuable as basis of my investigation.

Perhaps it is good to point out here the main points emphasised in this work:

1. The division of Malayalam literature into two periods, the early and the modern. (Ch. I).
2. The contention that the early period consists of three literary schools, the Pacca Malayalam school, the Tamil school and the Sanskrit school. (Chs. I and II).
3. A proper emphasis given to the cleavage between the literary dialect and the colloquial dialect. (Chs. II and IV).
4. The interaction of the three literary schools in the 14th and 15th centuries A.D. (Ch. II).
5. A fuller discussion of the change in the form and meaning of the word 'Tamiḷ'. (Ch. V and Appendix III).
6. The independence of Malayalam at least from the 9th century A.D. and the arguments to support this view. (Ch. VI).
7. Arguments in support of the theory that the history of the Malayalam language starts from the migration of the Dravidians to the West Coast. (Ch. VII).
8. The view that the Malayalam language is probably the earliest important member of the Dravidan family to break away from the parent tongue. (Ch. VII).
9. Evidence to prove that colloquial Malayalam did not have personal terminations at any stage of its history. (Ch. VII).



10. The reason for the extraordinary influence of Sanskrit on Malayalam. (Ch. VII).

11. Phonological considerations tending to prove the great antiquity of colloquial Malayalam. (Ch. VII).

12. Two hundred basic words compared in Tamil, Telugu, Kannada and Malayalam to show the mutual relationship of the languages. (Ch. VII and Appendix IV).

13. Analysis of R'āmacaṛitam on the basis of phonology (Ch. X), grammar (Ch. XI), and vocabulary (Ch. XII).

14. The contention that the language of R'āmacaṛitam is in the main an artificial mixture. (Ch. XIII).

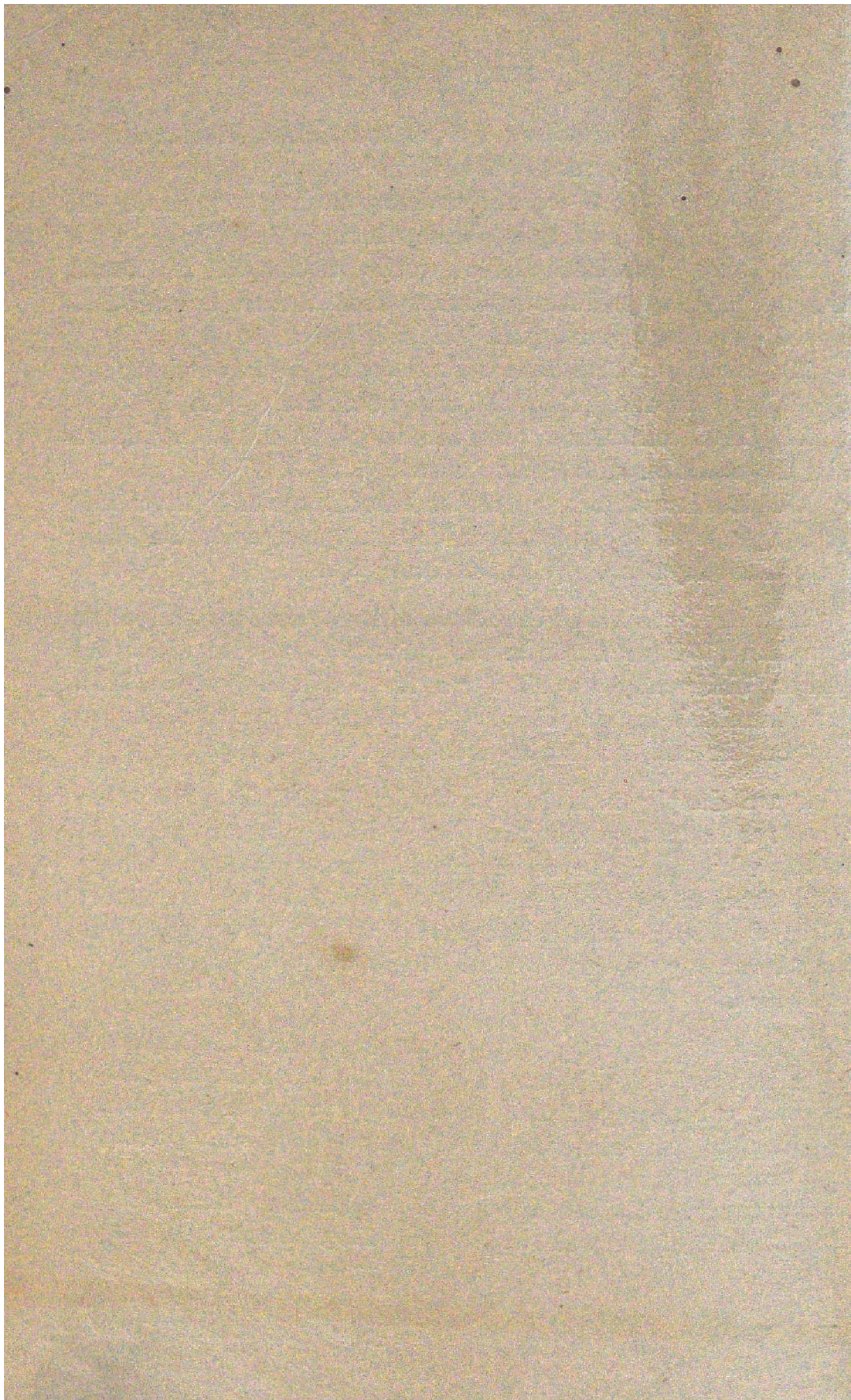
15. Evidence and arguments based thereon to show that the language of R'āmacaṛitam does not represent the early phase of Malayalam. (Chs. XIII and XIV).

This book embodies the result of my work for nearly four years from 1947 and it is in the main the thesis for which the Madras University awarded me the Ph.D. Degree in 1951. I am thankful to the University for giving me facilities to work on the subject as also permission to publish it.

I am deeply indebted to Sardar K. M. Panikkar, the illustrious scholar-statesman and India's most versatile writer, who, in spite of his varied preoccupations, kindly found time to go through the book and gave me an appreciative foreword, which I consider as the most satisfying reward for my labours. I feel truly overwhelmed when I thank him.

I take this opportunity to express my sense of obligation to the late Dr. C. A. Menon and the late Mr. S. D. Sargunar for their valuable guidance at different stages of my work. My thanks are also due to various friends, especially Sri Suranad Kunjan Pillai and Dr. P. K. Narayana Pillai of the Travancore University, Sri C. G. Raghava Kurup and Prof. C. R. Sankaran of the Deccan College, Poona.







F

## CONTENTS

FOREWORD—By Sardar K. M. Panikkar	.. v
PREFACE	.. ix
ABBREVIATIONS	.. xvi
SYSTEM OF TRANSLITERATION	.. xvii

### PART I

#### I.—INTRODUCTION

Contributions so far to the early history of Malayalam—The various theories about the origin of Malayalam language—The relationship between Tamil and Malayalam, the most controversial phase—The evolution of the colloquial language is not always parallel to that of the literary language—Periods of Malayalam literature according to the various historians—A division into the early Malayalam and modern Malayalam is the most appropriate—The early period consists of three main literary schools, the Pacca Malayalam school, the Tamil school and the Sanskrit school.

#### II.—THE EARLY PERIOD IN MALAYALAM LITERATURE .. 9

The gulf between the literary language and the colloquial language—It is greatest in Tamil and least in Malayalam among the cultivated Dravidian languages—A brief survey of the three literary schools giving general characteristics and important works—The three schools have existed simultaneously—The inter-action of the three schools in the 14th and the 15th centuries A.D.—Lilātilakam, the master key to the linguistic treasures of the early period.

#### III.—RĀMACARĪTAM—A PROBLEM .. 28

No other book has created more problems in the history of the language than Rāmacarītam—The Three opinions regarding the language of Rāmacarītam—It represents the earliest phase of Malayalam—It is a Tamil work—It is written in the dialect of a bilingual area—The need for placing Rāmacarītam in its proper setting—The popular conception of the origin and development of Malayalam based on the representative character of Rāmacarītam.

#### IV.—A PROPER SETTING .. 33

A knowledge of the colloquial and literary languages essential to get the proper setting—The colloquial language is



difficult to investigate—The colloquial standard and the speech of the lower classes—The latter could be divided into three regional dialects, the southern dialect, the middle dialect and the northern dialect—The bilingual area of South Travancore—The regional dialect and the literary dialect influence mutually—The language of Rāmacaṛitam is in three ways connected with Tamil.

#### V.—TAMIL AND MALAYALAM

.. 40

Tamil and Malayalam how related?—Opinions of scholars: the two views (i) Malayalam is a sister of Tamil, (ii) Malayalam started as a daughter of Tamil—The question of antiquity is the relevant idea here—Arguments to support the 'daughter theory' examined: (i) the terms Tamil and Tamiḷakam, (ii) the basic words common to Tamil and Malayalam, (iii) the grammar, (iv) the customs and manners, (v) Tamil works from Kerala, (vi) Inscriptions and (vii) Rāmacaṛitam—A. R. Rājāraja Varma contradicts himself and Dr. Caldwell by committing himself to date the origin of Malayalam to the 9th century A.D.

#### VI.—THE INDEPENDENCE OF MALAYALAM

.. 55

Can Malayalam claim enough independence to be classed as a sister of Tamil as early as the 9th century A.D.?—lines of investigation: Lilātilakam (14th cent.) clearly sets forth the independence of Malayalam; Inhabitants of Kerala whose mother-tongue is Tamil; Proverbs, maxims, etc., in Malayalam; Accounts of foreign travellers; The Malayalam inscriptions—The conclusion that the origin of Malayalam must have been several centuries before the 9th century A.D.

#### VII.—A STEP FURTHER

.. 70

The antiquity of a literature need not necessarily mean a proportional antiquity of the language—How does a new dialect evolve?—The geographical position which limits contact with neighbouring languages is the main factor—The natural barriers of Kerala on the east and on the west were responsible for the evolution of a new dialect—Malayalam has left the parent earlier than other important members of the family—Later contact with Tamil and Sanskrit—The nature of the loans from other languages—Malayalam though poorer than Tamil is her elder sister—Evidences in support of this theory: (i) the study of the personal terminations provides a strong argument to show the early separation of Malayalam, (ii) influence of Sanskrit on Malayalam, (iii) systems of



# CONTENTS

xv

inheritance, customs, etc., (iv) phonological evidences,  
(v) evidence from a glossic study.

## PART II

### VIII.—THE PAṬṬU SCHOOL

.. 101

The main characteristics of the Pāṭṭu style: Tamil alphabets, etuka, mōṇa, vṛttaviśēṣam—Rāmacaṛitam scrupulously observes all the rules of the Pāṭṭu school.

### IX.—THE STUDY OF RĀMACARTTAM SO FAR

.. 106

The various texts of Rāmacaṛitam available for comparison—The important arguments by scholars on the linguistic aspect of Rāmacaṛitam—a note on the authorship and date of Rāmacaṛitam.

### X.—PHONOLOGY

.. 112

(a) Three of the distinctive features of Malayalam separating it from Tamil, i.e., nasalisation, palatal hiatus, and contraction of vowels; (b) The sandhi changes in Rāmacaṛitam; (c) Other phonological changes.

### XI.—GRAMMAR

.. 127

(a) Number (b) Gender (c) Case (d) Verbs (e) Other terminations.

### XII.—VOCABULARY

.. 148

(a) Words of Sanskrit origin (b) Words peculiar to Malayalam (c) Words peculiar to Tamil (d) Words common to Tamil and Malayalam (e) Peculiar words and expressions.

### XIII.—RESULTS COMPARED

.. 170

Results of previous chapters regrouped as follows: Categories (A) characteristics common to Tamil and Malayalam, (B) characteristics peculiar to Tamil, (C) characteristics peculiar to Malayalam, (D) mixed characteristics—The two possibilities: (i) a natural mixture, (ii) an artificial mixture—The conclusion that the language of Rāmacaṛitam is an artificial mixture.

### XIV.—CONCLUSION

.. 182

### APPENDICES I TO VIII

.. 187

### BIBLIOGRAPHY

.. 214

### GENERAL INDEX

.. 217



## ABBREVIATIONS

a.M.	Ancient Malayalam.
cf.	Compare.
col.	Colloquial.
Ch.	Chapter.
Comp. Gr.	A Comparative Grammar of the Dravidian languages —Dr. Caldwell.
Drav.	Dravidian.
Ed.	Edited.
Ex.	Example.
fem.	Feminine.
fut.	Future.
Ibid.	Ibidem, in the same place.
K.	Kannada (Canarese—Comp. Gr.).
K.P.	Kēraḷapāṇinīyam (1917)—A. R. R'ājaṛāja Varma.
K.B.S.C.	Kēraḷabhāṣā Sāhitya Caṭitram (1927)—R. N. Paṇikkar.
Lil.	Lilātilakam, Ed. by Śūraṇāṭ Kuṇṇaṇ Piḷḷa. (1946).
lit.	Literary.
M.	Malayalam.
masc.	Masculine.
M.S.C.S.	Malayāla Sāhitya Caṭitra Saṅgraham (1922)—P. Śan- kaṛaṇ Nambiyār.
neut.	Neuter.
p.	Page.
pp.	Pages.
pl.	Plural.
pres.	Present.
R.	R'āmacaṭitam.
Ref.	Reference.
S.	Sanskrit.
S.D.	Southern Dialect of Malayalam.
S.T.	Southern Tamil.
Sec.	Section.
sing.	Singular.
T.	Tamil.
T.A.S.	Travancore Archaeological Series.
Tel.	Telugu.
Trans.	Translation.
Vol.	Volume.
B.S.O.S.	Bulletin of the School of Oriental Studies, London.



H

# SYSTEM OF TRANSLITERATION, ETC.

Malayalam alphabets and their English symbols,

## Vowels

അ	a	ഈ	r vocalised r	ഐ	ai
ആ	ā	ഊ	r̄	ഓ	o
ഇ	i	ഞ	l vocalised l	ഔ	ō
ഈ	ī	ആ	l̄	ഔ	au
ഉ	u	എ	e	അം	am
ഊ	ū	ഏ	ē	അഃ	ah, a : vocalised h

## Consonants

The symbol '°' above a letter shows that it is a pure consonant.

ക°	k	ഖ°	kh	ഗ°	g	ഘ°	gh	ങ°	ṅ
ച°	c	ഛ°	ch	ജ°	j	ഝ°	jh	ഞ°	ñ
ട°	ṭ	ഠ°	ṭh	ഡ°	ḍ	ഢ°	ḍh	ണ°	ṇ
ത°	t	ഥ°	th	ദ°	d	ധ°	dh	ന°	n
പ°	p	ഫ°	ph	ബ°	b	ഭ°	bh	മ°	m
യ°	y	ര°	r	ല°	l	വ°	v		
ശ°	ś	ഷ°	ṣ	സ°	s	ഹ°	h	ള°	l
ഴ°	ḷ	റ°	r						

ṭ (alveolar plosive) M. uses ഠ and the difference in the sound is known by the context.

ṇ ( „ nasal) M. uses ണ „ „ „

To avoid clumsiness, the transliterated words are not indicated by marks of quotation except in the cases of some which need distinction.

Some of the words like Kerala, Malayalam, Malabar, etc., which have already found place in many works in English, have been given in their familiar forms. This applies to the names of certain authors also like Menon, Krishnan Nair, etc.

*Terms of frequent use adopted from Malayalam.*

lakṣaṇam	= characteristic.
paṭalam	= chapter or a similar division.
śilpam	= a section.
śūtra	= an aphoristic rule.
bhāṣa	= language.

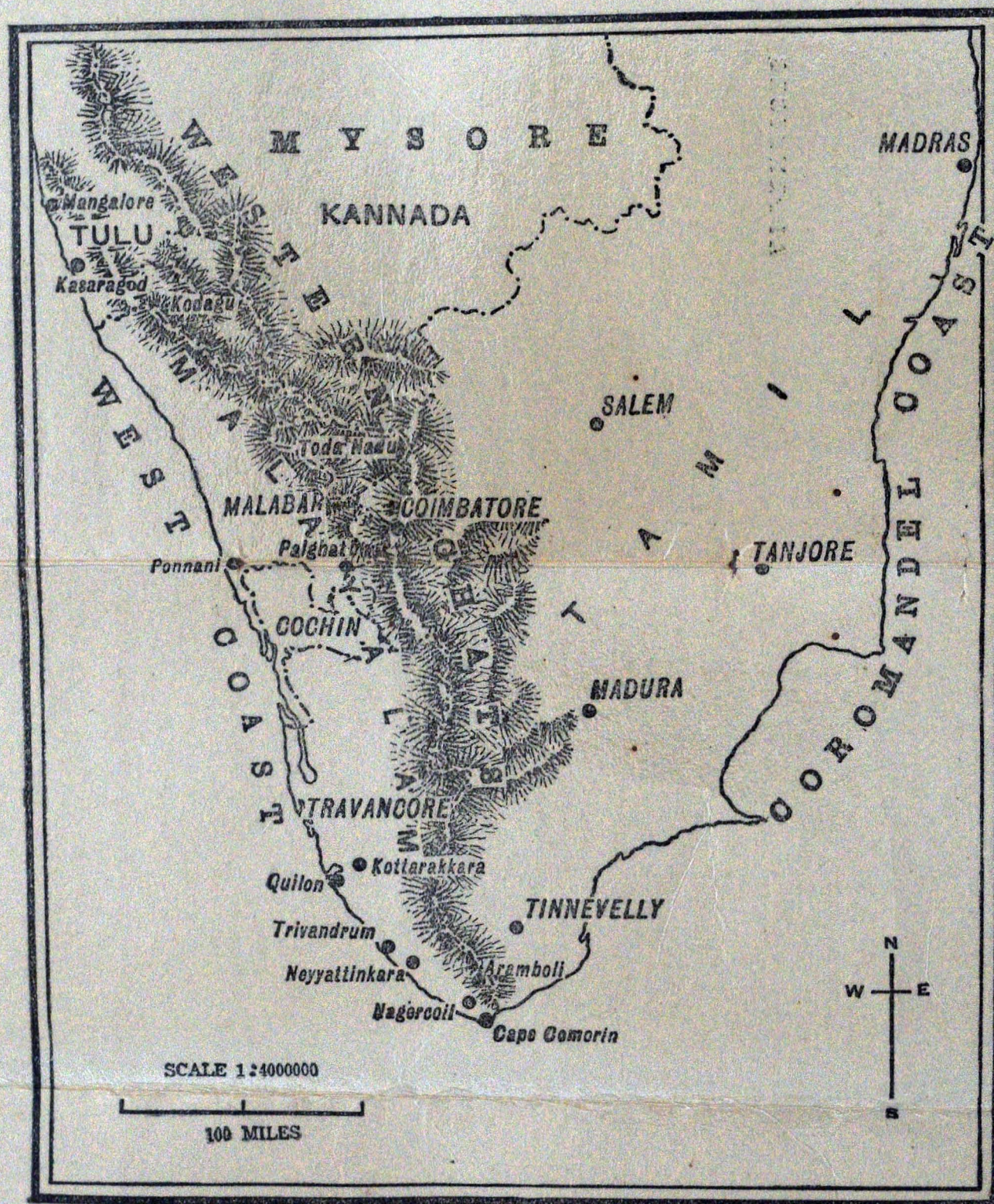


I

PART I



APPENDIX I  
Map of South India





## APPENDICES



# R'AMACAR'ITAM AND THE STUDY OF EARLY MALAYALAM

## CHAPTER I

### INTRODUCTION

The origin and early development of language has been a very difficult subject of study and in the obscurity of the past there was more speculation in this region than in any other. And when we have to deal with the early stages of a language belonging to a community almost devoid of the historical sense, the problem is indeed very great.

No one has yet written a proper history of the Malayalam language though there is one which bears that name.<sup>1</sup> It contains just a short chapter (9 pages) which gives some scraps of information, the remaining chapters being the history of the Malayalam literature.

In fact, the earliest records, dealing with some aspects of the origin and history of Malayalam are found in the early grammars and in the preface to the Malayalam-English Dictionary by Dr. Gundert. The important Grammars of the language are those of Dr. Gundert,<sup>2</sup> Śeṣagiri Prabhu,<sup>3</sup> and Prof. A. R. Rājarāja Varma.<sup>4</sup> We are indebted more to Dr. H. Gundert than to anyone else for his pioneering work in the field, and his dictionary and his grammar still form the foundation of our language study. Dr. Caldwell who wrote the Comparative Grammar of the Dravidian languages accepted Dr. Gundert as his guide on questions relating to Malayalam and it is in that monumental work that we first get an overall picture of the Dravidian Family and the place that Malayalam has in it. Professor Rājarāja Varma, when he revised his Malayalam Grammar entitled "Kēṭalapāṇinīyam" (1917), was following more or less the two masters,

1. P. Gōvindapiḷḷa, Malayāḷa Bhāṣā Caritram (1881).

2. H. Gundert, A Grammar of the Malayalam language (1868).

3. Śeṣagiri prabhu, Vyākaraṇamitram (1904).

4. A. R. Rājarāja Varma, Kēṭalapāṇinīyam—Revised Edition (1917).



Gundert and Caldwell. In the long introduction to his grammar, he deals with the history of the Malayalam language. These are our earliest workers in the field.

Bhāṣā Caṛitram by P. Gōvindapiḷḷa, referred to above, is an early work and thus has its place. Later works belonging to this class were published only after the appearance of 'Kēraḷapāṇinīyam'. They take only the general title of 'The History of Malayalam Literature', though there also we find streams of light, though faint, thrown into the darker regions of the language. Four of the important works are by P. Śankaraṇ Nambiyār,<sup>5</sup> R. Nārāyaṇa Paṇikkar,<sup>6</sup> Āttūr Kṛṣṇa Piṣāroṭi<sup>7</sup> and Uḷḷūr S. Paramēswara Iyer.<sup>8</sup> Of these four, Piṣāroṭi has published only one part of his work, and it deals more with the nature of the Malayalam language than with the history of its literature, though the title is 'Bhāṣā Sāhitya Caṛitram' (history of Bhāṣā-Malayalam-literature). Even when the field covered by these scholars is very limited, there is disagreement and controversy on several important issues.

Apart from the foregoing grammarians and writers of historical account, there are other scholars who have given expression to their views on the origin of the Malayalam language. The names of Dr. C. A. Menon,<sup>9</sup> and Dr. K. Gōdavarma<sup>10</sup> deserve special mention.

Let us briefly review the various theories which have been advanced regarding the origin of the Malayalam language.<sup>11</sup>

- (a) The Malayalam language has originated from Sanskrit.
- (b) Malayalam has originated from one of the early prākṛts.

5. P. Śankaraṇ Nambiyār, Malayāḷa Sāhitya Caṛitra Sangrahaṁ (1922).

6. R. N. Paṇikkar, Kēraḷa Bhāṣā Sāhitya Caṛitram (1927).

7. A. K. Piṣāroṭi, Bhāṣāsāhitya Caṛitram (1936).

8. Uḷḷūr S. Paramēswara Iyer, Kēraḷa Sāhitya Caṛitram (1954).

9. Eḷuttaccaṇ and his Age—Chapter I.

10. Articles in the Malayalam Journals and Kēraḷa-bhāṣāvignānīyam.

11. M.S.C.S. p. 2.



- (c) Malayalam has evolved as a product of the union of Sanskrit and Tamil.
- (d) It is a daughter of the Tamil language.
- (e) It is a daughter of the primitive Dravidian language and a sister of the Tamil language.
- (f) It is a mixture of an independent language spoken by the aboriginal tribes of Kerala and other Dravidian languages.

It is not necessary here to examine all these theories in detail, since many of them have already been demolished by scholars. For example, the Sanskrit origin advanced mainly by the orthodox pandits, has been convincingly disproved by Dr. Caldwell as well as by later scholars.<sup>12</sup>

The second theory also has fallen through. The theory that Malayalam was born as a result of the union of Sanskrit and Tamil is not based on any sound linguistic principles.<sup>13</sup> It is only the facile surmise of the layman who has found a large number of Sanskrit and Tamil words in Malayalam. Similarly, the last theory, i.e., that it is an independent language of the original inhabitants with an admixture of Dravidian languages, is nothing but a bold speculation. Therefore it remains that the two theories left in the field, namely, those which point to the organic relationship of Malayalam and Tamil, are the most significant deserving scrutiny. They really represent the most controversial phases of the discussion, and hence a thorough study of them is indispensable.

What was the relationship between Tamil and Malayalam in the early stages of their evolution? We know how each is spoken now so that by observing their colloquial nature and composition, we can get a rough idea of their similarities and differences. But how was each one of the languages spoken, say seven hundred years ago, and what were the similarities and differences then? This question, though very intricate, is worth investigating. There is a similar investigation,

12. Dr. C. A. Menon, *Ēluttaccan and his Age*, pp. 2-4 and A. K. Piṣārōṭi's *Bhāṣā Sāhitya Caṛiṭam*, pp. 74-105.

13. Max-Muller, *Science of Language*, Vol. I, p. 86. "There is no possibility of a mixed language."



which is rendered less difficult by the availability of more data, namely, the comparative study of literary and other records<sup>14</sup> belonging to the period in question. The latter study will throw some light on the former; but it has to be borne in mind that literature is different from language. This warning may appear to be unnecessary, but the confusion caused by some of the historians of Malayalam in this respect has been a serious handicap to proper investigation. The general defect in the study of the evolution of Malayalam, so far, was this confusion, inasmuch as very few scholars bothered about the cleavage between literary language and colloquial language. In our own enquiry we have to use the same data, the available materials being mainly literary, but we will remind ourselves that though language is necessary for literature, literary language is different from colloquial language, and that the evolution of the former is not always parallel to the evolution of the latter.

At this stage, let us survey the development of the Malayalam literature with reference to its language. For the sake of convenience, a language is often divided into different periods. Grimm<sup>15</sup> introduced the practice of dividing a language into its Old, Middle and Modern periods. Thus the English language is divided into Old English, Middle English and Modern English by most historians. Some of them disagree regarding the dates assigned while some others further subdivide the periods.<sup>16</sup> Similar nomenclature and division are used in general by the historians of Malayalam literature. P. Gōvindapillā, who published his history of Malayalam language in 1881, was the first person to effect such a division

14. The language of Inscriptions is usually considered to be the colloquial language rather than literary language; but many of the old Inscriptions of Kerala have a different background and therefore it is safer to consider that language under the general term literary language.

15. The Concise Cambridge History of English Literature, p. 56.

16. Lounsbury, History of the English Language—p. 87. Lounsbury prefers to call Middle English (1100-1500) by the name Early English and divides it into Old English and Middle English. What is usually called Old English (before 1100) he terms as the Anglo-Saxon period.



in Malayalam.<sup>17</sup> It should be noted that in his division he does not make any distinction between the literary language and the colloquial language, and that in the treatment of the history of the literature, he does not emphasize the marked characteristics of each period. P. Śankaṣaṇ Nambiyār follows the same nomenclature, but the middle Malayalam period according to him is considerably shortened.<sup>18</sup>

But the next historian R. Nārāyaṇa Paṇikkar (1927) not only slightly modifies the dates, but subdivides the old period into two. He divides the Malayalam language into four periods, and the nomenclature also is somewhat different.<sup>19</sup> His main contribution is the attempt to view the question from a literary angle so much so that the second and third periods are named according to their literary characteristics, the periods of Dravidian influence and Sanskrit influence respectively. If we strike off the first period in the division by R. N. Paṇikkar, and describe the others as early, middle and modern periods, we get the view of Prof. A. R. Rājarāja Varma.<sup>20</sup>

Though we recognize that the division into periods is more or less arbitrarily made for the sake of convenience and that accuracy in the dates is out of the question, we have to accept some basis for our division and then only would such

17. Bhāṣācāritram Vol. I. Chs. I to III. Ādi Malayalam—From B.C. 600 to A.D. 800. Madhya Malayalam—From A.D. 800 to A.D. 1500. Navīṇa Malayalam—From A.D. 1500. His general method is to discuss the authors and books for 100 or 150 years in each chapter and thus proceed in a strictly chronological manner.

18. M.S.C.S. pp. 13, 18 and 103. Prācīṇam (old) Up to 13th cent. (Kollam era 5th cent). Madhyam (middle) 13th to 16th cent. Ādhunikam (modern) after 16th cent.

19. Atipracīnakālam (very ancient period) up to 8th cent. A.D. Drāviḍaprabhāvakālam (Dr: influence period) 8th to 14th cent. A.D. Samskrita prabhāvakālam (Skt: influence period) 14th to 17th cent. A.D. Ādhunikakālam (Modern influence period) after 17th cent. A.D.

20. K. P., p. 51. Ādyaghāṭṭam (early) A.D. 825—A.D. 1325. Madhyaghāṭṭam (middle) A.D. 1325—A.D. 1625. Ādhunikaghāṭṭam (modern) From A.D. 1625. He is following the Kollam era dates. It is to be noted that Prof. Rājarāja Varma made this division as early as 1917 i.e. 10 years earlier than that of R. N. Paṇikkar



divisions be really useful. The writers of a particular period should, despite their individual differences, exhibit strong common characteristics in the language and treatment selected by them. In the works of the modern period, for instance, we expect to observe the modern spirit and tone, and more particularly the usages of modern literary language.

Now, how can we determine the modern literary period in Malayalam? Is there a safe guide? We have to trace the evolution of literary Malayalam and find out from what age it was not subject to serious phonetic and other linguistic changes. This usually marks a literary epoch or revolution of great magnitude for which the personality and genius of an outstanding individual is responsible. We find that in English literature, Chaucer was mainly responsible for such a revolution, though Wyclif<sup>21</sup> also contributed in no small measure to it. What he (Wyclif) did for the language of religion, Chaucer did for the language of literature.<sup>22</sup> We have in Eluttaccañ, a combination of both Wyclif and Chaucer in that he at once modified the language of religion and of poetry in Malayalam. These epoch-makers make such an advance that for centuries they will have a great following. In other words, they set standards for all time.<sup>23</sup> The variations between Eluttaccañ's language and the modern language are only differences of degree and not of kind. These small differences have arisen from modification and development and not a process of breaking away in the form of a fresh revolution. But the dominant personality of Eluttaccañ should not mislead us into thinking that modern Malayalam starts only after him. It is true that he has made epoch-making changes in the language of literature; but a few decades before him the composition and construction of Malayalam had

21. Translation of the Bible into English prose.

22. Lounsbury, History of the English language, p. 70.

23. Eluttaccañ and his Age, p. 48.

"In the field of literature he (Eluttaccañ) was the model for several centuries and even now reigns supreme in all his glory." "He was a pioneer in more fields than one, literature, philosophy, religion and a form of Tantric cult, and he seems to have founded a school of his own in each."



already taken a comparatively modern form as is evidenced by Kṛṣṇapāṭṭu whose language is nearly as modern as that of Eḷuttaccaṇ's works. The revolution started by Ceruśśēri, the author of Kṛṣṇagātha has been completed by Eḷuttaccaṇ. Therefore there is sufficient justification to say that the modern period in Malayalam commences with the age of Kṛṣṇapāṭṭu,<sup>24</sup> i.e., from the 15th cent. A.D.

Almost all the scholars and historians in Malayalam say that the modern period begins with the age of Eḷuttaccaṇ, mainly owing to the towering personality of the master and the outstanding literary heritage he has left behind. The notable exception is that of A. K. Piṣāroṭi, who thinks that the modern period starts about a century before Eḷuttaccaṇ, i.e., with the 15th century. But with regard to the preceding period there is a lot of differences of opinion and hence serious difficulty arises. There is no reason for assigning a middle period to Malayalam. In the case of the English language there was the Norman conquest, which had its repercussions in the literary realm providing grounds for assigning a middle period. There was no similar political change about or near the 13th century in old Kerala, to warrant such a division. The historians of Malayalam were probably too much influenced by Grimm's system. The following simple division is correct.

- |                      |  |
|----------------------|--|
| I. Early Malayalam   | Up to the 15th cent.                             |
| II. Modern Malayalam | After the 15th cent., i.e., after<br>Kṛṣṇagātha. |

As pointed out before, A. K. Piṣāroṭi is perhaps the only scholar who thinks that a division into two periods (the early and the modern) is acceptable. He suggests this as one of

24. Kṛṣṇapāṭṭu which is otherwise known as Kṛṣṇagātha relates the story of Krishna and is based on the tenth chapter of Bhāgavatapurāṇa. The authorship of the work has been a matter of controversy for some time. T. Balakrishnan Nair has done some original researches on this topic and he has published his findings in the introduction to Ceruśśēri Bhāratam. His conclusion is that Ceruśśēri Nampūtiri is the author of the work and that the date of the work is 629 Kollam era, the equivalent being 1454 A.D. This has since been accepted by many scholars.



the possibilities only, while basing his arguments on the nature of the literary language.<sup>25</sup>

### *Early Malayalam*

When we say "early Malayalam" without any qualifications, it means Malayalam (both colloquial and literary) from the birth of the language upto the age of Kṛṣṇagāthā. But for reasons already mentioned, the discussions have to be limited mainly to the literary language. In other words, in Early Malayalam, the literary Malayalam in its formative period will be studied. Before a language attains a sort of fixity in literary standards, i.e., during the formative period, the influence of other languages and literatures will make a lasting impression. In the early period we are able to observe three distinct literary schools which have contributed to the moulding of a classical language for the West Coast. They are:

- (1) The Pacca Malayalam School.<sup>26</sup>
- (2) The Tamil School.
- (3) The Sanskrit School.

It may appear at first sight that the Tamil school and the Sanskrit school are suggested by R. N. Paṇikkar.<sup>27</sup> Though he gives importance to the literary characteristics, his chronology<sup>28</sup> and the nomenclature, "The period of Dravidian literary influence" are not acceptable.

The Tamil literary school undoubtedly had its sway during the formative period of Malayalam literature. This there is no gainsaying. R'āmacar'itam is the monumental example of that school at work and nothing is gained by giving it a wider name 'Dravidian'. A fuller consideration of this aspect along with a brief survey of the early period of Malayalam literature will be found in the next chapter.

25. B.S.C. p. 165.

26. Pacca Malayalam means pure Malayalam, i.e., Malayalam which is not adulterated with other languages. Here the terminology used by Dr. C. A. Menon in his 'Eḷuttaccaṇ and his Age' has been adopted.

27. See Note 1 p. 7—Ch. I.

28. These schools did not exert their influence one after another, but they were existing almost simultaneously. This is justified in Ch. II.



## CHAPTER II

### THE EARLY PERIOD IN MALAYALAM LITERATURE

"It is a remarkable peculiarity of the Indian languages", says Dr. Caldwell, "that as soon as they begin to be cultivated, the literary style evinces a tendency to become a literary dialect distinct from the dialect of common life, with a grammar and vocabulary of its own".<sup>1</sup> He says that in this respect the Aryan and Dravidian languages show the same characteristics. In addition he differentiates Sanskrit, which is considered to be a dead language of India, from the dead languages of Europe. In his opinion the so-called dead languages of Europe were at one time living tongues, whereas Sanskrit has never been a language of everyday speech. "It was the language of a class of bards and priests, the literary men of the first ages; or rather it was the language of literature". Sanskrit must have been the result of a process of refinement upon the earlier colloquial language. Even the oldest Sanskrit literature that we have shows a very wide difference between the language of the vulgar so much so that one is inclined to wonder whether Sanskrit of the Pāṇinīyan type was ever made use of in day-to-day affairs. The truth, probably, is that in the evolution of language the difference between literary dialect and colloquial dialect, though at first not very wide, increases gradually till a stage is reached when the two are utterly different. It is also possible that literary language after being at that 'saturation point' for some centuries may slowly show tendencies to lessen the wide gulf. In any case, the latter tendency is observed in the modern literary dialects of the South Indian languages, especially during the last two centuries.

With this in mind, let us survey the old literary or classical dialects of the four important languages of the Dravidian family. According to Dr. Caldwell, Tamil had developed a classical language of a high standard as early as, or even

1. Dr. Caldwell, *Comparative Grammar of the Dravidian languages* (Edition 1875), p. 81.



earlier than, the 10th century A.D. Many Tamil scholars push the date back to the beginning of the Christian era. The view that the name "Sen-Tamil" was given to this special dialect is held by many scholars.<sup>2</sup> Next in antiquity comes the classical Canarese (Kannada), which had some good literature by about the 12th century. The name 'Old Canarese' is given to this literary dialect.<sup>3</sup> The Telugu classical literature, though very rich, cannot claim a high antiquity. "Nearly all the Telugu works that are now extant, appear to have been written in the 14th and subsequent centuries . . . . . and many of them were written in comparatively recent times",<sup>4</sup> says Dr. Caldwell. Though the language of Telugu poetry differs considerably from that of everyday life, there is no special name given to that dialect. In the same way, there is no special name for the classical Malayalam dialect and comparatively it is more recent. The period of Kṛṣṇagatha, i.e., about the 15th century, saw the formation of a classical dialect in Malayalam.<sup>5</sup>

It is interesting to note that the later classical dialects, i.e., the dialects of Telugu and Malayalam have no special name, while the earlier dialects, i.e., the dialects of Tamil and Canarese have special names given to them. Another point to be noted is the extent of the difference between the classical dialect and the popular or colloquial dialect in each of these

2. Comp. Gr. p. 82. "It is called Shen-Tamil (Sen-Damir) that is classical or correct Tamil, literally 'straight Tamil' by which name it is meant to be distinguished from the colloquial Tamil of the masses." Cem (Sen) = red; good.

3. Comp. Gr. p. 82. "Classical Canarese is usually called "Old Canarese" but it may more properly be regarded neither as new nor as old, but simply as the language of Canarese literature seeing that it is the language in which the literary compositions seem always to have been written, at least from the 12th century..down to the present day."

4. Comp. Gr. p. 123.

5. The date of the evolution of a classical dialect in each of these languages, has been pushed back by scholars recently, but there is general agreement on the order of antiquity and that is enough for the argument here. The expression 'classical dialect' is used here in the sense of 'literary dialect' as used by Dr. Caldwell (Comp. Gr. p. 82).



languages. An undergraduate whose mother tongue is Malayalam will be able to understand Kṛṣṇagāthā and the works of Eḷuttaccan with some little help, whereas an undergraduate whose mother tongue is Tamil will find classical Tamil extremely difficult, even with the help of a teacher. Classical Tamil is almost a different language.<sup>6</sup> If we generalise, we may say that the difference between classical dialect and popular dialect is greatest in Tamil and least in Malayalam. An enquiry as to why this is so, would be a fruitful one. It is not possible to make it here for several reasons. We can however vaguely suggest one or two factors which must have contributed to this difference.

Classical Malayalam is much less artificial than classical Tamil. The idea that scholarship is associated with artificiality and complexity was gradually losing its hold, and Malayalam classics, being a later product, had the advantage of the new trend. The language of the Tamil classics developed almost independently, and not being subject to the influence of other languages and literatures to an appreciable degree, it developed in a peculiar manner. In the case of Malayalam, it was subject to the strong influences of the Tamil and Sanskrit literatures and, as such, a comparison and a better evaluation of the linguistic aspect were quite possible. This, it should be admitted, is a vague and general statement; but the topic will be approached from another angle presently.

The period prior to classical Malayalam, which is really the formative period as far as the literary language is concerned, should be studied in a critical manner. An analytical approach is probably the best, and the three literary schools that are suggested at the end of Chapter I will serve as a general outline. They are the Pacca Malayalam school, the Tamil school, and the Sanskrit school. In figurative language, the literary field of old Kerala was fed by three streams differing in quality and depth. The first one, which took its

6. Comp. Gr. p. 83. "Even at the time the oldest extant High Tamil compositions were written, there was probably almost as wide a difference between the language of the vulgar and that affected by the literate as there is at present."



origin from the native soil, was shallow and colourless, but clear and fast-moving. The second which came from foreign soil was noisy, wide and colourful, but it ran most of its way through uninhabited regions. The third also hailed from distant hills; was deep and bright but winding and turbulent and passed through higher regions.

### 1. THE PACCA MALAYALAM SCHOOL

#### *General Characteristics*

If poetry is the artistic expression of the human mind in emotional and rhythmical language, as has been defined by Watts Dunton, the earliest forms of poetry of any nation may be found in the folk songs and ballads. It is also possible to find traces of poetry in the old sayings (*palam collukal*). In Malayalam there were hundreds of folk songs and proverbs, but a large number have been lost. They must have appeared so ordinary that people thought it not worth their while to record and keep them. Even now the educated people are quite ignorant of the very existence of these ballads,<sup>7</sup> though they are the real treasures of a nation's literature. Thanks to the efforts of the late C. P. Gōvindaṭṭa,<sup>8</sup> and a few others who have worked in the field recently, we have enough to give us a good glimpse of the social conditions of ancient Kerala.

These songs were mostly sung at certain religious ceremonies, festivals, as also at the time of farming and other occupations. There are ballads of historical and sociological importance, wherein the glorious deeds and exploits of popular heroes are extolled. The language is usually very simple and the expression direct. It is very nearly the colloquial language and does not contain much of either Sanskrit or Tamil elements, and that is the reason why the name "Pacca

7. Percy Macqueen, I.C.S., in his Foreword to the Ballads of North Malabar, Ed. By Dr. C. A. Menon. "Educated men, however, even Malayalees, are usually quite ignorant of the existence of these ballads and those who do know of them would regard them as beneath the notice of people of culture and speak of them with a tolerant smile."

8. "Palaya Pāṭṭukal" is an excellent collection of old songs and ballads compiled by C. P. Gōvindaṭṭa.



Malayalam" is given to this school of poetry. These songs are musical, and a rigid metrical system of the Sanskrit type cannot be expected. While it is difficult to assign dates to the early production of this school, one can say without fear of contradiction that some of these songs are at least as old as the 10th century.<sup>9</sup> It should be borne in mind that the form must have changed while being handed down through several centuries, but still they reflect in a large measure the old colloquial Malayalam.

### *Important Works*

#### *Songs connected with religious rites*

Bhadrakālī Pāṭṭu, Tiyyāṭṭu Pāṭṭu, Pulluvañ Pāṭṭu, Śāstrakālī (Yātrakālī) and Tōṭṭam Pāṭṭu are a few of the more important songs sung at ceremonial rituals. Bhadrakālī Pāṭṭu is sung to propitiate the goddess Kālī. This is usually sung by a certain class of Nayars called "Kuruppañmār" and it was considered to be a sin to record these songs.<sup>10</sup> R. N. Paṇikkar thinks that these were originally composed about 10 to 16 centuries ago and he quotes certain portions.<sup>11</sup> Dārukavadham, which belongs to the category of Tōṭṭam Pāṭṭu is also sung to propitiate Kālī. It relates the story of Kālī's encounter with Dāruka. Dr. C. A. Menon, writing about Dārukavadham, says that it is a drama of dance and song. In his opinion it can be assigned to the period of R'āmacaritam, which, according to him, is the 10th cent.<sup>12</sup> Brāhmaṇi Pāṭṭu, which got its name because it was sung by Brāhmaṇis<sup>13</sup> also

9. There are scholars in Kerala who maintain that some of the folk songs are as old as the 4th cent. A.D.

10. K.B.S.C. p. 46. (Vol. I).

11. Ibid. p. 47.

Kaṇṭacurañ tala tuṇṭamiṭunṇavaḷ  
cāmuṇṭiyennuḷḷa nāmam taṭippavaḷ  
kuntalam kātīñṇu vāraṇam pūṇṭavaḷ  
kūlipperumpāṭa cūlettatupparaḷ.

"Some of the Bhadrakālīpāṭṭus are about ten to sixteen centuries old" (Trans.)

12. Dr. C. A. Menon, *Eluttaccan and his Age*, p. 14.

13. Women of Nampīsans, an intermediary caste called Ampalavāsis or Temple servants.



belongs to this category. This is usually sung in Kālī temples or during the Keṭṭu Kalyāṇam<sup>14</sup> of the Nāyars.

Puḷḷuvan Pāṭṭu is also called Sarppappāṭṭu, which means "snake-song". Even now it is the custom to keep certain jungle areas with a small temple in one portion reserved for snakes. Such a place is called a "Kāvu". Most of these Kāvus are dens of snakes. These snakes are worshipped<sup>15</sup> and Puḷḷuvan Pāṭṭu is sung to the accompaniment of a certain type of old-fashioned stringed instrument. These songs are really very old and they are written in genuine Malayalam.<sup>16</sup>

Śāstrakali is another important type of the folklore or rather folk play. This is made use of by Kēraḷa Brāhmins and Kṣatriyās along with a sort of rustic dance round a lamp. Basing his arguments on certain legends, R. N. Paṇikkar ascribes the 8th century as their probable date.

The Christians who settled on the west coast during the early centuries of the Christian era have their own contribution to this branch of ancient literature. Dr. P. J. Thomas, in his valuable book on the Christian Literature of Kerala,<sup>17</sup> has given specimens of several varieties of them.

The most important and probably the most ancient of them is known as Mārgam Kaḷippāṭṭu. It relates the glorious deeds of Saint Thomas during his sojourn in the Cōḷa and Kerala countries. Dr. Thomas gives convincing evidence to show that these songs were written before the arrival of the

14. The thread-tying ceremony is an important ceremony before a girl is actually married. It is making a man responsible for a young girl before she attains puberty. It does not mean that he should be her future husband.

15. 'Nāgārādhaṇa' is the name given to this system of snake worship. Nāga = Snake; ārādhaṇa = worship.

16. K.B.S.C. p. 48 (Vol. I).

"Ayyō eṇṇunnu pōrunneṅ kālī sarppamē,  
muṭṭa viṇṇiṇṇiṭṭu pōrunnatānatre,  
Ayyō! Kāliyamme! Oru kallalayillello,  
kākkattollāyiram motṭeyumiṭṭu.

17. Dr. P. J. Thomas, Kēraḷattilē Kṛṣṭiya Sāhityam.



Portuguese in Kerala.<sup>18</sup> The account given by Peter Maffei, the historian (1558, Vol. II, p. 215) was examined by him. The early portions of *Mārgam Kaḷippāṭṭu* shows the influence of Tamil to a certain extent,<sup>19</sup> but the main body of the text is simple colloquial Malayalam with a few Syriac words scattered here and there.<sup>20</sup> The beginning of the work tends to be affected and unnatural because the author is more deliberate and wants to show off his learning.

### *Festival Songs*

Coming to the songs and ballads used at the time of festivals, and agricultural and other occupations, the following are to be considered. *Ōṇappāṭṭu*, *Kṛṣippāṭṭu*, *Paṭappāṭṭu*, *Vaṇcippāṭṭu*, *Kōleṇipāṭṭu* and *Tumpippāṭṭu* are the more important. *Ōṇappāṭṭu* and *Tumpippāṭṭu* are made use of at the time of *Ōṇam*<sup>21</sup> the most important festival of the Malayalees. *Vaṇcippāṭṭu*<sup>22</sup> as its name implies, refers to the several varieties of boat songs. They are generally hilarious and jubilant in tone. *Kṛṣippāṭṭu* and *Nattupāṭṭu* are made use of by the farmers, especially at the time of sowing and reaping. There

18. Ibid. p. 56.

"Avar (The Portuguese) idam prathamāmāyi Kocciyil kappalirañ-  
niya kālattu nasrānikaḷ Tōmma śliḥāyute vīraçarittatte varniccu raciccu  
pāṭṭukaḷ pāṭi naṭaṇam ceyka pativāyirunnuvettu 1558-il Peter Maffei  
enna caṭitakāraṇ prastāviccu kāṇunnu."

19. Ibid. p. 58.

Meykkaninta pīliyum mayilmēl tōnnum mēṇiyum,  
piṭitta daṇḍum kayyum meyyum ennennēkku vāḷkavē  
vāḷkavāḷca nammute paṭiṣayellām bhūmimēl  
vaḷikūrāy naṭakka vēṇṭivantavaṛō nāmellām.

20. Ibid. p. 59.

Cattaśavattiṇē ccantamāy vēḷkkunnu  
cattālō malsyampōl cuṭṭallō mūṭunnu  
makkaḷennanpilla māl ceyyum taṇṇaḷil  
makkaḷkkum avvaṇṇam maṇatāṇilallō  
maṭṭellā nāṭṭilum mārāṇē yīraṇṭu  
māṭṭavanmārellam māṭṭāṇō pōkunnu.

'Mārāṇē' is a syriac word meaning 'O! Lord.'

21. *Ōṇam* or *Tiruvōṇam* is supposed to be the day on which Mahābali, an old and illustrious king of Kerala, visits his old country. It is generally accepted as an important harvest festival. It falls in August or September.

22. *Vaṇci* means boat.



is practically no connected idea or story in them; but they consist mainly of rhyme and rhythm to make them more energetic in their work. These rustic songs are very old.

### *Ballads of Malabar*

Malabar is famous for its popular ballads. We have the ballads of North Malabar and those of South Malabar, of which the former have gained more popularity. Dr. C. A. Menon has done valuable work in editing an excellent collection of the ballads of North Malabar.<sup>23</sup> The collection mainly consists of puttūram pāṭṭukal, relating to the hero Odēṇāṇ. Ballads of S. Malabar relate in the main the heroic deeds of Cāvēr Paṇikkars. According to Percy Macqueen,<sup>24</sup> who showed Malayalees the value of such ballads by collecting them himself, the Cāvēr songs of South Malabar may be dated between 1300 and 1700 A.D. and the Taccoḷli songs of the North belong mainly to the 16th century. Some scholars believe that the Taccoḷli songs are much more modern.

The ballads and folk songs were the chief sources of entertainment of the large majority belonging to the lower strata of society. The dialect corresponds to the language spoken by the illiterate people, and in early times, when these were composed, the language must have been very nearly the colloquial dialect of those days.<sup>25</sup> The names of the authors are not known but they must have come from the more educated of the lower class.

### *Māppiḷa Pāṭṭukal*

Māppiḷa pāṭṭukal are the contribution of the Muslims of Kerala to the folk songs. There is no printed collection of these in book form but specimens are given in an article by T. Ubaidu Sahib.<sup>26</sup>

23. The ballads of N. Malabar, Vol. I. "Malabar" here refers only to North Kerala.

24. Foreword to the Ballads of N. Malabar, Vol. I, p. 1.

25. "They are absolutely free from foreign literary influence except for some stray words due to the contact of outsiders for diplomatic or commercial purpose." Cf. Eluttaccan and his Age, p. 30.

26. Mathrubhūmi Weekly, Vol. XXV, Nos. 10, 11.



## 2. THE TAMIL SCHOOL

*General Characteristics*

The general consensus of opinion about the *Peṛumāl* period is that it ended with the initiation of the Kollam era, i.e., 825 A.D. The *Peṛumāls* who were Tamilian kings ruling over Kerala, were responsible for bringing to the West Coast the influence of Tamil culture and education. Tamil had a highly developed classical literature by the 10th century and Kerala had no such thing to boast of at that time. Therefore the literary influence of Tamil naturally established itself in due course. Unlike certain other influences this takes time to get a real hold and, in the same way, its disappearance also will be very gradual and never complete. On a close examination of the literary trends of Malayalam, we can see clearly the Tamil influence in some form or other up to the 16th century. To name this the "Dravidian school", as has been done by R. N. Paṇikkar, is incorrect. He probably thinks that by giving a general name "Dravidian"—which is the common property of all the languages in the family—the suggestion that Malayalam has borrowed something from a common parent and not from a sister will find acceptance. Whatever it be, the truth is that Tamil language and literature had a definite influence on the language of the West Coast. There are some important works which bear testimony to this.

In these works we notice that the method, the diction and the metrical system were modelled on the Tamil masterpieces. More erudition than creative genius is evinced, and this has led to artificiality.

*Important Works**R'āmacaritam*

By far the most important work belonging to the Tamil school is *R'āmacaritam*. Uḷḷūr S. Paṛamēśwara Iyer, who first edited a portion of the book, says in his foreword,<sup>27</sup> "I earnestly invite the attention of the reading public of South

27. *Prācīna Malayāla Māṭṛkakaḷ*, p. 1.



India, and more particularly of the students of comparative philology, to the invaluable linguistic and other treasures imbedded in this rare, ancient Malayalam work." Thus Rāmacaritam is not only an important work which can be classified under this school, but it is undoubtedly a book of vital importance in the study of early Malayalam. As the book is to be studied from various aspects later, further elaboration at this stage is not necessary.

### *Kaṇṇaśśaṇ Pāṭṭukaḷ*

The collection of poems known as Kaṇṇaśśaṇ Pāṭṭukaḷ was written by a family of poets who belonged to Niraṇam, a place in Central Travancore. They are popularly known as Niraṇam poets. Kaṇṇaśśa Rāmāyaṇam is the most important work in the collection, the author of which is one Rāma Paṇikkar, the junior-most in the line. Rāma Paṇikkar gives a clue to the genealogy of the family at the end of "Uttara-rāmāyaṇam", from which we find that one Kaṇṇaśśaṇ was the founder of the family. He had two sons and three daughters, and Rāma Paṇikkar was born of the youngest daughter.<sup>28</sup> Mādhava Paṇikkar and Śaṅkaṛa Paṇikkar are taken to be the two uncles of Rāma Paṇikkar. The authorship of Bhagavadgita is ascribed to the former and that of Bhāratamāla to the latter; but there is no definite proof of this. It is also suggested that the title "Kaṇṇaśśaṇ", supposed to be derived from Kaṇṇaśśaṇ, was taken by all the members of the family.

R. N. Paṇikkar assigns the period between 1375 and 1475 A.D. to these poets and there is not much disagreement on this question.<sup>29</sup>

These poets were very good scholars in both Sanskrit and the native tongue. Kaṇṇaśśa Rāmāyaṇam especially displays maturity of thought and a gift for appropriate and powerful diction.

28. K.B.S.C. (Vol. I), pp. 279-280.

29. Ibid. p. 281.

Atukonṭu niraṇattu kavikaḷuṭe kālam 550 ṇum 650 ṇum madhyē āyirikkāṇam.



The language of the poems marks a definite stage in the development of the Tamil school. The percentage of Tamil is much less and that of Malayalam is much more than in Rāmacaritam. We also find more Sanskrit words and expressions with Sanskrit endings. In the pāṭṭu type of poems such a freedom was not expected, as will be seen from Līlātilakam<sup>30</sup> and Rāmacaritam. But the other rules contained in the Lakṣaṇam (precepts) for Pāṭṭukaḷ are more or less strictly observed. The Nīraṇam poets evolved a special metre of their own known as Nīraṇavṛttam, and for this also they have adapted a certain type of Tamil metre. The freedom they showed both in approach and technique is responsible for the popularity of their poems.<sup>31</sup>

### *Prose Works*

A good number of prose works belonging to the Tamil school are found in the Oriental Manuscripts Library, Madras. The subjects dealt with are religion, philosophy, history, arithmetic, medicine and astrology. A list of such works with extracts is also found in K. B. S. C.<sup>32</sup> The percentage of Tamil words is not great; but Tamil inflexions for verbs are not uncommon. A thorough study of these works is yet to be made.

### *Ballads of South Travancore*

South Travancore is even now a Tamil-speaking area and there are some ballads, which could even be omitted from this discussion. There is an admixture of Malayalam in them. The most important of them are Ulakuṭaya Perumāl Pāṭṭu,

30. Lil. 2 Sec., p. 1.

"Dramiḍasaṅghātākṣaraṇibadham etukāmōṇavṛtta viśēṣayuktam pāṭṭu."

This rule is strictly followed in Rāmacaritam.

31. Eḷuttaccaṇ and his Age, p. 35. "There can be no doubt that Kaṇṇaśśaṇ and his school must have dominated the field before Eḷuttaccaṇ and his works have been available in Mss. form all over Kerala."

32. K.B.S.C. Vol. I, pp. 193-202,



Añcutampurāñ Pāṭṭu<sup>33</sup> R'āmakatha Pāṭṭu, Iravikuttipilla Pōr Pāṭṭu.<sup>34</sup> The date varies from the 13th to the 17th century.

### 3. THE SANSKRIT SCHOOL

#### *General Characteristics*

The Sanskrit language and literature had a predominant influence on the native language of Kerala lasting several centuries. It has resulted in a peculiar variety of literary dialect, called 'Maṇipravāḷam', and hence this school may even be called the Maṇipravāḷa school. The connection of Malayalam with Sanskrit does not stop at just borrowing a few learned forms. Many languages of the world contain a great mass of semi-foreign or foreign learned forms. Bloomfield gives examples of such languages.<sup>35</sup> He also says that the languages of India use Sanskrit forms as a foreign learned layer of this kind.<sup>36</sup> Though this is true in general, with reference to Malayalam we have to go a step further and say that a good percentage of such borrowed forms do not remain as mere layers, but are welded into the native tongue so well that they assume a new structure. Thus the name 'Maṇipravāḷam', though familiar to other South Indian Languages, as an admixture of Sanskrit and Dravidian words, has a restricted and distinctive sense in Malayalam.

Lilātilakam,<sup>37</sup> a grammar of the Malayalam language devoting most of its space to 'Maṇipravāḷam', will give us a good idea of the distinctive and restricted sense referred to above. Sanskrit words, when accepted for Maṇipravāḷam, should be declined and conjugated exactly as in Sanskrit. If Sanskrit words are used here and there without the San-

33. K.B.S.C. Vol. I, pp. 180-189. Short accounts of these two are given here.

34. This is classed as a Villaticcāñ Pāṭṭu, which is sung to the accompaniment of a bow (villu), whose string is used for keeping time and rhythm. Māvāratam Pāṭṭu also belongs to this category.

35. Bloomfield, Language, p. 153.

36. Ibid. p. 154.

37. Lilātilakam is a treatise on Malayalam grammar and rhetoric written in the Sanskrit language in the sūtra and commentary style (14th cent). See also p. 39.



skritic terminations, they are treated as mere Malayalam words. Maṇipravāḷam, if it were to justify its name, should be a necklace strung with jewels and corals, the jewel (Maṇi) being Malayalam and the coral (pravāḷam) Sanskrit.<sup>38</sup> The author of Līlātilakam emphasizes that the choice of words should be so made that they merge almost imperceptibly with one another owing to their likeness in tone and colour. But these precepts were disregarded as time went on and all types of mixtures were tried. On the whole there resulted a degeneration in quality.<sup>39</sup>

P. Śaṅkaraṇ Nambiyār, one of the best scholars on this branch of literature, while commenting on the reasons for developing such a peculiar dialect, says,<sup>40</sup> "They (Nampū-tiṇi Brāhmins) were presumably more interested in leading by the hand the other less learned classes on to the fair fields of classical literature..... Sanskrit vocabulary and grammar, administered in short and sweet doses, would be taken in by the average reader without much effort. He would thus be initiated into the intricacies of Sanskrit grammar in the course of his joyous poetical studies, almost without his own knowledge."

Poems in maṇipravāḷa style were composed in Sanskrit metres. The importance given to the rasā (sentiment), the abundance of figures of speech, the dignified tone and appeal, all speak emphatically of the influence of Sanskrit classics on this school of poetry. It is difficult to trace the beginnings of this school, but there is a theory that it starts with the comic compositions

38. Līlātilakam, Sec. III, p. 1. "Bhāṣāsamskṛtayōgō maṇipravāḷaḥ".

39. Rājā Sir Aṇṇāmalai Cheṭṭiār commemoration volume, p. 373—An article on the "Fusion of Aryan and Dravidian elements in the Malayalam Language and Literature" by P. Śaṅkaraṇ Nambiyār, M.A.

"Gradually, however, the sound precepts of Līlātilakam came to be discarded, and Maṇipravāḷam deteriorated into an incongruous medley of harsh sounding and out-of-the-way words indiscriminately taken from Sanskrit and Dravidian languages, the Sanskrit element predominating over the Dravidian in flagrant violation of all sense of proportion and harmony."

40. Ibid. p. 376.



of the poet Tōlañ,<sup>41</sup> who is supposed to have lived in the 9th century. However, its influence was tremendous for over four centuries from about the 14th century. It is neither possible nor necessary here to give a comprehensive list of the important works of the Sanskrit School; therefore a short account of its two important branches only is given.

### Important Works.

*The Sandēśa Kāvyaś*

The Sandēśa Kāvya's are message poems, which in technique are modelled on Kālidāsa's Mēghadūt (cloud messenger). It consists of two parts, the first half devoted to poetical descriptions of places and scenes in the country, and the second deals usually with the description of the heroine's home, her personal charm, and the actual message. Among these poems, Uṇṇunīlī Sandēśam is the most outstanding. The authorship is not known and the hero is supposed to be a Rāja. This poem was discovered only in 1893 and first published in book form in 1913 with an introduction by A. K. Piṣāroṭi. According to him, the date of the poem is 1315 A.D.<sup>42</sup> On a close examination of the language used, we can clearly see in it the influence of the Tamil school. Tamil words and formations are used here and there. Tamil inflection is not very rare either.<sup>43</sup> We have at the same time verbs with both Malayalam and Sanskrit inflexions. Uṇṇunīlī Sandēśam thus shows the three literary currents merging into one stream, though in different proportions.

41. Tōlaṅ was supposed to be the court poet of Kulaśēkhaṛa Perumāḷ (9th cent.) and he composed poems to be recited by the clown (Vidūṣaka) and Kūṭiyāṭṭam—a histrionic art practised by the Cākyārs of Kerala. Adding Sanskrit endings to pure Malayalam words was one of the devices used by him to evoke laughter:

Ex. 1 Nokkamāṇayā

2 Cērjalōcaņē

42. Uṇṇunīlisandēsam—Ed. by A. K. Piṣāroṭi, p. 23.

Akappātē kollavarśam 490 naṭuttāṇu i kāvyam nirmmiccatennu  
vicārīkkēṇṭiyīrikkunnu.

(490 M E.: 1315 A.D.)

43. Ex. Part I, Sloka 95, Vallībālattaṛuṇikaḷuṭaṇ kāṇalām nilkku-  
māru.



### *The Campūs*

Campūs are works written partly in prose and partly in verse.<sup>44</sup> This species of literature is popular in Sanskrit. The verse in Maṇipravāla campūs follows the rules of Sanskrit prosody; but the prose is not the usual type of prose.<sup>45</sup> The prose portions really consist of verses composed in the various Dravidian metres. The percentage of Malayalam words is higher in prose than in verse, the reason probably being that prose could be less artificial than verse.

There is a theory that Campūs were first composed to satisfy the needs of Cākyārs who wanted some literature for Kūttu. "The Kūttu was an essential item during festivals in temples of Viṣṇu and Śiva as was the Pāvakūttu in Kāli temples".<sup>46</sup> Kūttu could not be performed outside a temple; but the demand for this type of literary productions was so great that they had to adapt it without the ceremonial formalities. This adapted form is called Pāṭhakam which could be performed anywhere.

When compared to other branches of literature, the Campūs are prodigious in bulk. The main current runs between the 15th and 18th centuries.<sup>47</sup> The most important among them are Bhāratam, Rāmāyaṇam, Cellūr Māhātmyam, Bhāṣā Naiṣadham, Rājaratnāvaliyam, Kāmadahaṇam, Nārāyaṇīyam, Tripurā Dahaṇam, Pārvatī Swayamvaṇam, Uṇṇiyāṭicāritam and Kōṭivirāham.

There are also a number of prose works which reflect the influence of the Sanskrit school. Examples are Bhāga-

44. The standard definition of Campus is given below:

"Gadya padya mayam kāvyam campūrityabhidhīyatē."

45. Dr. K. Gōdavarma is of opinion that Campūs do not come under maṇipravāla. Vide his article on Maṇipravālam in Prabandha Kaumudī, p. 62. According to the rules of Līlātilakam, it is difficult to include Campūs in the category; but, later the term has attained a wider significance. However, Campūs definitely belong to the Sanskrit School.

46. Dr. C. A. Menon, Eḷuttaccaṇ and his Age, p. 19.

47. M.S.C.S., p. 53.

"Such poems were written in plenty between Kollam era seventh century and tenth century" (Trans.).



vatam Tamil, Sundarākāṇḍam, Bhagavad Gītā Gadyam, and a number of scientific treatises. Short accounts with specimens are given in K.B.S.C.<sup>48</sup>

### RECAPITULATION

The general characteristics of the three literary schools and also typical works belonging to each school have been briefly surveyed. There were first-rate scholars in Tamil and in Sanskrit in Kerala and they have written works in Tamil and Sanskrit respectively.<sup>49</sup> But we are only interested here in the attempts of poets to fuse the elements of the native tongue with those of another which was richer and more developed. The Pacca Malayalam school was not very much affected by the other literary schools. Because it was nearer to the colloquial run of speech, the change was more with reference to place than with reference to time.<sup>50</sup> The beginnings of the Pacca Malayalam school are traceable up to the 5th century (Bhadrakālī Pāṭṭu), though there is no definite proof for this. By the 8th century we have Śāstrakālī and then the ballads of North and South Malabar ranging between the 12th and the 16th centuries. The Tamil school had its main current between the 12th century and the 16th century. The Sanskrit school had its beginnings probably by the 9th century and the stream widens considerably after the 14th century and goes on in full vigour till about the 17th century and then it gradually loses its great popularity.

Thus we see that these streams flow simultaneously, though each has its own ups and downs, deeps and shallows in its long course. It is therefore not correct to say that the

48. K.B.S.C., pp. 197-202 (vol. 1).

49. a. Cilappatikāram—the famous Tamil poem written by Elamkō Adigaḷ, younger brother of Cēraṇ Cenkuṭṭuvaṇ, who was the ruler of ancient Kerala.

b. Śukasandēśam—by Lakṣmīdāsaṇ is a Sanskrit message poem of surpassing merit. Tapatī Samvaṇaṇam and Subhadṛā Dhanāñjayam are other examples of early Sanskrit works.

50. The language of the ballads of North Malabar of the 15th century is very different from the ballads of South Travancore of the same time.



period of Dravidian influence started by the 8th century and ended by the 14th, when the period of Sanskrit influence commenced and continued till the 17th century.<sup>51</sup> If it is only a question of overlapping after the change-over, it is but natural and we cannot plead incorrectness on that account, but that is not the case. R. N. Paṇikkar gets into difficulties himself, because of this division, in the following instances:

- (1) He admits that Maṇipravāla poems were current even during the period of Dravidian influence.<sup>52</sup>
- (2) He is obliged to include the ballads of Malabar, Mārgam Kaḷi Pāṭṭu, Kṛṣṇa Pāṭṭu and several folk songs in the period of Sanskrit influence.<sup>53</sup> Among these only Kṛṣṇa Pāṭṭu contains marked traces of Sanskrit influence, while others are simply in genuine Malayalam. But Kṛṣṇa Pāṭṭu bears the marks of Modern Malayalam rather than that of any particular school.
- (3) He considers Kaṇṇaśśaṇ Pāṭṭukaḷ also as belonging to the period of Sanskrit influence.<sup>54</sup> The metre, the rhyme and, in general, the technique are all of the Tamil school;<sup>55</sup> the main difference from R'āma-caritam is that it contains more Sanskrit words including some with Sanskritic terminations.

Even the other historians who have adopted the division into the Early, the Middle and the Modern periods give us the impression that the early period exhibited the Tamil influence and the Middle period the Sanskrit influence, though

51. K.B.S.C., Vol. I, pp. 162, 260.

52. K.B.S.C., Vol. I, p. 192.

If you read Lilātilakam, you will know that various kinds of Maṇipravāla poems were written during the period of Tamil influence as well. (Trans.).

Vide Lectures on Mediaeval period in Malayalam, p. 52.

53. K.B.S.C., Vol. I, pp. 260-278, pp. 299-340, Vol. II, pp. 109-128, pp. 200-205.

54. K.B.S.C., Vol. I, pp. 278-299.

55. K.B.S.C., Vol. I, p. 299.

"Ētuka, Mōṇa and Antādi-prāsaṁ are found in the words of Nirāṇam poets". (Translated).



they are vague about it. This has resulted in a common error of judging the antiquity of a work with reference to the percentage of Tamil words. There is some truth in saying that the Dravidian period preceded the Sanskrit period, because the Tamil school reached its high water-mark earlier than the Sanskrit school. The Pacca Malayalam school had its unnoticed and slow movement, all the time influencing the other schools.

In reality, all the three schools were influencing one another and their inter-action is clearly seen in the 14th and 15th centuries. On comparing the three major works, *Uṇṇunīlisandēśam* (14th cent) of the Sanskrit school, *Kaṇṇāśśaṇ Pāṭṭukaḷ* (14th and 15th cent.) of the Tamil school, and *Kṛṣṇa Pāṭṭu* (15th cent.), the first major work of the new era of Malayalam, many interesting deductions may be made regarding the nature of the inter-actions. Tamil and the Sanskrit schools have considerably relaxed their rules and become more simple by taking in a large number of genuine Malayalam words. The Tamil school is realising the usefulness of accepting what is good in Sanskrit (Ex. *Kaṇṇāśśaṇ Pāṭṭukaḷ*) and the Sanskrit school shows interest in embracing certain Tamil formations and words (Ex. *Uṇṇunīlisandēśam*). Even the Pacca Malayalam school was willing to be influenced by Sanskrit and to a lesser extent by Tamil to add to its elegance and charm and thus evolved a profound language as we find in *Kṛṣṇapāṭṭu*. The tendency to accept and fuse what was best in the other schools reached its climax in the hands of *Eluttaccaṇ*, who made classical Malayalam at once popular and profound.

The sway of these schools is also well exhibited in *Līlātīlakam*, the 14th century Grammar of the Malayalam language. It is, in short, the master-key which opens to us the doors of all the three schools, and a short account of the book is given below.

#### LILATILAKAM

*Līlātīlakam* is a treasure to students of the evolution of early Malayalam. This treatise on Malayalam rhetoric and grammar written more than a century before *Eluttaccaṇ* was



discovered only a few decades ago (1908). The author, whose identity is not known, was an outstanding scholar in Tamil, Sanskrit and Malayalam. The author's insight into linguistic phenomena is really amazing.

The work though primarily concerned with the Maṇipravāla form, contains discussions on the linguistic features of Malayalam and its differences from Tamil. The work is divided into eight chapters called "Śilpams" and it does not profess to be an exhaustive grammar of the Malayalam language. The first three śilpams deal with the history of the language and grammar and the rest discuss literary principles. It was first edited by A. K. Piṣāroṭi. Recently two more editions have been published, the first by K. Vāsudēvaṅ Mūsad and the second by Śūraṅāṭṭu Kuṇṇaṅ Piḷḷa.<sup>56</sup>

56. The references in this thesis are based on this edition. There is one more edition published in 1955 and that is edited by Eḷamkuḷam Kunjaṅ Piḷḷai.



### CHAPTER III

## R'ĀMACARITAM — A PROBLEM

The first person to draw the attention of scholars to the linguistic value and the antiquity of R'āmacaritam was Dr. Gundert. He used to keep the manuscript copy of the work as a treasure. He has quoted from R'āmacaritam profusely in his dictionary, and here and there in his Grammar. It is only very recently that scholars in Malayalam gave serious thought for collecting and collating the manuscripts of the work. Uḷḷūr S. Paṛamēśwara Iyer managed to get in 1914 two manuscripts (cadjan) of R'āmacaritam, of which one was incomplete. He published 30 chapters<sup>1</sup> in 1917 with a brief introductory note. This publication brought R'āmacaritam before the eyes of the public.

No other book has created more problems in the history of Malayalam language and literature than R'āmacaritam. It is no exaggeration to say that only very few scholars have attempted to read the book in full; for the language is so difficult and the constructions so perplexing that readers get wearied very soon and abandon the pursuit. A good knowledge of both Tamil and Malayalam and their grammar is necessary for a proper appreciation of the work. The book has gained recognition as the earliest work in Malayalam but this is now questioned from different angles.

First of all there are the problems regarding the authorship, date, place of origin and the literary form. Then there are the problems which have a wider significance, especially those regarding the language. This thesis is mainly an investigation into the latter and the general trend of views so far expressed by scholars is given below.

#### 1. *R'āmacaritam Represents the Earliest Phase of Malayalam*

The first scholarly pronouncement regarding R'āmacaritam was made by Dr. H. Gundert in 1872, in his preface

1. Prācīṇa Malayāla Māṭṭṭakal.

Each chapter is called a paṭalam and each paṭalam usually contains 11 stanzas.



to the Malayalam-English dictionary. He says, "This history (i.e. history of Malayalam) commences for us (if we except a few inscriptions on copper and stone) with R'āmacaṛitam, in which we probably have the oldest Malayalam poem still in existence, composed as it was before the introduction of the Sanskrit alphabet and deserving of the particular attention of the scholar, as it exhibits the earliest phase of the language perhaps centuries before the arrival of the Portuguese. For several antiquated words this poem is the only authority."<sup>2</sup>

Dr. Caldwell quotes the very same sentences, as he recognised Dr. Gundert as the best authority on the Malayalam questions.<sup>3</sup> P. Gōvindapillai, the first historian of the Malayalam language, treads the same track.<sup>4</sup> Prof. A. R. Rājāfāja Varma, the author of Kēraḷapāṇinīyam, the most outstanding Grammar of Malayalam Language, also agrees with this. Uḷḷūr S. Paṛamēśwara Iyer, who has made a good study of R'āmacaṛitam, reiterates the view that R'āmacaṛitam is the oldest Malayalam work extant and that it represents the stage when Malayalam separated from Tamil.<sup>5</sup> This position is not easy to hold, as materials available in North and Central Kerala, relating to that period or even an earlier date tell us a different story.

## 2. R'āmacaṛitam is a Tamil Work

T. A. Gōpīnātha Rao and K. G. Śēṣa Iyer, after reading some stanzas of R'āmacaṛitam, claimed that it was a Tamil work. Later Gōpīnātha Rao, after going through the thirty chapters of the work more thoroughly, published an article in Tamil wherein he modified his opinion and admitted that it

2. H. Gundert—Preface to the Malayalam—English Dictionary p. 3.

3. Comp. Gr., p. 125.

4. Bhāṣacaṛitam, p. 21.

R'āmacaṛitam shows the nature of old Malayalam. It is the oldest book extant in Malayalam. (Trans.).

5. Prāciṇa Malayāḷa Māṭṛkakaḷ—Introduction, p. 17.

Because R'āmacaṛitam is written at a time when Malayalam separated from Tamil, its linguistic value need not be emphasised. (Trans.)



was very difficult to assert that the language of R'āmacarītam was either Tamil or Malayalam.<sup>6</sup>

A scholar who is well-versed in classical Tamil finds it very difficult to understand R'āmacarītam. Further, manuscripts of R'āmacarītam are not found anywhere except in Kerala, whereas the works in Tamil like Cilappatikāram, written by sons of Kerala, are found throughout the Tamil country.

These facts would tend to show that the Tamilians have not recognised R'āmacarītam as a Tamil work.

### 3. *R'āmacarītam is Written in the Dialect of a Bilingual Area*

The opinion that R'āmacarītam is a Tamil work has not been taken very seriously, but the idea that it represents the early phase of the Malayalam language has raised serious controversies. The first scholar to voice a strong protest was Āṭṭūr Kṛṣṇa Piṣāroṭi and later R. N. Paṇikkar joined him. Though Paṇikkar published his history of literature earlier than that of Piṣāroṭi, he (Paṇikkar) acknowledges his indebtedness to the latter. There are several other scholars like Dr. C. A. Mēnōṇ and Dr. K. Gōdavarma, who do not agree with the view that the work represents the earliest phase of Malayalam. Here is the gist of the arguments advanced by Piṣāroṭi and Paṇikkar. The southern part of Travancore is even now a Tamil-speaking area and its northern border including Trivandrum was a bilingual area. R'āmacarītam, being written in that bilingual area, represents only the mixed dialect of that region.

This view also creates other problems, which are extremely difficult to answer. Why is it that old manuscripts of R'āmacarītam are found throughout Kerala, whereas the manuscripts of other bilingual productions are not found outside South Travancore? Why is it that the works of Nīraṇam poets reflect nearly the same linguistic peculiarities,

6. Centamiḷ—Vol. 13, p. 300.

Itai tamiḷu kāviyamō malayāḷa kāviyamō eṇru nirṇayikka iyalātu. Also vide, Sāhitya Paṛiṣat Traimāsikom—Vol. VIII, No. 4, p. 292.



though Niraṇam is far away from this bilingual area? Above all, the author of Līlātilakam recognises the Pāṭṭu school of literature, of which Rāmacaritam is an excellent model.

Though R. N. Paṇikkar belittles the importance of Rāmacaritam to some extent, he has a few strong arguments to support his view. Uḷḷūr S. Paṛamēśwara Iyer takes up the challenge<sup>7</sup> and gives further reasons to justify his stand though in the meanwhile he creates some more problems.<sup>8</sup> Paṇikkar attempts to answer them in his "Lectures on the mediaeval period in Malayalam literature."<sup>9</sup> The effect of all these controversies on the reader is that he is completely confused. Arguments based on solid data are yet to be given.

\*

\*

\*

Thus, the problems presented by Rāmacaritam take us to the most controversial ground in the field of Malayalam language and literature. The solution is by no means easy; but probably it will be possible to get more light on these questions, if we are able to place Rāmacaritam in its true setting and then study it from various angles. In other words, a proper study of Rāmacaritam is impossible without a deep knowledge of the structure of and influences on 'early Malayalam'. Here, it may be pointed out that a good grasp of the language of Rāmacaritam is essential for understanding the evolution of early Malayalam.

Dr. H. Gundert, who was the first scholar to make a profound study of the structure of the Malayalam language, based his conclusions more on the recorded than on the colloquial language. And as regards the study of old Malayalam there was no alternative. The authoritative records in early Malayalam being very few then, he naturally based more of his arguments on Rāmacaritam, which he took for granted exhibited the earliest phase of the language. Quotations from Rāmacaritam are found largely in his dictionary

7. Vide, the article on Rāmacaritam in Sāhitya Paṛiṣat Traimāsikam, Vol. VIII, No. 4.

8. Vide, Ch. IX.

9. R. N. Paṇikkar, Lectures on the Mediaeval Period in Malayalam literature, pp. 55-71.



and to some extent in his grammar also. We thus find that any comments on the structure of early Malayalam by Dr. Gundert are necessarily coloured by the linguistic peculiarities of Rāmacarītam. Later grammarians like Dr. Caldwell and Prof. Rajaraja Varma have only built on the foundations laid by Dr. Gundert. Even today the structure of the early Malayalam language shown by these pioneers remains almost unaffected, though it has been challenged by two or three recent scholars. That being so, it must be said that the popular conceptions regarding the origin and development of the Malayalam language are to a large extent based on the representative character of Rāmacarītam. If it is possible to prove that Rāmacarītam does not represent the early phase of Malayalam, certain chapters of the accepted history will have to be modified considerably. We see thus how important it would be to examine the representative character of the book from a linguistic point of view with the help of the new materials available and in the light of new developments in the philological field.

Summing up, we may say that the study of Rāmacarītam to be worthwhile should include the study of early Malayalam and conversely the study of early Malayalam to be complete should include the study of Rāmacarītam. In other words, the two are supplementary and consequently the approach to the subject should be co-related.



## CHAPTER IV

### A PROPER SETTING

Though the date of Rāmacaritam is still open to doubt, the fact that it was written during the formative period of Malayalam literature cannot be easily questioned. In the preceding chapters, some idea of the literary currents during that period, and the importance of Rāmacaritam is given. But to view the work in its proper setting, we should know the nature of the colloquial and literary languages of the period and their mutual relationship. Of the two, the colloquial language is the more important, being really the living language or the language which has grown out of real needs. The literary language or rather the written language is more or less artificial and is derived from the colloquial dialect. But, unfortunately, we have to depend upon the written documents for a knowledge of all but the most recent developments, since we can get no direct access to the spoken language of an early period. The evolution of speech takes place in the spoken language. "It is pointed out that language changes in the very act of speaking, that changes in pronunciation, accidence and the rest come about gradually, and by imperceptible degrees within the life-time of a single generation, and in transmission from one generation to another",<sup>1</sup> says H. C. Wyld.

Written language acquires a sort of fixity and uniformity in course of time, but the case of spoken language is very different.<sup>2</sup> It shows endless varieties. There is the variation with respect to time, as well as the variation with respect to place. The study of the latter is possible and that will, to some extent, help the study of the former.

1. H. C. Wyld, *History of Modern Colloquial English—Introduction*, p. 1.

2. Bloomfield, *Language*, p. 280.

"Every language is undergoing at all times, a slow but unceasing process of linguistic change."



In a complex speech-community it is possible to recognise several types of language. Bloomfield has given five main types in his book "Language".<sup>3</sup> In Malayalam we have at present a literary standard and a colloquial standard. The colloquial standard is the speech of the privileged or upper class, and the provincial difference in that throughout Kerala is not great. It is really the mean between the different tongues of the various peoples who use it. But the spoken language of the lower class can be divided into several regional dialects with justification.

### *Regional Dialects in Malayalam*

The Malayalam-speaking country, popularly known as Kerala, consists of Travancore, Cochin and Malabar,<sup>4</sup> i.e., the tract of land extending from Cape Cōmorin in the South to Kāsargōd in the North. It is bounded by a long range of hills called the Western Ghats on the east and by Arabian Sea on the west. Though each small district has its own characteristic features of pronunciation and choice of words, it does not warrant a division into so many separate linguistic units. There should be sufficiently numerous and characteristic features to justify the name of a separate dialect. The Malayalam-speaking area is divided into three regional dialects on the basis of glaring variations.<sup>5</sup>

3. Ibid. pp. 52-53.

Literary standard—colloquial standard—provincial standard—sub-standard and local dialects.

4. Malabar, here, only means the Northern part of Kerala, to the north of Cochin State.

5. Appendix (Map).

The Linguistic Survey of India (Vol. IV) accepts only one dialect for Malayalam, vide p. 348.

"The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayalam dialects."

Dr. K. Gōdavarma in his book, *Kēraḷabhāṣāvijñānīyam* (1953) divides Kerala into three regional dialects.

A. C. Sekhar and C. R. Sankaran in their 'Notes on Colloquial Malayalam' (Bulletin of Deccan College Post-Graduate Research Institute Vol. VI, Nos. 1 and 2) favour the division of Kerala into three regional dialects. The extent of each region given by them is different from what is suggested here.



### 1. *The Southern Dialect*

From Cape Cōmorin to Nāgercōil, the language spoken by the people is Tamil. From Nāgercōil to Neyyāttīnkaṛa, the area is bilingual, and as we go more and more north, the influence of Tamil on Malayalam becomes less and less, and that of Sanskrit increases. Though it is not possible to draw a line to indicate the correct extremity of the Southern dialect, there may not be much of a dispute if we put the isogloss at the Southern extremity of the Quilon district.

### 2. *The Middle Dialect*

The next isogloss can be fixed along the river "Bhāratapula" which passes through Pālghāt and Poññāñi. So the middle region consists of the whole of Cochin State and parts of Travancore and Malabar. The influence of Tamil on this dialect is negligible; but that of Sanskrit is considerable especially on the speech of the upper class, though it decreases as we go north.

### 3. *The Northern Dialect*

The major portion of Malabar, i.e., the area from Bhāratappula in the South to Kāsargōd in the North, is included in this division. Though the influence of Sanskrit is very slight, as we go north the influence of Kannada and Tulu is more and more felt. But it should be added that the influence of Kannada in North Malabar is much less as compared with the influence of Tamil in South Travancore.

This outline of the dialect-geography will help the comparative study of the three dialects. Apart from this geographic or regional division, a division into class-dialects also can be made. In each region there are the upper class dialect and lower class dialect. But because the upper class dialects have so much in common, they have, so to say, reached a colloquial standard.<sup>6</sup> A person belonging to the upper class, though he hails from Central Travancore, can understand the upper class dialect in North Malabar without much difficulty. Hence, such a classification of the colloquial dialect is not quite

6. Vide, p. 34.



necessary. But when a person of the lower class goes from one region to another, he will find it difficult to follow the dialect there. It should also be remembered that owing to the necessity of and convenience for intercourse between the regions, the difference is gradually dying out.

For a proper understanding of the causes which led to the evolution of these regional dialects in Malayalam, the political and social conditions which have prevailed in the land till today as well as the geographical setting should be taken into account. While considering the possibility of mixture in the grammar and vocabulary of a language, A. H. Sayce says, "The proximity of two languages implies that a certain number of the population are bilingual, and where this is the case to any large extent, the idioms of the two dialects will often be exchanged and along with the idioms an opening is made for the introduction of new grammatical forms.<sup>7</sup> On the eastern side of Travancore, we have the Tamil districts and, as a result of the Tamil influence, we have a bilingual area in South Travancore. Apart from this, Travancore was for centuries ruled by kings who patronised Tamil. This was another reason for the spread of the influence of the Tamil dialect. The linguistic changes due to Tamil have spread like waves to the north.<sup>8</sup> There were similar waves from the north and from the east of Malabar which comprise the Kannada-speaking areas of Mysore and Kodagu. The influence of Kannada is, comparatively speaking, much less, one of the reasons being the absence of political relationship. However, the successive waves of Tamil, Sanskrit, and Kannada have caused a network of isoglosses on the language of Kerala. The influence of Tulu and Kodagu, was not great because they were undeveloped languages.

\*

\*

\*

7. A. H. Sayce, *Principles of Comparative Philology*, p. 185.

8. Bloomfield quotes the wave hypothesis of Johannes Schimdt. "Different linguistic changes may spread, like waves, over a part of the area that does not coincide with the part covered by an earlier change."

Vide, *Language*, p. 317.



In Chapter II, the three schools of literature which have existed simultaneously during the formative period of Malayalam literature have been discussed. Though it is not quite possible to say that a particular school existed in a particular region, it may be pointed out that the best and greater part of the Tamil school came from the southern region. Similarly, the best and greater part of the Sanskrit school came from the middle region, and the best and greater part of the Pacca Malayalam school from the northern region. This gives us, incidentally, some idea of the part played by local dialects in the shaping of literary dialects. To quote Max Muller, "Dialects have always been the feeders rather than the channels of a literary language".

The literary language also will in turn exert some influence on the colloquial languages, especially on the speech of the upper class. Therefore, the literary dialect cannot be studied properly without a good knowledge of the spoken language which is the regional dialect.<sup>9</sup> More can be known about the rudimentary stages of the evolution of the Malayalam language by studying the dialects of the uneducated people than by studying the upper class dialect or the literary dialects.

Though the three regional dialects in Malayalam show enough difference to be classed as separate dialects, the similarity which they exhibit among themselves is several times greater than their differences. Otherwise they would have become separate cognate languages. Thus, colloquial Malayalam, though it contains a number of dialects, is one language.

Both the literary and colloquial languages change continuously. The change in the colloquial language is slow and steady, and it is not in the power of man either to produce or to prevent the change. In other words, it is subject to a

9. Bloomfield, "Language", p. 51.

"Local dialects are of paramount importance to the linguist".



natural evolution.<sup>10</sup> But the case of the literary language is somewhat different. Since it is artificial, human beings can effect a desired change in it by deliberate effort. Thus we see that only the colloquial language can faithfully portray the evolution of the living speech. The literary language, for that matter, is not so dependable.

Spoken Malayalam, since its origin, has evolved steadily and passed through the age of R'āmacaritam and has fed the various literary dialects up to this day. That the language of the Pacca Malayalam school is nearer to the spoken language than that of the other literary schools was pointed out already.<sup>11</sup> The ancient documents, proverbs, folk songs and riddles in a language will give a better idea of the early phase of the language. The comparative study of all such available materials as well as the spoken language of the day will, therefore, give a satisfactory picture of the early colloquial dialect.

Coming back to the question of a proper setting for R'āmacaritam, it is necessary to find out where and when the book was written. Then only the nature of the spoken dialect which influenced its language can be ascertained. It is an undisputed fact that R'āmacaritam is a product of the southern region. Secondly, the nature of the literary school to which it belongs and also its relationship with the southern colloquial dialect should be examined. It has already been pointed out that the southern dialect bears the influence of Tamil. Apart from this dialect, the Malayalam language itself (southern, middle and northern) is supposed to have a strong connection with the Tamil language. So the language

10. H. C. Wyld, *History of Modern Colloquial English—Introduction*.

"The evolution of speech takes place in the living, spoken language and not in written documents."

11. Vide p. 12.



of Rāmācāritam is in three ways connected with Tamil. First of all, it belongs to the Tamil literary school and has necessarily been influenced by the style and technique of the Tamil classics. Secondly, its language must have been to some extent influenced by the southern dialect, which shows clear influence of Tamil. Thirdly, the Malayalam language itself has much in common with Tamil. These factors clearly understood will afford a background against which Rāmācāritam could be set. In other words, without a proper understanding of the correct relationship between Tamil and Malayalam, the linguistic data in the book can neither be evaluated nor its representative character be properly ascertained.



## CHAPTER V

### TAMIL AND MALAYALAM

In the discussion of the various theories about the origin of the Malayalam language, it has been pointed out that the theories which deal with the relationship of Tamil and Malayalam are at once the most important and the most controversial.<sup>1</sup> We have to pursue the question further at this stage, and try to answer how, and at what stage the two languages were formed and what contact they maintained after their separation. As a preliminary to this investigation, the opinions expressed by the various scholars on this subject may be considered.

No foreigner has so well mastered the Malayalam language as Dr. Gundert, and though he does not say much about the origin and evolution of Malayalam, what he says incidentally in his grammar and in his dictionary should be considered authoritative. In the introduction to his Malayalam Grammar, Dr. Gundert says that the Malayalam language is a branch of *Draṁiḷam* or *Tamiḷ* and that because it better agrees with the grammatical principles of *Tamiḷ*, than Telugu, Kannada, Tulu, or Koḍagu, it should be considered as a sub-language (*upabhāṣa*).<sup>2</sup> More or less the same view is expressed in the preface to his dictionary, wherein he says, "It has been found difficult to draw the line of demarcation between Malayalam and Tamil words. These two languages of old differed rather as dialects of the same member of the Dravidian family than as separate languages."<sup>3</sup>

Dr. Caldwell, who knew more about the various languages of the Dravidian family but less about Malayalam than

1. Vide Chapter I, p. 3.

2. H. Gundert, Grammar of the Malayalam Language, p. 1.

Malayalam language is a branch of *Draṁiḷam* which is *Tamiḷu*. Because in grammatical principles (*sūtrās*) it comes nearer to *Tamiḷu* than to *Telun̄ku*, *Karṇāṭakam*, *Tuḷu* and *Kuṭagu*, it is an *upabhāṣa*. (Trans.)

3. H. Gundert, A Malayalam and English Dictionary — Preface, p. 1.



Dr. Gundert, has made his observations regarding the peculiar relationship of Malayalam to Tamil in various places. In the introduction to his *Comparative Grammar of the Dravidian Languages* he says, "Malayalam, being as I conceive, a very ancient offshoot of Tamil, differing from it chiefly at present by its dis-use of the personal terminations of the verbs and the larger amount of Sanskrit derivatives it has availed itself of, it might perhaps be regarded rather as a dialect of Tamil, than as a distinct member of the Dravidian family."<sup>4</sup> He modifies this statement after a survey of their differences, thus: "..... The difference between Malayalam and Tamil, though originally slight, has progressively increased, so that the claim of Malayalam, as it now stands, to be considered, not as a mere dialect of Tamil, but as a sister language, cannot be called in question. Originally, it is true, I consider it to have been not a sister of Tamil but a daughter. It may best be described as a much altered offshoot."<sup>5</sup> From this it may be understood that though Dr. Caldwell considered Malayalam as a "very ancient" and "much altered" offshoot and therefore a sister of Tamil now, he held the view that it originally took its shape as a dialect of Tamil. To use his own analogy "a daughter" has evolved into "a sister". Probably in linguistics, this phenomenon may not be strange. Anyhow, his opinion is that when Telugu and Kannada had assumed the position of independent languages, Malayalam remained merely a dialect of Tamil, and when these languages were mere dialects of the primitive Dravidian tongue, Malayalam did not exist at all. This is different from the position maintained by Dr. Gundert, who while admitting the strong similarities exhibited by Tamil and Malayalam, gives Malayalam a more independent position. The two scholars had some argument about this and allied questions and we get some idea of it from Dr. Caldwell's statements wherein he recalls the private communications they had. "Dr. Gundert, (*Introduction to Malayalam Dictionary*) while admitting Tamil and Malayalam

4. *Comp. Gr.*, p. 23.

5. *Ibid.*, p. 24.



to be very nearly related, appears to be unwilling to consider Malayalam as an offshoot of Tamil."<sup>6</sup> P. Gōvindapillai, the author of the first history of Malayalam literature faithfully renders Dr. Caldwell's opinion into Malayalam and so is not different.<sup>7</sup> The next important authority we have to refer to is G. A. Grierson, who was in charge of The Linguistic Survey of India (1906). It is of particular value to us because Grierson was more concerned with the spoken forms of languages,<sup>8</sup> whereas the former philologists lay more emphasis on the literary forms. Regarding the relationship of the two languages, he says, "Tamil and Malayalam are two sister dialects of the same language. Old Malayalam literature has been much influenced by Tamil, but the modern language, nevertheless, preserves traces of a more ancient stage of development than is the case with Tamil."<sup>9</sup> The Linguistic Survey not only does oppose the idea that Malayalam is a later offshoot or dialect, but affirms that it exhibits traces of a more ancient stage of development than Tamil.

Therefore, we see that the opinion of scholars is sharply divided, the two views being expressed clearly in the analogy of family relationship: (1) Malayalam is a daughter of Tamil, (2) Malayalam is a sister of Tamil. Though it is convenient to refer to a language as a sister or as a daughter, when speaking about the members of a "family" of languages, the analogy is not always a happy one. This relationship can only give us some idea of the similarities and the relative antiquity of the languages thus referred to. A daughter may sometimes

6. Comp. Gr. p. 24.

7. Bhāṣācaṭitram, Vol. I, p. 9.

"The mother-hood of Malayalam language rests with Tamiḷu. That cannot be doubted. But when Malayalam grew up by contact with other languages it has attained the stature of a sister of Tamiḷu." (Translation).

8. Linguistic Survey of India (1906), Vol. IV, p. 282.

"The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained and the question cannot be taken up in this place, where we are only concerned with spoken form."

9. Linguistic Survey of India—Vol. IV, p. 284.



have characteristics more similar to those of her sisters, than of her mother; but yet she belongs to another generation. Therefore the question of antiquity is really the more important. Though the Western scholars formulated their opinions after much thought and study, they have not given specific arguments to support their theories. Scholars in the land are also divided and both theories have strong supporters. Among those who support Dr. Caldwell's theory, the names of M. Srinivasa Ayyangar,<sup>10</sup> and A. R. R'ājaṛāja Varma must be specially mentioned. Those belonging to the opposite camp include Āṭṭūr Kṛṣṇa Piṣāroṭi, R. N. Paṇikkar and Dr. C. A. Menon.<sup>11</sup> The criticisms and arguments advanced by these scholars are to be examined.

Before entering into the actual controversy, we had better emphasize here the two points of general agreement. One is that there is close affinity between the two languages, Tamil and Malayalam. The other is that Malayalam is now an independent language and can therefore claim to be a sister.<sup>12</sup> The issue in dispute is whether Malayalam originated as a daughter of Tamil or not. The arguments in support of the view that Malayalam was a daughter will be dealt with first.

10. He has taken an extreme position. Tamil Studies, p. 375. "Malayalam was in her (Tamil) womb prior to the 13th century."

11. Uḷḷūr S. Paṛamēśwara Iyer, who was a strong supporter of the "daughter theory", has recently changed his views. The following quotation from his history of Malayalam literature, will reveal this, (Kēraḷasāhityacaritram, Vol. I, p. 33).

Malayāḷattiṇum Tamiḷiṇum tammilulla cārcca sūkṣmamāyi paṛiśōdhiccāl, malayāḷatte innattē tamiḷiṇte putriyennō kaṇiṣṭa sahōḍaṛi ennō alla parayēṇṭatennum, aṇṇaṇe oṛu sambandham kalppikkukayāṇēṅkil, mātāvennō jyēṣṭattiyennō āṇu vēṇṭatennum ī carccayil ninnu viśadamākunnatāṇu.

It is surprising that, on the basis of this, he has not changed his views on R'āmacaritam.

12. M. S. Ayyangar questions even this, cf. Tamil Studies, p. 375. "As regards Malayalam . . . we might say . . . that it is the latest dialect of Tamil which has come largely under the influence of Sanskrit."



## IS MALAYALAM A DAUGHTER OF TAMIL ?

## 1. The Terms "Tamiḷ" and "Tamiḷakam"

The argument can be summarised as follows:

Some old works in Malayalam are supposed to be written in Tamil. For example, "Brahmāṇḍapūrāṇam,"<sup>13</sup> written by one of the Nīraṇam poets, and Rāmacaritam<sup>14</sup> contain passages which may prompt one to believe that the language used is a kind of Tamil. The whole of South India comprising Kerala, Cōḷa and Pāṇḍya was termed Tamiḷakam, and the one language which was spoken there was Tamil. M. S. Ayyangar says, "The Cēra and Kerala country, called also the Malai Nāḍu and Malai-Maṇḍalam in Tamil and Malayalam works, was known to the early Greeks as Dimurike or Tamiḷakam and "Kērobothrōs" (or the Cēra country) to the medieval nations as "Malabar" or the region of mountains."<sup>15</sup> The Western scholars admit that it was a misapplication of the term Malabar to Tamil. But M. S. Ayyangar thinks that the vulgar dialects of the two languages were not much different then and hence they were justified in calling both the Malabar Language. This shows that "Malayalam" did not have an independent existence till about the 14th or 15th century.<sup>16</sup>

Tamil was considered to be the Malabar language by the Western scholars from about the beginning of the 16th century till the beginning of the 19th century. Ayyangar himself admits this. Therefore, he has to admit that there was a misapplication of the terminology. There might have been some reasons for this confusion. But the terms Tamiḷ and Tamiḷakam were used by the people of the land to signify the lan-

13. "Śrī vēda vyāsa maharṣi aṛuḷicceyta brahmāṇḍa pūrāṇattil, madhyabhāgattē itā nāṇ tamiḷāyikkonṭariyikkunnēṇ," which means, "I am saying in Tamiḷ, the middle portion of Brahmāṇḍapūrāṇam, given by Vēda Vyāsa Maharṣi."

14. R. clxiv, 11, "Cīrāmaṇāṇpiṇōṭiyampiṇa tamiḷkavivelvōr,"

Meaning: "The good Tamiḷ poet Cīrāmaṇ has spoken thus"

15. M. S. Ayyangar, Tamil Studies, p. 341. But "Kērobothrōs" is derived from 'Kēraḷaputra'. Putra: Son.

16. The date of Brahmāṇḍapūrāṇam is about the 14th century.



guage and the place, and one cannot expect a misapplication in this case. However, it can be proved that the terms had not only different connotations at different times, but also different forms. A study of the changes in form and meaning is quite a revealing one.<sup>17</sup> In the essay 'The Terms Tamil and Dravida' appended, it has been shown that the term "Tamil" is used now in a very limited sense; but originally it meant the primitive Dravidian tongue, and later it signified just the Dravida group. The arguments of A. K. Piṣāroṭi, who thinks that the term *Tamiḷ* meant merely "language" also has been pointed out. It is safer to accept the view that the term "Tamiḷ" meant the native language.

Thus, 'Tamiḷāyikoṇṭariyikkunnēn' just means, I am saying in the native language, *Brahmāṇḍapurāṇa*, which was originally written in Sanskrit by Vēda Vyāsa.<sup>18</sup> Similarly *Tamiḷ Kavi* means only native poet. Therefore Tamil may indicate any of the native languages like Malayalam, Kannada or the present Tamil itself. All this difficulty arises because one member of the family has assumed the parent's name. There is much evidence to show that Malayalam made use of the word *Tamiḷ* to signify the language, even after it had become unquestionably independent. Take the instances of *Amaṣam Tamiḷkuttu*, *Aṅguliyaṅkam Tamiḷ*<sup>19</sup> and *Nāgāṇandam Tamiḷ*. In each case the language is good Malayalam. In *Lilātilakam*, we find the word "Tamiḷ" used to signify the general sense. The author devotes some space to point out the important differences between *Tamiḷ* and Malayalam, but when he defines *Maṇipravāḷam*, he uses the word *Tamiḷ* for Malayalam.<sup>20</sup>

17. Appendix III.

18. *Brahmāṇḍapurāṇa*. 'Tamiḷāyikoṇṭariyikkunnēn' means, I am saying in *Tamiḷ*.

19. For specimens of the language used, vide A. K. Piṣāroṭi's *Bhāṣāsāhityacaṇṭitam*, p. 110.

Piṇṇeyō svāmiṇī akkāḷattinṅkal kandarppasundaṇaṅ kāmīnija-  
ṇa-nayaṇābhiraṇaṅ śrīraṇaṅ pampātiraḡatamākina vaṇapradēsattinṅkal  
sancaṇṭikkunnakālattu vasantakāḷam tuṇṇi...."

20. *Lilātilakam*, Sec. III, p. 2.

"Tamiḷ maṇi samskr̥tam pavaḷam kōkkinfēn vṛttamaṇa cennūnmēl"  
'Tamiḷ' here unquestionably refers to Malayalam.



It is interesting to notice that the word *Tamiḷ* is particularly used when there is need to compare Sanskrit in some way. The term '*Tamiḷ*' was probably selected to signify the native speech in contrast to Sanskrit which signified the foreign speech used for high class literature.

That *Tamiḷ* was used as a common name for the members of the Dravidian family is further evidenced by the combinations of the word with the names of countries. *Malanāṭṭu Tamiḷ* is thus used to denote Malayalam, *Kaṛināṭṭu Tamiḷ* for Kannada, just as *Cōḷattamiḷu* and *Pāṇḍittamiḷu* are used to denote the Tamil dialects of Cōḷam and Pāṇḍyam.<sup>21</sup> Such usages are found in old Tamil and old Malayalam works.

Therefore, we see that the argument based on the terms *Tamiḷ* and *Tamiḷakam* does not prove that Malayalam is only a later offshoot of Tamil. To avoid the confusion caused by the terminology, scholars like A. K. Piṣāroṭi always use the term '*Cen Tamiḷ*'<sup>22</sup> to signify the modern Tamil. But there will be difference of opinion about this, because most scholars are of the view that the terminology '*Cen Tamiḷ*' was given for the literary form in contrast to '*Koḍum Tamiḷ*' which was the spoken form. It was, probably, only a later idea which suggested that '*Cen Tamiḷ*' is the dialect spoken in Tinnevely and Madura districts. To get over this difficulty, '*Tamiḷ*' can be used to refer to the modern restricted meaning and '*Tamiḷ*' to signify the wider aspect.

## 2. Basic Words—Names of Villages, etc.

Basic words i.e., words of everyday use are common to both Tamil and Malayalam. M. S. Ayyangar says, "The names

21. A. K. Piṣāroṭi, *A Critical Survey of Malayalam Language and Literature* (1927), p. 13.

"Firstly, because we see from old Tamil works and Malayalam works that Malayalam is referred to as *malanāṭṭu-tamiḷu*, Kannadam as *kaṛināṭṭutamiḷu*, and the language of cōḷam and pāṇṭi as *cōḷattamiḷu* and *pāṇṭittamiḷu*, the word '*tamiḷu*' was a common name for all the Dravidian languages. It is clear that the combinations *malanāṭṭu tamiḷu* and *kaṛināṭṭu tamiḷu* are used with the adjectival emphasis." (Trans.)

22. The various forms of the word are '*Cen Tamiḷ*', '*Cem Tamiḷ*' and '*Ṣen Tamiḷ*'.



of villages in Malabar and Travancore which have suffixes like *sēri*, *ūr*, *angāḍi*, *kōḍu*, *kāḍu*, *tōḍ*, or *tōṭṭam*, *paḍi*, *karai*, *turai*, *kuḷam*, *kuricci*, *kaḷam*, *vayal*, *ēri*, *pāṭṭu*, *kuṇḍu*, *taḷi*, *irrippu* etc. etc., are all pure Tamil words and indicate that they were originally built and occupied by the Tamils."<sup>23</sup> Even the words for East (*kilakku*) and west (*mērku*), he says, have been taken by Malayalam from Tamil. This, Ayyangar says, confirms beyond a shadow of doubt, the Tamil origin of the Malayalam people and the criticism levelled by Logan, the author of *Malabar Manual*, is treated as 'fanciful and ingenious.'

It is true that several basic words and suffixes to place-names are common to both Tamil and Malayalam. If, from this, it can be argued that Malayalam is a daughter of Tamil, the opposite view, i.e., that Tamil is a daughter of Malayalam may be argued with equal force. The fact that the literature of Tamil is more ancient than the literature of Malayalam does not necessarily prove anything regarding the comparative antiquity of Tamil as a spoken language. Moreover, most of these basic words are common to all the Dravidian languages and a study of the "Dravidian Cognates"<sup>24</sup> will reveal many interesting facts about the mutual relationships of the various members of the Dravidian family. Tamil words which are not found in Malayalam will be found in Kannada, and Kannada words which are not found in Tamil will be found in Malayalam, and so on and so forth.<sup>25</sup> Therefore, the foregoing argument cannot prove anything.

Now, regarding the two words "*kilakku*" and "*mērku*" Logan's comment is revealing. It is very difficult to believe that the people who first coined the word knew and thought seriously about the range of mountains called the Western Ghats and the sea on the east and found out that the land was gradually rising as they proceeded west and then decided to call the western direction *mērku* (upward) and eastern direc-

23. *Tamil Studies*, p. 344.

24. K. Ramakrishnayya, "Dravidian Cognates".—He compares the five important languages, Tamil, Telugu, Kannada, Malayalam and Tulu.

25. Vide Appendix IV, which gives a list of two hundred basic words in the four cultivated Dravidian languages. Vide also pp. 98, 99.



tion kilakku (downward). It is still more difficult to believe that the Dravidian people who are believed to have come by the north-west part of India had no word for the directions, till they started to move west and realised that they had to go upward. The most sensible thing is to accept the view that they named the directions with reference to the sun, which anybody could see from any place.<sup>26</sup> Even granting that the inhabitants of Kerala originally came from the east, nothing could be proved regarding the relationship of the languages, unless it is shown that Tamil separated as a distinct member from the parent, before the colonisation scheme was effected. Where is the proof for this?

A smaller point which could be considered along with this is connected with the letters  $\text{ḷ}$  (  $\varphi$  ) and  $\text{ṛ}$  (  $\circ$  ), which are found only in Tamil and Malayalam. About this M. S. Ayyangar says, "The very fact that it (Malayalam) still retains the peculiar Tamil letters  $\text{ḷ}$  (  $\varphi$  ) and  $\text{ṛ}$  (  $\circ$  ) proves its very late separation from Tamil."<sup>27</sup> It can only prove the late separation, provided the parent language did not have these letters and that Tamil accepted them after its separation from the parent. In that case Malayalam could have inherited them from Tamil. But now it has been proved beyond doubt that the primitive Dravidian tongue had the letter  $\text{ḷ}$  (  $\varphi$  ). Old Kannada and old Telugu had this sound, though it has taken new forms in those languages, of late.<sup>28</sup>

26. Journal of Mythic society, Vol. XXI, p. 114.

Paper on "Dravidic Perspectives" by L. V. Ramaswamy Iyer.

27. Tamil Studies, p. 365.

28. K. Ramakrishnayya—The Journal of Oriental Research of Madras University, Vol. III—part 2 (1938-'39).

"This  $\text{ḷ}$  (  $\varphi$  ) was in use in old Kannada perhaps till about the 13th or 14th centuries and in old inscriptional Telugu of the pre-Nannaya period; but in modern Kannada it is lost as also in Telugu. Owing to the peculiar way in which it is pronounced, it has assumed various forms in these languages, ('ḷ' in Kannada and 'ḍ' in Telugu)".

M. S. Ayyangar himself agrees with this in another context. See Tamil Studies, p. 30. "Then, adverting to the peculiar letter  $\text{ḷ}$  (  $\varphi$  ), we must say that it did exist in the ancient Kanarese and Telugu languages, though it had disappeared owing to the continuous Sanskrit influence for centuries."



### 3. *The Grammar.*

"Grammar is the blood and soul of the language", says Max Muller.<sup>29</sup> This being a linguistic axiom accepted by all, we should pay more attention to this aspect. As regards this, the criticism is that Malayalam had no grammar till A.D. 1860.<sup>30</sup> M. S. Ayyangar, who expected to see the rules of Tamil Grammar in Malayalam, is disappointed, as the following remark shows: "The coalescence of letters or "sandhi" in Malayalam, owing to the influence of Sanskrit, follows wholly neither the rules of Sanskrit nor of Tamil. Sometimes the one and sometimes the other is followed and in some cases neither."<sup>31</sup> He gives examples of "grammatical peculiarities" which he found in Malayalam and terms them as irregularities, and he is led to the following general observation: "The Malayāḷis cared more for ease and always tried to avoid difficulties instead of facing them boldly."<sup>32</sup> It is quite possible to mistake the primitive simplicity of the language, in the way he has done.

The absence of personal suffixes in finite verbs is also attributed to the "principle of laziness." Though Ayyangar says that 'Malayalam is passing through the analytical stage, like English', which is a sign of progress, ahead of other languages of the family, almost in the same breath he condemns the 'lack of grammatical and lexicographical forms' and the 'ill-planned, tottering edifice of the Malayalam tongue.'<sup>33</sup>

29. Max Muller, "Lectures on Languages", p. 84.

30. Tamil Studies, p. 359.

"Tamil has a grammar written three centuries before Christ, whereas Malayalam had none till so late as A.D. 1860."

31. Ibid., p. 366.

32. Ibid., p. 366.

33. Ibid., p. 358, p. 367.

The other grammars before 1860 are

(1) Drummond Robert—Grammar of the Malabār Language, (1799)  
—Bombay.

(2) Spring, F.—Outlines of M. Grammar, (1839)—Madras.

(3) Peet, Rev. Joseph—M. Grammar (1841)—Kōttayam.

The grammar published in 1861 is the one by Dr. Gundert and is really the most outstanding.



It is true that the 14th century Grammar of Malayalam—*Lilātilakam*—was discovered only in 1908, and it is not known whether Malayalam had any Grammar prior to that. In olden days the popular conception was that grammar was necessary only for the literary language. It was also believed that there was nothing to learn in the colloquial language. Since Malayalam could not claim a very ancient classical literature, perhaps it is not worthwhile to expect very old works on grammar. The evolution of the classical language only was dependent upon written grammar. But colloquial Malayalam developed in its own way.

The main grammatical features of the Malayalam language, which distinguish it from Tamil, are given by A. R. R'ājarāja Varma in his *Malayalam Grammar*.<sup>34</sup> They are the excessive nasalisation, palatal hiatus, contraction of vowels, omission of personal endings in verbs, retention of archaic forms and mutilation of sounds. These ideas are suggested even in *Lilātilakam*, though not in so full a form, and hence we may infer that the two languages separated and evolved independently several centuries before *Lilātilakam*.<sup>35</sup>

#### 4. *Customs and Manners.*

Though this is not a very important point, we will mention it, in passing. While discussing the probable immigration of some of the castes of Tamil Nāḍ, M. S. Ayyangar comments thus: "Moreover, the customs and manners of these tribes (Ēraḷaṇ, Iḍaṅgai, Kāḷaḍi, Paraiyan, Valluvan, Vēṭṭuvan, etc., etc.) both in Malabar and Tamil districts including their laws of inheritance, agree so completely that one might conclude that the Cherumās and Paḷḷans belonged to one and the same tribe of Naga-Dravidian field labourers and soldiers".<sup>36</sup> He further says that the Koṇḍu Iḍayans and Veḷḷāḷas constituted the Nāyar or the Nāyakar caste.

34. K. P., pp. 22-49 Vide pp. 67, 68.

35. Vide, pp. 56-58.

36. Tamil Studies, p. 355.



This is not written after a thorough scrutiny of the customs and manners of either, because there are many differences and many similarities. The 'Maṛumakkattāyam' (Matrilineal) system is prevalent among the Nāyars and Tīyās of Kerala, and to say that laws of inheritance agree completely is not true to facts. No doubt, among the lower castes, there may be many customs common; but that does not necessarily give any evidence about the relationship of the two languages.

#### 5. *Tamil works from Kerala.*

Ancient Tamil works like Patiffu-pattu,<sup>37</sup> Aiṅkurunūru<sup>38</sup> and Cilappatikāram<sup>39</sup> were written by poets of Kerala. They must have written the poems in the language of the land and so it must have been Tamil. All these contain usages peculiar to Malayalam, but they are considered to be slang according to pure Tamil. The later Tamil authors of Kerala were Aiyāñāṭitañār (8th cent. A.D.), Cēramāñ Perumāḷ (9th cent. A.D.). This shows that Malayalam did not evolve as an independent language till about the 10th century.

The above argument has many flaws. Sages like Śaṅkaṛācāryar and Kulaśēkhaṛa Varma have written excellent works in Sanskrit. Does it mean that Sanskrit was the language of the people of Kerala? Several books are now being written and published in English. Does it prove that English is the language of the land? Most of the writers in question were either kings or their poets and they probably thought it fit to compose poems in Tamil, which had already attained a high standard as a literary language. There is evidence to show that Tamil was the language of administra-

37. This is called the "Ten tens" also and is the fourth of the eight poetical anthologies. The first and last books are lost. Each book is supposed to have been composed by a different poet.

38. "Five short hundreds" supposed to be written by five different poets of Kerala and compiled under the orders of the Cēra King Yāñāikat-Chey-Mandaṛam-Śēfal-Īrum-Porai.

39. Composed by Iṇāngo-Aḍikal, a younger brother of the Cēra King Śēnguṭṭuvañ.



tion as well, just as English is the administrative language of India today.

## 6. *Inscriptions.*

As there are Tamil works in Kerala, so there are several inscriptions on stone and copper, which are in Tamil. To quote again Ayyangar, who is the staunchest supporter of the "mother-daughter" theory, we have the argument thus: "The difference between the literary Tamil and the colloquial Tamil—a difference due certainly to the antiquity of its literature and the settled form of the language—cannot be a reason for the disparity between the colloquial language and the language of the public documents. For, while literature, chiefly classical literature, is intended only for the educated few, copper plate grants, stone inscriptions, and similar public records are meant for all classes".<sup>40</sup>

Inscriptions and similar public records will be in the court language or language of administration. History tells us that Tamil was the language of the court and education in Kerala for some centuries.<sup>41</sup> This does not disprove the existence of a different language for the masses of the land. If it were possible to get a few old inscriptions in Malayalam, it would be a positive proof, and the existence of hundreds of Tamil inscriptions could not weaken the strength of that evidence. We shall consider this question in the next chapter.

## 7. *R'āmacaritam.*

R'āmacaritam, which is supposed to have been written in the 12th century, is considered to be the earliest poem in Malayalam. It contains a large percentage of Tamil words and the grammar also is very much akin to the Tamil grammar. The same tendency is noticed in the works of Nīraṇam poets also (14th cent.), though to a lesser extent. This reflects the evolution of the Malayalam language or the way

40. Tamil Studies, pp. 356-357.

41. Bhāṣāsāhityacaritam, pp. 120, 121.



in which it separated from Tamil and slowly became independent.<sup>42</sup> This shows that Malayalam is just an offshoot of Tamil.

A complete answer to this argument will be given later on when the book is analysed. For the moment we will leave the topic after suggesting one or two points. The literary language need not necessarily reflect the evolution of the spoken language. There is a common error committed by some historians of Malayalam literature whose axiom is: "The greater the percentage of Tamil words in a book, the more ancient it is". Because R'macaṛitam contains more Tamil words than other works in Malayalam, it is the most ancient work. Because R'āmacaṛitam is an ancient work, it contains more Tamil words. This leads to the fallacy of reasoning in a circle.<sup>43</sup> The antiquity of a work cannot be decided with certainty by just finding out the nature of the language used. The nature of the language also will be a rough guide, if the general characteristics and the evolution of the school to which it belongs are properly understood.

### CONCLUSION

The question of the relative antiquity of the two languages has been the most important aspect of the discussion. As has been already pointed out, the Western scholars have not given specific arguments to support their theories. They were also careful not to commit themselves to any specific dates for the separation of the languages. On the other hand, a few of the scholars of the land have over-reached themselves.

M. S. Ayyangar, who has taken an extreme view, goes to the extent of saying that "Malayalam was in Tamil's womb prior to the 13th century."<sup>44</sup> He considers Kṛṣṇagātha to be written in colloquial Tamil,<sup>45</sup> and criticises Dr. Caldwell in

42. A. K. Piṣāroṭi, *Bhāṣāsāhityacaṛitam*, pp. 107-108.

43. *Ibid.*, p. 113.

44. *Tamil Studies*, p. 375.

45. *Ibid.*, p. 363.



the following words: "The statements of Dr. Caldwell that the separation of Malayalam from Tamil evidently took place at a very early period, before Tamil was cultivated and refined, and that Tamil bids fair to supersede Malayalam are thus opinions which need stronger evidence before they could be accepted".<sup>46</sup> A. R. R'ājaṛāja Varma follows mainly Dr. Caldwell's footsteps. But by committing himself to dating the separation of the Malayalam tongue, he contradicts himself and his master. He says, "Malayalam was in the womb of the mother, Tamil, (or Pūrvadrāviḍabhāṣa) till the beginning of the Kollam era" (9th cent. A.D.)<sup>47</sup> In an earlier statement he agrees with the opinion of Dr. Caldwell that Malayalam separated from Tamil, before the latter had cultivated and attained a fixity in grammar.<sup>48</sup> This means that Tamil was not cultivated enough to have a fixity in grammar by the 9th century, a position which is impossible to maintain.

Those belonging to the opposite camp have not given any dates to mark the separation of the two languages. They say that Malayalam separated from the primitive Dravidian tongue when the other sisters separated. In other words, according to them, Tamil cannot claim an antiquity over Malayalam.

46. Tamil Studies, p. 359.

47. K.P., p. 51.

48. Ibid., p. 31.

Atināl tamiḷil vyākaraṇam sthīrappeṭum mumpē Malayālam atil ninnu bhiṇṇiccu pala valiyilum svātantryam kāṇikkāṇ ārambhicīrik-kunnu ennūhikkām. Ivaka telivukale aṭisthānappeṭuttittāṇu Doctor Caldwell 'Tamiḷu bhāṣa svarūpappeṭum mumpu taṇṇē Malayālam atil ninnu vērtifiṇṇu tuṭaṇṇittuṇṭu' ennu abhiprāyappeṭunnatu.'



## CHAPTER VI

### THE INDEPENDENCE OF MALAYALAM

An attempt was made in the foregoing chapter to answer the arguments raised by the supporters of the theory that Malayalam evolved as a daughter of Tamil. It is not safe in linguistic matters to depend on the *reductio ad absurdum* method. Therefore, it is necessary to find out the positive arguments to show that Malayalam evolved as a sister of Tamil and other Dravidian tongues.

When we say that Tamil and Malayalam are sisters, it only means that each has an independent existence. It is possible to prove that Malayalam had an independent existence at least as early as the 9th century A.D. When it is said that a particular language left its parent, it is only a metaphorical expression, because only by leaving the parent, does it get the status of a separate member of the family. In other words, only a separation of place will mean a formation of a new dialect. Therefore, the more important question is *when the people of Kerala first came to the land, had Tamil language an independent existence or was it also merged with the primitive Dravidian?* This will be dealt with in the next chapter.

As has been already pointed out, it is generally agreed that Tamil and Malayalam are sister languages now. The next question is, can we consider them as sisters, say from the 9th century A.D.? Can Malayalam claim enough independence to be classed as a sister of Tamil as early as the 9th century A.D.? Let us examine a few important lines of argument on this question.

#### LILATILAKAM

In ancient times it was considered unnecessary to have a grammar for the spoken language. So the early grammars were written mostly with reference to the literary language. Till sometime ago, it was even thought that there was no need to learn the mother-tongue consciously.



Lilātilakam is the first grammar of the literary dialects of the West Coast. It is mainly devoted to the grammar of the Maṇipravāḷa language and the technique of Maṇipravāḷa literature, though incidentally the Pāṭṭu school is also discussed in it. Similarly, the references to spoken Malayalam are just incidental, but none the less valuable. There is general agreement among scholars regarding the date of the work. A. K. Piṣāroṭi, R. N. Paṇikkar, Śūraṇāṭ Kuṇṇaṇ Pillai and Eḷamkuḷam Kuṇṇaṇ Pillai are unanimous in ascribing it to 14th century.<sup>1</sup> Let us find out the light Lilātilakam throws on the development of the Malayalam language till the 14th century.

(1) The individuality of the Malayalam language as distinguished from Tamil is clearly set forth in 'Śilpam' I. The commentary on the first 'sūtra' of the first 'śilpam' emphasises the differences between Tamil and Malayalam. Over 14 types of examples are given to substantiate the postulate.

The more important among them can be roughly classified thus:

(a) Malayalam 'a' in final positions corresponds to 'ai' in Tamil.

Ex: Kutira (M)

Kutirai (T)

Similarly 'a' is found in place of 'ai' in medial positions also.

Ex: Iṭayan (M)

Iṭaiyan (T)

(b) Accusative ending of Malayalam is 'e' while in Tamil it is 'ai'.

Ex: Eṇṇe } (M)  
Avaffe }

Eṇṇai } (T)  
Avaffai }

1. Dr. Gōdavarma opines that the date of Lilātilakam is later than 1660 A.D.-(Vide Kaifalīdarpaṇam by Dr. Gōdavarma, p. 46).

His arguments have been met by Śūraṇāṭ Kuṇṇaṇ Pillai in his edition of Lilātilakam (cf. pp. 23-33). The sandhi rules given in śilpam 3 definitely point to a stage much anterior to Eḷuttaccaṇ and prior to the period of Kṛṣṇagātha.



(c) The sound known in Tamil as āydam is absent in Malayalam.<sup>2</sup>

Ex: atu (M)                      aōotu (T)

(d) Malayalam shows vocalic contraction medially.

Ex: pēr (M)                      peyar (T)  
cēl (M)                      ceyal (T)

(e) *Other sound changes.*

ḷ in Tamil becomes ḷ in Malayalam

Ex: itaḷ (M)                      itaḷ (T)  
appōḷ (M)                      appoḷ (tu) (T)

'y' in T. is left out in Malayalam

Ex: āña (M)                      yāñai (T)  
āṇṭu (M)                      yāṇṭu (T)

(f) Nasalisation in Malayalam.

Ex: Tēñña (M)                      Tēñkā (T)  
Kaññi (M)                      Kañci (T)  
vannāñ (M)                      vantāñ (T)

(g) The use of Malayalam augment 'in' corresponding to 'añ' in Tamil.

Ex: atañai (T)                      atine (M)

(h) The genitive ending 'ñfe' in Malayalam is not found in Tamil. But 'inuṭaiya' may correspond to 'ñfe'.

Ex: Māviñatu (T)                      Māviñfe (M)

(i) The locative post-position 'Kaṇ' of Tamil is absent in Malayalam.<sup>3</sup>

Ex: Māṭattiñ-mēl (M)                      Māṭattiñ kaṇ (T)

Lilātilakam clearly says that 'Kaṇ' is absent from West Coast dialects.

(j) Examples showing the differences between the verbal forms of Malayalam and those of Tamil are also given. This is dealt with separately.<sup>4</sup>

2. Lil. Sec. III, p. 13. Sec. II, p. 38. "Āytavarnaḥ kēṛalabhāṣyām nāsti".

3. 'Kaṇ' is used in literary Tamil; but in colloquial 'mēl' is used.

4. Vide p. 84.



(2) Malayalam is referred to as *bhāṣa* (language) or *Kēraḷabhāṣa* and modern Tamil as *Cōlabhāṣa* or *Cōlapāṇḍya-bhāṣa*. It is clearly said that *Tamil is a common name for both Kēraḷabhāṣa and Cōlabhāṣa* and the particular language referred to can be known from the context. An example is cited where Tamil means *Kēraḷabhāṣa* only.<sup>5</sup> The author argues that if *Kēraḷiyyās* could be termed *Drāviḍās*, their language could be called Tamil, which, according to him, is a corrupt form of the word "*Drāviḍa*."<sup>6</sup>

(3) The commentary of *Śilpam I*, *sūtra 1*, recognises the closer relationship of Malayalam with Tamil than with Kannada or Telugu. It is also stated that both Malayalam and Tamil belong to the *Drāviḍa* group, while Telugu and Kannada do not belong to the group.<sup>7</sup> There is also a reference to the pure local dialect forms called '*śudhadēśi*,'<sup>8</sup> while the Tamil-Malayalam group is recognised.

(4) The term *Maṇipravāḷa*, according to *Lilātilakam*, is given only to the union of '*Kēraḷabhāṣa*' and Sanskrit. He admits that other languages, like Tamil, Kannada, Telugu, etc., also join with Sanskrit, but they do not get the name *Maṇipravāḷa*<sup>9</sup> and they do not adopt the Sanskrit grammar for

5. *Lil. Sec. III*, p. 2.

Tamil maṇiṭyāḍav Tamiliṭi kēraḷabhāṣāgrhyatē; na cōlādibhāṣā; tathā-darśanāl.

This is said with reference to,

Tamil maṇi samskr̥tam pavaḷam  
kōkkinṭēn vṛttamāṇa cennūmmēl.

6. *Ibid. Sec. III*, p. 2.

Kēraḷāṇām drāmiḍaśabda vācyatvādapabhramśēṇa tadbhāṣā tamili-tyucyatē.

7. *Ibid. Sec. III*, p. 2. Karṇātāndhrā api drāmiḍā iti kēcil; tanna tēṣām nyakṣēṇa drāmiḍavēda vilakṣaṇa bhāṣāvattuād.

8. Examples like '*koccu*' and '*ñōṭi*' are given for '*śudhadēśi*'.  
*Koccu*: Child. *ñōti*: a moment.

9. *Lil. Sec. III*, p. 5.

(a) "Tatrakēraḷa bhāṣā samskr̥tayōrēva samāvēśaḥ natubhāṣānta-rāsyā. Anyathā sampratipaṇṇāṇām Maṇipravāḷatvam āpadyēta."

(b) Sāpuṇaḥ kēraḷabhāṣā samskr̥tayogē ēva nirūḍhyā varttamāṇā samupalabhyatē.



Sanskrit words. Though the claim that Maṇipravāḷa is a unique property of Kerala does not stand scrutiny,<sup>10</sup> it should be admitted that the language of the West Coast developed so much before the time of Līlātilakam as to be considered fit to be united with Sanskrit. Sūtra 2 states that the Maṇipravāḷam which contains more bhāṣa words and less Sanskrit words is the very best.<sup>11</sup> The author classifies Maṇipravāḷa into 9 categories and the elements of the Vocabulary of Maṇipravāḷa is classified by L. V. Rāmaswāmi Iyer in his work 'Grammar in Līlātilakam.'<sup>12</sup>

(5) In the 3rd Śilpam the rules for 'sandhi' or coalescence of words are given. Though the influence of the Tamil sandhi is observed in some instances, the special Malayalam developments are also given.<sup>13</sup> For example, sūtras 62 and 63 of the third śilpam do not apply to Malayalam but only to Tamil. Examples contradicting this rule are numerous in Līlātilakam itself.<sup>14</sup>

(6) The Pāṭṭu genre is recognised and defined in Līlātilakam.<sup>15</sup> The main feature is that only such letters as are found

10. That the name was used in Tamil and Telugu is pointed out by Dr. P. K. Nārāyaṇa Piḷḷai in his monograph on 'Prācīnamanipravāḷam'.

11. Līl. Sec. III, p. 8 (śilpam I, sūtram 2)

Taduttamam bhāṣārāsa-prādhānyē

The best Maṇipravāḷa gives prominence to bhāṣā words and rāsa (sentiment). 'Bhāṣā' always refers to Malayalam in Līl.

Taṁmanipravāḷam bhāṣā rāsayōḥ prādhānyē uttamam bhavati.

12. L. V. Rāmaswāmi Iyer, Grammar in Līlātilakam, p. 85.

13. L. V. Rāmaswāmi Iyer, Grammar in Līlātilakam, pp. 70, 71, 81, 82.

14. Līl. Sec. II, p. 55.

Kaḷ + kulam : Karkulam (l→r)

Pōṇ + kaṇṇāḍi : Porkaṇṇāḍi (ñ→r)

Pōṇ + pū : Porppū (ñ→r)

In the commentary on sūtra 56 the following are found which contradict the above rule:

Pāḷkkiṇḍi, Tōlpetṭi

There are some other instances also in the book.

15. Līl. [śil. I, sūt. (1)] Sec. III, p. 9.

Drāmiḍasamghātākṣaṇanibadham

etukāmōṇa vṛttaviśēṣayuktam pāṭṭu



in pure Dravidian or the Tamil alphabet will be accepted for Pāṭṭu. Sonants, aspirated surds and sonants and sibilants will not occur in such poems. Sanskrit words which are to be used will be rendered into 'Tadbhavās.' The typical example of Pāṭṭu given along with the commentary contains a few such words.<sup>16</sup> There is a common belief that if a poem contains only pure Dravida letters, it must have been composed before the Sanskrit letters found their place in the Malayalam language. The recognition of the Pāṭṭu school in Līlātilakam points to the following facts:—(1) The Pāṭṭu and Maṇipravāla schools were co-existent, at least for some centuries. (2) The fact that a poem is written in 'Draṇiḍa samkhātākṣaram' (pure Dravidian letters) does not show that it was written before the introduction of Sanskrit letters in Malayalam. (3) The rules of Tamil grammar will be observed in several instances in the Pāṭṭu type of literature. For example, 'vantān', 'tantān' etc., which are considered to be Tamil forms, according to śilpam I, sūtra (1)<sup>17</sup> are used in the example for Pāṭṭu cited in Līlātilakam. Good prose also was in existence at the time of Līlātilakam.<sup>18</sup>

#### INHABITANTS OF KERALA WHOSE MOTHER TONGUE IS TAMIL

Several families of Tamilians belonging to various castes are found scattered throughout Kerala. At home they speak Tamil, which is their mother-tongue, and outside they speak Malayalam. Their Tamil is considered to be impure, being influenced by Malayalam. Historical and inscriptional evidence tells us that their forefathers made Kerala the land of their adoption more than ten centuries ago.

16. Ibid., Sec. III, p. 9.

Taratalam (Dhaṭāṭalam), Kiṇa (Kṛṣṇa), etc.

17. Līl. Sec. II, p. 15.

18. Dr. P. K. Nārāyaṇa Pillai, Prācīṇamaṇipravālam, p. 17.

Līlātilakam and some other literary works tell us that gadyam, padyam and campu were found in Maṇipravālam. (Trans.).



After referring to the Āryan emigrants during the 4th and 5th centuries A.D.,<sup>19</sup> M. S. Ayyangar speaks about the Bhaṭṭa (now called Paṭṭar) community. He says that the last batch who migrated were the Bhaṭṭās, and the period suggested is between the 8th and 10th century A.D.<sup>20</sup> Before crossing the Western Ghats, they were living on the banks of the sacred Ganges, Godāveṛy, Kṛṣṇa and Cauveṛy rivers.

In the Travancore State Manual, V. Nāgam Aiya gives a long list of the various castes inhabiting Travancore. He also gives details about their laws of inheritance, mother-tongue etc. There are five types of Tamil Kammālārs found in Travancore. They are the Taṭṭāṇ (goldsmith), the Kaññāṇ (brazier), the Taccaṇ (carpenter), the Kaltaccaṇ (stone mason), and the Kollaṇ (blacksmith).<sup>21</sup> Inscriptions show that they came to Travancore not later than 1033 A.D.<sup>22</sup> Then there are the Cānnārs also. This caste is mostly found in South Travancore and in Koṭṭārakkara and Pattaṇāpuṛam.

Malayalam, the adopted language, is known to all the above mentioned castes; but they speak only Tamil at home. If their mother-tongue had been identical with the language of Kerala when they came there, it ought to have developed or rather continued in the same manner as Malayalam and there would have been no need for them to cultivate two languages. But the fact is different. This shows that the mother-tongue of these castes was markedly different from the native tongue of Kerala during the 9th and 10th centuries. This

19. Tamil Studies, p. 379.

"They spread evenly in all Tamil and Malayalam districts. These Brāhmins were known as Nambis in Tamil districts and Nambūdiris in Malayalam or Cēra country."

20. Ibid., p. 380.

"The latest Bhaṭṭa immigrants from the Tamil country are simply called Paṭṭar". There is reference to Paṭṭar in the Ballads of N. Malabar also (12th century).

21. V. Nagam Aiya, Travancore State Manual, Vol. II, p. 389.

22. Ibid., pp. 389, 390.



leads to the conclusion that both Kēṛaḷabhāṣa or Malayalam and Cōḷabhāṣa or Tamil were independent at least as early as the 10th century.

### PROVERBS, MAXIMS, ETC. IN MALAYALAM

In Malayalam we find a number of words borrowed from Sanskrit being used as equivalents to proverbs, maxims, etc.,<sup>23</sup> but the pure Dravidian words are paḷamoli and paḷamcol, both meaning just 'old saying'. The old sayings among the proverbs are particularly valuable to the linguist. The Rev. J. Long in the preface to his collection "Eastern Proverbs and Emblems", says: "Orientalists are at last recognising the truth that proverbs are as deserving of their research as coins and inscriptions and whereas the latter refer chiefly to kings and upper class, proverbs throw a light on the dark recesses of social life, on archaisms, old customs, history and ethnology. Even the zenana barred to the stranger, opens its portals to let man have a peep in and spy out the thoughts and feelings of woman, who in the East, depicts her feelings and thoughts in proverbs and racy sayings."<sup>24</sup> Many of these old sayings must have come into existence much earlier than the invention of writing and therefore do reflect in some respects the nature of the old colloquial language. But it should not be forgotten that they must have undergone certain changes in their form while being handed down from generation to generation. Yet some traces must still survive and these are of great value to the linguist.

A thorough study of Malayalam proverbs has not yet been attempted. There are a few collections, but they are neither properly edited nor arranged, and one of them is still in manuscript form.<sup>25</sup> On comparison, it is seen that several

23. 'Mahadvacaṇam', 'Sūktam', 'Sadṛśa Vakyam'.

24. The Rev. J. Long, "Eastern Proverbs and Emblems"—Preface.

25. (1) Twelve hundred Malayalam Proverbs—Basel Mission Book Depot—Mangalore.

(2) Malayāla English Paḷamcollukaḷ—Vallamkulathu Book Depot, Kōttayam, Travancore. This contains 700 proverbs.



of the proverbs are found repeated in the other collections. However, the total number must come to nearly 3,000.<sup>26</sup>

Some of the Malayalam proverbs are at least as old as the 5th century A.D. It was considered worthwhile comparing proverbs in Tamil of about the same antiquity. The results of such a comparison may be summarised thus:

(1) On comparing the proverbs in Tamil and Malayalam, the following classification becomes possible: (a) Proverbs in Tamil and Malayalam having the same idea and the same expression, the only difference being in the language employed.<sup>27</sup> (b) Proverbs having the same idea but different expression. This is different from a faithful rendering.<sup>28</sup> (c) Proverbs in which the ideas and expression are different. There is therefore no resemblance.

In all the three categories there are hundreds of proverbs. If category (a) is examined, it is possible to consider that one language has borrowed the proverbs from the other and has slightly modified the form later on. But the other two categories show independent development and their number is far greater than the number in category (a). This suggests strongly that even while the two languages were in the infant stage, they were developing independently. The similarity in idea proves only the similarity in the environment.

(3) "The Proverbs"—"Paḷamcollukaḷ". Edited by Pilo Paul—Trivandrum (About 2500 proverbs).

(4) Paḷamcolmāla—copy available in the Oriental Mss. Library, Madras. This contains nearly 1,000 proverbs given in a narrative form. Authorship unknown.

## 26. Appendix II.

The writer is making a further collection, and he hopes that the total will reach 4,000 before long. Out of this it will be possible to get at least 1,000 really old proverbs. A preliminary study has been made and the result has come out as an article in Malayalam in the Diamond Jubilee Souvenir of the 'Malayāla Mañōrama', Kōttayam.

27. Ex: Kākkaykum tañ piḷḷa poṇpiḷḷa (M)  
Kākkaykum tañ kuṇcu poṇkuṇcu (T)

28. Ex: Pakal turuvu kāṇān pāṭillāṭṭa (M)  
Yāṇayē pārpatukku kūṭe velleḷutta? (T)



(2) It is generally supposed that the two languages Tamil and Malayalam were nearer to each other centuries ago (in their grammar and vocabulary) than they are now. If that were appreciably so, a Tamil scholar who can understand conversational Malayalam and old poetry to some extent, should better understand the ancient Malayalam proverbs. But the contrary is the truth. The Tamil scholar finds ancient proverbs in Malayalam the most difficult to understand, especially categories (b) and (c). The brief and concentrated form of the proverbs also in a way makes it difficult to understand, but that is only part of the truth, the other part being really the most remarkable and suggestive. The distinctive genius of the language and the character of the race which is reflected in a concentrated form in the old sayings is responsible for the difficulty.

(3) Modern Malayalam does not have the personal termination for its verbs, but in poems of the early Malayalam period belonging to the Tamil school such terminations are not uncommon. Whether colloquial Malayalam ever had such terminations is a subject of controversy. If ancient colloquial Malayalam employed these terminations, at least some traces would have been found in the old sayings. But we do not find any such indication. A close scrutiny of the Malayalam proverbs was made with this in mind and the general conclusion is that colloquial Malayalam did not have this peculiarity at any stage of its existence.

#### ACCOUNTS OF FOREIGN TRAVELLERS

Marco Polo, the great Venetian traveller, visited Travancore (Quilon) in 1293. Before coming to the West Coast, he had visited the Coromandel Coast and had learnt something about the Tamils. While referring to the people of the West Coast, Marco Polo says, "The natives have a language of their own and a king of their own and are tributary to no one."<sup>29</sup> In another place he repeats the same idea giving some more details. "Malabar is a great kingdom lying towards the west.

29. Quoted by Śūṛaṇāṭ Kuñṇāṇ Pillai, "Malabar in the Eyes of Travellers", p. 1.



The people are idolators; they have a language of their own and a king of their own and pay tribute to nobody.”<sup>30</sup>

It is clear from this that the natives of Malabar had an independent language at least by the 13th century. If it were Tamil, Marco Polo, who seems to have stayed in the Pandyan court for a long time and had some knowledge of the Tamils and their language, would not have said that the West Coast people had a language of their own.

### THE MALAYALAM INSCRIPTIONS

A study of the inscriptions in the Malayalam language discovered in Kerala relating to the period up to the end of the 13th century is important. It is true that most of the inscriptions discovered in Kerala are in the Tamil language, but there are a few in Malayalam also. The following among them have been particularly examined:

#### (1) *The Trivandrum Museum Plate.*<sup>31</sup>

This is an inscription on copper which is dated Kollam era 240 (1065 A.D.). It is entered as No. 23 in T.A.S. Vol. V, Part (i). The editor expresses doubt about such an early date.

#### (2) *Attūr Plate (1251 A.D.).*<sup>32</sup>

This is an inscription on copper in Malayalam and in *Malayalam script*. The object is to record the conferring by the King (Viṛa R’avi Udaya Mārtāṇḍa Varmaṇ) of the right of ‘ūrāṇmai sthāṇa’ in the temple of the Mahādēva at Muttalakuricci (South Travancore) on a certain R’avi Kēraḷa Vikrama Uḍaiyar.

#### (3) *The Cāttaññūr Inscription. (1273 A.D.)*<sup>33</sup>

This inscription is written in Grandha and Vaṭṭeluttu characters. It was obtained from the sanctum of the Cēnnāṭṭu

30. Ibid., p. 6.

31. Appendix V

32. T. A. S. Vol. IV, Part I, No. 15.

Also Appendix V for a reproduction.

33. Kerala Society Papers (T. K. Joseph) Vol. II, series 10.

Also Appendix V



Śiva Temple near Cāttaññūr, 9 miles east of Quilon in Travancore. It records the date of construction of the temple, the amount of money spent, and the name of the person who got the work done.

The following points are revealed by a study of the inscriptions:

(i) Sanskrit words are very few. Except for the invocation at the beginning which is completely in Sanskrit,<sup>34</sup> words like 'Śrī', tadbhavās like 'tākṣi' (sākṣi or witness), 'nityanitāṇam' and tatsamās like 'tīruvābhaṇaṇam' and 'kumbhasūtram', 'Vṛṣabhamāṇḍapam', etc., are found.

(ii) Tamil influence is seen in the following words and constructions:

muṭippāñ	(to complete)
aṛiśi	(rice)
oñfiñu	(for one)

(iii) Examples of the above categories are few and the language shows definite tendencies of nasalisation, palatalisation and contraction of vowels typical of Malayalam. There are also a number of usages which are peculiar to old Malayalam.

Ex: (a) The script for 'ē' (Ḓ) is very rarely used and its place is taken by the short 'e' (Ḕ).

(b) Usages like 'ōṭam vaippiccu' and 'paṭṭi kollu-māru' are also found.

The existence of a large number of Tamil inscriptions before the 13th century does not prove that the language of Kerala was Tamil then. If that were so, it must have been Tamil even after the 16th century, for we find a number of Tamil inscriptions even after the 16th century. There are a few inscriptions in the Sanskrit language also.

These only show the influence of Tamil and Sanskrit during the period in question. When compared to Tamil,

34. "Svasti śrī Gaṇapatayē namaḥ," meaning: Hail prosperity Salutation to 'Gaṇapati',



which was the language of administration, and Sanskrit, which was the language of Philosophy and religion, Malayalam, the language of the masses, had only an inferior place. And even the few inscriptions found in Malayalam show the influence of the 'Tamil mould' of recording grants of certain rights. Even in the 18th century there are inscriptions in Travancore showing that tendency.<sup>35</sup>

### CONCLUSION

When all the evidence given by (1) *Lilātilakam*, (2) the inhabitants of Kerala whose mother-tongue is Tamil, (3) proverbs, maxims, etc., (4) the accounts of foreign travellers, and (5) the Malayalam inscriptions is taken into consideration, it leads to the conclusion that the Malayalam language had an independent status at least as early as the 9th century A.D. Therefore, the opinion of A. R. Rājāfāja Varma that Malayalam was in the womb of Tamil prior to the 9th century A.D. and that of M. S. Ayyaṅgār that Malayalam was born in the 13th century<sup>36</sup> have to be revised.

A. R. Rājāfāja Varma, while discussing the distinctive features of the Malayalam language which are not found in Tamil, classifies them under six headings<sup>37</sup> (already referred to on page 50. Most of these differences are pointed out in *Lilātilakam* also though not classified properly;<sup>38</sup> but the important point to be noted is that *Kēraḷapāṇinīyam* suggests that all the changes have been brought about in Tamil to evolve Malayalam, whereas *Lilātilakam* makes no such assertion.

35. Śaṅgama Temple Grant—copy published in *Kēraḷabhūṣaṇam* dated 1.12.1950. Date of the grant: 1718 A.D.. Vide, Appendix V

36. Tamil Studies, p. 375.

"As regards Malayalam which was scarcely in her womb prior to the 13th century we might say . . . . . that it is the latest dialect of Tamil which has come largely under the influence of Sanskrit."

37. K.P., pp. 22-49.

38. (1) excessive nasalisation  
(aṇunāsikātiprasaṇam). see (f) on p. 57.  
(2) palatal hiatus  
(tālavādēṣam).



It is remarkable that the 14th century grammarian could point out almost all the differences between Tamil and Malayalam as well as the 20th century grammarian. By the time of *Lilātilakam*, Malayalam must have developed for some centuries as an independent language. The evidence from inscriptions and proverbs corroborates this. No language could grow to the independence and strength which Malayalam had then, within two or three centuries after its origin. Therefore, this leads to the conclusion that the origin of Malayalam must have been several centuries before the 9th century A.D. Further evidence to support this view is given in the next chapter.

- (3) contraction of vowels  
(svaśasamvaśaṇam), see (a) and (b) on p. 56.
- (4) omission of personal endings  
(puṛuṣabhēdaniṛāsam), see (j) on p. 58.
- (5) retention of archaic forms  
(khilōpasangfaham).
- (6) mutilation  
(aṅgabhaṅgam), see (d) and (h) on p. 57.

There is even a self-contradiction in including *Khilōpasangfaham* (retention of archaic forms) in the same list, which indicates the process by which Malayalam evolved out of Tamil.



## CHAPTER VII

### A STEP FURTHER

When two languages are found to agree considerably in their grammar, they are classed as sister languages, if both are fairly developed. But if one is comparatively much less developed than the other, the natural tendency is to consider it a dialect of the other. The extent of such development or cultivation is usually gauged by the wealth of literature. This is not a correct procedure. In the same way the antiquity of literature need not necessarily mean a proportional antiquity of the language. It was pointed out in Ch. II that with reference to the antiquity of literature the four important languages of the Dravidian family could be arranged thus:<sup>1</sup> Tamil, Kannada, Telugu and Malayalam. The assumption that these languages became independent in the same order is unscientific. It is very difficult to find out which was the first member of the family to assume an independent status. The Dravidian language which has almost always been chosen for comparison by non-Indian linguists, is Tamil; and it was supposed to represent best the primitive condition of the Dravidian tongues. Jules Bloch in his paper "Sanskrit and Dravidian"<sup>2</sup> has questioned the validity of this supposition. In conclusion he says, "In fact Tamil represents very badly the common Dravidian language",<sup>3</sup> and he gives reasons for such a conclusion. Though we cannot agree with all the conclusions of Jules Bloch, yet we have to re-think on the validity of some of the old notions regarding the comparative antiquity of the Dravidian Languages.

It is true that we have to proceed to a region where even anthropology and archaeology may not give us much help. Our main aid is the linguistic reasoning we have checked up

1. Chapter II, pp. 10, 11.

2. The paper is translated into English, Vide "Pre-Aryan and Pre-Dravidian in India", (Part II) p. 38.

3. Ibid., p. 39.



with reference to periods where documents are available. The documents available prior to the 9th century A.D. as far as Malayalam is concerned are very meagre indeed. In the foregoing Chapter, it was concluded that Malayalam had an independent status at least as early as the 9th century A.D. This does not disprove the mother-daughter theory, for it is possible to push the origin of malayalam back by some centuries and still maintain that Tamil was the mother. Before going into the structure of these two languages with the idea of finding out remnants of old grammar, etc., it is worthwhile to ask the question: how does a new dialect evolve?

"Linguistic evolution is directly dependent upon historical circumstances; there is an obvious relation between linguistic evolution and the social conditions under which language evolves",<sup>4</sup> says Vendryes. It is the contact or intercourse among the members of a community that gives currency to its vocabulary and standardises its language. But when a part of such a community migrates to a new place and remains there, its language evolves in a manner which is not quite parallel to the language of the original home.<sup>5</sup> The less the contact maintained, the more dominant the changes would be. This contact will be mainly dependent on the geographical and political conditions of the new place. Apart from this, the influence of climate, food, customs and environment also will contribute to the shaping of the new dialect. The language of the original home also would be gradually changing as a result of historical and other circumstances. Therefore it is quite possible that the language in the new place better reflects the primitive condition of both. Language, whether it changes place or not, keeps on changing and it is not advisable now to go to the original home with the assurance of finding more characteristics of the pri-

4. Vendryes, *Language*, p. 352.

5. S. Robertson, *The Development of Modern English*—p. 15.

"There is the general tendency of language to change with the lapse of time, and the fact that changes taking place in two physically separate groups of the same language do not proceed at even pace, or in precisely the same direction."



mitive language. For that matter it is safer to approach the less developed members whether in the original place or away from it, where one may find more traces of the old parent. They remain less developed because they are spoken within limited areas and do not maintain contact with great routes of communication.<sup>6</sup>

Let us now try to trace the evolution of early Malayalam. It is still a matter of doubt whether the Dravidians were the original inhabitants of South India or whether they came from some other country. Dr. Caldwell thinks that the Dravidians like the Aryans must have entered India from the North-West.<sup>7</sup> As regards the people who speak Malayalam, he says that they have come from the present Tamil country after crossing the Pālghāt or Coimbatore gap. The land lying to the west of the long range of hills known as the Western Ghats was comparatively much narrower centuries ago. The geological explanation of the Paśasūfāma legend<sup>8</sup> is that the width of the strip of land has increased later, consequent on the withdrawal of the sea. Owing to the forest and the high range of hills, the West Coast got plenty of rain and the land was quite fertile. According to this theory, therefore, people who were on the east of the Ghats migrated to the west and settled down in small numbers at first. This migration must have taken place several centuries before the dawn of the Christian Era. Regarding this C. Achutha Menon, in the

6. Vendryes, *Language*, p. 353.

"Those spoken within definitely limited areas far from cosmopolitan centres and the great routes of communication, are often remarkably archaic in character."

7. *Comp. Gr.*, p. 44.

8. *Ibid.*, p. 24.

The legend is that Paśasūfāma threw his axe into the sea and up to the place where it fell, the land rose up from the sea.

Also vide *The Cochin State Manual* (1911) by C. Achutha Menon, p. 30.

"That the tract of country stretching from Gōkaṇam to Cape Cōmoriñ, and lying between the Western Ghats and the sea was once under water and that its physical formation was due to some natural process gradual or convulsive are now well-known and admitted facts."



Cochin State Manual (Ch. 7) says, "But as there is reason to believe that some of the vegetable and animal products of this Coast were known to western nations at so early a period as that of King Solomon (B.C. 1000), it may safely be assumed that the formation and colonisation of the country took place not later than the 15th century B.C."

Another important theory is that the early settlers in the land of Kerala must have come by the sea. According to the supporters of this theory the 'Parasurama legend' is a poetic imagination. They say that the maker of the metaphor was not thinking of an upheaval of the Azoic gneisses but of Parasurama and his followers, who, with the axe, the settler's tool and weapon, cleared the dense and uninhabited forests of the low country to plant their early settlements within sight and sound of the sea. They point out that if the route of the early migration had been through the Palghat Gap, we should expect to find the greatest amount of Tamil influence in the spoken dialect of central Kerala. But the Tamil influence is strongest in the bilingual south and negligible in the centre and north.

We need not go into the merits of these two conflicting theories, because as far as we are concerned, whether the early Dravidians came to Kerala by crossing the Ghats or by the sea, we are interested in the fact that they settled down in Kerala several centuries before the birth of Christ. At that time they must have been using an old Dravidian dialect.

The evolution of a new dialect takes place when the habitation is not continuous.<sup>9</sup> The thick forests and the high hills formed natural barriers and hence the continuity of habitation could not be maintained with the West Coast. Contact and intercourse between the two communities on either side of the hills must have been very insignificant, if not totally

9. Vendryes, *Language*, p. 354.

"When a population is thinly scattered over the country-side, dialectal differentiation is promoted."



absent, in those primitive days. Thus the old language developed peculiarities and individual tendencies and gradually became a separate dialect. The climate, food and customs also must have influenced considerably this peculiar growth;<sup>10</sup> the climate especially being very different from that of the region on the east of the Ghats. The habitat of the new dialect was an isolated strip of territory, in a way cut off from the rest of the world by the sea on the west and by the long range of hills on the east at least for a good length of time. That was why it developed in a manner different from others. There is no evidence of a primitive race in Kerala who spoke a language other than Malayalam. Therefore if the theory that Malayalam evolved as a separate language only by the 9th century A.D. should stand, then it must be admitted that the migration to the West Coast took place only by about the same period. This is contradictory to established facts.<sup>11</sup> There is no justification in saying that the people of Kerala spoke only Tamil till the 9th century A.D., and thereafter Malayalam evolved out of it. Neither geography nor history supports this. Malayalam language is nearly as old as the migration of the early Dravidians to the West Coast.

The primitive Telugus must have migrated to the north-east from the plains of South India. But they could maintain contact with the Aryan tongue on the north and the other members of the Dravidian family on the South. Therefore the development of Telugu was not handicapped as in the case of Malayalam. After separation Malayalam grew and develop-

10. A. H. Sayce, *Principles of Comparative Philology*, p. 199.

"It must be remembered that climate, food and custom have had much influence upon phonology and that where these are similar, we may expect to find a general similarity in the pronunciation of the two languages."

11. At least from the earlier centuries of the first millennium B.C., the Kerala ports have been frequented by merchant ships from the Red Sea and Persian Gulf ports in search of spices and other valuable products of Kerala.

There is mention of 'Kerala Putra' in one of the Inscriptions of Asoka (3rd cent. B.C.).



ed peculiarities making it an independent spoken language. But owing to lack of contact with the outside world, the growth was hampered to some extent and the benefit of standardisation was not possible. The West Coast people are simple and plain with limited needs and their character is reflected in their language also. Thus Malayalam remained a plain and simple, but all the same an independent and healthy, language.

After centuries of such existence, it regained vital contact with Tamil owing to political and other reasons.<sup>12</sup> This must have taken place roundabout the beginning of the Christian era or even earlier. By this time, Tamil had developed so fast that it had acquired some literature as well as a rich vocabulary. The system of Kingship developed in the ancient Tamil country much earlier than in Kerala, and the early literary works were written under the patronage and encouragement of the Kings. In Kerala, on the other hand, the social structure was different even as the democratic spirit was more prevalent. This explains the abundance of folk-songs, ballads etc., in Kerala as compared to other places in the Dravidian zone.

The Tamils maintained some contact not only through the Pālghāt Gap, but through the Southern approach known as the Āramboli pass as well.<sup>13</sup> This contact was continued for some centuries. The Aryan influence also must have commenced by about the third or fourth century A.D., if not earlier. The evolution of Malayalam has neither been regular nor continuous. The influence of Tamil held its sway on Malayalam for two main reasons, the more important of the two being the political domination of the Tamil rulers. This resulted in making Tamil the language of Court and Education. That is why we find such a large number of Kerala inscriptions in the Tamil language. The other one is, that Tamil had developed at an early date a high-class literature and Malayalam wanted to emulate it. Thus the contact with Tamil meant borrowing. It was more or less one-sided as observed by Bloomfield

12. V. Nāgam Aiya, Travancore State Manual, p. 224.

13. Rao Sahib M. Rāghava Aiyangār, Some aspects of Kerala and the Tamil literature—Part I, pp. 11-13.



in some other context.<sup>14</sup> A similar borrowing was effected from Sanskrit also. But the lower language survived because the loans from the upper languages were necessarily less important. Though there were considerable changes in the literary language owing to the influence of these two upper languages, their effect on the colloquial language was comparatively little. And what Dr. Caldwell says regarding the nature of the Kēraḷabhāṣa of 7th century is an exaggeration. He observes,

"And we are therefore led to infer that at that period (7th to 9th cent.) Tamil was the language at least of the Court and of the educated classes in the Malayalam country and that what is now called Malayalam, if it then existed at all, was probably nothing more than a patois current amongst the inhabitants of the hills and the jungles in the interior."<sup>15</sup>

This influence did not appreciably affect the grammar and so some of the primitive characteristics are still preserved. This is parallel to the influence of French and Latin on English.<sup>16</sup>

If the old metaphor is sustained, Malayalam is one of the members of the family to leave the parent home early and she is perhaps an elder sister of Tamil. When the elder sister had a neglected and isolated existence, the younger was more fortunate in that she grew rich and influential. So when they met after a lapse of some few centuries, the younger naturally assumed a superior placing and status and almost eclipsed the elder. Owing to political reasons the younger sister acquired the position of the language of administration. But the contact meant mutual benefit. The elder sister is even now not as rich as the younger but she better represents the old parent. She had to wait till the time of Kṛṣṇagāthā to re-assert herself in a remarkable degree.

14. Bloomfield, *Language*, p. 461.

"It (borrowing) is one-sided; we distinguish between the upper and dominant language spoken by the conquering or otherwise more privileged group and the lower language spoken by the subject people."

15. *Comp. Gr.*, Introduction, p. 90.

16. T. R. Lounsbury, *The History of English Language*, pp. 54, 55.



A few arguments and evidences are given below in support of this theory.

### I. PERSONAL TERMINATIONS

In Dravidian languages, verbs are conjugated with the partial exception of Malayalam where pronominal terminations are absent though the signs of tense are invariably used. Malayalam being the only member of the family which exhibits this particular characteristic, an investigation into the causes of the same is bound to be useful.

The most important aspect of the question is the consideration whether colloquial Malayalam ever had the use of personal terminations for the verbs. In old Malayalam poetry (13th and 14th centuries) it is found that personal terminations are used. In R'āmacaritam, for example, verbs without such terminations are very very few; but in the works of Nīṇaṇṇam poets verbs are found with and without personal terminations. From this it is surmised that Malayalam lost the terminations between the 13th and 15th centuries.<sup>17</sup> The poems referred to here belong to the Tamil school. But the case of poems belonging to the other schools and records in prose have not been properly studied with this end in view. However, the absence of the pronominal signs in the colloquial language has made various scholars express their surprise.

F. W. Ellis, who wrote his dissertation on the 'Malayāḷma Language'<sup>18</sup> as early as about 1815, gives expression to the difficulty in the following words: "As simplicity would appear to indicate originality, the defect of the Malayāḷma verb in personal termination, to cursory consideration, would seem to declare that this to be the parent of the Tamil dialects; the

17. Linguistic Survey of India, Vol. IV, p. 354.

"The personal terminations began to be dropped after the 13th century and by the end of the 15th cent., they had gone wholly out of use."

18. Ellis died in 1819. The paper was discovered much later and published in the Indian Antiquary (1878) Vol. VII, p. 275.



superior richness of sentamil in tenses, in variety of idiom, and in the artifice of language arising probably from superior cultivation affords no refutation of this notion; for cultivation will soon exalt a subordinate dialect above its neglected parent." After comparing the progressive changes in other languages, Ellis comes to the following conclusion: "The perfection of Śentamil, therefore, not the defects of Malayālma, indicates the parent of the dialects of South India."<sup>19</sup>

Percy Macqueen and C. A. Innes opine that it is not impossible that colloquial Malayalam developed without personal signs, i.e., on lines different from the old poetry.<sup>20</sup> Dr. Caldwell thinks that the Dravidian verb was originally uninflected but that Malayalam along with Tamil developed the inflections and then lost them.<sup>21</sup> A. R. R'ājarājavarma in his famous Grammar 'Kēṛaḷa Pāṇiṇīyam', discusses at length what is termed as 'Puruṣabhēdanirāsam' or omission of personal endings in verbs. Though in the introductory portion of the Grammar, he states that Malayalam originally had these endings which were later omitted, in the later chapters he gives a different opinion. In two instances he clearly says that Malayalam had separated from Tamil before the latter had made use of personal endings for verbs.<sup>22</sup> The other scholars in Kerala are also divided in their opinions, though most of them now agree that colloquial Malayalam never had personal terminations. However, completely satisfactory

19. Ibid., p. 281.

20. (a) District Gazetteer of Malabar and Anjēṅō Districts by C. A. Innes.

(b) Preface to the Ballads of N. Malabar (Dr. C. A. Menon) written by Percy Macqueen.

21. Comp. Gr. p. 377.

"It would appear therefore that the Dravidian verb was originally uninflected and this may partly account for the circumstance that Malayalam so readily lost the inflections which in common with Tamil it had acquired."

22. A. R. R'ājarājavarma, Kēṛaḷapaṇiṇīyam, pp. 161, 162 and 238.

Is it not therefore safer to think that Malayalam separated from Tamil and formed into a separate language, before the terminations for gender, number and person had established themselves in the predicate in relation to the subject? (Trans.) (p. 162).



explanations have not yet been given and hence further investigation is necessary. The relevant points are discussed below.

### 1. *General.*

Probably the most difficult aspect of the question is whether the uninflected phase represents an earlier stage of the evolution of language or not. This takes us to the pre-historic development of our speech, in which region there is much speculation and controversy. Prof. Jespersen, while criticising the Agglutination Theory,<sup>23</sup> points to the fact that expressive simplicity in linguistic structure is not a primitive but a derived quality. His contention is that words have been formed, not from a root, but from a real word which is not even in itself a primary word but a derivative.<sup>24</sup> Against this let us quote Stuart Robertson to get an idea of the other side of the question. "Certain large questions suggest themselves when one considers the general nature of inflection. For example: If it is true that the history of English and of many other languages includes a gradual simplification of inflection, how are we to account for the former existence of an elaborate machinery that has had to be quite largely eliminated? Again are we to suppose that beyond the comparatively complicated state of old English inflection, there is still a greater complexity to be predicated in West Germanic, in Teutonic and in Indo-European? Is language in its infancy characterised by a high degree of inflection? Finally, what are the origins and the general course of the development of inflection in language as a whole?"<sup>25</sup> After discussing the question at some length, Robertson concludes thus: "The general picture, then, that has been suggested is of lan-

23. Jespersen, Otto, *Language*, pp. 375-378.

24. *Ibid.*, p. 374.

Also foot-note on p. 373 of the same work.

"The contention that pre-historic Chinese must have had a polysyllabic and non-isolating structure, is thus borne out by the researches of competent specialists in this field."

25. Robertson, S., *The Development of Modern English* (1934), p. 99.



guage beginning with separate and independent roots but gradually developing inflection until it is so overburdened with its variety and complexity that expression is made difficult. Then the reverse process sets in and words are more and more stripped bare of their inflectional distinctions. Both extremes of the development we can merely speculate about; the extent of inflection in the remote past and the limit of its simplification in the distant future".<sup>26</sup>

It is quite probable that these two scholars are to some extent over-emphasising certain aspects of the actual process. The breaking and building tendencies are simultaneous.<sup>27</sup> At one time it may be more breaking than building and at another time it may be more building than breaking. In other words, analytic and synthetic tendencies are always seen in the development of languages. In the early stage there must have been more of analysis than synthesis. It is true that expressive simplicity which is really mature simplicity is a 'derived quality'; but it is also true that crude simplicity is a 'primitive quality'. The uninflected stage represents this primitive simplicity. The simplicity of Malayalam verb is most probably the primitive simplicity. Whatever it be, Malayalam being a member of a family which is agglutinative, the roots and terminations should be observed as such and not be mixed up with languages which are inflectional.

If an ordinary Tamil verb, like *naṭantāñ* (he walked) is analysed, it will be seen that it contains three different parts, the first denoting the action 'naṭa' (to walk). The second denotes the tense (tu) and the third the subject (āñ). It is significant that this order is strictly maintained in all verbs. The first part is the verbal root and the primitive Dravidian language in an early stage must have made use of such verbal

26. Ibid., p. 101.

27. Vendryes, *Language*, p. 349.

"This agglutination of originally isolated element enables languages to renew their morphology. On the other hand, phonetic wear and tear often reduces the length of words, destroys the inflection, tends to reduce polysyllabic words to monosyllables and thus revives the isolation stage."



roots without the addition of the other parts. Even Brahui preserves the true nature of the Dravidian language in using this primitive verbal form as imperative singular<sup>28</sup> and there is no Dravidian language ancient or modern, written or colloquial, which stands as an exception to this rule. Unlike the Sanskrit dhātus which are artificially constructed for grammatical purposes the Dravidian verbal roots are finite verbs.

The next stage was the addition of the tense termination and then the pronoun had an independent existence. But in course of time the pronoun came to be suffixed to the verb in all the Dravidian languages except Malayalam. Among the scholars who have bestowed some thought on the subject there are some who think that the Dravidian verb had no stage where the pronominal signs were not used. Do they think that verbal roots were not in existence before they were combined with the pronouns? Or do they believe that the pronouns were formed from the endings of verbs? It is clear that pronouns had their evolution independent of verbal roots. The pronominal termination in Dravidian languages is clearly the pronoun itself with some modifications glued on to the verbal stem. Even the addition of the pronominal suffix has happened in several stages. This is satisfactorily proved by M. Vaṛadaṛājan in his thesis on "the origin and development of verbs in Tamil".<sup>29</sup> After giving evidences from ancient Tamil literature, he concludes, "Thus it is clear that the language has developed its verbs first in the second person". This is evident from the fact that there are no finite verbs of the second person without pronominal terminations either in literature or in inscriptions in Tamil but they are found in other persons.<sup>30</sup> The probability is that Malayalam must have left the original home before the evolution indicated above commenced, or at any rate had spread considerably.<sup>31</sup>

28. Denys D. Bray, *The Brahui language*, Part I, p. 117.

29. M. Vaṛadaṛājan—*The origin and development of verbs in Tamil* (1944.) Thesis kept in the Madras University Library.

30. *Ibid.*, pp. 81-82.

31. In the Imperative Plural Malayalam sometimes uses a peculiar suffix 'in' (Kēlppiṇ, ceyyiṇ etc.). This suffix is supposed by some to



2. A Comparative Approach.<sup>32</sup>*Affirmative Mood — Present tense.*

<i>Tamīl</i>	<i>Telugu</i>	<i>Kanarese</i>	<i>English</i>
śeygindrēñ	cēyucunnānu	geydapem	I do
śeygindrāy	cēyucunnāvu	geydapay	Thou doest
śeygindrāñ	cēyucunnāḍu	geydapam	He does
śeygindrāl	cēycunnādi	geydapaḷ	She does
śeygindrādu	-do-	geydapudu	It does
śeygindrōm	cēyucunnāmu	geydapevu or geydapem	We do
śeygindrīr	cēyucunnāru	geydapir	You do
śeygindrār	-do-	geydapar	They do (persons)
śeygindra	cēyucunnavi	geydapuvu	They do (things)

- (a) In all the above cases Malayalam uses only one form and that is "ceyyunnu."
- (b) In Telugu, there is no special termination for the third person feminine singular. Both the neuter and the feminine have only one termination. In the same way the second person singular and the third person plural have the same termination.
- (c) In Kannada, each form has an independent termination. But there is an alternative termination for the 1st person plural, which is identical with that of 1st person singular.

represent the idea of the pronoun. Further investigation is necessary to establish this opinion. However, even granting that 'in' is a pronominal suffix, the view that Malayalam separated from the original home before pronominal suffixes were used for the first and third persons still holds good.

32. Comp. Gr., p. 442.

The forms given by Dr. Caldwell for Malayalam are mainly from R'āmacafitam and hence they are not included here.



- (d) The inflection of Tamil is the most complete. In each case there is at least one more alternative termination also (not given above).

The above observations hold good for all moods and tenses of the above languages. Exceptions are found only in old works. Here we get a picture of the comparative completeness or otherwise of each of the languages with reference to the pronominal terminations. It is found that the terminations remain the same for all verbs because they are the fragments of pronouns in each of the languages. The roots of the basic verbs are common to all the Dravidian languages whereas the personal terminations are not the same. Therefore the natural conclusion is that what is common they inherited from the parent and what is not common has been added on later independently.<sup>33</sup> These languages must have been separated in a former state of greater freedom. Gender and Number are ideas of later growth. K. R'āmakriṣṇayya argues that the incompleteness of Telugu inflection points to the fact that Telugu separated from the parent family earlier than the other members. If it can be proved that Malayalam did not reject the personal termination, but never had it for the colloquial language, the same argument will prove that it separated from the family earliest of all. All the other languages have one thing in common, i.e., they decided to have personal terminations though differing in each case. The probability, therefore, is that Malayalam must have left the family before such a tendency took root in the language and remained without contact for some time at least.

### 3. *Exceptions Observed.*

Apart from the exceptions pointed out already, there are more which would strengthen the argument that Dravidian verbs started from an uninflected state.

33. K. R'āmakriṣṇayya—'Some Features of Primitive Dravidian tongue' in Krishnaswami Ayyaṅgār Commemoration Volume.

"The very fact these languages used different roots to express the idea of the present goes to show that the present forms in these languages were formed after they got separated as independent languages."



(a) "It is a peculiarity of Telugu that the third person of the preterite is sometimes left altogether destitute of the signs of time, person, number and gender; and this peculiarity applies also to the third person of the aorist . . . . . The usage of the poetical Tamil occasionally agrees with that of the Telugu with respect to the neuter gender both singular and plural, especially in connection with the negative voice of the verb."<sup>34</sup>

(b) "There are traces in ancient Tamil and Kanarese of the existence of the very primitive system of conjugation. A form of the verb is occasionally used by the poets, which must have come down from a period of great antiquity. In high Tamil 'seydu' which is now the preterite verbal participle, may be used for the preterite tense of the finite verb in all persons in the singular and 'seydum' for all persons in the plural."<sup>35</sup> In Malayalam, 'ceytu' is preterite tense for all persons and all numbers even in colloquial Malayalam. Thus we see the great resemblance of the Malayalam form and the primitive form in Tamil.

(c) "Tamil (seygum), Kannada (geygum), Telugu (ceyum) which are used even today without distinction of time, mood, number or gender and on that account termed as 'taddharmārdhaka' forms by Telugu grammarians, indicate the early condition of the common mother-tongue, when such distinctions in the verbal forms had not yet developed."<sup>36</sup> These developments are not recent, showing the gradual loss of inflection. On the contrary they are recognised in the old Grammars.<sup>37</sup>

34. Comp. Gr., p. 375.

35. Ibid., p. 376.

36. Krishnaswami Ayyangar Commemoration Volume—Some features of the Primitive Dravidian Tongue—by Rāmakṛṣṇayya.

37. K. Rāmakṛṣṇayya, Studies in Dravidian Philology.

A fuller account of the Taddharmārdhaka forms are found in this book, vide pp. 62-63.



Kēśirāja, the greatest Kannada Grammarian of the 13th century, in his book 'Śabdamaṇidarppaṇa' gives a sūtra<sup>38</sup> which means, "By joining the suffixes 'gum' or 'kum' to the verbal stems, the verbs may be made to function irrespective of tense, gender and number." He quotes examples from standard works. While commenting on this, M. M. Bhat of the Madras University quotes examples from Malayalam to show that even today the verb is employed without distinction of number, person and gender and comes to the conclusion, "Evidently this is a remnant of the old state of the primitive Dravidian Language."<sup>39</sup> Thus we see that scholars in other languages also agree that the uninflected state of the verb represents a primitive stage.

(d) The Linguistic Survey of India refers to the subject in the following terms: "The pronominal suffixes are not however, necessary for the conjugation of Dravidian verbs and they are often dropped in common speech."<sup>40</sup>

#### 4. *Evidence from Līlātilakam.*

Even today in Malayalam poems, personal endings are seen here and there. This must be considered as the influence of the Tamil school. Līlātilakam clearly shows that even as early as the 14th century, verbs in poems are found with and without personal endings. Not only are such forms found in the various examples given, but in three instances definite references are also made.<sup>41</sup>

#### 5. *Proverbs, Folk-Lore, etc.*

The next enquiry should be turned on the nature of verbs found in folk songs, proverbs and the like. That pro-

38. "Savanāgi bhūtadoḥ liṇ-|  
gavacaṇadoḥ taḥtu vartamāṇa bhaviṣya||  
dvyavahritigala gum kum sa-|  
lvuyu tavanyaika vacaṇadoḥ nelasirdum"||

39. M. M. Bhat, article published in Prabuddha Karnaṭaka, Vol. XXIV, pp. 51-55.

40. Linguistic Survey of India, Vol. IV, p. 295.

41. L. V. Rāmaswāmy Iyer, Grammar in Līlātilakam, pp. 22, 54,

57. Also Lil. Sec. II, pp. 16, 46.



verbs do not give us any examples of verbs with pronominal suffixes has already been noted.<sup>42</sup> A scrutiny of folk songs in Malayalam also gives the same results. While referring to the language of the ballads of North Malabar, Percy Macqueen says that it corresponds to the language spoken by illiterate people. Then he adds, "The fact that it contains no trace of the 'lost' personal terminations of the verb is perhaps a powerful argument against the popular theory that Malayalam was derived from Tamil."<sup>43</sup> C. A. Innes also voices the same opinion.<sup>44</sup> Referring to the folklore in English, Elizabeth Mary Wright comments, "In the conjugation of verbs in the dialects, many old forms have been preserved which have been lost in the literary language."<sup>45</sup> This is only natural and the fact that the folklore in Malayalam do not possess traces of pronominal signs, only points to the absence of inflection in the Malayalam language.

#### 6. *Comparison with English.*

The English language lost its verbal inflection mainly owing to contact with French. It is not correct to strike a parallel in Malayalam as is often done. Malayalam was in contact with Tamil and with Sanskrit. Both these languages have highly inflected forms of verbs and therefore there is no reason why Malayalam should have cast off its inflectional tendency if it had this feature. In fact the opposite has happened in the literary dialects, for the flectional tendency of Sanskrit shows its influence in the Maṇipravāla poems and that of Tamil in the Pāṭṭu school,

42. Vide p. 64.

43. Foreword to Ballads of North Malabar—(Dr. C. A. Menon), by Percy Macqueen.

44. C. A. Innes—Gazetteer of the Malabar & Anjengo Districts, Vol. I, p. 92.

"The language (of the folk songs) is the ordinary colloquial Malayalam and there are no traces of verbal inflections."

45. Elizabeth Mary Wright—Rustic Speech and Folklore, p. 153.



Traces of lost personal terminations are very clearly seen in modern English whereas in Malayalam there is little trace of such a phenomenon. Dr. Caldwell also agrees on this point.<sup>46</sup> This is a strong argument to show that colloquial Malayalam never had to reject the personal termination of verbs.

Simplicity in inflectional system is a sign of the progress of the language. If the absence of the personal terminations in Malayalam shows "expressive simplicity" which is a derived quality, then it means that Malayalam has progressed far ahead of Tamil, Telugu and Kannada. This contradicts other established facts and hence cannot be accepted.

### 7. *The Imperfect Inflection.*

Even today the inflection, if it can be called so, found in the language of the infant and the illiterate, points to a period devoid of such inflections.

For example the illiterate Tamilian would say

nāñ	aṭiccē	for	nāñ aṭittēñ
nī	aṭiccē	for	nī aṭittāy
avañ	aṭiccā	for	avañ aṭittāñ

The signs 'ēñ', 'āy' and 'āñ' are either contracted or omitted.<sup>47</sup> Thus we see how near it is to the Malayalam form 'aṭiccu' which exhibits the natural simplicity.

### 8. *Evidence from Dialects of Tamil.*

Korava and Kaikāḍi are two of the recognised dialects of Tamil. They are comparatively much less developed than Tamil and in many cases they show characteristics depicting an earlier stage of the evolution of the Tamil language. The

46. Comp. Gr. p. 374.

"But in modern Malayalam every trace of those signs have disappeared."

47. Tamil Studies, p. 367.



following examples are taken from "The Linguistic Survey of India", Vol. IV:

<i>Korava</i>	<i>Kaikadi</i>	<i>Malayalam</i>	<i>Tamil</i>	<i>English</i>
kuḍutū	kuḍtū	koṭuttu	koḍuttān	He gave
vañich	vāndū } vandu }	vannu	vantān	He came
niṇḍrū	niṇḍu	ninnu	niñrān	He remained
sonnū	suandu	connu, } cōdiccu }	kēṭṭān connān	He asked or said.
tā	tā	tā	tā	You give
kuḍatillā	kuḍtillā	koṭuttillā.	koḍukkavillai.	Gavest not

A comparison of the above words shows how much nearer the Malayalam form is to the two dialects, than to Tamil. This again proves that the highly developed verbal inflection of Tamil is a later development.

#### 9. *What the Study of Verbal forms leads to.*

The foregoing observations lead us to the conclusion that the Dravidian verb was originally uninflected, that Malayalam continues in that state probably because it left the parent language at a stage when there was no such inflection and had to remain without contact till the verbal forms were firmly fixed, that the pronominal terminations found in ancient Malayalam poetry represent only a passing phase owing to the strong influence of Tamil on the literary style of Malayalam and it never affected the colloquial language.

We may agree with Dr. Caldwell except on one point, when he says, "The only exception to this rule is that which forms the most characteristic feature of Malayalam, a language which appears to have been originally identical with Tamil, but which, in so far as its conjugational system is concerned, has fallen back from the inflectional development reached by both tongues whilst they were still one, to what appears to have been the primitive condition of both, a condition nearly resembling that of the Mongolian, the Manchu and the other rude primitive tongues of High Asia."<sup>48</sup> The exception is that Malayalam did not develop the inflectional

48. *Comp. Gr.*, pp. 373, 374.



system at all and so there was no question of falling back. It is true that generalisation in such cases is difficult; but it is not a peculiarity of Malayalam only, for Bloomfield says, "Features which we think ought to be universal may be absent from the very next language that becomes accessible. The only useful generalisations about language are inductive generalisations."<sup>49</sup>

## II. INFLUENCE OF SĀNSKRIT ON MALAYALAM

According to Dr. Caldwell, "The proportion of Sanskrit words adopted by the Dravidian languages is least in Tamil, greatest in Malayalam and the modern Malayalam character seems to have been derived in the main from Grantha, the character in which Sanskrit is written in the Tamil country."<sup>50</sup> Referring to the indispensability of Sanskrit derivatives he says in another instance, "It is true that it would now be difficult for Telugu to dispense with Sanskrit; more so for Canarese and most of all for Malayalam."<sup>51</sup> K. R'āmakriṣṇayya, a learned scholar of Telugu and a linguist of repute, thinks that of all the Dravidian languages Telugu is most influenced by Sanskrit.<sup>52</sup> He maintains that the geographical position of the Telugu country which is certainly nearer to Āryāvartta, than other portions of the South has exposed Telugu to a greater and longer impact of Āryan influences. No one has yet made a comparative study of Telugu and Malayalam to ascertain the extent of Sanskrit influence in each. But one can assert without fear of contradiction that both the languages evince a very strong influence of Sanskrit and very nearly to the same extent.

Whereas the geographical position of the Telugu country justifies the predominant influence of Sanskrit on Telugu,

49. Bloomfield, *Language*, p. 20.

50. *Comp. Gr.* pp. 23, 24.

51. *Ibid.*, p. 49.

52. *Studies in Dravidian Philology*, p. 18.

"Of the languages which belong to the Dravidian group, it is Telugu and to some extent Canarese that appear to be much allied to Sanskrit or the Āryan languages of the North."



Malayalam country cannot make such a claim, lying as it does, on the south-western extremity of the continent. One of the reasons probably was the high receptivity of Malayalam. It was comparatively much less developed than other cultivated Dravidian languages and so it was happy to get the help of a rich language like Sanskrit. Tamil had developed considerably by the beginning of the Christian Era and it did not care much for Sanskrit.

Sanskrit influence on the Dravidian languages is seen mainly after the 5th century A.D. If Malayalam had separated from Tamil after the latter had developed as a rich language, the daughter also would have inherited the wealth to a large extent. In that case she would have rejected the help of Sanskrit very much like her mother. But Malayalam was not highly developed as a literary language when it gained contact with Sanskrit. The reason is that Malayalam separated from the family at a very early stage when it was not properly developed. It remained without much contact and hence without proper growth for some centuries. The fact that she was willing even to accept Sanskrit words declined and conjugated according to Sanskrit rules for *Maṇipravāḷam*, shows her undeveloped state.

### III. SYSTEM OF INHERITANCE, CUSTOMS, ETC.

Cultural traditions, systems of inheritance, customs and manners of a people extend their influence on their language to a remarkable degree. Comparing the Malayāḷis with Tamils, Telugus and Kannadigas with reference to traditions and customs, we find that the Malayāḷis have a peculiar position.

'Maṛumakkattāyam' which is the Malayalam name for matrilineal system of inheritance, is followed by the Nāyars the Ḫavas and a section of Nampūtiris and Māppīḷas (Muslims) of Kerala. It gives importance to the female members of the family. This system has been in existence for several centuries now. It had its roots so strongly in the social structure that even in the 20th century it is only just beginning to lose its hold.



A peculiar custom among the Hindus of Malabar is the tuft of hair in the front part of the head.<sup>53</sup> Among the Tamils we notice the tuft at the back of the head. Then the way in which the Malayāḷi wears his dhōti (loin cloth) is quite different from the style of others. Apart from this, there are so many customs and manners which are peculiar to the people of Kerala. Their festivals and observances are also different and deserve the attention of sociologists.<sup>54</sup>

No one can consider that the differences in customs and systems of inheritance are just accidental. To quote Dr. C. A. Menon, "It may look strange that people who were separated only by a range of mountains differed so widely between themselves in general culture and social usages."<sup>55</sup> Dr. Menon suggests two alternative conclusions: "Either the Malayāḷis and Tamilians remained without contacts for centuries developing their respective institutions, or they belonged to two distinct racial stocks that came in contact with each other in one stage of their evolution and retained some common features as a result thereof."<sup>56</sup> The first alternative, i.e., that Malayāḷis and Tamils remained without contact for some centuries, appears to be more probable and that fits in with the general picture given here.

#### IV. PHONOLOGICAL CONSIDERATION

(A) *The use of 'a' in Malayalam which corresponds to 'ai' in Tamil.*

For 'ai' in the initial, medial and final positions in Tamil, we find 'a' in Malayalam. The following examples will give the sound changes in the important Dravidian languages.

53. K.P., p. 17.

"Maṛumakkattāyam, muṇikuṭuma, muṇṭuṭuppu mutalāyatellām malayāḷattilē vilakṣaṇācāraṇṇalākunnu."

54. M. Raghava Aiyangar—Some aspects of Kerala and Tamil literature, pp. 1-21.

"The Ōṇam, Tīruvāṭirai, Mīṇabhaṇi and Ārāṭ are the more important among them."

55. Dr. C. A. Menon, *Eluttaccaṇ* and his age, p. 9.

56. *Ibid.*, p. 10.



Tamil	Malayalam	Kannada	Telugu	English
aindu	añcu	aydu	ayidu	Five
talai	tala	tale	tala	Head
malai	mala	male	mala	Hill
mañai	maña	mañe	mañiki	House
maḷai	maḷa	maḷe	maḷa	Rain
valai	vala	bale	vala	Net
iṛai	iṛa	ere	era	Food
iḍaiyañ	iṭayañ	kuruba	gollavāḍu	Shepherd

Such examples could be multiplied without number. The general principle is, that where 'ai' is found in Tamil, 'a' is found in Telugu and Malayalam and 'e' in Kannada. Now the question is which of these was the original sound. A. R. R'ājarāja Varma thinks that Malayalam has contracted the Tamil 'ai' into 'a'.<sup>57</sup> The author of *Līlātilakam* mentions the difference; but he is silent about the comparative antiquity of the sounds.

The following arguments will show that 'a' must have been the original sound. Even if it is not strictly 'a'; it may be a sound between 'a' and 'e'; but in any case the 'ai' in Tamil is a later modification.

(i) In the Tamil Grammar, *Nannūl*, it is said that the sound 'ai' changes into 'a' and 'a' into 'ai' in certain contexts.<sup>58</sup> This shows that 'a' had necessarily to be recognised in place of 'ai'. Telugu language which had left the original home of the Dravidian family early, also has the same sound 'a'.

(ii) Even when Sanskrit words are borrowed as 'tatsamās,' the tendency of changing 'a' into 'ai' is clearly seen in Tamil.<sup>59</sup> This shows that it is a result of the 'tricol' tendency in Tamil.

57. K. P. p. 22.

58. *Nannul Sutra* 318: "Ayyāṅkuḷcceyyuḷkkavvumākum". This means that the three case endings ai, ān and ku turn into 'a' especially in poetry. What is relevant here is the first one only.

Also vide *sutra* 136 "Ādi akāram ai ātal" which signifies that initial 'a' in words referring to qualities will change into "ai".

59. This is mentioned in the Tamil Grammar, *Nannūl*: "āyīru ayyum."



Sanskrit	Tamil	Malayalam	Telugu	Kannada
Sītā	Sītai	Sīta	Sīta	Sīte
kathā	katai	katha	katha	kathe
jaṭā	jaṭai	jaṭa	jaṭa	jaṭe

(iii) In the colloquial Tamil 'ai' gives place to 'a'.

Maḷa peydu, Vāḷappaḷam etc. are very common in colloquial Tamil. 'ai' is mainly meant for the eye and not for the ear, i.e., when it is written 'ai' should be used, which means that the sound 'ai' is meant only for the literary language. But it must be remembered that the literary forms influence the colloquial also.

(iv) While we notice traces of 'a' in Tamil inscriptions and old books, we do not find traces of 'ai' in Malayalam, except in books written in the Tamil school. Moreover in combinations we find that 'ai' loses significance in Tamil.

Paṇai + kāy = Paṇamkāy	} These combinations
Paṇai + paḷam = Paṇampaḷam	
Valutuṇai + kāy = Valutaṇamkāy	
	} are exactly as in
	} Malayalam.

A. K. Piṣārōṭi in his "Bhāṣāsāhityacaritam", gives some arguments to prove that 'a' must have been the original sound.<sup>60</sup> I have incorporated some of his arguments in the foregoing paragraphs. In his book 'Kērāḷabhāṣāvijñānīyam' (p. 129), Dr. K. Goda Varma refutes the arguments of A. K. Piṣārōṭi. He is of opinion that these words originally had the consonant 'y' as the ending (Vāḷay, panay etc.) and hence 'ai' in Tamil is nearer to that than 'a' in Malayalam and Telugu or 'e' in Kannada. He thinks that the combinations Vāḷayku, panayku etc. are so because of this reason. This cannot be justified for the following reasons:

- (1) Vāḷa + Kula becomes Vāḷakkula and not Vāḷaykula in M.  
Tala + Kuttu becomes Talakkuttu and not Talaykuttu.
- (2) Sīta + ku becomes Sītayku. The sound 'y' comes in here even though the first word ends in 'a' and not in 'y' or 'ai' (sītay or sītai).

60. A. K. Piṣārōṭi, Bhāṣāsāhityacaritam, pp. 38, 39.



The genitive case suffix may not simply be 'ku' but 'ikku'. If it be the latter the consonant 'y' has to come in as medial between the two vowels 'a' and 'i'. This is a possible explanation.

The conclusion, therefore, is that the original must have been 'a' or a sound very much akin to it and literary Tamil changed it into 'ai'. The change in Tamil probably is due to the artificial *tiricol* process in the *centamiḷ* formation.

### (B) Nameless Vowel.

By nameless vowel we refer to the contracted 'u' vowel, which Kēraḷapāṇiṇīyam calls 'samvṛtōkāram'. The old grammarians in Malayalam had named it 'aṛa ukāram' (half of u sound) comparing it with the 'Kuffiyal ukaram' and the 'Kuffiyal ikaṛam'.<sup>61</sup> A. K. Piṣāṇoti has demonstrated that we come across sounds which are the contracted forms of the six vowels a, i, ī, u, e, ē.<sup>62</sup> He considers the so-called 'samvṛtōkāram' as a contraction of the vowel 'a' and not 'u'. This was a point of discussion among Malayalam grammarians, a quarter of a century ago.

This contracted vowel is a special and important sound in Malayalam. When a speaker fails to get the next word, for a few moments he produces a sound, with his lips open but mouth nearly closed, which is something like a glide sound. The contracted special vowel in Malayalam is very nearly this sound. Though this sound is produced by people of other languages also, only in Malayalam it has great grammatical significance.

The third person neuter singular in Malayalam ends with this sound (atū).<sup>63</sup>

M.	T.	K.	TEL.
atū	atū	adu	adi

61. Kuffiyal means, of a short or contracted nature. kaṛam = sound.

62. A. K. Piṣāṇoti, *Bhāṣāsāhityacaṛitam*, pp. 60-66.

63. We shall denote this sound thus 'ū'. For the Tamil contracted 'u' we shall give 'ū'.



Here we see that Kannada uses the full vowel 'u' whereas Tamil contracts 'u' to some extent. But in Malayalam it is further changed and it is neither contracted 'u' nor contracted 'a'. It nears contracted 'e'; but it is more correct to call it a new contracted vowel. This is the sound used for continuity participles in Malayalam (ex. Vannu kaḷiñṇu;—Ceytu tīrnnu) and it is thus distinguished from the finite verb which has the full 'u' (ex. vannu).

This nameless vowel is the most easy and the most natural sound which can be produced by the vocal organs.<sup>64</sup> It is really the starting point resembling the zero in arithmetic and K. V. Subbayya is probably referring to this sound when he points to the vowel between 'ā' and 'ē' which he writes 'ǣ'. His theory is examined by T. Burrow.<sup>65</sup> The fact that the Malayalam language has frequent and significant use for this sound is suggestive.

It is quite probable that it points to an early stage in the evolution of the primitive Dravidian language. It may be that other languages of the family introduced gradual changes with the idea of improving the language by making the sounds more profound and clear-cut and that Malayalam lagged behind. Therefore the idea that Malayalam changed the 'ü' of Tamil to 'u' has to be questioned. The tendency must have been to produce full sounds from contracted sounds and hence Kannada 'u' must have come later still.

### (C) *Other Phonological Evidences.*

From the old Grammar and literature of Tamil, it is found that some of the forms and expressions which were in use centuries ago, have gone out of use in Tamil. But some of

64. Tamil grammarians are of the opinion that the vowel 'a' requires the minimum effort; but when compared with 'u' it is not correct. But then, 'ü' is only a contracted vowel.

65. B. S. O. S., Vol. XI.

T. Burrow, 'Dravidian Studies' V.



such forms are in use in Malayalam even today. A few important examples are given below:

(1) In old Tamil literature 'untu' was used as a particle to show present tense.

śeyyuntu — Doing (referring any person)  
pōkuntu — Going —do-

Similarly 'uttu' is found in old Kannada and 'utu' in old Telugu. Malayalam even now uses 'unnu'.<sup>66</sup>

(2) The suffix 'ān' signifying, 'for the purpose of', which is used very rarely in literary Tamil (and never in col. T.) is commonly used in colloquial Malayalam.

vaṛuvān — for the purpose of coming.  
pōkuvān — for the purpose of going.

'kuḷikka vantēn' in Tamil, becomes 'kuḷikkān vannu' in Malayalam.

For 'uñ' (your) in modern Tamil, old Tamil had 'niñ', but 'niñ' only is found in Malayalam.<sup>67</sup>

(3) The suffix 'iñ' is added for the second person plural in Malayalam in certain areas.

vaṛiñ or vaṛuviñ — You (pl.) come  
kaṇiñ or kaṇmiñ — You (pl.) see.

In such cases Tamil generally uses the suffix 'um' (vārum) and very rarely 'iñ' and that only in old poetry. In Nannūl, the suffix is given as 'miñ' (Ex. kāṇmiñ) the other cases like viñ, yiñ, piñ etc., are being discarded.

(4) Both in colloquial and literary Malayalam the long alveolar plosive 'tʃ' has the pure value, whereas modern Tamil evaluates it as 'tr'. The original sound is preserved in tact in Malayalam.<sup>68</sup>

'eñtʃe' (mine) in M. becomes eñtre in T. in actual pronunciation though not in writing.

66. Uḷḷūr, Kēraḷasāhityacaritram, Vol. I, p. 24.

67. Ibid., p. 25.

68. A. K. Piṣṇoti, Bhāṣāsāhityacaritram, p. 60.



(5) The euphonic increment 'attu' which is recognised in Tolkāppiam<sup>69</sup> is found surviving only in Malayalam.

Ex. maḷayattu pōkarutu — Don't go in the rain.

Veyilattu, kālattu, nilāvattu etc., are very common in Malayalam, ancient and modern.<sup>70</sup>

The archaic forms must have been used by the primitive Dravidian tongue and Tamil must have lost them during its rapid growth. The fact that they are retained in Malayalam shows that it reflects the archaic character better than Tamil and that it is not a later offshoot of Tamil.

(D) When the author of Kēraḷapāṇiṇīyam was referring to the excessive nasalisation and palatal hiatus exhibited by the Malayalam language as compared with Tamil, he was mainly thinking of literary Tamil. But when two forms of a word are compared in the literary and colloquial Tamil, it would be very difficult to ascertain which form is more ancient. We have to admit that in many cases the colloquial form is the more ancient, because we know that literary Tamil is full of artificiality and is a creation of the upper classes.

While discussing the differences between the vulgar and standard pronunciations of Tamil, Gordon Mathews comments thus: "Though deliberate adoption of the vulgar manner of speech may be unnecessary and inadvisable, some modifications of standard pronunciation in approximation to dialect forms seem to develop naturally and unconsciously in the environment of the dialect."<sup>71</sup> He is indirectly suggesting the advisability of eliminating the artificial tendencies of the upper class dialect. This tendency is due to the influence of the Śentamil forms in the upper class dialect. The Śentamil standard was evolved by the scholars in the Tamil Academy.<sup>72</sup>

69. M. Raghava Aiyangar, Some Aspects of Kerala and Tamil literature. Part II, p. 60. Uḷḷūr, Kēraḷasāhityacaritram, Vol. I, p. 25.

Tolkāppiam, Eḷuttatikāram, Sūtrās, 241, 242, 288 & 378.

70. M. Rāghava Aiyangār, Some Aspects of Kerala and Tamil literature, Part II, pp. 60, 61.

71. B.S.O.S., Vol. X, p. 992.

72. R. P. Sēthu Pillai, Annals of Oriental Research of the Madras University, Vol. II, pp. 1, 2.



R. P. Sēthu Pillai admits the artificial process of the purification of the language, when he says, "In fact the loan words were so thoroughly Tamilised that they were not infrequently mistaken for indigenous words. The insistence on a strict adherence to the laws relating to the literary usage naturally widened the gulf between literary Tamil and colloquial Tamil."<sup>73</sup>

Sēthu Pillai gives a long list of Tamil words in the two forms, colloquial and literary.<sup>74</sup> Leaving alone the question of the purer form and the corrupted form, there is no justification for thinking that the literary form is the more ancient and the colloquial form a later corruption in every case. For, in many cases the opposite is bound to be true and the colloquial form is nearer to the older form. Literary forms in general were obtained by an artificial purification process, the change being effected sometimes on grounds of clarity, emphasis and expressiveness and not infrequently change for its own sake. A comparison of such a list with the Malayalam forms shows that in most cases Malayalam is nearer to colloquial Tamil than to literary Tamil. The colloquial Tamil and Malayalam forms are more ancient in the majority of cases.

<i>Lit. T.</i>	<i>Col. T.</i>	<i>M. (lit. &amp; col.)</i>	<i>English</i>
nīr or num	nīṅkaḷ	nīṅṅaḷ	You
tiṅrāṇ	tinnāṇ	tinṇu	He ate
kaṅru	kaṇṇu	kannu	Calf
oṅru	oṇṇu	onnu	One
vaṭṭu	vacce	vaccu	Placed
aiṇṭu	aṅcu	aṅcu	Five
yāṇ or nāṇ	nāṇ	ṇāṇ	I
kayiru	kayaru kavaru	{ kayaru kavaru	Rope
taviḍu	tavuḍu	tavuṭu	Bran

#### V. THE GLOSSIC APPROACH

It is true that a comparative vocabulary is of much less philological value than a comparative grammar; nevertheless,

73. Ibid., p. 4.

74. Ibid., p. 4.



if words are carefully selected, the comparison is bound to be of some use. Keeping this in view, a list of two hundred basic words is prepared in the four languages, Tamil, Malayalam, Kannada and Telugu.<sup>75</sup> The words comprise mainly the parts of the body, personal pronouns, numerals, relationships, domestic animals, articles in the home and in the field and important actions. "There is a vocabulary for the common needs of life which is practically everywhere the same so far as the number of words it contains goes. An illiterate peasant, it is said, requires three hundred words as his life equipment",<sup>76</sup> says Vendryes. The two hundred words compared here, it is expected, will include most of such important basic words.

### *Comparative Study*

During the examination, the usual phonological changes were disregarded and common roots compared.

(A)

Total number of words	200
Words common to Tamil and Malayalam	159
"    "    Tamil and Kannada	139
"    "    Malayalam and Kannada	136
"    "    Kannada and Telugu	122
"    "    Tamil and Telugu	118
"    "    Malayalam and Telugu	112
Words common to all the four languages	89

From the above study, it is seen that though Tamil and Malayalam are more intimately connected with each other than other languages, the difference is not sufficient to warrant the suggestion that the one is a dialect of the other. Tamil is only a little nearer to Malayalam than Kannada. Among the four, Telugu is farthest away from Malayalam linguistically. This justifies, in general, the geographical position of the languages also.

Apart from the above, the number of words specially common to selected languages was also found out.

75. Appendix IV.

76. Vendryes, *Language*, p. 190.



Words common to T., K., and Tel.	only,	10
„ „ T., M., and Tel.	only,	12
„ „ T., M., and K.	only,	39
„ „ K., M., and Tel.	only,	4
„ „ K., and M.	only,	3

From the above, we see that there are 4 words common to K., M. and Tel., which are not found in T. Similarly there are 3 words common to K. and M. and these are not found in either T. or Tel. This shows that M. possesses basic words common to K. and Tel., which are not found in Tamil, which in turn indicates that M. is not an offshoot of T.

(B)

<i>Tamil</i>	<i>Kannada</i>	<i>Telugu</i>	<i>Malayalam</i>	<i>English</i>
kaikuli	kankul	kankula	kakṣam (s)	Arm-pit
ugir	uguru	gōru	Nakham (s)	Nail
ifappe	réppe	réppa	(kaṇ)pīli (s)	Eye-lid
pura	pire	pirundu	puram	Hind part
ven	ben	vennu	puram	Back

The parts of the body referred to above are not so basic as the leg, the hand, etc., and naturally the words used to refer to such portions of the body must have gained currency comparatively later. Tamil, Telugu and Kannada use the same for all the five words given above, whereas Malayalam uses a different word in every case except for the 'hind part'. Malayalam has only one word for both 'hind part' and 'back'; it is more commonly used for 'back.' In the other cases Malayalam has borrowed from Sanskrit. It is possible to argue that Malayalam had its own words for these, which fell into disuse by the influence of Sanskrit, but there is no evidence. Since these words are comparatively less important, the more likely argument is that Malayalam left the parent before such words got currency there.

'Paṇṇu' is another significant word. It means 'to do' in Tamil, Telugu and Kannada; but in Malayalam it gets a very limited meaning. There, it means 'to co-habit'. This is just an ordinary word. The Tamilians use it several times a day in their conversation and Malayāḷis blush when they hear it.



The change of meaning in such a fundamental word is definitely suggestive. If Malayalam was an offshoot of Tamil, the Malayālis could not avoid the use of a word of such import and frequent use. This again points to the very early separation of Tamil and Malayalam.

(C) *Words in ancient Tamil literature which have gone into disuse in Tamil.*

Acquaintance with the customs, manners and language of Kerala is necessary for understanding the full significance of several passages in ancient Tamil literature. A large number of literary usages and individual words in Tamil can be properly understood, when looked at in a Kerala context.<sup>77</sup> Uḷḷūr S. Paṛamēśwara Iyer refers to this aspect in his *Kērala-sāhitya caritram* (vol. I, p. 26). He must have drawn largely from the list given by M. Raghava Aiyangar.<sup>78</sup> A selected list of such words is appended.<sup>79</sup> The list is not complete, but it shows very clearly that Malayalam was a developed language in those early days and a good percentage of the words in the list must have been loans from Malayalam. It may be argued that some of those words were current in both Tamil and Malayalam then, but later they went into disuse. Even then it cannot disprove that Malayalam reflects better the ancient tongue in this respect.

\*

\*

\*

Basing on the above arguments and lines of investigation, we can conclude that Malayalam separated from the parent language very early and that the language is nearly as old as the migration of the early Dravidians to the West Coast. It is quite possible that both Tamil and Malayalam better reflect the primitive Dravidian tongue than other sisters. This, together with the geographical nearness and political contacts, may explain the considerable similarity which exists between Tamil and Malayalam.

77. M. Rāghava Aiyangār, *Some Aspects of Kerala and Tamil literature*, Part II, p. 60.

78. *Ibid.*, pp. 62-66.

79. Appendix VI



## CHAPTER VIII

### THE PĀṬṬU SCHOOL

While discussing the proper setting for R'āmacaritam in Ch. IV, it was pointed out that R'āmacaritam was in three ways connected with Tamil.<sup>1</sup> The first was the influence of Tamil school of literature, the second, the influence of the Southern dialect which possessed a Tamil bias, and the third, the relationship of the two languages, Tamil and Malayalam. The last of these has been examined in Chapters VI & VII. Now our attention should be focussed on the other two aspects, though a brief survey has already been made.<sup>2</sup> The more important of the two is the Tamil school, which we shall take up in this chapter.

The Sanskrit school is often termed as the Maṇipravāḷa school and this is more or less justified because it indicates the most important aspect of the Sanskrit influence. In the same way the Tamil school is practically the Pāṭṭu school.<sup>3</sup> Līlātilakam devotes most of its space to discuss Maṇipravāḷa bhāṣa; but a small section is devoted to the Pāṭṭu school.<sup>4</sup> At the time of Līlātilakam, Maṇipravāḷam was definitely much more popular than Pāṭṭu.

Sūtra 11 of Śilpam 1 gives the following definition of Pāṭṭu<sup>5</sup>:—

“Dramiḍasamghātākṣaṛa nibaddham  
Etukāmōṇa vṛttaviśēṣayuktam Pāṭṭu” 23484

1. Vide, p. 39.

2. See Ch. II, p. 17 and Ch. IV, p. 35.

3. The word 'Pāṭṭu' means only song. But here it is used to signify a school of poetry with certain definite rules. This is different from songs and folk-lore in M. which are also called Pāṭṭu sometimes. Ex. Vatakkāṇ Pāṭṭukal, Kṛṣṇa paṭṭu etc.

4. Vide, pp. 26, 27.

5. Lil. Sec. II, p. 27.

P32  
v56



In the commentary of the above a typical example of the Pāṭṭu school of poetry is also given.<sup>6</sup>

- (1) "Taṛatalam tāṇaṇta piḷanta poṇṇaṇ-  
tanakacentār vaṛumtāmal vāṇaṇ tanne
- (2) Kāramaṛintā poṛuntāṇavaṇmāruṇē  
kaṛaḷaṛintā puṛāṇē muṛārī kiṇā
- (3) Oṛuvaṛantā paṛantāmamē nī kaṇi-  
ntuṛakacāyi piṇippavvam nīntāvaṇṇam
- (4) Cīrataṛamtāl paṇintēṇayyō tāṇkeṇṇē-  
ttiṛuvaṇantāpuṛam taṇkumāṇantaṇē."

This is a stanza written in praise of Viṣṇu, the context of which is unknown. R'āmacaritam resembles this style in every way. The definition of Pāṭṭu contains four important 'lakṣaṇās' or characteristics.

(a) *Draṃiḍa letters.*

Pāṭṭu should be 'draṃiḍasamghātākṣara nibaddham', i.e., it should contain only draṃiḍa letters (letters which are found in the Tamil alphabet). The letters in borrowed Sanskrit words which do not come under this category, should be made to conform to the Dravidian phonetic system.

Instances of such a change, found in the example quoted above, are given below:

taṛa	for dhaṛā	(S)
vāṇaṇ	„ bāṇaṇ	„
tāṇavaṇ	„ dāṇava	„
kiṇā	„ kṛṣṇa	„
tāmam	„ dhāma	„
cāyī	„ śāyī	„
āṇantaṇ	„ āṇanda	„

This does not indicate that Malayalam did not possess the letters, dh (ധ), b (ബ), d (ദ), ṣ (ഷ), ṛ (ഋ), ś (ശ) etc., when this was composed. The modern Malayalam script, comprising the Sanskrit letters, is used even in Āffūr Śāsaṇam

6. Ibid., Sec. II, p. 27.



(1251 A.D.)<sup>7</sup> Moreover in the various examples given in *Līlātilakam* itself, we find that Malayalam had those letters.

Tamilising of Malayalam words also is seen in the stanza quoted above.

Examples are given below:

aḷanta	for	alanna	(M)—Nasalisation
viḷanta	for	viḷañña	(M)—Palatalisation
kañintu	for	kañiññu	(M)— „
tāṅku	for	tāññu	(M)—Nasalisation
tāṅkum	for	tāññum	(M)— „

It is clear that this change is not due to paucity of letters in the Tamil alphabet, because such letters do not occur here. *Līlātilakam* expressly and emphatically contradicts the idea that Malayalam used these Tamil forms in those days.<sup>8</sup> Therefore, this is definitely a Tamilising process, which was recognised as a necessary characteristic of the Pāṭṭu school. In the examples given above 'anti-palatalisation' and 'anti-nasalisation' are at work. This is indicated in the sūtra, "Pāṇḍya-bhāṣā sārūpyam bāhulyeṇa Pāṭṭil."<sup>9</sup>

(b) *Etuka*.

The rhyme in the second syllable of each foot is called 'etuka' in Tamil. This is very much akin to 'dviṭiyākṣara prāsam'<sup>10</sup> in Malayalam and Sanskrit; the only difference being that the first syllable should have the same 'mātra' in the former.<sup>11</sup>

In the example cited above, 'r' is in the second syllable in all the four lines.

7. Appendix V

8. Vide p. 60.

9. In Pāṭṭu, the words should generally have the forms of 'Pāṇḍya bhāṣa' or Tamil. Vide, *Lil.*, Sec. III, p. 10.

10. *Sāhityapaṇḍisad traimāsikam*, Vol. VIII, No. 4 p. 284.

"Irāṇṭāmeluttoṇriyaivatē etukai" ennu yāpparūṅkalam enna grāṇthattil etukayku nirvacāṇamunṭu.

11. Mātra = the measure of time for one short syllable.



(c) *Mōṇa*.

Each foot of a stanza is divided into two halves. If the first syllable in both the halves is the same, the rhyme is termed *mōṇa*.<sup>12</sup> For example, in the first line, 'taṛataḷam,' 'taṇa-kacentār' are found, where 'ta' satisfies the rule. But in the third line, 'o' (oṟuvaṛantā) and 'u' (uṛakacāyi) are considered to be equivalents. Similarly in the fourth line, 'ci' and 'ti', sound very much similar. Hence, broadly speaking, the rule is observed.

(d) *Vṛttaviśēṣam*.

Regarding the metrical system, the definition says, it should be 'vṛttaviśēṣam' or special metre, by which Lil. means metres other than the ones used for Maṇipravāḷa poems. Now Maṇipravāḷa poems are usually found in Sanskrit metres like 'Vasantatilakam', 'Māliṇi' etc. Pāṭṭu is not to be written in Sanskrit metre; but in the Dravidian metre. This will fall in line with 'etuka', 'mōṇa' and the dṛamiḍākṣaṛam. The typical example given above is in one of the Tamil metres.

Thus we see that the Pāṭṭu school follows the Tamil tradition in prosody, rhyme and phonology. Even in grammar the influence of Tamil is patent; for example note the verb 'paṇintēṇ' in the fourth foot, which keeps the pronominal termination in tact, unlike the Malayalam form.

On comparison, it is seen that R'amācaritam scrupulously observes all the rules of the Pāṭṭu school. In fact, no other important work has yet been discovered, which so fully adheres to the definition of Pāṭṭu given in Lil. Let us examine the first stanza of the first paṭalam.

"Kāṇanamkaḷilāraṇ Kaḷirumāy kaṇṇiyāy  
kārṇeṭumkaṇṇuma tammil viḷayāṭi naṭaṇra-  
ṇrāṇaṇam vaṭivuḷḷāṇayāyavataṛi-  
ttāṭiyē! nalla viṇāyakaṇeṇmoṛamalaṇe!

12. Ibid., p. 284.

"Mutaleḷuttenru muṭivatu mōṇai" ennu mōṇayūṭe nirvacaṇavum atilunṭu.



ñāñitoñru tuñiyuñratiñēñ māñatamennum  
 nālatār taññil nirañtāramiñfuntarūḷ teḷi-  
 ntūñamaffariveñakku vannutikkum vañṇamē-  
 yūḷiyēḷilum nirañta mara ñāñapoṛulē!"

Only Tamil letters are found in the stanza. In each of the four lines, the second syllable starts with, *ñ* (ṁ); therefore, 'etuka' is correctly observed. *Mōña* in the lines are 'k'—'k', 'a'—'a', 'ñ'—'n', 'ū'—'ū'. Only in the third line there is slight difference, 'ñ' and 'n'; but both the letters are nasals with similar sounds. The metre employed also is Dravidian—'nirayaśai āśiriyappa'—and therefore it can be said that it strictly follows the rules of Pāṭṭu. This is generally observed in the poems of Rāmacaṛitam. Exceptions are really very few. True to the Tamil traditions, the author of Rāmacaṛitam is very strict about 'etuka'; but not so strict about 'mōña'. Apart from this, what is known as 'antādiprāsam'<sup>13</sup> in Tamil, is also regularly employed in Rāmacaṛitam. 'Antādi' is the method of starting a new stanza with a word which is found in the last line of the previous stanza. This was used as an aid to memory in olden days, when the art of writing was unknown. Thus the second stanza of the first paṭalam starts with 'ñāñam' which is found in the last line of the first stanza.

Inasmuch as Lil. recognises the Pāṭṭu school of poetry, it can be assumed that there must have existed some works belonging to the school at least by the 14th century A.D. It must have started as an experiment in fusing together the elements of Tamil and Malayalam, in a recognised Tamil pattern. And by the time of Rāmacaṛitam, the school must have developed considerably and gained recognition. That is why such a great work was attempted in the tradition of that technique. This means that other works belonging to the Pāṭṭu school have been lost, and hence we have to depend on Rāmacaṛitam alone, for an appreciation of the linguistic aspect of the school.

13. anta: end; ādi: beginning.

The word at the end of one stanza is repeated at the beginning of the next. It need not be the last word in the fourth line; but any suitable word in the fourth line may be repeated.



## CHAPTER IX

### THE STUDY OF R'ĀMACARITAM SO FAR

It has been pointed out already that the first person to draw the attention of scholars to the importance of R'āmacaritam was Dr. Gundert. The scholars in Malayalam gave serious consideration to the collection of the manuscripts and the study of R'āmacaritam only after 1910 A.D. Uḷḷūr S. Paṛamēśwara Iyer was the first person to publish a portion of R'āmacaritam in book form.<sup>1</sup> His 'Prāciṇa Malayāla mātrka-kaḷ' which contains the first thirty chapters of R'āmacaritam, was published in 1917. In 1925, the Madras University published eighty-two chapters of R'āmacaritam, which formed Vol. I Part I of 'Selections in Malayalam Poetry'. Then the Travancore Government published in 1932, the whole of R'āmacaritam, as Śricitrōdayamañjaṛi Bhāṣā series' No. IV.<sup>2</sup> Two manuscripts were used to prepare that edition; one of them belonged to Veññimala Piṣārattu Kaṛuṇākaṛa Piṣārōṭi, while the ownership of the other is unknown. Further, an appendix added at the end contains emendations with reference to the cadjan manuscripts owned by Ceññittala Kuññaṇuṇaṇ Tīrumulpāḍ (∞) and the paper manuscripts owned by Kōṭṭayam Tīruvāṭṭa Elēṭattu Nilakaṇṭhaṇ Nampūtiṛi (∞).<sup>3</sup>

The source for the Madras University publication is not known; but there is general agreement between that and the one edited by Uḷḷūr S. Paṛamēśwara Iyer. L. Garthwaite who possessed a copy of R'āmacaritam, made a present of the same to the Queen Mary's College, Madras. This is kept in the Sanskrit section of the Queen Mary's College Library. The Oriental Manuscripts Library, Madras, has got two manuscripts, the first is in Vaṭṭeluttu characters on cadjan leaves and the second a copy transcribed in 1921-'22, from a manuscript of

1. A small portion of R. was included in the 'Pāṭhamāla', printed at Kottayam. This appears to be the earliest publication.

2. R'āmacaritam ed. by K. Sāmbaśiva Śāstri, 'Śricitrōdaya mañjaṛi Bhāṣā series' No. IV (1932).

3. '∞' and '∞' show the marks for each text in the edition.



'Ambařamoute R'āmunṇi Vaidyañ' (Quilandy, North Malabar). Enquiry at the palace library of Cirakkal Valia R'āja has revealed that there was an incomplete copy of R'āmacar'itam, which was given to Uḷḷūr S. Pařamēśwara Iyer. Thus we see that the manuscript copies of R'āmacar'itam are found throughout the length and breadth of Kerala.

Now, as regards the study of R'āmacar'itam, only a few scholars have worked in the field and the main outcome is a controversy about the linguistic aspects, the nature of which has been pointed out in chapter III.<sup>4</sup> It is useful to review the controversy in some detail here, giving the main arguments advanced by them.

Dr. Gundert maintained that R'āmacar'itam was the oldest Malayalam poem in existence and that it exhibited the earliest phase of Malayalam. Uḷḷūr S. Pařamēśwara Iyer, though agreeing in general with the views expressed by Dr. Gundert, has gone a step further. He says that R'āmacar'itam represents the stage of transition when Malayalam separated from Tamil. This is his explanation for the mixed grammar and vocabulary in R'āmacar'itam. A. K. Piṣāroṭi argues that the peculiar characteristic of the language of R'āmacar'itam does not reflect the antiquity of the work, but only the place of origin. He thinks that the author belonged to South Travancore which was a bilingual area and the mixed character reflects the dialect of that region.<sup>5</sup> R. N. Paṇikkar also is of the same view. He argues that even after the 18th century, the Malayalam of South Travancore was mixed with Tamil. Therefore, he is of opinion that R'āmacar'itam does not represent the Malayalam of that period, but only a mixed language of southern region.<sup>6</sup> He also says that the author

4. Vide pp. 30-32.

5. A. K. Piṣāroṭi, *Bhāṣāsāhityacar'itam*, p. 119.

"Atināl R'āmacar'itattilē bhāṣābhēdattiṇu dēśabhēdam tañneyaṇu kārāṇam ennu añēkam samgatikalāl spaṣṭamākunnattu koṇṭu, atu ādyattē malayālagraṇthamāṇennu samkalpiccu purappetuviccittuḷḷa vādavum oṟu vidhattilum nilkkattakkatalla."

6. K.B.S.C., Vol. I, p. 168.

R'āmacar'itattilē bhāṣa akkālattē malayālatte udāharikkunnillennum, atu cōḷabhāṣayum malayālabhāṣayum kalarṇna oṟu "miṣrabhāṣa" (mixed



has deliberately Tamilised Malayalam words and he quotes 'mañru' as an example of a mistake committed in the course of such a process.<sup>7</sup> Generally speaking, 'ña' in Malayalam becomes 'ña' in Tamil; but 'mañnu' is the same in Malayalam and Tamil. Not realising this, the author of R'āmacaritam has used the form 'mañru'. Thus we see that R. N. Paṇikkar, on the one hand says that the language represents the mixed dialect of South Travancore, and on the other, that artificial Tamilising has been the cause for the mixture. It is not safe to base an argument on the form of a few words. But unfortunately, the study of R'āmacaritam so far, has been almost entirely on those lines.

Replying to the argument based on 'mañru', Uḷḷūr S. Paṛameśwara Iyer says that both 'mañnu' and 'mañru', meaning earth are, found in old Malayalam. His authority is 'Uṇṇunīlisandēśam'.<sup>8</sup> The two words 'mañnu' and 'mañru' occur in Tamil also; but neither means earth. His contention, therefore, is that the form in Malayalam, which suits the context better, has been selected by the poet. But Uḷḷūr is not able to explain satisfactorily other words like 'vañru' and no one has yet made a thorough analytical study of the phonology of R'āmacaritam. The conclusions based on a few peculiar words and word-forms found here and there, cannot, in the nature of the case, be depended upon.

#### AUTHORSHIP AND DATE

Conclusive evidences regarding the authorship and date of R'āmacaritam are yet to be discovered. The popular belief that the author was a ruler of Travancore was first

language) āṇennum khaṇṇiccu parayāvunnatānu. Pattām śatakattiṇip-puram tekkan tiruvitāmkūril uṇṭayittulla kṛtikalil pōlum tamiḷiṇṭe kalarppu dhārālam kāṇunnuṇṭu."

7. K.B.S.C., Vol. I, p. 168.

Bhāṣārūpaṇṇalē paṛiṣkariccu tamiḷākkiyirikkayāṇu granthakāraṇ ceytiṭṭullatu.

8. Sāhityapaṛiṣat traimāsikam, Vol. VIII, No. 4, p. 297.

"Mañril kīrtim matunatavitaccitumāticca varma." "Mañnil peyyum jaladapaṭalam kōlumāṭiṇiśāsu" ennum uṇṇunīlisandēśattil kāṇunnuṇṭallo.



popularised by Kōvunṇi Neṭunṇaṭi, the author of Keṇḷakau-mudi. After that, it was supposed by scholars that king Ādityavarma, a reputed scholar, was the author of R'āma-car'itam. But Uḷḷūr S. Paṇamēśwara Iyer has demonstrated from internal evidence that 'Cīrāmaṇ' was the name of the poet.<sup>9</sup> In R. CLXIV, 11, i.e., the last stanza of the book, the following line gives the name of the poet:

“ātītēvaṇilamilṇta maṇakkamputaya  
Cīrāmaṇampiṇōṭiyampiṇa tamīḷkavi velvōr”

The next effort was to identify the name Cīrāmaṇ among the ancient kings of Travancore. Uḷḷūr is of opinion that Cīrāmaṇ is the king Śrī Vīra R'āma Varma who reigned Vēṇāḍ in M.E. 371 as revealed by stone inscriptions.<sup>10</sup>

He suggests that Cīrāmaṇ is the tadbhava of Śrīrāmaṇ. In the last stanza, Śrī Padmaṇābha, the deity of the famous temple in Trivandrum, is worshipped.<sup>11</sup> A similar reference is seen at the commencement of the poem also.<sup>12</sup> This, Uḷḷūr contends, is quite appropriate for any ruler of Travancore.

R. N. Paṇikkar questions these opinions in the following manner. (1) There is no certainty that Cīrāma is derived only from Śrīrāma. It is quite possible to derive it from Śivaṛāma, where 'v' is elided and 'i' is lengthened. Such changes are observed in the colloquial language of the lower class even to this day. For sake of argument he points to the poet Śivaṛāmaṇ, the author of 'Tapatīsamvaraṇam'.<sup>13</sup> (2) Just because Śrī Padmaṇābha is worshipped, it does not mean that the author is a ruler of Travancore. Any poet would end the R'āmāyaṇa story thus. (3) The popular legend suggests the name of Ādityavarma and when that is ruled

9. Prācīnamalayālamāṭṛkakaḷ, Introduction—pp. 3-5.

10. Ibid., p. 5.

11. R. CLXIV, 11.

“Pōṭil māṭiṇṭamāvaraṭaḷ vīḷvatiṇu piṇ  
Pōkipōkacayaṇaṇ caṇaṇatāṇavaṇē.”

Pōkipōkacayaṇaṇ = One who sleeps on the body of the big serpent Aṇantaṇ, i.e., Śrī Padmaṇābha.

12. R. I, 3.

13. K.B.S.C., Vol. I, p. 165.



out of consideration, why should another 'king' be put in that place?<sup>14</sup> Why not R'āmavarma Mūṭṭa Tiruvaṭi of Cira-vāy (15th century) be considered as the author? Then, of course, the work becomes much more modern.

It is quite clear from the above that R. N. Paṇikkar is merely trying to contradict the opinion of Uḷḷūr; for he has no conclusive proof at all. The name of the author is Cīrāmaṇ; but whether he was a king of Travancore or not is still doubtful. He was a scholar in Tamil, Malayalam and Sanskrit, and the outstanding sentiment in the poem is the heroic (vīra). The traditional belief that the poem was written to inspire the soldiers of the land with the heroic deeds of R'āma is also to be considered. Probably that is why Cīrāma chose only the 'Yuddhakāṇḍa' for his theme. A close scrutiny of the poem may be said to give some weight to the suggestion that it was written by a Kṣatriya, i.e., a member of the ruling caste. Such is the treatment of vīraśāsa.

Uḷḷūr affirms again, in his essay on R'āmacaritam published in 1940, that the author is Śrī Vīra R'āma Varma, who ruled Travancore between 1195 and 1208 A.D.<sup>15</sup> Hence the date of R'āmacaritam according to him is either the end of the 12th cent. or the beginning of the 13th cent. To push the date to the 15th cent., as has been done by R. N. Paṇikkar, is not reasonable. He himself does not appear to be serious about it, because his aim is apparently to suggest another possibility and weaken the argument of Uḷḷūr. The earlier works of the Nīraṇam poets are ascribed to the 14th cent.<sup>16</sup> To say that the date of R'āmacaritam is later than that of Kaṇṇaśśaṇ Pāṭṭukaḷ will contradict the accepted evolution of the Pāṭṭu language. Śucīndram stone inscription, dated 1251 A.D., is written in the modern Malayalam script. Similarly Tīruviṭakkōṭ stone inscription, dated 1373 A.D., also is written in the modern Malayalam script.<sup>17</sup> When such an easy and more perfect script is

14. Ibid., p. 166.

15. Sāhityapaṇiṣat Traīmāsikam, Vol. VIII, No. 4, p. 239.

16. Vide p. 18 on Kaṇṇaśśaṇ Pāṭṭukaḷ.

17. T. A. S. Vol. V, p. 142.



available, it is not likely that a book of the size of R'āmacar'itam will be written in the 'Vaṭṭeḷuttu' script. But as has been pointed out, the Oriental Mss. Library, Madras, possesses a Cadjan mss. of R'āmacar'itam in the Vaṭṭeḷuttu script. Among other things, this also points to the conclusion that R'āmacar'itam must have been written not later than the 14th century.

In short, our knowledge of the authorship and date of R'āmacar'itam is not considerable at present. What is definite is only this: it was written by one Cīrāmaṇi, and the date must have been roundabout the 12th or the 13th century A.D. There is certainly scope for research here; but in the present thesis, the study has to be restricted to an examination of the linguistic aspects of the book.



## CHAPTER X

### PHONOLOGY

#### *Introductory Note*

R'āmacaṛitam contains 164 chapters, which are termed as paṭalams or vṛttams.<sup>1</sup> Normally each paṭalam consists of 11 stanzas; but there are 14 paṭalams with 12 stanzas each and 4 with 10 stanzas. Thus the work consists of 1,814 stanzas on the whole.

Three printed editions and two manuscript copies are scrutinised for the following study. It is found that the edition by Uḷḷūr and the one by the Madras University are so similar that it leads to the assumption of a common source.<sup>2</sup> Therefore four different texts are compared and the following abbreviations indicate the same.

R1 — The complete edition of R'āmacaṛitam published in 1932 by the Travancore Government. When there is no special indication, it means this edition only.

R2 — Prācīnamalayālamāṭṛkakaḷ, Ed. by Uḷḷūr S. Paṛamēśwara Iyer (1917).

R3 — The mss. copy owned by L. Garthwaite and now kept in the Queen Mary's College, Madras.

R4 — The mss. in the Oriental Mss. Library, Madras which is a copy of the mss. owned by Ambaṛamoute R'āmuṇṇi Vaidyaṇ, Quilandy.

On a comparison of the various texts it was found that the earlier paṭalams were much more correctly recorded than the later. Therefore examples from earlier paṭalams

1. Uḷḷūr S. Paṛamēśwara Iyer uses the term paṭalam in his 'Prācīnamalayāla māṭṛkakaḷ' (R2); but in the publication by the Travancore Government. (R1) the term vṛttam is used. 'Paṭalam' appears to be more suitable.

2. Vide, p. 106.



were always preferred. And when it was felt that a proportionate idea of a particular feature, would be more useful, such lists were made exhaustive within the first 10 paṭalams.

The Roman figures indicate the No. of the paṭalam and the Arabic figures indicate the No. of the stanza.

\* \* \* \*

The chapter on phonology is divided into three sections: (A) With reference to three of the distinctive features of Malayalam separating it from Tamil,<sup>3</sup> i.e., contraction of vowels, palatal hiatus and nasalisation. (B) The sandhi changes in Rāmacaritam. (C) Other phonological changes.

### SECTION — A

#### (1) Nasalisation

Note :—If R2 etc. are marked against a word, it means that in that particular text, the opposite tendency is seen. Thus if R3 is marked against 'akañru', it means that the form with nasalisation (akannu) appears in the text R3, but in other texts just as in R1.

With Nasalisation (M)		Without Nasalisation (T)	
aṭaṇṇi	IV, 1	akañru	IV, 1 R3
āṇaṇṇaḷ	I, 7	iyañra	IV, 11 R2 R3
iṇṇu	III, 5	iṛuntu	I, 1; II, 1; II, 11; V, 10
inṇu	I, 6	iṇru	III, 8 R2 R3
eṇṇum	I, 3; VIII, 2	uḷanra	II, 10 R3
eṇṇāl	VI, 9 R4	eṇkaḷ	I, 6
kaṭaṇṇār	IX, 10	eḷunta	I, 5 R2
caṭaṇṇaḷ	IX, 6	eṇrāl	II, 3 R3; II, 8; II, 9
ciṭaṇṇaḷ	I, 6	eṇrāñ	II, 4
cūlaṇṇaḷ	III, 5	enriva	II, 5 R3
cekaṇṇaḷ	I, 6 R3	enru	II, 1 R3; II, 10
ñāñ	I, 1; I, 8	enrekkuṃ	VIII, 8
tāraṇṇaḷ	VIII, 9 R4	enrellām	II, 4
tīriṇṇu	IV, 1	onru	I, 1 R2 R3; II, 9 R3; IV, 4 R3
tuṭaṇṇu	III, 5; IV, 9	Kaṭaṇkaḷ	II, 2; X, 6
naṭannañru	I, 10 R4, R3, R2		



niññal	III, 6; III, 11; IV, 9	konru	V, 2 R2 R3
nukarnnu	IV, 1	cuḷanru	II, 11
piṇaṇṇuvōr	I, 8	cūḷntu	I, 11
vannu	I, 1; IX, 6	cenru	VI, 1 R2 R3
vannāl	V, 6 R4	teḷintu	I, 1
		tōnrum	I, 2 R3; X, 5
		tōḷṭiña	I, 5
		naṭanta	I, 1 R2, IV, 5; V, 5
		nañru	II, 1 R3; VIII, 3 R2 R3
		niñru	I, 5; I, 6; IV, 2 R2
		patañkaḷ	I, 2 R2 R3 R4
		piḷantu	III, 3
		pirantu	IV, 9 R2
		pōnta	IV, 1 R2; V, 9
		vaṇaṇkiñēñ	IV, 2 R2
		vantu	I, 2 R2 R3; II, 10; III, 2; VII, 9
		vaḷarntu	IV, 6
		vañroñriteñru	IV, 2 R2
		viḷayinra	I, 5 R3 R4
		veñri	IV, 5

*Mixed forms<sup>4</sup>*

		M.	T.
eḷuñru	V, 11	eḷunnu	eḷuntu
koḷḷiñra	I, 5	koḷḷunna	koḷḷukiñra or koḷhiñra
vaṇaṇkiñra	I, 5	vaṇaṇṇunna	vaṇaṇkukiñra
(R2. vaṇaṇniñra)			
(R3. vaṇaṇṇunna)			
(R4. vaṇaṇniñiñra)			
vañritum	III, 5	vannatum	vantatum
(R2. vantatum)			
(R3. vannatum)			
vañra	IV, 4	vanna	vanta
vañravañāy	V, 4	vannavañāy	vantavañāy
(R2. vannavañāy)			
(R3. -do- )			
tuñiyinratiñu	I, 1	tuñiyunnatiñu	tuñikiñratiñu
(R2. tuñiyinnatiñu)			
(R3 tuñiyunnatiñu)			

4. This mixing is most probably due to the antinasalisation at work.



(2) *Palatal Hiatus.*

<i>With palatal (M)</i>		<i>Without palatal (T)</i>	
aṇaṇṇu	III, 2 R3 III, 6 R4	aṇintu	II, 11
ariṇṇu	I, 8	aṇaintu	IV, 2; IV, 5
ariyiccu	VIII, 10	arintu	I, 11; IV, 2 R2
kaḷaṇṇu	III, 6 R3	araintu	IV, 9
teḷiṇṇu	I, 8	uṛaitta	X, 3
tikaṇṇa	V, 11	kaḷittu	I, 9 R2
tiriṇṇu	IV, 1	kutittu	III, 2 R2
tuṇiṇṇāl <sup>5</sup>	VI, 3	taṛittu	IV, 2
niraṇṇitu	IX, 11 R3	tiṛittu	III, 11
piṭiccu	IV, 10; IX, 7	tiṛintu	IV, 2 R4
poḷiṇṇaṇa	IX, 7 R3	tutittu	III, 2 R2
moḷiṇṇaṇar	IX, 3 R3	teḷintu	I, 1
vaccu	I, 2	nirainta	III, 5; VI, 3
viticcu	V, 4	niṇantu	II, 1
		niṇaintu	IV, 2
		paṇintu	I, 11
		pāyntu	IV, 6
		piṭittu	II, 2; VIII, 2 R4
		Marantēṇ	III, 2 R2, R4
		Maraintāṇ	III, 4
		viṛaintu	IV, 9

*Mixed forms*

veṭintu IV, 1

veṭiyuka (reject) is a pure Malayalam word; but the Tamil ending is given instead of the usual form veṭiṇṇu.

ariyittu IV, 1; IV, 11; V, 7; R2 ariyiccu (IV, 1); R4 ariyiccu (V, 7)

The tamil form is 'arivittu' and Malayalam form is 'ariyiccu'. In some of the above cases the Tamil ending is given to the M. stem.

eṛaṇṇu IV, 1

This is very peculiar. M. eṛannu (begged); T. eṛantu (begged). Here unnecessary palatalisation is made, reflecting artificiality.

5. R2—Mutirnnāl  
R4—Muṇintāl



(3) *Contraction of Vowels**With contracted vowel (M)*

aṭiyina	I, 2; VI, 2
aṇentu	II, 1
aṇaṇṇu	I, 11; III, 4
aṇavatiṇṇu	VI, 11
ava	I, 10; II, 6
iṭaṇṇu	I, 7 R3
iṭanila	IV, 3
iṭayiṭa	I, 8
ilaṅka	II, 4; II, 5; IV, 1; V, 2; VIII, 5; X, 1

uṭayōr	I, 8
uṛappatu	I, 10
eṇriva	II, 5
Kaṭavā	V, 7
kaṇṇiṇa	I, 5
kulaṇṇu	III, 2
koṭuma	I, 8
caticcama	V, 1
cira	IX, 10
cīta	VI, 10
taṭayum	I, 3
taḷatta	I, 5 R4
tīrakal	I, 2
tīrayāli	I, 10
naṭa	III, 4; V, 11
nīṭa	II, 10
naṇaccu	V, 7 R3
niranta	I, 6
niṇantu	II, 1 R3
niṇavu	IV, 9
paṭa	IX, 11
parava	IX, 11

peṭuma	III, 9
pīḷa	I, 8
maranta	I, 10; II, 2 R3
muṇpuṭaya	I, 9
māmala	I, 3
vaccu	I, 2 R4
vāṇiṭa	X, 5
viḷayiccu	I, 2
viḷaviccū	I, 4
viṇantu	V, 5
veṇrama	I, 4

*Without contracted vowel (T)*

aṇaintān	III, 3 R2; VI, 2
aṇaiyiṇra	IV, 1
aṇaivu	V, 4 R2, R4
amaippatu	III, 2
alaikaṭal	IV, 6; IV, 7 R2 R3
aṇṇanaṭaiyāl	III, 3 R2
iṭai	II, 10 R4 III, 2 R2 R3 R4
ilāṅkai	VII, 3 R2 R4
uṛaippatiṇu	I, 8 R2
uṛaiṭtu	II, 1; II, 8 R2
Ulaikkām	II, 6
kataintu	II, 5 R2
kuṭai	III, 1 R2, R3
kulaṇṇu	IV, 7 R2
camaitta	II, 8
taṭaintu	II, 10
taḷaikkulal	I, 3
tāṇavaṇai	I, 7
nilaikkum	III, 8
nirainta	I, 1 R2 R3; III, 5 R2 VI, 3
niṇaintu	I, 4 R3; II, 6 R2
niṇṇai	III, 5 R2 R3
paṭaitta	I, 9
paṭai	III, 1 R2; VII, 9 R2
pīḷai	IX, 6 R2 R3 R4
maṇiyai	II, 11 R3
malai	X, 4 R2
maraintu	III, 1; III, 4 R2
maraiṭtu	V, 4 R2 R3
mulai	I, 3 R3 R4
viḷaiyāṭṭam	IV, 1 R2 R3 R4



*Peculiar forms*

koṭuma I, 8

This is not a M. word; the T. form is koṭumai and the contraction has taken place even here.

caticcama V, 1

The word 'cati' appears in M; but the corresponding form is 'caticcatu' and not caticcama. But in this case the T. form is used with contraction in the final vowel.

arantavañ I, 4; R2 araññavañ; R3 arayintavañ; R4 arentavañ

This is lit. T. only and it is malayalmised with the vowel contracted as seen in R1. (lit. T. araintavañ).

Note:—R4 has 'e' in place of 'a' or 'ai' in most cases. In R3, 'ai' is found with the consonant 'y'. Ex. laṅkai → laṅkayi. These minor changes are not marked in the above list.

SECTION — B

Sandhi Changes. (1) '*Lōpam*' or *elision* (T: Tokai)

The following examples are common to T. and M.

atiñū + eñ	: atiñēñ	(I, 1)	ū	elided
atiñū + ēna	: atiñēna	(I, 2)	ū	"
affū + eḷum	: affeḷum	(I, 2)	ū	"
teḷiyiccū + iñiya	: teḷiyicciñiya	(I, 2)	ū	"
vañpū + ḷakum	: vañpiḷakum	(I, 7)	ū	"
kaḷiññatū + ellām	: kaḷiññatellām	(III, 7)	ū	"
avatañitta + ātiyē	: avatañittātiyē	(I, 1)	a	"
uḷḷa + āṇavaṭivu	: uḷḷāṇavaṭivu	(I, 1)	a	"
ariyum + mār	: ariyumār	(I, 2)	m	"

(2) '*Āgamam*' (*introduction of a new sound*), (T: uṭampaṭumai): Examples common to T. and M.

paṛava + iñ	: paṛavayin	(I, 2)	'y'	āgamam
cēta + uḷ	: cētayul	(I, 2)	y	"
atipati + ē	: atipatiyē	(I, 3)	y	"
kavi + eñakku	: kaviyeñakku	(I, 3)	y	"
pāti + uruvāya	: pātiyuruvāya	(I, 4)	y	"
piravi + ām	: piraviyām	(I, 4)	y	"
muṇa + āl	: muṇayāl	(I, 6)	y	"
tūṇa + āka	: tūṇayāka	(I, 7)	y	"
ōta + il	: ōtayil	(I, 9)	y	"



kōla + affu	: kōlayaffu	II, 6)	y	āgamam
vali + itu	: valiyyitu	(II, 10)	y	"
tīru + aṭi	: tīruvaṭi	(IX, 3)	v	"
a + aḷavu	: avvaḷavu	(I, 5)	vv	"
tīru + uṭampu	: tīruvuṭampu	(I, 4)	v	"
vāyu + aḷakēcañ	: vāyuvaḷakēcañ	(I, 7)	v	"

*Peculiar forms*

illa + ennum : illayennum (I, 8) 'y' āgamam.

But in T. and M. the current form is 'illenrum' and 'illennum' respectively ('a' elided).

cey + iñra : ceyyiñra (IV, 5) 'y' āgamam.

T. form is 'ceykiñra'; M. form is 'ceyyunna'. The above is a mixture of M. and T.

aḷavilla + āte : aḷavillayāte (IV, 5) 'y' āgamam.

Both in T. and M. the form is 'aḷavillāte' ('a' elided).

arivilla + āññu : arivillayāññu (IV, 11) 'y' āgamam is peculiar; 'arivillāññu' is the M. form.

The ending is not T.

(3) 'Dvītvam' (duplication), (T: irāṭṭippu)

*Examples common to T. and M.*

tām + il	: tammil	(I, 1)	'm' duplicated
aka + kuṟuntu	: akakkuṟuntu	(I, 4)	k "
maña + kuṟuntil	: mañakkuṟuntil	(I, 5)	k "
puli + toli	: pulittoli	(I, 5)	t "
kaṭa + kaṇ	: kaṭakkaṇ	(I, 6)	k "
ēra + cuṟuñkiñōr	: ēraccuṟuñkiñōr	(I, 8)	c "
kai + koḷlum	: kaikkoḷlum	(I, 11)	k "
i + kaṇṭa	: ikkaṇṭa	(II, 3)	k "
iṭai + pōy	: iṭaippōy	(III, 2)	p "
kuṟuti + puṇal	: kuṟutippuṇal	(III, 11)	p "
kūru + iñ	: kūffiñ	(IV, 7)	'r' dup. becomes ff
vāṇara + paṭa	: vāṇarappaṭa	(V, 2)	p "

*Peculiar Forms*

illā + ata : illāta (II, 1).

This is the T. form, but M. has 'illātta' where 't' is duplicated.



uḷ + tuṭarnnu : uḷttuṭarnnu (I, 2).

This is the M. form. The lit. T. form is 'uṭṭuṭarnntu' though in col. T. the M. form is seen.

vīḷ + taṭi : vīḷttaṭi (I, 4).

This is the M. form. The correct T. form is 'vīṭṭaṭi' though in col. T., M. form is seen.

(4) 'Ādēśam (assimilation), (T: vikāram)

Examples common to T. and M.

mēḷ + mēḷ	: mēṇmēḷ	(II, 2) 'l' becomes 'ṇ'
maṇam + takum	: maṇantakum	(III, 4) m " n
nīḷ + nāl	: nīṇāl	(III, 6) 'n' becomes 'ṇ' & 'l' elided.
vāl + nāl	: vāṇāl	(VIII, 5) 'n' becomes 'ṇ' & 'l' elided.

(The last two cases are not very current in T. (modern))

'Ādēśam' as per T. rule.

itu + iṇ + ku	: itirkku	(I, 8) 'ṇ' becomes 'r'
(lit. T. 'itarkku'	M. 'itiṇṇu')	
pūkum + atalla	: pūkumatalla	(II, 2)
(M. 'pūkuvatalla' where 'm' becomes 'v')		
piṇaṇkum + atolla	: piṇaṇkumatolla	(VI, 2)
(M. 'piṇaṇṇuvatolla' where 'm' becomes 'v')		
mēḷ + nāl	: mēṇnāl	(VII, 2) 'l' " 'n'
muṇ + col	: murccol	V, 1 ṇ " r
(M. and col. T. have the form 'muṇcol')		
cempol + taḷir	: cempoffaḷir	l " t &
		t " t
eṇpu + ōṇ	: eṇmōṇ (X, 6; X, 7)	p " m &
		'u' is elided.

(Note:—The ādēśam which allows the changes 'l' → 'ṭ' and 't' → 'ṭ' is recognised as correct by Lil.).

'Ādēśam' as per M. rule.

kaṇal + kaṇṇil : kaṇalkkaṇṇil (I, 7)

(Here only 'k' is duplicated. T: form is, 'kaṇarkkaṇṇil' where 'l' becomes 'r' and 'k' is duplicated).

uḷ + kaṇam : uḷkkaṇam (I, 8)

(T: 'uṭkaṇam' where 'l' becomes 'ṭ')



kiṭṭum + oṛu	: kiṭṭuvōṛu	(V, 1) 'm' becomes 'v' T: 'kiṭṭumōṛu'.
aṅkuliyaṁ + um	: aṅkuliyaṁvum	(I, 11)
('v' āgamam is the M. form; but T: has 'aṅkuliyaṁvum', usually 'aṅkuliyaṁ')		
niṇam + um	: niṇavum	(III, 3) same as above.
camayaṁ + um	: camayaṁvum	(II, 4) " "

## SECTION — C

*Other Phonological Changes.*

## (1) SUBSTITUTION.

Some of the changes which may be considered here are already dealt with in section (A) owing to their special importance. Other cases are given below :

i. *Vowel changes.*

arumukaṅ	(VII, 5)	'ā'→'a'	Both forms are found in T.
teyaṁmukaṅ	(III, 9)	a .. e	daśamukha (S)
Kuñciraṁmukaṅ	(VII, 5)	a .. i	This is peculiar. T. 'kuñcairaṁmukaṅ'
māṇiṭaṅ	(V, 5)	u .. i	māṇuṣaḥ "
amut	(VII, 7)	r .. u	amṛt "
akuti	(I, 8)	a .. u	agati "
niruti	(I, 7)	r .. u	nirṛti "
ayōtti	(VII, 9)	a .. i	ayōdhyā "

ii. *Consonants.*

akila	(I, 5)	'kh'→'k'	akhila "
intumuki	(VI, 6)	" .. "	indumukhi "
kaṛaṅ	(VII, 4)	" .. "	Khaṛaḥ "
kuñciraṁmukaṅ	(VII, 5)	" .. "	kuñjaṛamukhaḥ "
cāka	(IV, 2)	" .. "	śākha "
nikila	(VI, 4)	" .. "	nikhila "
kakaṅam	(X, 4)	'g' .. 'k'	gagaṅam "
kecaṅ	(X, 10)	" .. "	gajah "
kevayaṅ	(X, 10)	" .. "	gavaya "
kuṇam	(III, 4)	" .. "	guṇam "
kōpuṛam	(II, 6)	" .. "	gōpuṛam "
kevaṅkaṅ	(X, 10)	'ṣ' .. 'k'	gavākṣa "
naṛaciṅkam	(VII, 6)	'h' .. "	naṛasiṁham "
vaṛākam	(VII, 6)	" .. "	vaṛāham "
ceṇakaṅ	(I, 6)	'j' .. 'c'	jaṇakaḥ "
cāti	(IV, 9)	" .. "	jāti "
	(VIII, 1)		



cānaki	(IV, 9)	'j' .. 'c'	jānaki	(S)
	(VI, 6)			
tiṛiceṭa	(IV, 1)	" .. "	trijaṭā	"
puñcikattala	(VII, 1)	" .. "	puñjikasthalā	"
mañucañ	(I, 8; IV, 5)	" .. "	mañujaḥ	"
yōcaṇa	(IX, 8)	" .. "	yōjaṇā	"
catam	(IX, 8)	'ś' .. 'c'	śatam	"
cāntar	(X, 2)	" .. "	śāntar	"
cāpam	(VII, 1)	" .. "	śāpam	"
cāla	(II, 8)	" .. "	śāla	"
cīram	(VI, 10)	" .. "	śīraḥ	"

(Note:—In T. 'c' is pronounced as 'ś' in certain cases).

acuṛar	(VII, 6)	's' .. 'c'	asuṛa	"
cāraṇaṇ	(X, 1)	" .. "	sāraṇa	"
cukkiṛivaṇ	(II, 4)	" .. "	sugrīva	"
naṛaciṇkam	(VII, 6)	" → "	naṛasimham	"
matucūtaṇaṇ	(I, 4)	" .. "	madhusūdaṇa	"
iṭṭam	(VII, 2)	'ṣ' .. 'ṭ'	iṣṭam	"
paṇṭitaṇ	(V, 11)	'ḍ' .. 'ṭ'	paṇḍitaḥ	"
māṇiṭaṇ	(V, 4)	'ṣ' .. 'ṭ'	māṇuṣaṇ	"

(Note:—In T. 'ṭ' in medial positions is pronounced as 'ḍ'. This applies to the last two cases.)

nātaṇ	(VIII, 10)	'th' → 't'	nāthaḥ	(S)
maitili	(I, 10)	" .. "	maithili	"
aṛavinta	(I, 3)	'd' .. 't'	aṛavinda	"
ātaṛam	(VII, 10)	" .. "	ādaṛam	"
ātikālam	(I, 9)	" .. "	ādikālam	"
intumuki	(VI, 6)	" .. "	indumukhi	"
utayam	(IX, 5)	" .. "	udayam	"
kentamātaṇ	(X, 10)	'dh' .. 't'	gandhamādaṇ	"
atikam	(I, 9)	" → "	adhikam	"
atipati	(I, 7)	" .. "	adhipati	"
ayōtti	(VII, 9)	" .. "	ayōdhyā	"
taṛi	(IV, 2)	" .. "	dhar	"
taṛittiri	(V, 3)	" .. "	dhaṛitri	"
mēta	(I, 8)	" .. "	mēdha	"
kētaṛi	(X, 10)	's' → 't'	kēsaṛi	"

(This is unusual in; T. kēcaṛi.)

pulattiyaṇ	(III, 9)	" .. "	pulastya	"
mātaṇkaḷ	(I, 10)	" .. "	māsa	"
viyātaṇ	(I, 9)	's' → 't'	vyāsa	"
apayam	(IX, 1)	bh → p	abhayam	"
kumpan	(VIII, 4)	" .. "	kumbhaḥ	"
nikumpan	(V, 6)	" .. "	nikumbhaḥ	"
payam	(IV, 10)	" .. "	bhayam	"



# 122 R'ĀMACARITAM AND EARLY MALAYALAM

pākam	(X, 5)	bh → p	bhāgam	(S)
puvaṇam	(VIII, 10)	" .. "	bhuvaṇam	"
ayaṇ	(I, 7; VII, 1)	j → y	ajaṇ	"
teyamukaṇ	(II, 8; X, 2)	ś .. y	daśamukhaḥ	"
tayaṛataṇ	(I, 9; VII, 11)	" .. "	daśaṛathaḥ	"
piṛayattaṇ	(V, 1)	h .. y	prahasthaḥ	"
mayiṭaṇ	(I, 7)	" .. "	mahiṣaḥ	"
kavantaṇ	(VII, 4)	b → v	kabandhaḥ	"
kutumavāṇaṇ	(I, 7)	" .. "	kusumabāṇaḥ	"
kuvēraṇ	(II, 8)	" .. "	kubēraḥ	"
catavali	(X, 10)	" .. "	śatabali	"
vālaṇ	(VII, 4)	" .. "	Bālaḥ	"
apiḷēkam	(IX, 2)	ṣ → ḷ	abhiṣēkam	"
vipiḷaṇaṇ	(V, 11)	" .. "	vibhiṣaṇaḥ	"

## Substitution—Tamil words.

aṭiyēṇ	(VI, 8)	a → ē	lit. T. and M. 'aṭiyaṇ'
eṇakku	(I, 1; II, 10)	i .. a	M. 'eṇikku'
cirutu	(VI, 6)	'e' → 'i'	M. 'cerutu'; T. 'Ciritu' also.
piṛāṇ	(IV, 5)	u .. i	M. 'puṛāṇ'
peṛippam	(X, 4)	" .. "	T. & M. 'peṛupparam' (X, 3)
āṇāṇ	(VII, 6)	ñ → y	M. "āyāṇ"
kuṛakku	(VI, 8)	ṇ .. k	T. & M. kuṛaṅku
tammōṭu	(VIII, 1)	'n' .. t	T. & M. nammōṭu
pēci	(V, 3)	ś .. c	M. pēśi
micai	(IX, 4)	t .. c	M. mīte; T. mītu, also.
veṇri	(III, 6)	ṇ .. r	M. veṇṇi or veṇṇi T. veṇṇi also.

## Malayalam forms.

peṛupparam	(X, 3)	a → e	T. paṛupparam
miḷi	(I, 10)	v .. m	T. viḷi
vīṇṭa	(I, 9)	m .. v	T. mīṇṭa

## Peculiar forms.

irīḷ	(III, 1)	u → 'i'	T. & M. iṛiḷ
pōmatiṇ	(VIII, 7)	v .. m	T. pōvatiṇ col. T. & M. pōvatiṇ
eṇṇeṇum	(IV, 3)	a .. e	T. eṇkaṇum M. eṇṇānum
ṇāṇṇaḷ	(IV, 1)	a .. ā	M. ṇāṇṇaḷ, T. nāṇkaḷ
peṛippam	(II, 9)	u .. i	T. & M. peṛupparam
veli	(VII, 3)	b .. v	bali (S); T. pali.
tavam	(III, 10)	p .. v	tapah (S). Instead of retaining 'tapam' as tatsama, T. uses 'tavam'.



kavi (1, 9)

This is taken from 'kapi' in Sanskrit, meaning monkey. By changing 'p' to 'v', it leads to misunderstanding, for 'kavi' (S) means poet.

caññala (VIII, 2)

This is derived from 'sṃ-khala' in S. T. cañkili; M. caññala.

(2) APHESIS.

		sound dropped	original word
añumañ	(II, 4)	h	hanumāñ
añuman	(V, 2)	h	"
añañ	(I, 1; I, 5; I, 7)	h	hañañ
añi	(I, 10; I, 11; IV, 3; IV, 10)	h	hañi
itam	(III, 1; IV, 1)	h	hitam
tuti	(III, 1; III, 2)	s	stuti

All the above words are Sanskrit derivatives and M. follows the S. form in every case.

(3) PROTHESIS.

		sound added initially.	original word
añakkar	(I, 8; III, 5)	a	rākṣasaḥ (S)
añacañ	(I, 3; I, 4; I, 6)	a	rājañ "
iyantira	(II, 6)	i	yantra "
irākavañ	(III, 8)	i	rāghavaḥ "
irañtu	(II, 3)	i	rañtu Drav. (S)
iravi	(IV, 8)	i	ravi Drav. (S)
iravil	(IV, 9)	i	rāvil Drav. (S)
irāmañ	(III, 5)	i	rāmaḥ (S)
irāvañañ	(III, 8)	i	rāvaṇaḥ "
irāmacañitam	(I, 2)	i	rāmacañitaḥ "
ilakkañañ	(IV, 5)	i	lakṣmaṇaḥ "
ilañka	(II, 2; II, 4)	i	lañka "
ulakam	(II, 3; VIII, 2)	u	lōkam "

*Prothesis avoided.*

lōkar	(I, 5)	'u'	is usually added initially as seen above.
lōkaññañ	(I, 6)	"	"
lōkam	(VI, 4)	"	"



(4) ANAPTYXIS.

		New sound.	original word.
akattiyañ	(I, 9)	i	agastyah
intirañ	(I, 7)	i	indrah
intiracittu	(IV, 10; VII, 11)	i	indrajit
iyantira	(II, 6)	i	yantra
kavintirar	(I, 9)	i	kavindraha
cukkiriyañ	(II, 4)	i	Sugriva
tarittiri	(V, 3)	i	dharitri
tiriceta	(IV, 1)	i	trijata
piramati	(X, 9)	i	pramādhī
pirayattañ	(V, 1)	i	prahasta
piratāpam	(V, 3)	i	pratāpam
karumam	(VI, 3; VIII, 11)	u	karmah
kāriyam	(VI, 5)	i	kāfyam
kirōtañ	(X, 8)	i	krōdhañ
kumpakaruñ	(VI, 4)	u	kumbhakarna

(5) HAPLOLOGY.

		Omitted sound.		
vaññañ	(I, 8)	r	varññañ	(S)
arakkar	(III, 5)	'sa'	rākṣasa	"
ilakkañ	(IV, 5)	m	lakṣmaṇa	"
māñakar	(IV, 8)	h	mahānagar	"
kākuttañ	(X, 3)	l	kākulsta	"

In all these cases, Malayalam strictly follows the Sanskrit phonology since there is no dearth of letters. Therefore the above are peculiar to Tamil.

*Forms common to T. and M.*

		omitted sound	
pōm	(V, 1)	ku	pōkum → pōm
uṭayōñ	(V, 7)	va	uṭayavañ → uṭayōñ
vāñōr	(VIII, 1)	v	vāñavar
ām	(VIII, 1)	ku	ākum

*Forms peculiar to M.*

ippōl	(II, 2; II, 3; V, 1; V, 2; VIII, 7)	ippolutu is the T. form. 'utu' omitted in M.
-------	--	---



appōl (VII, 10)

appōlutu is the T. form.  
'utu' omitted in M.

*T. forms*

		omitted sound.		
uḷa	(I, 9; II, 6)	ḷ	uḷḷa	M.
niḷpar	(II, 6)	va	niḷpavar	M.
cēr	(II, 8)	um	cērūm	M.
piḷantu	(III, 3; III, 10)	r	cērūm (col. T.)	
ippōtu	(III, 3)	ḷu	piḷarṇnu	M.
pōtu	(IV, 1)	ḷu	ippōḷ	M.
paḷa	(IV, 6)	ya	T. also ippōḷutu.	
īḷayaṇ	(IV, 5)	va	T. pōḷutu also.	
eppōḷutu	(V, 4)	utu	(I, 8; IX, 3)	
pēr	(V, 7; X, 8)	ya	paḷaya	M.
appōḷutum	(V, 9)		T. paḷai also.	
ceyyalām	(IX, 1)		īḷayavaṇ	M.
vīḷntu	(I, 11; IV, 2; IV, 7)		ēppōḷ	M.
			T. eppōtu also.	
			pēr	M.
			T. peyar also.	
		no omission; appōḷ		M.
		no omission; ceyyām		M.
		no omission; vīṇu		M.

(Note:—In the last three cases we find that 'haplology' has not been observed).

(6) BLENDING. (Some examples after the 10th paṭalam are also included here).

<i>Form in R.</i>		<i>Form in T.</i>	<i>Form in M.</i>
vaḷaṇiṇratu	(III, 8)	vaḷaṇukiṇratu	vaḷaṇunnatu
muḷaṇṇiṇra	(VI, 4)	muḷaṇṇukiṇra	muḷaṇṇunna
īḷakiṇra	(VI, 7)	īḷakukiṇra	īḷakunna
ṇāṇṇaḷ	(IV, 1; VIII, 10; X, 2)	nāṇkaḷ	ṇāṇṇaḷ
tēṇa or tēṇai	(XIV, 6; XIV, 7)	tāṇai	sēṇa (S)
keta	(XIV, 6)	katai	gada (S)
aviḷēkam	(XVI, 4)	apiṭēkam	abhiṣēkam (S)
tulaintu	(XXXVIII, 8)	tolaintu	tulaṇṇu
kalarntu	(IV, 8)	kalantu	kalarṇnu
tāṇṇu	(IV, 2)	tāḷntu	tāṇu



# 126 R'ĀMACAR'ITAM AND EARLY MALAYALAM

eññeñum	(IV, 3)	eñkañum	eññāñum
uḷētum	(II, 7)	uḷatu (lit.)	uḷlatu
		uḷlatu (col.)	
vīñṇu	(IV, 7)	vīḷntu (R3)	vīṇu
tāñṇu	(IV, 7)	tāḷntu	tāṇu
koṭāyvatu	(IV, 9)	koṭātatu (lit.)	koṭukkāttatu
		koṭukkāttatu (col.)	
toḷunritallo	(IV, 11)	toḷukiñratallo	toḷunnallo
koṭāykil	(VIII, 5)	koṭāyākil	koṭukkāykil



## CHAPTER XI

### GRAMMAR

The Grammar of R'āmacaritam is considered under the following headings:

(A) Number, (B) Gender, (C) Case, (D) Verbs, (E) Other terminations.

When examples are numerous, only about a dozen are given.

#### SECTION (A)—NUMBER

##### *Singular Number*

The following typical examples are common to T. and M.

oṛu	(I, 1)	(Common gender)
puṇaintavañ	(I, 11)	(Masculine gender)
tōḷaṇ	(IV, 5)	" "
oṛuvar	(II, 3)	(Honorific plural)

Dual number is absent in the Dravidian languages.

##### *PLURAL NUMBER.*

*'kaḷ' ending.*

yōkikaḷ	(I, 3)	(Masculine gender)
aṛacarkaḷ	(II, 2)	" " 'aṛacar' is enough in T. and M. <sup>1</sup>
mantifikaḷ	(IV, 9)	" "
vairikaḷ	(VIII, 2)	" "
kāṇaṇkaḷ	(I, 1)	(Neut. gender)
tīrakaḷ	(I, 2)	" "
pataṇkaḷ	(I, 2)	" "
āraṇkaḷ	(I, 3)	" "
akila lōkaṇkaḷ	(I, 6)	" "
kapikaḷ	(I, 11)	" "
kaṇkaḷ	(II, 2)	" "
ticakaḷ	(II, 8)	" "
cūlaṇṇaḷ	(III, 5)	" "
aṛikaḷ	(IV, 4)	" "
puvaṇkaḷ	(VIII, 10)	" "
pakaḷikaḷ	(IX, 6)	" "

1. The more common form in M. is 'aṛacaṇmār'.



# 128 R'ĀMACARITAM AND EARLY MALAYALAM

nōyyavarkaḷ	(I, 8)	(Common gender)
niñṇaḷ	(III, 6)	" "
avarkaḷ	(V, 1)	" "
tōlikaḷ	(I, 9)	(Feminine gender). The form 'tōli-mār' is more common in T.; but in M. both are common.

*'ar' or 'ōr' ending.*

ceriyavar	(I, 2)	(Common gender)
kaḷavōr	(I, 4)	" "
uḷḷavar	(II, 4)	" "
vīrar	(II, 6; II, 10)	(Masculine gender).
maṭantayar	(III, 4)	(Feminine gender). This form is not found in M.

*'mār' ending.*

nicācaṛavaṛaṇmar	(III, 7)	(Masculine gender)
muṇimār	(IV, 6)	" " Unusual in T. 'muṇivar' is the common form.
mantifimār	(IV, 8)	(masc.) 'mantifikaḷ' is found in IV, 9. T. uses both forms; whereas M. favours 'mār' for this word.
nicācaṛimār	(IV, 1)	(fem.)
vāṇaṛaṇmār	(VIII, 10)	(neut.) Unusual in T.; but common in M. 'vāṇaṛaṇkaḷ' (col. T.) 'vāṇaṛam' (lit T.)

## Special Category

ellām (I, 8). This form is common to masc., fem., and neut. in T; whereas M. uses it only for neut. pl.

(Note: in ancient T. poetry, neut. pl. has the form of neut. sing. only).

## SECTION (B)—GENDER

There is general agreement in T. and M. as far as the terminations for gender are concerned.

### MASC. GENDER (SING.)

*'aṇ' or 'ōṇ' ending.*

viñāyakaṇ	(I, 1)
uḷḷavaṇ	(I, 7)



vaiyyōṇ (I, 7)

This is not found in M. It occurs rarely in lit. T.; but never in col. T.

eḷiyōṇ (III, 6)

lit. T. and M.  
col. T. eḷiyavaṇ

## MASC. GENDER (PL.)

'ar' or 'ōr' ending.

mukkannar (I, 7)

uṭayōr (I, 8)

uḷḷōr (II, 3)

## FEM. (SING.)

'āl' ending (sing.)

miḷiyāl (I, 11)

puṛikuḷalāl (II, 2)

tēṇmoḷiyāl (II, 1; VIII, 5)

moḷiyāl (II, 10)

aṇṇanaṭaiyāl (III, 3)

miṇṇeremelliṭa-  
iyāl (V, 11)

kuḷalāl (VII, 9)

vanrōḷ (VII, 1)

Lit. T. vantōḷ col. T. vantavaḷ  
M. vannaṇaḷ or vannōḷ.

'i' or 'ī' ending.

kuḷali (I, 5)

nutali (I, 5)

kaḷali (I, 5)

nāciṇi (I, 7)

nicācaṇi (II, 11)

In T. this can be masc. also.  
(S)  
(S)

## FEM. (PLURAL)

'ar' or 'mār' ending.

nicācaṇimār (II, 11)

maṇkayar (VII, 2)

M. 'maṇkamār' only.

## SECTION (C)—CASE

The term 'vēṭṭumai' is used in Tamil Grammar to refer to 'case'. In Malayalam the term 'vibhakti' is employed as in Sanskrit.

The nominative case has no ending either in M. or T.

## THE SECOND CASE (THE ACCUSATIVE)

The case ending in M. is 'e' or 'ē' or 'ōṭu'.

" " " T. is 'ai'.



# 130 R'AMACAR'ITAM AND EARLY MALAYALAM

'e' or 'ē' ending.

irāvaṇaṇe	(I, 4)
eṇṇe	(I, 6)
ivaṇe	(I, 8)
aṛakkaṇe	(I, 8)
ālimāṇiṇiye	(I, 9)
ālimātiṇe	(I, 10)
vēntaṇe	(II, 2; IV, 4)
ūliye	(II, 6)
mālanīlmiliye	(I, 10) R4
maitiliye	(I, 10) R4
aṛacaṇe	(II, 1) R4
tēnmoliyāle	(II, 1) R4

(Note: R4 has 'a' place of 'e' in the last four cases. Apart from this exception, all the four texts agree here).

'ai' ending.

niṇṇai	(III, 5)	R2, R3
niḷāmukilai	(VI, 4)	R2, R3, R4
avaṇai	(VIII, 10)	R2, R4

## THE THIRD CASE (THE INSTRUMENTAL)

The endings 'āl' and 'oṭu' or 'ōṭu' are common to both T. and M.

'āl' ending.

vilttaṭiyiṇāl	(I, 4)
muṇayāl	(I, 6)
eṇkaḷāl	(I, 10)
moliyāl	(I, 11; II, 10; VI, 4)
collāl	(III, 3)
kaṛattāl	(IV, 2)
nāvāl	(V, 7)
collīṇāl	(VII, 9)
pakaḷikaḷāl	(IX, 6)

The medial 'in' does not usually come in M.

The medial 'in' is sometimes omitted.

'oṭu' or 'ōṭu' ending.

iccayoṭu	(I, 2)
eṇṇoṭu	(I, 8)
matiyōṭu	(I, 10)
taṇṇoṭu	(I, 11)
kaṇṇuniṛōṭu	(II, 1)
kōpattōṭu	(II, 3)
miṇṇoṭu	(II, 4; II, 9)
taṇṇōṭu	(II, 4)



patināyifattōtu	(II, 7)
muṛaṇoṭu	(II, 7).
itattoṭu	(III, 1)
uyiṛoṭu	(III, 6)

#### THE FOURTH CASE (THE DATIVE)

'ku' is the only ending in T; whereas in M. 'ku' and 'ṇu' ('iṇṇu' or 'u') are common. 'ku' becomes 'kku' in construction sometimes.

##### 'ku' ending.

ceriyavarkku	(I, 2)	
eṇakku	(I, 3; I, 4; I, 7; II, 10)	M. 'eṇikku'
koḷvavarkku	(I, 4)	
iḷamatikku	(I, 5)	
eṇikku	(I, 8)	
itirkku	(I, 8)	M. 'itiṇṇu' R3
mīliyāḷkku	(I, 11)	
nicācaṛimārkku	(II, 11)	
atukku	(III, 3)	M. 'atiṇṇu' T. 'atarkku'
namukku	(IV, 3)	
pōrkku	(V, 2)	M. 'pōriṇṇu' only.
viṛāṭaṇukku	(VII, 4)	M. 'viṛāṭaṇṇu' only.

##### 'ṇu' or 'iṇṇu' ending (Peculiar to M.)

uṭakkiṇatiṇu	(I, 2)
itiṇu	(I, 8)
uṛaiṇṇu	(I, 8; I, 10)
kūruvatiṇu	(I, 9)
tikkiṇu	(II, 3)
amaippatiṇu	(III, 2)
atiṇu	(III, 6)
pulattiyaṇu	(III, 9)
nantaṇaṇu	(III, 9)
ivaṇṇu	(III, 9)
aṇavatiṇṇu	(VI, 11)
vēṇaṇṇu	(VII, 9)

(Note: There is complete agreement in all the texts except for the single example 'itirkku' against which 'R3' is marked).

#### THE FIFTH CASE (THE ABLATIVE)

No examples are found in the first 10 paṭalams.



Ref:—Comp. Gr. p. 180.

"A natural system of classification would determine that the Dravidian languages have no ablative, properly so-called, but only a variety of locative and instrumental suffixes, which are capable of being ablatives by the addition of appropriate verbs".

## THE SIXTH CASE (THE GENITIVE)

Endings for T.  $\left\{ \begin{array}{l} \text{'uṭai'} \\ \text{'atu'} \\ \text{'utaya'} \end{array} \right\}$  col. and lit. T.

{ 'ātu  
{ 'a' lit. T. only.

{ 'ute'  
'ñfe' or ñffe' } col. and lit.

{ 'ku' or 'u' }

probably 'utaya' or 'utai' mu

Endings for M.  $\left\{ \begin{array}{l} \text{'ute'} \\ \text{'ńte'} \text{ or } \text{'ńtte'} \\ \text{'ku'} \text{ or } \text{'u'} \end{array} \right\}$  col. and lit.

probably 'utere' or 'utei' may

shortened to 'ńfe' or 'te'

Most probably 'uṭaya' or 'uṭai' must have become 'uṭe' and further shortened to 'ńte' or 'te'.

'ute' ending.

maitiliyute (I, 11)

nicācarimāruṭe (IV, 3)

nicācaṣavaṇṇu (I, 6)

te

makarākētaṇaṇuṭe (I, 6)

tañnuṭe (II, 1; VI, 10)

 $(-1, -1)$ 

M. has 'nte' ending also.

" " " "  
 This form is usually found in poetry.  
 The col. form in M. is 'tañte'.

The col. form in M. is 'tañte'.

col. form is 'avante'

Examples of T. ending 'uṭaya' etc. are not found in the first 10 patalams of R.

'u' ending.

atiñu (II, 8)

This is alternative to 'atĩfe' in M.

(All the texts agree in the above examples).

## THE SEVENTH CASE (THE LOCATIVE)

Ending in T. "il' or 'kan'

„ in M. 'il' or 'kal'

'il' ending.

kāṇaṇkaṇil (I, 1)

tannil	(I, 1; II, 9)
--------	---------------



caṭitattil	(I, 2)	'attu' medial.
ūḷiyil	(I, 2)	
nāvil	(I, 2)	
tāvalattil	(I, 3)	'attu' medial.
āṇamkaḷil	(I, 3)	
pōṭil	(I, 3)	
maṇakuṟuntil	(I, 5)	
mārvil	(I, 6)	
kannil	(I, 7)	
kavintiraṭil	(I, 9)	
ōtayil	(I, 9)	
kuḷattil	(III, 9)	'attu' medial.
ikaḷil	(V, 6)	
nakaṭil	(II, 4)	

This form is unusual in both T. and M. The form 'nakaṭattil' is found in both because 'nakaṭam', ends in 'm' and the medial 'attu' is to be used.

*'kal' ending.*

eṇkal	(I, 2)	In T. it should be 'eṇkan'.
-------	--------	-----------------------------

### THE EIGHTH CASE (THE VOCATIVE)

There is no case suffix as such either in M. or T. It is usually indicated by the emphasis on the closing sound.

*'ā' ending.*

nayaṇā	(I, 3)
pōkipōka-	(I, 3)
cayaṇā	
vīṭā	(II, 9)
mallārtōḷā	(V, 9)
maṇṇā	(V, 9; VI, 2)

*'ē' ending.*

ātiyē	(I, 1)
poṟuḷē	(I, 1; I, 3)
nāyikē	(I, 2)
ēṇanayaṇē	(I, 2)
paraṇē	(I, 4)

(Such examples are numerous)

### EXCEPTIONS

Sometimes the case ending is omitted; but in some such cases, the medial particle will stand alone and do the job of the case-ending.



# 134 R'ĀMACAR'ITAM AND EARLY MALAYALAM

*The sixth case.*

		<i>Medial</i>	<i>Ending omitted.</i>
paṭavayin	(I, 2)	'in'	'uṭe' or 'nte'
eñ(nāvil)	(I, 2)	—	" "
arantavaññ	(I, 4)	—	" "
(apimatam)			
eñ(māñatam)	(I, 1)	—	" "
tañ(kañña)	(I, 5)	—	" "
verppiñ(makale)	(I, 5)	'in'	" "
kotumatañ(vali)	(I, 8)	'tañ'	" "
eñ(mēta)	(I, 8)	—	" "
kilakkiñ	(II, 6)	'in'	'ku'
viṭartañ(maṇi)	(II, 10)	'tañ'	'uṭe' 'nte'
atiñ(kiḷu)	(II, 11)	'in'	" "
niñ(uṭal)	(III, 3)	'in'	" "
maitilitaṇ(meyyil)	(VI, 9)	'tañ'	" "

*The Seventh Case*

valiye	(II, 11)	—	'il' (valiyile)
neṭṛattu	(IV, 5)	'attu'	" (neṭṛattil)

This euphonic medial is termed 'cāriye' in T. The omission of case endings is common to both T. and M.

## SECTION (D)—VERBS

The verbs in R'āmacaritam are arranged under four headings. (1) The Malayalam forms i.e. forms which are not found in Tamil. (2) Forms which are common to Tamil and Malayalam. (3) The Tamil forms i.e. forms which are not found in Malayalam. (4) Peculiar forms.

It is to be noted that categories (2) and (3) form the major portion of verbs in R'āmacaritam.

### (1) THE MALAYALAM FORMS.

(a) Without personal termination.

tuṭaṇṇi	(III, 5)	
peṭutākiñru	(V, 3)	
peṭṭu	(VIII, 3)	
vannu	(XII, 5)	
tulaintu	(XXXVIII, 5)	Madras Univ. Text. 'tulaittaṇer'
pukku	(L, 10)	

The texts show agreement except in the single case noted above



## (b) 'ām' ending.

kiṭaikkām	(X, 6)	fut. tense
kaṇṭukollām	(VIII, 2)	" "
vellām	(V, 9)	" "
pūkām	(IV, 3)	" "
kulakkām	(II, 7)	" "
ulaikkām	(II, 6)	" "

(Note: T. has 'alām' in place of 'ām' in M. Ex. kiṭaikkalām (T) kiṭayk-kām (M).)

In the above examples all the texts agree.

## (c) Negative form—'a' or 'ā'.

vaṛollā	(III, 9)	
vannillā	(IV, 2)	R4 — vanrila
untākā	(V, 5)	
alla	(VII, 5)	

(Note: In lit. T., personal endings are added to the negative forms. Ex. avañ allañ.)

All the texts agree in the above examples.

## (d) 'in' ending—2nd person pl. imp. mood.

ceyviñ	(IX, 3)	T. 'ceymiñ'
uṛaippiñ	(X, 1)	lit T. 'uṛaimiñ'
		col. T. 'uṛaiyum'
uṇarttuviñ	(VIII, 10)	lit T. 'uṇarttumiñ'.

All the texts agree in the above examples.

## (2) FORMS COMMON TO TAMIL AND MALAYALAM.

(a) The Optative mood which is known as 'viyamkōḷ' in T. takes no termination for person, gender or number. Therefore it agrees with the M. form.

aka	(I, 7)	
nalkuka	(I, 9)	
kaṛutuka	(II, 2)	
kaḷaka	(II, 2)	
kaikoḷka	(II, 2; II, 3)	
āvūtāka	(II, 3)	
colluka	(VI, 9)	
nilka	(VIII, 7)	T. 'nirka'
arika	(X, 11)	

(b) The Imperative mood deals with the second person sing. and pl. It is termed 'ēval' in T. and because it has no special personal terminations attached to it, it agrees with the form in M. Distinction of number is made in both T. and



M. thus: 'cey' (sing. T. and M.), 'ceyviñ' (pl. M.), 'ceymiñ' (pl. T.). But in M. sometimes the sing. form is used for the pl. also.

aruḷ	(I, 1; V, 9; IX, 1; X, 5)
iṭu	(I, 2)
cey	(I, 3)
koṭu	(I, 4; I, 8; V, 10; VI, 2; VIII, 6)
tannaaruḷ	(I, 4)
nalkiṭu	(V, 11)
koṭuttīṭu	(VII, 9)
viṭu	(VIII, 6)
kāṇ	(X, 5; X, 7)

'aruḷ' is added like this to other verbs also.

(c) According to the Tamil Grammar 'Nannūl',<sup>2</sup> the three verbs 'vēru', 'illai' and 'uṇḍu' have no personal terminations and hence the same form is used whatever the person, the number or the gender may be. This agrees with M.

'illa' ending—(T. 'illai')

koṇṭilla	(II, 5)
nilaikkayilla	(III, 9)
pirannilla	(VI, 6)
kūrukayilla	(VII, 10)
āvatilla	(VIII, 4)
illa	(IV, 3; VII, 10; VIII, 7; X, 6)

'uṇḍu' ending (M. 'uṇṭu')

uṇṭu	(II, 7)
uṇṭō	(III, 9)

'uṇṭu + ō: uṇṭō

'ō' is an interrogative particle.

#### (d) Other forms.

nilaikkum	(III, 8)
muṭiyum	(VI, 8)
ām	(VIII, 5)

for any person, gender, number.

" " "

short form of 'ākum'

vaṛum	(VIII, 7)
-------	-----------

for any person, gender, number.  
mainly lit. T.

2. "vēru illai uṇḍu aimpāl mūviṭattaṇa". Also 'vēṇḍum', 'takum', etc., may be included in this category.



vaṛuttum	(VI, 5)	in M. and col. T. this form is used for all persons, genders, numbers; but lit. T. as 2nd person pl. only.
aṛutu	(IV, 3; IX, 1)	Always neut. sing. in T. but in M. it is used for sing. and pl.
ariyā	(VIII, 2)	lit. T. is 'ariyāy' and usually 2nd person sing. negative.
vāfā	(VIII, 2)	col. T. and M. have the form 'vafā'. In lit. T. it is sometimes used as positive also. (neut. pl.).
untākā	(V, 5; V, 6)	T. takes personal terminations like 'untākān'. This is neut. pl. negative.
peṛutākiṇru	(V, 3)	T. 'peṛutākiṇratu' M. 'peṛutākunnu'.

## (3) THE TAMIL FORMS.

## (a) First person.

pōkiniṇēn	(VIII, 8)	sing	Pres. Tense.	
kaṇṭēn	(II, 11)	"	Past	"
marantēn	(III, 2)	"	"	"
tuṭarntēn	(III, 11)	"	"	"
vanankiṇēn	(IV, 2)	"	"	"
aṇaintēn	(IV, 2)	"	"	"
unartiṇēn	(IV, 3)	"	"	"
pūntēn	(VII, 1)	"	"	"
ariṇṇēn	(VIII, 8)	"	"	" T. 'arintēn'.
allēn	(X, 9)	"	"	"
keṭuppaṇ	(III, 3)	"	"	" Fut. tense
ōtuval	(V, 6)	"	"	" col. T.
				'colluvēn'
kaḷavēn	(VI, 10)	"	"	" T. 'kalaivēn'
uḷaippaṇ	(II, 9)	"	"	" col. T. uḷaippēn.
collīṇrōm	(III, 7)	pl.	pres. tense	
paṛikiṇrōm	(III, 10)	"	"	" T. paṛukukiṇrōm
iyaffuvōm	(IV, 9)		fut. tense	
oṭukkuvōm	(IV, 9)	"	"	"
kiṭṭuvōm	(IV, 9)	"	"	"
ariyittukoḷvōm	(IV, 11)	"	"	" col. T.

## (b) Second person.

kēḷāy	(VII, 2)	sing.	pres. tense.	(lit. T. positive or negative).
koṭuttitāy	(VII, 8)	"	past. tense	
ari	(VII, 4)	"	pres. tense.	



## (c) Third person.

molintaṇaṇ	(I, 11)	masc.	sing.	
connāṇ	(II, 1; III, 2; VII, 3; VII, 11; VIII, 6)	"	"	
enrāṇ	(II, 4; V, 3)	"	"	
aṛuḷicceytāṇ	(II, 10; VII, 2)	"	"	
vantāṇ	(III, 1)	"	"	
aṇaintāṇ	(III, 3)	"	"	
maraintāṇ	(III, 4)	"	"	
marantaṇaṇ	(III, 5)	"	"	
pōnnāṇ	(III, 6)	"	"	lit. T.
aṛuḷceytāṇ	(IV, 4)	"	"	
muṭittāṇaṇ	(IV, 7)	"	"	
ēkiṇāṇ	(IV, 9)	"	"	
cērtāṇ	(IV, 8)	"	"	
pukkaṇaṇ	(IV, 8)	"	"	lit. T.
piṭiccukontāṇ	(IV, 10)	"	"	col. T.

(Examples are numerous)

uṛaceytāl	(III, 3)	Fem.	sing.	
piṭipattāl	(III, 4)	"	"	
aṛuḷceytāl	(III, 11)	"	"	
mīṇṭitu	(IV, 2)	Neut.	sing.	T. mīṇṭatu
uṛaipputu	(V, 3)	"	"	T. uṛaippatu
nilapputu	(V, 4)	"	"	T. nilaippatu
iṛipputu	(V, 9)	"	"	T. iṛippatu
avataṛittutu	(VII, 7)	"	"	T. avataṛittatu
etirpputu	(VIII, 1)	"	"	T. etirppatu
niṇratu	(X, 10)	"	"	
muṭintantu	(X, 4)	"	"	can be pl. also according to context.
maraintaṇar	(III, 5)	Plural.		
uraṇṇiṇar	(IV, 1; IV, 2)	"		T. uraṇkiṇar
uḷar	(IV, 4; IX, 7)	"		
polintaṇar	(IV, 5)	"		
muttiṇar	(IV, 6)	"		
uṛattaṇar	(IV, 10)	"		
niraintār	(VI, 3)	"		
veṭintār	(VII, 3)	"		
uṛaippar	(VII, 10)	"		for all tenses.
vaṇaṇkiṇar	(VIII, 10)	"		
kūriṇār	(VIII, 11)	"		
iḷaṇkiṇar	(IX, 2)	"		
molīṇṇaṇar	(IX, 3)	"		T. molintaṇar
kaṭannār	(IX, 10)	"		T. kaṭantār
connār	(X, 2; X, 3)	"		
kulaṇṇiṇaṇa	(IX, 6)	"		T. kulaintaṇa



*A special future form*

There is a special future form in T. common to all persons etc. just like the forms 'vēru', 'illai' etc. as given on p. 136. This suggests 'possibility' as well as 'permission'.

uṛaikkalām	(II, 9; VII, 1)	
ariyalām	(III, 7)	R3—different reading.
ceyyalām	(IX, 1)	

## (4) PECULIAR FORMS.

## (a) 'ālum' ending.

kaikkontālum	(VIII, 3)	R4 kaikolēñ
connālum	(VIII, 1)	

This is not a conditional expression, connal um; but 'alum' is an honorific suffix in M.

(for ex: connālum: Please say).

## (b) Change in form.

colliñrōm	(X, 4)	col. T. colkiñrōm or colkirōm. lit. T. colkiñrām.
-----------	--------	---

(Note: In this example, 'k' is left out)  
R3 gives the reading 'collunnōm')

## (c) 'tu' ending.

tiruvutu	(VII, 9)	old T. tirumu mod. T. tirumpu
koṭupputu	(VII, 10)	T. koṭuppatu
niraññitu	(IX, 11)	T. niraintatu R3. niraintitu
eḷunnitu	(IX, 8; IX, 9)	T. eḷuntatu

(Note: This kind of 'tu' ending is not found in col. M; but is frequently found in old poetry like Kṛṣṇagātha etc. The variation of the texts in the above examples is minor).

## SECTION (E)—OTHER TERMINATIONS

## (1) 'iya' — 'ina'.

'ina' is mostly used in col. T. and very rarely in lit. T., whereas 'iya' is mostly used in lit. T. and rarely in col. T. In Malayalam, only the form 'iya' is found.



itilkiṇa	(I, 9)
uṇarttiṇa	(II, 4)
viṇaviṇa	(IX, 3)
tutaṇṇiṇa	(IX, 9)
ilakiṇa	(IX, 10)

(2) 'aṇa', 'āṇa'.

perutāṇa	(V, 2)
----------	--------

In M. and lit. T. the form is peru-  
tāya.

poliṇṇāṇa	(IX, 7)
-----------	---------

M. poliṇṇātāya

iṭṭaṇa	(VII, 2)
--------	----------

This is peculiar. T. form is 'iṭṭa' M.  
iṭṭa or iṭṭatāya

(3) 'aśai' (T.) or 'pādapūraṇa' (S).

Certain sounds are made use of to fill up the gaps in poetic compositions.

		sound added.
appoḷutilē	(I, 11)	ē
caṇitamē	(I, 11)	ē
uraṇṇiṇaṇē	(IV, 1)	ē
koṇṭē	(IV, 5)	ē
kalarntē	(IV, 8)	ē
ēkiṇaṇē	(IV, 9)	ē
avaṇē	(V, 5)	ē

'annu' and 'innu' used without significance.

aṇṇu	(I, 11)
------	---------

iṇṇu	(III, 8)
------	----------

vaḷaṇiṇatiṇṇiṇaṇaṇ

(4) 'attu'.

This is a euphonic particle generally used in M.

kōpattōṭe	(II, 3)	T. kōpamōṭe
nalattil	(III, 9)	T. also
nēfattu	(IV, 5; IV, 10; VII, 2)	
tefuvattu	(VII, 3)	T. teṇuvil.

Note: This is different from the euphonic increment "ttu" coming  
after 'm', as in ex.  
maṇam+e : maṇatte

(5) Conditional increments 'il', 'āl'.

Common to T. and M.

okkil	(II, 3)
iṇaṇṇāykil	(III, 10)
ākil	(IV, 3)



vaṭikil	(IV, 9; IX, 1)	T. vaṭil; vaṭiñ.
aṭuḷicceyyiñ- ratākil	(V, 1)	
koḷkil	(V, 5)	T. koḷḷil; koḷḷiñ
ulaikkil	(VI, 10)	
uḷanrāl	(I, 3)	
niñaintāl	(II, 6)	
ānāl	(III, 8)	M. ennāl
akañrāl	(IV, 1)	
vannāl	(V, 6)	

(6) 'āñ' particle, indicating purpose.

In T. 'vāñ', 'pāñ' and 'pākku' are considered to be the particles; but M. considers 'āñ' to be the particle. Probably, 'v', 'p', etc. are just elided.

arivāñ	(I, 3)	
veṭivāñ	(III, 7)	
koḷvāñ	(IV, 10)	
mīlvāñ	(VII, 11)	
pukaḷvāñ	(I, 3; I, 4)	
kānmāñ	(II, 10; X, 2)	
kaṭappāñ	(II, 6)	M. has the forms 'kaṭakkuvāñ' and and 'kaṭakkāñ' also.
aṭuppāñ	(IV, 11)	Similar forms are acceptable for all these examples.
kāppāñ	(II, 6; II, 7)	
taṭuppāñ	(II, 3; X, 11)	
ariyippāñ	(V, 1)	
cintippāñ	(VIII, 11)	
aruppāñ	(VII, 6)	
muṭippāñ	(VII, 6)	

(7) 'um' — conjunctive particle.

Common to T. and M.

Examples are numerous. Vide

R. I, 1; I, 3; I, 5; I, 6; I, 7; I, 9; II, 9; IV, 2; VII, 9 etc.

(8) 'āy' for 'āki'.

'āy' which is probably a corruption of 'āki' is found only in M., where 'āki' is not found.

kalirumāy	(I, 1)
kaṭiniyāy	(I, 1)
vaṭivāy	(I, 1)



# 142 R'ĀMACAR'ITAM AND EARLY MALAYALAM

mutalāy	(I, 2)
aṛacañāy	(I, 3; 1, 6)
makañāy	(I, 6)
mañucañāy	(I, 8)
kūruvatiñāy	(I, 9)
atikamāy	(I, 9)

(9) 'āru', 'vaṇṇam' — showing 'way' or 'method'.

'āru' is found in old M. and 'vaṇṇam' in mod. M. In T. both are found.

naṭakkumāru	(II, 3)
vāru	(II, 11)
tuḷḷumāru	(V, 9)
vaṇṇam	(I, 1; III, 1; IX, 9)

(10) *Pēreccam.*

'a' ending.

vaṭivulla	(I, 1)
nalla	(I, 1)
peṛuppamulla	(I, 5)
vākkuṭaya	(I, 6)
arutta	(I, 6)
poṛuta	(I, 8)
poṛunta	(I, 11)
peytaṇa	(II, 1)
ulanra	(II, 10)
ceyta	(II, 11)
ariyicca	(VI, 11)
vanta	(X, 1)

T. arivitta.

'um' ending.

pukaḷum	(I, 6)
nalkum	(X, 8)
mutikkum	(I, 7)
poṛutum	(I, 11)
pēppaṭum	(II, 1)
amiḷum	(III, 4)
ceyyum	(V, 3)
akalum	(IV, 1)

for 'pukaḷunna' short form 'puka-  
ḷum' is used at times.

'ām' ending.

piraviyām	(I, 4)
-----------	--------



(11) *Viñayeccam.*

'u' ending: For this M. uses the sound 'ù' whereas T. uses 'ü' (kuffiyal ukaṛam). The full 'u' gives the finite verb. (Such marks are not given below).

vilaiyiccu	(I, 2)
teḷiyiccu	(I, 2)
koṇṭu	(I, 5)
kaṇṭu	(II, 9)
vantu	(II, 10)
pukku	(II, 11)
viṇṇu	(III, 2)

Examples are numerous.

## 'i' ending.

nōkki	(I, 6)
naṇṇi	(III, 9)
pōyi	(II, 11)

Sometimes 'i' will be elided.

(12) *Forms unusual in M.*

vērara	(I, 7)
ceyya	(III, 1)
vaṇaṅka	(III, 4)
uṇaṇaccolla	(VIII, 11)
(kkēṭṭu)	
naṭakka	(X, 1)
(kkaṇṭu)	

(Note: M. uses the other forms in the above cases)

Ex. collakkēṭṭu (T.) → collikkēṭṭu (M.).

## 'ma' ending verbal nouns.

These verbal nouns are termed as 'tolirppēr' in T.

muṭittama	(I, 3)	M. muṭiccatu
ceytama	(I, 9)	M. ceytatu
caticcama	(V, 1)	M. caticcatu

'ma' or 'mai' is a typical T. ending which is not found in M. for verbal nouns.

calippu	(III, 9)
uḷaippu	(X, 7)

M. uses the S. form 'calaṇam'  
This ending is not common in M



## CHAPTER XII

### VOCABULARY

All the words which appear in the first ten paṭalams of R'āmacaritam, except proper nouns, have been classified under the following headings:—(A) Words of Sanskrit origin, (B) Words peculiar to Malayalam, in the sense that they are not found in Tamil, (C) Words peculiar to Tamil, in the sense that they are not found in Malayalam, (D) Words common to Tamil and Malayalam, (E) Miscellaneous group.

This, it is hoped, would give an idea of the relative place of each of the languages in R'āmacaritam. The relative frequency of use also can be estimated to some extent, though accuracy in recording repetitions is not very strictly observed.

In grouping the words, especially those belonging to categories (B) and (C), emphasis was given to the aspect of popular usage. Dictionaries, though very helpful, are not the final authorities. For example, almost all the words contained in R'āmacaritam are given in the *Malayalam-English Dictionary* by Dr. Gundert. But this will not help our investigation.

#### (A)—Words of Sanskrit Origin

Word found in R.	Meaning.	Original in S.	Ref.
akila	all	akhila	I, 5; I, 6
akuti	helpless person	agati	I, 8
aṅki	fire	agni	I, 7
aṅkulīyam	ring	aṅgulīyam	I, 11
acalam	hill		IV, 6; IX, 7
acufa	a demon	asuraḥ	I, 4
acōkam	Asoka tree	aśōkaḥ	II, 11
atankatam	inappropriate	asaṅgatam	VIII, 8
atikam	excess	adhikam	I, 9; IX, 10
atipati	lord	adhipati	I, 7
apayam	security	abhayam	IX, 1
apimatam	desire	abhimatam	I, 4
apiḷēkam	anointing	abhiṣēkam	IX, 2
amtaram	inside; internal		II, 3; II, 4
amala	pure		I, 1; I, 6



<i>Word found in R.</i>	<i>Meaning.</i>	<i>Original in S.</i>	<i>Ref.</i>
amañar	deathless beings	amañah	IV, 5
amarecan	king of devas	amareñah	IV, 10
amut	nectar; ambrosia	amṛt	VII, 7
ayañ	Brahma	ajah	I, 7; VII, 1
ayya	sir	ārya	VII, 7; VIII, 6
añakkar		raṁsasās	I, 8
añacañ	king	fājah	I, 3
añañ	Śiva	hañah	I, 1
añavintam	lotus	añavindam	I, 3
añi	monkey	hariḥ	I, 10
avatañitta	incarnated	avatañam	I, 1; I, 9
avañi	earth		I, 7; IV, 10
añakēcañ	Kubera, the lord of wealth.	añakēñah	I, 7; IV, 10
añal	fire	añalah	VII, 5
añañkañ	the bodiless	añamgañ	I, 5
añupama	unequalled		IV, 5
āti	the beginning; God.	ādi	I, 1; I, 9
ātañikkuka	respect	ādañam	VII, 10
āñam	the vedas; depth.		I, 3
āñañam	face		I, 1; I, 7
icca	desire; will.	icchā	I, 2; VI, 11
ittam	liking	iñm	VII, 2
itam	desire	hitam	III, 1; IV, 1
intumuki	moon-faced lady	indumukhi	VI, 6
iñavi	the Sun	rañi	IV, 8
utayam	rising	udayañ	I, 1; IX, 5
upalam	stone		IX, 8
uñakam	snake	uñagañ	I, 7
uñam	breast	uñah.	VII, 1
uñatalam	breast		IX, 4
ufuvu	shape	fūpam	X, 1
ulaku	world	lōkañ	II, 3; VIII, 2
uññata	high		VI, 3
ēna	deer		I, 2

1. In the case of 'tatsamās', the original in S. is not different and hence such cases are left blank. Slight variation in the endings which is quite usual is not specially pointed out. For ex: Pañañ → Pañah.



# 146 R'ĀMACAR'ITAM AND EARLY MALAYALAM

<i>Word in R</i>	<i>Meaning</i>	<i>Original in S.</i>	<i>Ref.</i>
kakaṇam	sky	gagaṇam	X, 4
kaṇṭakam	thorn; horripilation.		IV, 3
kapi	monkey		I, 10; I, 11
kamala	lotus		I, 2; IX, 4
kaṛaṇ	one who does		I, 4
kaṛam	hand		II, 2; IV, 2
			IX, 4
kaṛi	elephant		X, 11
kaṛiṇi	female elephant		I, 1
kavi	poet		I, 3; I, 9
kāraṇam	reason		V, 9
kālam	time		I, 9; III, 7
			VII, 9
kānti	brightness		IV, 6
kāṇaṇam	forest		I, 1
kukkuṭam	cock		VI, 11
kucal	ability	kuśalaḥ	II, 8
kuṇam	goodness; quality	guṇam	III, 4
kutumavāṇaṇ	Cupid who uses flowers for arrows	kusumabāṇaḥ	I, 7
kuṭila	crooked		I, 7
kuyil	the Indian cuckoo	kōkila	VII, 10; VII, 11
kaṛumam	benefit	karmam	VI, 3
kulam	race; family		II, 1; III, 9
keta	big club	gada	IX, 11
kēvalam	ordinary		II, 6
kaitavam	falsehood		II, 1
kōpam	anger		II, 2; II, 3
kōpuṛam	tower	gōpuṛam	II, 6
kōmaḷa	lovely		I, 6
caṇṇala	chain	śymkhala	VIII, 2
catam	hundred	śatam	IX, 8
cati	deceit	chad	V, 1
capalaṇ	wavering person		VI, 5
cayaṇam	bed	śayaṇam	I, 3
caṛaṇa	foot		I, 4
caṛaṇ	one who wanders		IX, 1
caṛitam	story		I, 11
caṛatam	honour; certain		III, 7; VII, 11
cavari	tail of Bos Grun- niens used as a fan.	camaṛi	III, 1



Word in R.	Meaning.	Original in S.	Ref.
cākā	branch	sākhāḥ	IV, 2
cāti	race	jāti	IV, 9
cāntar	quiet	sāntaḥ	X, 2
cāpam	curse	śāpam	VII, 1
cāru	beautiful		X, 8
cāla	hall	śālā	II, 8; IV, 8
cin̄kam	lion	simhaḥ	X, 11
cinta	thought		IV, 5
ciṛam	head	śīraḥ	I, 6; VI, 10
cūraṇ	hero	śūraḥ	VIII, 1
cūlam	lance	śūlam	II, 5; III, 5
cekam	world	jagat	I, 6
ceṇakaṇ	father	Jaṇakaḥ	I, 6
cēta	mind	cētaḥ	I, 2
cōkam	sorrow	śōkaḥ	II, 2
ñānam	knowledge	jñānam	I, 1; I, 2 I, 3
tantatam	always	santatam	I, 4
taṛittiri	world	dhafitri	V, 3
taṛikkuka	wear	dhāraṇam	IV, 2; VI, 8
taṛuṇi	woman		VII, 1
taṛu	tree		II, 10
tavam	penance	tapaḥ	III, 10
taṇam	wealth	dhaṇam	VIII, 9
taṇayaṇ	son	taṇayaḥ	I, 9; I, 10; IX, 11
taṇaya	daughter	taṇayā	I, 6
tānavar	asuras	dānavāḥ	I, 7; IV, 8
tāraṇṇaḷ	wife (pl.)	dārāḥ	VIII, 9
tikku	direction	dik	II, 3
ticakaḷ	directions or places		I, 10; II, 8
tifu	honourable	śrī	I, 4; III, 4; VII, 9
tifam	bank		I, 11
tekku	south	dakṣiṇā	II, 3; II, 7
teyamukaṇ	the ten-faced, i.e., Ravana	daśamukhaḥ	II, 8
tēvaṇ	God	dēvaḥ	II, 10
tuti	praise	stuti	III, 1; III, 2; IX, 4.
nantaṇaṇ	son	nandaṇaḥ	III, 9
naṭam	dance; walk		I, 2
namaṇ	Lord of death	yamaḥ	I, 7
nayaṇam	eye		I, 2; I, 3; III, 7
naṛapati	king		IX, 7
nākam	heaven	nākaḥ	IV, 11



# 148 R'ĀMACAR'ITAM AND EARLY MALAYALAM

<i>Word found in R.</i>	<i>Meaning</i>	<i>Original in S.</i>	<i>Ref.</i>
nāca	destruction	nāśaḥ	I, 4; VIII, 8
nātañ	master	nāthaḥ	VIII, 10; X, 7
nāyakañ	hero; leader	nāyakaḥ	IV, 5; VIII, 10
nāyika	heroine	nāyikā	I, 2
nāḷa	stalk		I, 1
nikila	all	nikhila	VI, 4
nica	night	niśa	I, 6; I, 10; II, 9
nicācaṛaṇ	one who travels in the night.	niśācaṛaḥ	I, 6; I, 10; II, 9
nicicaṛaṇ	"	niśicaṛaḥ	I, 3
niyatam	certain		I, 2; V, 11
niyamam	law		IV, 7
nīramtaram	always		I, 1; IV, 8
nila	blue		III, 7
paccima	west	paścimaḥ	II, 7
paṇṭitañ	scholar	paṇḍitaḥ	V, 11
patam	foot	padam	I, 2; III, 2
patañkañ	Sun	paṭaṅgaḥ	IV, 7
pati	lord		I, 7
payam	fear	bhayaṃ	IV, 10
payōti	ocean	payōdhi	I, 6
paṛama	supreme; extreme		I, 3
paṛaṇ	God		I, 4
pavaṇaṇ	wind		V, 1
paḷam	fruit	phalam	IV, 4
pākam	side	bhāgaḥ	X, 5
pāṭavam	skill		VIII, 1
pītāvu	father	pitā	IV, 1
pīṛatāpam	fame	pratāpam	V, 3
puṛāṇa	old		VIII, 10
puvi	earth	bhū	IV, 6
pōka	sensuality	bhōgaḥ	I, 3
paīṛavi	a form of Kālī	bhāīṛavi	I, 7
makarākētaṇaṇ	Kāmah		I, 6
macakar	dark soldiers		II, 8
matam	intoxication	madah	III, 4; X, 11
mantirī	minister	mantriṇ	IV, 8
mantirāṃ	discussion	mantram	II, 8; IV, 8
maṇi	jewel or precious stone		I, 6; I, 8; I, 11; II, 10; II, 11
maṇam	mind	maṇaḥ	I, 5, IV, 6



<i>Word in R.</i>	<i>Meaning</i>	<i>Original in S.</i>	<i>Ref.</i>
mañucañ	man	mañujah	I, 8; IV, 5
mañitañ	man	mañuṣah	V, 4
mātu	mother	māṭṛ	I, 7
mātam	month	māsam	I, 10
māñatam	mind	māñasaḥ	I, 1
māñiñi	woman		I, 9
māruta	wind	mārutaḥ	II, 10
māyañ	black one; cunning		I, 3; I, 6; IV, 2
māla	flower; garland		I, 11
mūlam	reason		III, 6; VIII, 6
mēta	wisdom	mēdhā	I, 8; I, 9
mētil	earth	mēdiñi	I, 11
yōki	saint	yōgi	I, 3
yōcaña	reflection	yōjañā	IX, 8
lōkam	world		I, 5
vantaña	salutation	vandañam	IV, 5
vannam	colour	varṇam	I, 8
vañam	good		I, 4; VII, 1
vañam	forest		II, 3; IX, 1
vañika	"		II, 11
vākku	word	vāk	I, 6
vāñarañ	monkey		II, 1; IV, 2; VIII, 10
vāyu	wind		I, 7; I, 10; IV, 4
vāri	water		I, 7
vālañ	boy	bālah	VII, 4
vicittirām	peculiar	vicitram	IV, 11
viti	order; decree	vidhiḥ	V, 4
vimāñam	aeroplane		IV, 10
vivēkam	knowledge		VI, 7
vīrañ	hero		I, 11; II, 1; II, 6
velam	strength	balam	IV, 11; X, 11
veli	sacrifice	bali	VII, 3
vēkam	speed	vēgam	X, 9
vētam	scripture	vēdaḥ	I, 9
vairi	enemy		VIII, 2
vairam	hatred		V, 9



## (B) — Words Peculiar to Malayalam

Word in R.	Meaning	Ref.
attal	sorrow	V, 1. R2 atta
arappū	diffidence	I, 8
iṭaṇṇū	having competed.	I, 6; I, 7
iḷa	rest.	I, 3; I, 5; I, 6
uṭakkuka	attempt	I, 2. Only in old M. poetry.
uravū	fountain	I, 10. R4 ure. In T. uravu means a relation.
uḷaruka	to hurry up	VI, 11
entū	what	III, 6; VIII, 1. This word is found in old T. poem 'Tiruvācaka' as a rare specimen. R2 enru
okke	together	VII, 2
oṭṭū	a little; to some extent.	VI, 7; VII, 3. For VI, 7 R4, koṇṭu.
kaṛuttū	strength; boldness.	VI, 5. T. has a different meaning.
kaḷi	play	III, 10. T. kaḷippu
kaḷivu	possibility; ability.	IX, 2. T. 'Kaḷivu' means 'refuse'.
kātal	core; heart of a tree; essence	VII, 7. T. kādal: love
kōḷa	doubt; grief	II, 6. R3 koḷa.
cakalittu	defeated	III, 10. Probably S. origin.
camayam	ornaments	II, 4; II, 8; IX, 9. T. amai.
cilli	eyebrows	I, 5. R2, R3, R4; villi.
cuvaṭu	root	X, 6. In T. this is used in a different sense.
ceṇṇuka	reddden	VI, 7. Mainly old M.
cēl	fine; attractive	I, 11. R3, R4: vēl.
takkam	opportunity	VIII, 3
tāvaḷam	a resting place.	I, 3.
tikaṇṇa	complete; perfect	V, 11. Sometimes in lit. T.
tiṇṇi	pressed together.	I, 2
tellū	a little	I, 2
toli	skin; peel	I, 5. In south T. this form is seen
nanṇuka	think; remember	II, 2; III, 9; IV, 7. This may be connected with enṇuka (count.).
niṇam	blood	III, 3. It means 'fat' in T.
paṇṭu	in olden days; formerly	VII, 5. Found in lit. T.
paḷutu	opening	V, 5. In T. it means 'repair'.
pāṭu	way; situation	II, 8



Word in R.	Meaning	Ref.
pīlaiyāli	guilty person	VIII, 11. The word 'pīla' occurs in in T. also; but the combination is M.
paimpāl	cow's milk	I, 11. 'pai' for cow is found in col. M. the T. form is either 'āviñpāl' or 'paśuviñpāl'(s).
poṭṭuka	break; burst	VII, 2
maṇṭuka	run	V, 6
mukal	top	IX, 11
vallāyma	distress; awkward feeling	IV, 9
vālvū	reign; rule	III, 6. In T. it means only 'life' or 'existence'.

(Note: A few of the above words are found in the Tamil Dictionaries; but they are included here either because there is a definite change in the meaning or because the word is not usually used by the Tamil people.)

### (C)—Words Peculiar to Tamil

Word in R.	Meaning	Ref.
ataintu	reached	III, 11
aṇṇal	a great person; a god	I, 9. R3, R4: aṇṇel
amiyum	sufficient	IV, 11. lit. T. amaiyum R2, R3: amayum
amiḷum	sinking	III, 4. a.M. also
aṛippam	difficult	I, 10; II, 3. a.M. also
aṛiyavañ	dear one	I, 4
aṛum	heroic; rare; good	I, 9; II, 2; V, 1, VI, 1; VI, 9.
aṛuvai	beautiful lady	I, 4; II, 11; IX, 11. a.M. also. T. aṛivai
alattu	brought	V, 8. T. alaittu; R2 alaittu; R4 alaiccu
ara	completely	III, 8.
aranta	struck	I, 4. R3, R4: arainta
araiccu	made an end	VII, 11
āṭuvatu	playing	IV, 1. M. has the meaning 'to swing'
ikal	fight	IV, 9; IV, 11; V, 6. lit. and S.T. <sup>2</sup>
ippaṭi	in this manner.	VII, 2
iyampiñāñ	he said	V, 5
iyal	nature	VII, 11. lit. T.; S.T.
ilakum	shining	I, 7. lit. T.
ilivu	disgrace	I, 6
īñiya	sweet	I, 2; I, 11; V, 10; VI, 9; a.M. seen rarely

2. S. T.: Peculiar to southern districts of the Tamil country.



152 R'ĀMACARITAM AND EARLY MALAYALAM

Word in R.	Meaning.	Ref.
īṭi	increased	III, 3; III, 4
uṛa	praise; esteem	V, 2; VI, 9; IX, 5; X, 6. T. uṛai
uvaṛi	sea	IX, 4; IX, 8. lit. T., S.T.
uḷa	inside	II, 6
uḷar	exist	V, 5; V, 8. lit. T. R4: uḷḷer
uḷari	babbled quickly	II, 9
uravu	friendship; kinship	IX, 2. lit. T., S.T.
uruti	energy; strength	II, 9; IX, 10. lit. T.; S.T.
urum	will happen	II, 6; IX, 2. lit. T.
ūttu	pour	IV, 7.
eytutal	arriving; getting	I, 11
elil	strength; beauty	IX, 9. usually lit. T.
eṇ	to say	II, 4
oṭṭalar	enemies	V, 8
oṇ	beautiful; enlightened	I, 11; VII, 9. lit. T.
onnār	enemies	VIII, 1. lit. T.
ōta	sea	I, 9. T. ōtam
karuttu	got angry	VIII, 6. lit. T.
kaḷir	male elephant	I, 1. lit. T.
kuṭuma	cruelty	IV, 3. 'kotumai' is the correct form. R2, R3, R4: koṭuma cf. 'koṭumai'
kumaṛutal	vibrate	IX, 2. S.T.
kufakku	monkey	VI, 8. lit. T., M. and col. T. 'kuṛaṅku'
kuraḷ	shortman	VII, 6. lit. T. and S.T.
kūruka	to say; answer	I, 9; IV, 7; V, 6; VII, 10. a.M. rarely seen
kūṛṇ	lord of death	X, 8. lit. T.
koṭuma(i)	cruelty	I, 8; VIII, 4. The form 'koṭuppan' also found. (VII, 4; VII, 10)
cila	bow	III, 11. lit. T. cilai R2: cilai
ciṇam	nursed anger	III, 3; V, 2; VI, 7; IX, 5. a.M. also
cīma	good	X, 6
cīṭam	fury	VII, 8
cūṭam	relationship	IV, 11
ceḷu	fine; fertile	IV, 2. a.M. also
tamme	us or them	VI, 5; VIII, 1. lit. T. 'tammai'
tamayaṇ	elder brother	VI, 4. a.M. also. lit. T., S.T.
tiṇma	strength	II, 8. a.M. also. lit. T. S.T.
tuyar	sorrow	I, 4; I, 5; VIII, 7. 'tuyarām' also VI, 2; VIII, 2.
tuyil	sleep	I, 9. lit. T.
tūṛa	fill up; to pour	III, 1
naḷam	well	IX, 11
nāṭuka	enquire	I, 10
nimmil	amongst you	III, 10. lit. T., R3; nammil T. num- mil also.



<i>Word in R.</i>	<i>Meaning</i>	<i>Ref.</i>
nīr	you	X, 5
nūtal	forehead	I, 5 lit. T.
neri	wavy appearance	I, 5 lit. T.
neri	intelligence	IV, 10; IV, 11
noyyavar	small beings	I, 8
pakali	arrow	IX, 6 lit. T.
paṭum	will die	V, 7
paṭava	sea	I, 2; II, 7; IV, 6. lit. T.
paṭukūtal	drink	III, 3; III, 10 lit. T.
paḷaku	wrong or mistake	IV, 8 not very common
puṇari	sea	IX, 7. lit. T.
puṭi	wavy	II, 2. lit. T.
puṇal	water	I, 5; III, 11; IV, 7. lit. T.
puṇaintu	having suffered; adorned	I, 10. lit. T.
peru	to obtain	IX, 10
pē	fear	II, 1. lit. T.
poṛuntum	possessing; united	I, 11; VI, 10; VIII, 9; IX, I
pollā	evil; wicked	VIII, 6. a.M. also
maṅkayar	women	VII, 2. a.M. also
maṭanta	woman	III, 4. lit. T.
maḷi	plenty	IV, 7
marivu	bending	IX, 7
maruki	frightened	IX, 5. lit. T.
māḷa	cool	I, 10. R3; māḷal, lit. T.
māṭṭam	reply	IV, 7. lit. T. M. has a different meaning.
miṭar	neck	IV, 11. lit. T. and S.T., R3 different reading.
mīl	to save	II, 9; VII, 11
muṭaṇ	power or strength	II, 7. lit. T.
mulcollu	good words	V, 1. T. muccollu (R3)
muṇivu	anger	IX, 7. lit. T.
meṇ	soft; sweet	II, 10. from 'meṇmai'
mainṭaṇ	son; male person	III, 9; VII, 11. lit. T.
viṇa	ask; enquire	I, 10; III, 3; VIII, 6; IX, 3
verppu	hill	I, 5. lit. T.
vaiyyōṇ	Sun	I, 7. lit. T.

(Note: Most of these words are found in the *Malayalam-English Dictionary* by Dr. Gundert. If that is taken as an argument to classify them as Malayalam words, the study of the glossic structure of Rāmacaritam could not be attempted. Words found in this list are neither found in colloquial Malayalam nor in its literary records other than Rāmacaritam and the other works considered to be in the Tamil school.)



## (D)—Words Common to Tamil and Malayalam

Word in R.	Meaning	Ref.
akam	mind	V, 4
akakuṟuntu	tender mind	I, 4
akattu	inside	IV, 3
akalave	at a distance	II, 11
akaṇra	gone apart	IV, 1
aṇṇaṇe	thus	IV, 1
aṭakkam	completely	IV, 8
aṭaṅki	was controlled	VI, 1
aṭaṇṇi	quietened	IV, 1
aṭal	fight; strength	I, 7
aṭarttu	separated	IX, 8
aṭi	foot	I, 11
aṭittu	beat	X, 2
aṭimalar	flower-like foot	III, 11
aṭiyaṇ	humble servant	VI, 2 'atiyēṇ' (IV, 2)
aṭuttu	neared	VII, 10
aṭuppāṇ	to approach	IV, 11.
aṇaṇṇu	having approached	I, 11
aṇi	adorning	VII, 7
aṇimula	breast	IV, 7
aṇaintāṇ	he approached	III, 3
aṭil	in that	II, 7
atō	is that?	III, 7
ampu	arrow	II, 3
aṭike	near	V, 4
aṭiya	extra-ordinary; superior; difficult.	I, 3
aṭuḷ	give (honorific)	IX, 1
aṭuḷ	speak „	I, 6
aṭutu	not possible	I, 8
alar	opening flower	IV, 7
alarum	making a loud noise	VI, 8
alai	wave	IV, 6
allal	sorrow	VII, 6
ava	those	I, 6
avaṇ	he	II, 5
aviṭam	that place	II, 9
aḷaku	beauty	IV, 6; IV, 5
aḷintu	destroyed	IV, 8; IV, 5
aḷiṇṇu	became loose	IX, 1
aḷiyuka	ruin	V, 5; I, 5
ara	entirely	I, 8
ariyā	will not know	VIII, 2
arivu	knowledge	I, 3, III, 7; IV, 1; IX, 1



<i>Word in R.</i>	<i>Meaning</i>	<i>Ref.</i>
aruppāñ	to cut	VII, 6
aru	six	IX, 10
arum	without	VII, 5
aḷavu	occasion	V, 11
aḷavu	measure	IX, 1
añnam	swan	III, 3
añru	that day	I, 1
añpu	love	III, 8
aṭṭu	without	II, 6; I, 2
ākkam	prosperity; strength	IV, 11
āṭi	a rainy month	I, 10
āṭṭi	drove	V, 2
āṇṭu	possessing	II, 5
āyar	cowherds	I, 6
āru	who?	II, 3; II, 8; II, 10
ārūm	no one	VII, 10
āvatu	possibility	I, 8; VIII, 4
āli	sea	I, 9; I, 10; IV, 2
āru	six	I, 7
āru	river	VII, 3
ārntu	with an uproar	VII, 7 M. ārttu
āña	elephant	I, 1 T. yāñai
iññu	here	III, 5; IV, 3 T. iñke
iṭanila	support	IV, 3
iṭam	place	II, 5
iṭa	middle; interval	I, 8; II, 5; III, 5
iṭar	sorrow	III, 3; III, 8; VI, 10
iṭai	waist	V, 11 M. iṭa
ina	pair	I, 2; VI, 2; IX, 1
inaññuka	join	I, 3; III, 6; III, 10
itu	this	I, 1; I, 7
ippōtu	now	III, 3
imai	winking of the eye	III, 2
iyaffuka	to cause	IV, 9
iyalum	having	V, 1
īra	some eatable to attract fish or bird.	IX, 1
īrañnu	begged	IX, 4. īrañtu (V, 11)
īrañtu	two	II, 3
īravu	night	VI, 1. īra (I, 10)
īraṭṭi	double	II, 8
īril	darkness; night	III, 1; VII, 9
īfi	remain	I, 1; II, 1; VI, 9



# 156 R'ĀMACARITAM AND EARLY MALAYALAM

<i>Word in R.</i>	<i>Meaning</i>	<i>Ref.</i>
irupatu	twenty	II, 2; IX, 9
iru	twice	II, 7
illa	no; without	I, 10; II, 1; III, 5
ivañ	this man; he	I, 8; III, 9
ival	this woman; she	VI, 11
ivite	here	III, 10; IV, 9
ila	young; crescent	I, 5; III, 2. ('Ilam' also)
ilayañ	younger brother	IV, 5. ilayavañ (IV, 8)
ilaku	shake	VI, 7
iñi	after this	III, 3; III, 8
iñru	now; today	III, 8
uṭampu	body	I, 4
uṭaṇ	immediately	I, 2; IV, 2
uṭal	body	II, 11
uṭayuka	break	I, 4
uṭayōr	owner	I, 8; X, 5
uṇarttu	wake	II, 4; IV, 3
uṇṭu	exist	III, 9
utakum	be of use	II, 10
umil	spit	IX, 6. M. uminir
uyar	high	VI, 9; VII, 11
uyir	life	III, 6; IV, 3
urakka	say	I, 10; II, 9; III, 3; IV, 10
uram	strength	II, 4
ulayka	shake	I, 6; II, 6
ulāviña	smeared with	I, 2
urukuka	melt	IV, 1
uruvāka	to take shape or birth	I, 4
ula	possessing	IV, 1; VIII, 4. M. uḷla (I, 7)
uḷlam	mind	II, 3; II, 11
uḷaṇru	grieved	I, 3; II, 10. Uḷar (IV, 4)
urañṇuka	sleep	IV, 1
urañṇu	solidified	IV, 1
uffavar	relatives	V, 10; VIII, 7
uffu	completely	I, 5; IV, 2
ūkku	might	VII, 1
ūli	earth	I, 1; I, 2; I, 10; II, 6
ūṇam	deficiency	I, 1; I, 2
ekir	teeth	V, 3. not common in M.
enñeñe	how	IV, 3; IV, 9. enñañe also.
enṇum	anywhere	I, 3
enkil	if	III, 9
eṭu	take	I, 3; IV, 2; IX, 5
etir	opposite; against	V, 6; V, 10



<i>Word in R.</i>	<i>Meaning.</i>	<i>Ref.</i>
entu	what	III, 8
ennum	always	I, 1
enrāl	but	II, 3; III, 9
efi	burn	IX, 6
ellām	all	I, 8; II, 6 ellāvum (V, 4)
eļutu	possible	IV, 3; VIII, 4
eļiyōn	humble person	III, 6; V 8
eļavu	what is risen up in the air	IX, 5
eļum	rising	I, 5; I, 7; I, 11; III, 1; V, 11
ērañņu	begged	IV, 1 see 'irantu'
ēffam	utmost	VIII, 4
ēkuka	say	IV, 9. M. meaning is 'give'
ētu	which	II, 8; III, 9
ētum	whatever	II, 1; II, 5
ēntuka	carry	VII, 6
ēļu	seven	I, 1; II, 3
ēra	much	IV, 7
ēri	entered	VI, 1
okka	all	IV, 1
okkuka	to be possible	II, 3
ollā	not possible	V, 9
ōtu	run	I, 10; IV, 6
ottu	together	V, 5; X, 5
oppam	equal	I, 8; II, 4; VIII, 7; X, 6
orikkāl	once	II, 2; M. orikkal
ofu	one	I, 1; II, 3; II, 6; II, 7; V, 8
orō	each	I, 9; II, 9. M. orō
oli	light	V, 10; IX, 4
olivu	secret	IV, 1
oliyuka	reject	V, 2; V, 3
onru	one; once	I, 1; III, 2; III, 8
kaṭa	sea	I, 6. M. kaṭal
kaṭa	to cross	I, 10; II, 6
kaṭavā	lips	V, 7
kaṇ	eye	I, 1; I, 5; I, 7
katir	ray	II, 3
kayaru	rope	VIII, 2; IX, 7
kaṇantu	wept; hidden	III, 1
kaṛa	side	V, 8; IX, 11
kaṛum	dark	VI, 10
kaṛutuka	consider	II, 2; IV, 2
kalarntu	mixed	II, 5; II, 9
kavarnnu	captured	I, 10



# 158 R'AMACAR'ITAM AND EARLY MALAYALAM

Word in R.	Meaning	Ref.
kaḷa	reject; lose	I, 4; II, 2; III, 5; III, 6; VI, 10
kaḷiñṇu	finished	III, 7
kaḷal	feet	I, 5
kara	poison; blemish	IV, 11; IX, 2
kaṇam	weight	I, 8; V, 7; VI, 10; VIII, 6
kaṇal	fire	I, 7
kaṇāvu	dream	IV, 1
kaṇivu	pity	III, 1; IV, 2
kāṭu	forest	IV, 1
kān	see	II, 6; V, 9
kākkuka	keep	II, 6
kār	cloud	I, 1
kiṭakkuka	lie	IV, 2
kiṭṭuka	get	IV, 11
kiṭaṅku	trench	II, 5
kiḷar	abounding; increasing	III, 4. lit. T. and M.
kiḷaṇṇu	eatable root	IV, 4
kiḷakku	east	II, 6
kīḷu	below	I, 10; II, 6; II, 11; III, 11; kīḷu' also
kuṭai	umbrella	III, 1
kuṭaintu	having shaken	III, 11
kuṭikkuka	drink	III, 11. T. restricts the meaning to 'taking alcoholic drinks.'
kutikkuka	jump	III, 2
kuntam	spear	II, 5
kumpiṭuka	kneel and bow	II, 11
kulai	kill	II, 7
kuṛaṇṇu	monkey	V, 3
kuṛuti	blood	III, 10
kulayuka	shake; destroy	III, 2; IV, 7
kuḷir	cool	I, 7; III, 2; IV, 6
kuḷal	hair	I, 3; I, 11; III, 4; VII, 9
kurayuka	become less	IV, 11; VI, 9; IV, 3
kūṭe	along with	II, 1; V, 2
kūṭṭam	collection	X, 11
kūppuka	to bow	IV, 3
kūntal	hair	IV, 2
keṭukkuka	to end or abolish	III, 3
keṭṭu	tie	VIII, 2; X, 2
keṭṭu	knot	X, 3
keḷāy	listen	VII, 2
kēṭu	mistake	I, 10
kēṭṭu	heard	IV, 8; V, 9. The meaning 'asked' is peculiar to T. (V, 11)
kai	hand	I, 11; III, 5



<i>Word in R.</i>	<i>Meaning.</i>	<i>Ref.</i>
kaikkolka	to accept	II, 2; II, 3
kaiviṭuka	to reject	VII, 8
koṅka	breast	VII, 2
koṇṭu	with	II, 5; IV, 5
koṇṭal	dark cloud	I, 5
konru	killed	V, 2; V, 5. M. konnu
koṭiya	cruel	I, 7
koṭu	give	I, 4; IV, 2; V, 10
koḷluka	receive; take	I, 4; I, 5; VIII, 7
kōṭi	ten million	X, 5 (S)
kōluka	to be connected; to have	I, 8; V, 7
kōṇ	king	II, 2; II, 4; III, 11
kōyil	temple	II, 8
cāl	furrow	VII, 4
cārecca	relationship	VIII, 3. lit. T. only
cārnnavar	relatives	V, 10 M. cāreccakkār
cāle	well	III, 2
cāṭu	jump	II, 9; IV, 6
cilar	some persons	III, 5
cilai	a bow	VII, 11
ciruka	get angry	VI, 11. M. cīruka
cirutu	small	VI, 6. cerutu also
cira	dam	IX, 6
cuva	taste; interest	V, 6
cuvanna	red	III, 10
cuḷanru	encircled	II, 5
cuḷala	all round	I, 5. cūle (VII, 9)
cuṟuṅki	shrunk; reduced	VI, 10. cuṟuṅnuka (I, 8)
cuffum	all round	II, 6
cūṭuka	wear on the head	VII, 3
cemme	well	II, 7
cey	do	I, 3; I, 5; I, 9
ceḷum	thick	IV, 6
cerukkuka	to oppose	VII, 3; VII, 11
ceriyavar	small people	I, 2
cēl	T. a fish. M. fine appearance.	I, 6
cēr	possessing; combining	II, 8; IV, 5; IV, 7; VII, 7
col	to say; to praise	I, 2; II, 4; III, 2; VII, 6
ñāññal	we (exclusive)	IV, 1; VIII, 10
ñāñ	I	I, 1; I, 2
takum	proper; combining	III, 4
taṅkum	having	II, 2; VII, 2
taṭaya	defend	I, 3; II, 10; VIII, 4; X, 1



# 160 R'ĀMACARITAM AND EARLY MALAYALAM

<i>Word in R.</i>	<i>Meaning.</i>	<i>Ref.</i>
taṭam	a plain	IX, 5
taṭi	wood	I, 4
taṭukka	defend	II, 3
tā	give	I, 4
tamiḷ	native language	I, 9
tampi	brother	V, 6; VIII, 3
tammil	between	I, 1
tayyal	young girl	I, 3
taṭam	equal	IV, 4; VI, 8
taḷa	fetters	IX, 10
taḷafuka	weaken	IV, 8
taḷir	tender leaves	III, 2; X, 8
taḷatta	full grown	I, 5
taḷai	twigs; shoot	I, 3; IV, 6
tara	floor	X, 2
taṇi	pure	VII, 7
taṇiye	alone	VIII, 4
tār	flower; garland	I, 3; VI, 2
tīra	wave	I, 2; I, 10
tīri	turn	III, 11; IV, 2; VII, 9
tiḷaittu	bubbling up; indulging	IV, 6 lit. 'T.'
tiram	strength	IV, 1; IX, 3; IX, 9; X, 3
tiṇma	evil	VII, 8
tukil	dress	I, 5
tuṭa	thigh	IV, 1; V, 9
tuṭaṅki	started	VI, 1 tutanni (III, 5; IV, 9)
tuṭar	continue; follow	I, 2; III, 10; X, 9
tuna	help	I, 7; I, 8 'tunai' (VIII, 2)
tumpam	sorrow	IV, 2
tulluka	shake	V, 9
tuṇiyuka	attempt	I, 1; III, 8 T. tunital
tūya	pure; white	VII, 6
teḷi	bright	I, 1; I, 2; I, 4; II, 5; IV, 6; IV, 7; IX, 3
teṭu	street	VII, 3
teṭuteṛe	in succession	IX, 9
teṭfi	slipped	IV, 6
tētuka	search	VII, 7
tēruka	believe	V, 4
tēṭfi	convinced	IV, 2
tēṇ	honey	I, 2; II, 1
tolil	work	I, 9
toḷu	to salute	I, 11
tōḷ	shoulder	IV, 5
tōṭṭam	thought; appearance	I, 5; IV, 3; IV, 9; X, 9; Old. M.



Word in R.	Meaning	Ref.
tōffu	failed	IV, 11; X, 9
tōnruka	feel	I, 2
nakkuka	lick	V, 7
nañcu	poison	VII, 7
naṭa	walk	I, 1; I, 10; III, 4
naṭuvu	middle	II, 8
nam	we (inclusive)	V, 1
nalkuka	give	I, 11; V, 11; X, 8; lit. T.
nalla	good; heroic	I, 9; II, 5; II, 11, VII, 10
narum	good; fragrant	II, 5; VI, 2. lit. T.
nañakkuka	make wet	V, 7
nañru	good	II, 1
nāṭu	kingdom; country	I, 10; III, 6
nām	we (inclusive)	IV, 9
nāl	four	I, 10; III, 2; VIII, 9
nāl	day	VI, 6; IX, 9
nāvu	tongue	I, 2; V, 7
nālīka	a measure of time	V, 6
niññal	you (pl.)	III, 6
nirai	row; collection	II, 9; II, 10; III, 5; IX, 11 lit. T. only
nila	position	III, 7
nilā	moon	I, 7
nilaykuka	stop	III, 8
nilpar	those who wait	II, 6
nivire	flat on the ground	VI, 4
niram	colour	VI, 4; X, 5
nirayuka	fill up	I, 1; I, 6, IX, 11
niñakku	for you	III, 8, T. unakku
niñavu	thought	I, 4; II, 6; IV, 9
niñru	staying; standing	I, 5; I, 6
ni	you	I, 3; II, 4
nīl	long	III, 6
nīri	burnt	IV, 7
nukaṛuka	imbibe; drink	IV, 1. lit. T.
nūṭfikkolli	the weapon which kills a hundred	II, 5
noti	a moment	IV, 3; IX, 2
nōkkuka	see	V, 5; VI, 7
nēr	equal	I, 2
nēram	time	II, 10; IV, 1
paka	hatred	V, 4
pakayar	enemies	I, 8; II, 6; VIII, 1; IX, 8
pakal	day	IX, 10
pakukkuka	divide	V, 5
pataruka	scatter	I, 5; III, 2



# 162 R'AMACARITAM AND EARLY MALAYALAM

Word in R.	Meaning	Ref.
patināyīram	ten thousand	II, 6
paṭa	army	II, 3
paṭakam	boat	IX, 2
paṭaikka	to create	I, 9
pattu	ten	I, 6
paṇi	difficult work	I, 8; VI, 11; IX, 6. T. 'worship'
paṇiyuka	bow	I, 11
paṇanta	spread	III, 1
parava	bird	IX, 1
pala	several	II, 11; III, 11; V, 5
paḷli	royal	III, 8
paḷa	old	IV, 6
paḷi	fault	III, 3; VI, 4
pāṭu	condition; difficulty	V, 6
pāti	half	I, 4; II, 8
pār	world	I, 11; V, 3; X, 4
piṭi	hold	II, 2; III, 4; X, 2
piṇaṅkuka	to go against	I, 8; VI, 2; VIII, 11. lit. T. and M.
piṇāṅ	lord	IV, 5
piṇintu	separated	III, 11; VIII, 9
pīlar	break	III, 3
pīla	mistake; crime	I, 5; I, 8; III, 8
pirakkuka	be born	I, 4; III, 9; IV, 9; VII, 6
piṇ	after	III, 5
piṇṇayum	again	II, 9; VIII, 8. T. piṇṇum (VIII, 6)
puli	tiger	I, 5
pukaḷ	praise	I, 3; I, 4; I, 6; VII, 11
pukku	entered	II, 11; IV, 1
puṇar	embrace; rub against	II, 10; VII, 2; VII, 7
puṇāṅ	lord	IX, 4. see piṇāṅ also.
pufi	town	IX, 9
pullu	grass	IX, 4
purame	excluding	V, 5
pūttu	flowered	IV, 6
pūṇpu	adornment	VII, 7
pūvu	flower	IV, 5
peṭṭa	undergoing	I, 5
peṇ	female	IV, 11
peyyuka	to rain	II, 1
peṇum	big	I, 5; III, 9; V, 2; V, 3; VII, 5; VIII, 8
peṭṭu	having got	V, 2
pēcuka	speak	V, 3
pēr	name	V, 7
pērttu	again	V, 3; VIII, 9



Word in R.	Meaning	Ref.
poñnuka	rise	I, 5; VI, 7
poṭi	dust	II, 11; VII, 2; IX, 4
poṭikka	smash to pieces	IV, 3; IX, 5
poy	mistake; lie	VII, 8 M. poḷi
poṛutuka	fight	I, 6; I, 8; I, 11; IX, 1
poṛul	truth	I, 1; I, 3
polintañar	rained; dropped	IV, 5
poḷutu	opportunity; time	IV, 5; V, 5
pōtu	time	V, 7
pōnta	passed	II, 10 pāynta also
pōy	gone	I, 11
pōril	in the battle	I, 3
pōl	similar	III, 1
pōr	fight	II, 7
pōffi	saviour	IV, 3
pōffuka	support; save	VIII, 1 lit. T.
makaḷ	daughter	I, 5; IV, 9
makañ	son	I, 6; V, 1
makkal	children	V, 10
maṭavār	woman	III, 1 old M. and lit. T.
maṭtu	honey	IV, 7
maṇam	smell	II, 10; III, 4
maṣam	tree	II, 11; IX, 7
maṣumakkal	nephews	V, 10
malar	flower	I, 3; I, 5
mallār	good for battle	V, 9
mallārtōḷaṇ	one who has shoulders fit for battle	V, 9
maḷu	axe	VII, 6 lit. T.
maranta	hidden	I, 10 T. form
marantēh	I hid	III, 1; III, 2; V, 4 T. form Reading: marannen
mara	Veda	I, 1; VII, 7
marikaṭal	rolling sea	IX, 3 lit. T
maru	blemish; blackmark	IV, 5; VII, 5; IX, 5
marukaḥe	opposite shore	IV, 8; IX, 10
maruttu	against	V, 8; VIII, 8
mañṇavar	kings	I, 10, 11; IV, 5; V, 3; VIII, 5
mañṇu	world	VIII, 7
mañru	ground	IV, 7 T. Reading 'Maṇṇu'
maffum	also other things.	III, 1
mātar	women	V, 10
māmala	big mountain	I, 3
māfi	rain	I, 3



Word in R.	Meaning	Ref.
māl	sorrow	I, 11; IV, 7
mālki	tired	IV, 7 Reading mālki (M)
mār	breast	I, 6
mikavu	abundance	V, 3
mikuti	perfection; eminence	X, 1 mikavu (M)
mikum	abounding; increasing	II, 4; II, 8
mikkavar	most people; great people.	I, 8
micai	above	IX, 4
mili	eye	I, 10; I, 11
miññal	lightning	V, 11 also miññu (X, 5)
mītu	over	I, 10; V, 2
mukil	cloud	III, 1
mukkaṇṇar	the three-eyed god.	I, 7
muṭi	head	IX, 4
muṭikkum	ending; destroying	I, 3; I, 7; IV, 2; V, 2; IX, 8
muṭṭuka	collide	IV, 6
mutal	beginning; from	I, 2; III, 8
muppatiñāyi- ram	thirty thousand	II, 7
mumpāl	before	IV, 6
muñ	before	III, 4; V, 1
mulai	breast	I, 3; VII, 7
muḷaṇṇiṇra	reverberating	VI, 4
muḷukkuka	increase; grow	VI, 2; I, 8
muramure	continuous	IV, 2
muṇa	point	I, 6
muṇi	saint	I, 9; IV, 6; VII, 6; VII, 7
muṇpu	first place	I, 9
muñṇam	before	I, 3; I, 8; I, 10; III, 7
muñṇal	before; in front	V, 11
mūṇru	three	IX, 5
mennāl	hereafter	VII, 2
mey	body	III, 11
mel (melle)	soft; slender; slowly	IV, 2; V, 11
mēl	above	I, 10; II, 2; IV, 4
mēṭṭaṇam	high class	VIII, 4
moṭṭu	bud	IV, 7
moḷi	word	I, 11; II, 1; II, 10; VI, 4
moḷiñṇāṇ	he said	IX, 6. (M)
yāṇ	I	IV, 2
vaka	kind	I, 9; IV, 7; VIII, 7
vaccu	placed	I, 2
vaṭakku	north	II, 7; IV, 8
vaṭivu	form	I, 1; I, 5; I, 7; V, 4; IX, 4



<i>Word in R.</i>	<i>Meaning</i>	<i>Ref.</i>
vattāṇi	circular	VII, 2
vaṇaṅku	bow	I, 5; III, 4
vaṇṇam	this manner	I, 2; I, 5; II, 2; IV, 3
vantatu	came	I, 2; I, 3; I, 10; III, 1; III, 2
vannilla	did not come	IV, 2 (M)
vaṛa	straight	IV, 5
vaṛum	coming; will come	I, 10, IX, 7
vaṛuttum	will bring about	VI, 5
val	strong	V, 3
valattu	right	X, 5
valla	strong; big	III, 11; IV, 3; IX, 5, 7
vallavaṇṇam	somehow	V, 5
vaḷarntu	grown	IV, 6; III, 8; III, 5; VI, 8; IX, 8
vaḷakku	quarrel	V, 11; VIII, 8
vaḷi	way	I, 4; V, 8
vaṇ	big	II, 7
vaṇpaṇ	great one	VIII, 3
vaṇpu	might; greatness	I, 7; V, 6, 10
vātṭa	faded	IV, 7
vārāte	without coming	V, 10, 6
vāl	sword	II, 5; III, 5
vāḷu	existence	III, 6
vār	long; beautiful	I, 11
vāṇ	sky	IV, 6
vitumpi	cried (old M)	IV, 2
	yearning (lit. T)	
viṭa	permission	I, 11
viṭu	reject	VIII, 6
viṇṇavar	heavenly beings	I, 7; VII, 7
viṇṇuḷar	those who are in the heavens	I, 9
viṛavil	quickly	VIII, 3; VIII, 8
viṛunnu	welcome as a guest	IV, 1
vil	bow	I, 4; II, 3
vilanṇuka	get across	V, 9; IX, 7
viḷakku	lamp	II, 10
viḷaṅkum	shining	VIII, 5. T.
viḷayiccu	made rich	I, 2; I, 4
viḷaiyīra	become fruitful	I, 5; VI, 9
viḷaiyāṭṭam	play	I, 1; IV, 1
viḷiccu	called	IV, 4. lit. T.
viḷntu	having fallen	I, 11; IV, 2
viṭu	house	VIII, 9
viṇṭa	saved	I, 9. Reading: miṇṭa
viṇṇu	having fallen	III, 2. M. viṇu; T. viḷuntu
viṛu	speed	IV, 6



<i>Word in R.</i>	<i>Meaning</i>	<i>Ref.</i>
vetintu	rejected	IV, 1. See III, 7 also
vetṭi	cut	IV, 1
ven	white	III, 1
velluka	win	V, 9
verutē	without any good	III, 6
veṇrama	way of winning	I, 4
vēṇṭum	that which is necessary.	IV, 7
vēntarkōṇ	king of kings	VII, 7
vēntaṇ	king	II, 2; II, 4; X, 1
vēru	root	I, 7; I, 9
vēl	a weapon	I, 6; I, 11
vēr	separate	IV, 5; V, 3
veṇri	victory	III, 6; IV, 5; VIII, 5. M. veṇṇi
vaikkuka	to place	VIII, 2

## (E)—Miscellaneous Group

In this group, words are taken from paṭalams other than the first ten as well.

*Peculiar Words and Expressions.*

<i>Word in R.</i>	<i>Ref.</i>	<i>Remarks</i>
uvattum	IV, 7	Probably from 'uvakka' in M. which means to exult or to love. (not a common word).
ey (to know)	X, 11	This occurs only in a sutram in Tolkāppiyam. The ordinary meaning of this word (to send the arrow) does not quite fit in in the context.
ōviyar	IV, 6	This means 'painter' in T.; but this meaning does not suit the context. The reading 'ōtiyar' can be explained to mean 'those who recite the vedas.'
pēraccaṇ (grand father)	VIII, 3	This combination is found neither in T. nor in M. 'Pērappaṇ' is the form in T. and M. though 'accaṇ' exists independently in M.
pōṭum (enough)	IV, 1	This is a corruption of T. 'pōtum' which occurs in M. poetry only.
pirattiṇār	XXI, 7	The meaning is 'created'. This usage is found neither in T. nor in M.



*Hybrid Compounds.*

Sanskrit and Tamil (or Malayalam) are combined in an unusual manner in the following cases.

Word in R.	Meaning	Ref.	
aṛakkanam	half a second	VI, 3	aṛa+kṣaṇam (S)
ālimātu	Lakṣmi	I, 10	āli+mātu (S)
iyantirappālam	bridge	II, 6	yantra (S) +pālam
kaṇṇunīr	tears	II, 1	kaṇṇu+nīr (S) quite common
kaṛavāl	sword	III, 4	kaṛa (S) +vāl
kōmāñ	king	IV, 8	kō+māñ (S)
naṅkulam	our race	VII, 6	nam+kulam (S)
nīlamukil	blue cloud	VI, 4	nīla (S) +mukil
matikeṭa	foolish	IX, 11	mati (S) +keṭa
vāñōrpuṛam	the heavens	VII, 1	vāñōr+puṛam (S) common
villumati	knowledge of archery	IX, 11	villu+mati (S)

*Tamilising Influence.*

Tamilising is necessary in the case of Sanskrit words to bring them under the Tamil alphabets (vide Section—A). Even when no change is warranted for the above reason, changes are made in certain cases.

tavam (T)	tapah	(S & M); easier form 'tapam'
avai (T)	sabha	(S & M); „ „ 'capai'

A few genuine Malayalam words also have come under the Tamilising influence.

kaṭaintu (exceeding or passing) II, 5.

'kaṭannu' is a M. word. But here anti-nasalisation ('t' for 'n') and anti-contraction of vowels ('ai' for 'a') are evinced.

paraintu (said) III, 5; IV, 7.

Tamil has no such word. The M. word 'paraññu' (said) only suits the context. Here anti-palatalisation (t for ñ) and anti-contraction of vowels ('ai' for 'a') are exhibited.

R3 gives a different text for IV, 7 which is 'niñaintu'. But the other texts agree.



mañru III, 6; IV, 7; XVI, 7; XXII, 7.

R1 and R4 give 'mañru' in each case.

R2 gives 'mañnu' for IV, 7 and 'mañru' in the other cases.

R3 gives 'mañnu' for III, 6 and IV, 7. The form 'mañru' satisfies 'etuka' also and so that is to be considered as the original. In all the four cases cited above, the meaning is 'earth' and the correct T. word is 'mañnu'. 'Mañru' in T. means 'a hall' or 'assembly'. There is no word 'mañru' in M.; but both 'mañnu' and 'mañnu' mean 'earth'. This is a case of false analogy as per anti-nasalisation. (T. 'eñru'  $\longleftrightarrow$  M. 'ennu').

vañra IV, 4; XXII, 7.

All the texts agree except R3 which gives 'vanna'. This must have been an 'improvement' by the scribe. The form in M. is 'vanna' and in T. 'vanta'. This is also a result of anti-nasalisation and false analogy at work.

mañtiñar XXI, 1.

Meaning in T: fought closely.

Meaning in M: ran away.

Only the M. meaning suits the context. Still personal termination is used.

cāṭṭiñāñ XXVI, 7.

'cāṭṭuka' in M. means 'to throw'. There is no such word in T.; but the personal termination is used.

### *Malayalamising influence*

Just like the Tamilising influence on Malayalam words, Malayalamising influence on Tamil words is also seen occasionally. This should have been the normal procedure for loan words.

koṭupam II, 5.

'koṭumai' is the correct T. form. But this form and 'koṭupam' are seen in R. (vide lists given above).



'am' ending for making nouns is common only in M. (valippam, ceruppam etc.)

vennār XV, 3.

'veñrār' is the correct T. form. Nasalisation is here effected; but the pronominal termination according to the T. pattern still remains.

piṇanta XXXVII, 10.

This word meaning 'adorned' is found only in lit. T. and the correct form is 'piṇainta'. In this case contraction of vowels is effected, according to the M. phonetic system.



## CHAPTER XIII

### RESULTS COMPARED

In the previous chapters, the language of Rāmācāritam has been analysed under the main headings, Phonology, Grammar, and Vocabulary. Sections under each heading have been arranged according to certain peculiarities and characteristics which throw light on the nature of the language. The results thus obtained may be re-grouped as follows for the sake of comparison.

Category — A. Characteristics common to T. and M.

„ — B. „ peculiar to T. (in the sense that they are not found in M.).

„ — C. „ peculiar to M. (in the sense that they are not found in T.).

If category 'B' is insignificant, the language of Rāmācāritam is Malayalam. On the other hand, if category 'C' is insignificant, the language is Tamil. But both 'B' and 'C' are quite significant and hence the language exhibits a mixed nature. To strengthen this deduction, there is also a fourth category (i.e. 'D') showing mixed characteristics.

The important results of the previous chapters are compiled under the four categories mentioned above.

#### CATEGORY — A

Words and features common to Tamil and Malayalam.

This category helps us mainly to assess the comparative importance or otherwise of the other categories.

#### PHONOLOGY

1. 'Lōpam' or elision of the type given below—cf. p. 117  
atiñu + en : atiñēñ ('u' elided).
2. 'Āgamam' of the type given below—cf. p. 117.  
paṛava + in : paṛavayin ('y' new sound).



3. 'Dvitvam' of the type given below—cf. p. 118.  
aka + kuṛuntu: akakuṛuntu ('k' duplicated).
4. 'Adēśam' of the type given below—cf. p. 119.  
mēl + nāl: mēnnāl ('l' → 'n').

## GRAMMAR

1. Number: 'kaḷ' and 'mār' are the plural suffixes in both T. and M. and the peculiar cases are few—cf. pp. 127, 128.
2. Gender. There is general agreement—cf. p. 129.
3. Case.

Nominative case is the stem in T. and M.

The instrumental—cf. p. 130.

The locative case. 'il' ending forms of the type 'nāvil'—cf. pp. 132, 133.

The vocative case. Emphasis on the closing sound—cf. p. 133.

4. Verb. The 'viyamkōḷ' or optative mood of the type given below—cf. p. 135 'āka'.  
The 'ēval' or imperative mood of the type 'aḷ'—cf. p. 136.  
Verbs 'vēru', 'illai', 'uṇḍu'—cf. p. 136.  
Other forms as per examples on pp. 136, 137.
5. Other terminations.  
Conditional increments 'il', 'āl'—cf. p. 140.  
Pēreccam as per examples on p. 142.

## VOCABULARY

1. Words common to T. and M. in the first ten paṭa-lams: 526.
2. Words of Sanskrit origin: 202.

Out of this about 40 per cent of the words are tatsamās and because they do not experience any phonological changes, they are found in the same form in both T. and M. The remaining words are accepted as tadbhavās in T. But in M. nearly 90 per cent of such tadbhavās do not undergo any change. Therefore, it may be vaguely said that half of the Sanskrit words also may be grouped under category 'A'.



## CATEGORY—B

This section contains references about words and features peculiar to Tamil in the sense that they are not found in M.

## PHONOLOGY

1. Forms without nasalisation of the type 'akañru' as opposed to 'akannu' (M)—cf. pp. 113, 114.  
Number of such forms in paṭalams 1 to 10: 35.
2. Forms without palatal hiatus, of the type 'aṇintu' as opposed to 'aṇiññu' (M)—cf. p. 115.  
Number of such forms in paṭalams 1-10: 21.
3. Forms without vowel contraction, of the type 'aṇaintān' as opposed to 'aṇaññu' (M)—cf. p. 116.  
Number of such forms in paṭalams 1 to 10: 31.
4. Examples of 'ādēsam' peculiar to T.—cf. p. 119.
5. Substitution of vowels, consonants etc., especially when words are borrowed from Sanskrit.—cf. pp. 120-122.
6. Aphesis of the type 'aṇumān' ('h' dropped)—cf. p. 123.
7. Prothesis of the type 'aṇacañ' (for 'rājañ' 'a' added initially)—cf. p. 123.
8. Anaptyxis of the type 'akattiyañ' (new sound 'i')—cf. p. 124.
9. Haplology of the type 'vaṇṇaṇ' ('r' omitted)—cf. pp. 124, 125.

## GRAMMAR

1. The accusative case ending 'ai'—cf. p. 130. Ex. 'niññai'.
2. A few examples of 'ku' ending in the dative case—cf. p. 131. Ex. 'itirkku' (ittiññu—M).
3. Verbs. With personal terminations:—  
First person—cf. p. 137.  
Second „ —cf. p. 137.  
Third „ —cf. p. 138.



## 4. Other terminations

'iña' ending forms—cf. p. 139.

'aña' „ „ —cf. p. 140.

Continuity participles of the type 'colla' (kēṭṭu)—  
cf.—p. 143.

'ma' ending verbal nouns—cf. p. 143.

Ex. 'muṭittama'.

*Vocabulary*

The number of words in paṭalams 1 to 10 (excluding proper nouns) peculiar to Tamil is reckoned to be 96, cf. p. 151.

## CATEGORY—C

This section contains references about words and features peculiar to Malayalam in the sense that they are not found in T.

*Phonology*

1. Forms with nasalisation of the type 'aṭaṇṇi' as opposed to 'aṭaṇki' (T)—cf. p. 113.

The number of such forms in paṭalams 1 to 10: 21.

2. Forms with palatal hiatus, of the type 'aṇaṇṇu' as opposed to 'aṇaintu' (T)—cf. p. 115.

The number of such forms in paṭalams 1 to 10: 14.

3. Forms with vowel contraction, of the type 'aṭiyiṇa' as opposed to 'aṭiyiṇai' (T)—cf. p. 116.

The number of such forms in paṭalams 1 to 10: 42.

4. Examples of 'ādēśam' peculiar to Malayalam—cf. pp. 119, 120.

5. A few Malayalam forms of the type 'peruppan' and 'ippōl'—cf. pp. 122, 123.

*Grammar*

1. The accusative case ending 'e' or 'ē' as opposed to 'ai' in T.—cf. p. 130.

2. The dative case: 'ṇu' ending forms of the type 'itiṇu' as opposed to 'itirkku' (T)—cf. p. 131.



3. The genitive case:  
'ute' ending forms—cf. p. 132.
4. The locative case:  
'kal' ending forms—cf. pp. 132, 133.
5. Verbs :
  - (a) A few cases without personal termination—cf. p. 134. Also negative forms of the type 'vaṛollā' p. 135.
  - (b) 'ām' ending future forms of the type 'pūkām' as opposed to 'pūkalām' (T)—cf. p. 135.
  - (c) 'in' ending forms: second person pl. imp. mood of the type 'ceyvin' as opposed to 'ceymiñ' (T)—cf. p. 135.
6. Other terminations :  
The use of the euphonic particle 'attu'—cf. p. 140.  
Ex. 'kōpattōṭe' (T. kōpamōṭe).

### Vocabulary

The number of words in paṭalams 1 to 10 (excluding proper nouns) peculiar to Malayalam in the sense that they are not normally found in Tamil is reckoned to be 39—cf. p. 150.

### CATEGORY—D

This category contains words and features showing mixed characteristics. Though these are classified with reference to certain peculiar features in the earlier chapters, it should be admitted that the mixed nature warrants the inclusion of many of them under more than one section.

1. Mixing up of nasalisation of the type 'eḷuñru'—cf. p. 114.
2. Mixing up of palatalisation of the type 'veṭintu'—cf. p. 115.
3. Contraction of vowels effected for pure T. words:  
Ex. 'koṭuma'—cf. p. 117.
4. Unusual sandhi forms given on pp. 118, 119.
5. Peculiar phonological changes as found on p. 122.



6. Blending of the type 'ilakiñra'—cf. pp. 125, 126.
7. Peculiar verbs, showing a mixed character—cf. p. 139.
8. Peculiar words and expressions—cf. p. 166.
9. Tamilising influence—cf. pp. 167, 168.
10. Malayalamising influence—cf. pp. 168, 169.

\*

\*

\*

From the above classification, it is quite clear that the four categories A, B, C and D are significant and important. The variation in the readings with reference to the four texts is not much and it does not appreciably affect the strength and significance of any item in the categories, much less the categories themselves. Therefore, one is led to the conclusion that the language of R'āmacāritam is a mixed one.

But then the next question is, what sort of a mixture is it? The two possibilities are :

1. A natural mixture.
2. An artificial mixture.

Now, what is a natural mixture in a language and how does it occur? The proximity of two languages implies that words and idioms will often be exchanged. Again, owing to political reasons, the language of a foreign ruling class will influence the native language of a country which would result in some sort of a mixture. This mixed nature is part of the evolution of the language and hence it is termed a natural mixture. But such a mixing will not appreciably affect the grammatical structure of the language concerned but only the vocabulary. Regarding this, A. H. Sayce observes, "One of the primary articles of faith held by the scientific student of language at the present time is, that if grammatical inflection be borrowed at all, it must be borrowed throughout—we cannot have a mixed grammar."<sup>1</sup> While admitting that idioms may be imitated or exchanged, A. H. Sayce emphatically denies the possibility of mixing up inflections. "No amount of intercourse and familiarity seems able

1. Sayce, A. H., *The Principles of Comparative Philology*—p. 134



to transmute the inflections of a dialect into the inflections of a foreign one any more than the alchemist was able to change iron or lead into gold. He could gild them over, but they remained iron and lead still".<sup>2</sup> On the same topic Whitney says, "Such a thing as a language with a mixed grammatical aspect has never come under the cognizance of linguistic students; it would be to them a monstrosity; it seems an impossibility."<sup>3</sup> Though, Otto Jespersen considers the above view as an exaggeration, he also admits that there is some truth in it. He says, "When a word is borrowed it is not as a rule taken over with all the elaborate flexion which may belong to it in its original home; as a rule one form only is adopted, it may be the nominative or some other case of a noun, the infinitive or the present or the naked stem of the verb. This form is then either used unchanged or with the endings of the adopting language, generally those of the most 'regular' declension or conjugation. It is an exceptional case, when more than one flexional form is taken over, and this case does not occur in really popular loans."<sup>4</sup> This position is now accepted by most of the linguists.<sup>5</sup>

That being so, what is foreign in a natural mixed language will be mainly the vocabulary. The grammatical tendencies, if at all borrowed, will be very insignificant. Intimately connected with grammar is the phonology of a language.

With this in mind, if the categories B, C and D given above are scrutinized, it will be seen that the language of R'āmacar'itam is not only mixed in its vocabulary, but also in its phonology and grammar to a very remarkable degree. This leads to the inevitable conclusion that though the language of R'āmacar'itam is mixed, it cannot in the main be an evolved language, but only a created or artificial language. Natural languages are evolutions and not creations.<sup>6</sup>

2. Ibid., p. 188.

3. Whitney, *Language*, p. 199.

4. Jespersen, Otto, *Language*, p. 213.

5. Vendryes, *Language*, pp. 281, 285, 293.

6. Gray, L. H., *Foundations of Language*, p. 36.



Let us review the three possibilities suggested by scholars regarding the nature of the language of R'āmacaritam.<sup>7</sup>

1. The view that the language of R'āmacaritam is Tamil, can be dismissed without much difficulty. If it is to be Tamil, the features in categories 'C' and 'D' should be either absent or at least insignificant. But this is not the case. To make the position doubly sure, the language of R'āmacaritam was compared with a selected portion of "Kambarāmāyaṇam", which belongs to the same period.<sup>8</sup> It did not yield any results which could be classified under categories 'C' or 'D'.<sup>9</sup> So there is no ground for considering that the language of R'āmacaritam is Tamil.

2. The view which has gained much recognition suggests that the language of R'āmacaritam represents the earliest phase of Malayalam. The mixed nature is supposed to indicate the stage of transition, when Malayalam was evolving out of a dialect of Tamil.<sup>10</sup>

(a) If the native language of the people of Kerala was Tamil, what has happened by the period of R'āmacaritam (about the 12th cent.) to effect a far-reaching transformation of the language? Even granting that it was a period of quick transition, could there be mixed features of such large proportions at any stage in the evolution of a language? Even for the same words there are forms which would take them to categories 'B' and 'C' and sometimes even to 'D'.

kulaññu	III, 2	kulaiññu	IV, 7
paṭa	IX, 11	paṭai	III, 1; VII, 9
ilañka	II, 4; II, 5	ilañkai	VII, 3
aṇaṇñu	III, 2; III, 6	aṇaintu	IV, 2
ariññu	I, 8	arintu	I, 11
piṭiccu	IV, 10	piṭittu	II, 2
vannu	I, 1; IV, 6	vantu	I, 2; II, 10
innu	I, 6	iñru	III, 8

(More examples are found on pp. 113, 114, 115, 116, 125, etc.)

7. Vide pp. 28-31.

8. 'Kambarāmāyaṇam' (1932)—Yuttakāṇḍam—Rāvaṇaṇi Vataipataḷam, Ed. by V. M. Gopalakrishnamachariar.

9. Vide, appendix VII.

10. Vide, pp. 28, 29.



This reveals a kind of indefiniteness, which can never be exhibited to such a degree by an evolved language at any stage of its evolution.

(b) From the evidences and arguments discussed in Chapters VI and VII, it is clearly seen that Malayalam had an independent existence several centuries prior to the period of R'āmacar'itam. Hence it is meaningless to say that R'āmacar'itam reflects the stage of transition.

(c) Taking into consideration the aspect of vocabulary alone, it is seen that in the first ten paṭalams there are about 100 words which are found only in Tamil. This is out of a total of nearly 900 words, of which only about 700 are Dravidian. It may be argued that Malayalam then had these words, but later they got into disuse. But is it possible to conceive of a change by which one-seventh of a vocabulary could fall into disuse within a period of two or three centuries? For, we do not find any of those words in Kṛṣṇa Pāṭṭu or the works of Eḷuttaccan. The same question may be asked about the Grammatical and phonological features shown in category 'B'. Neither these features nor these words could fade out so easily if they had their roots in the Malayalam language. The natural inference, therefore, is that R'āmacar'itam was not written in the Malayalam language of the day.

(d) Again, the language of R'āmacar'itam could be compared to the language of the works belonging to the Pacca Malayalam school. Works written during the same or even an earlier period are available for comparison. Some of the songs belonging to the Ballads of Malabar are dated about the period of R'āmacar'itam.<sup>11</sup> 'Dārukavadham' which comes under Tōṭṭam Pāṭṭu is considered by scholars to have been composed earlier than the 10th century.<sup>12</sup> These works do not contain the words and features given under categories 'B'

11. Vide, pp. 13, 14.

The earlier songs are particularly ancient among them.

12. Vide, pp. 12, 13.

Also 'Pradakṣiṇam' by Dr. C. A. Menon, Chapter 1.



or 'D'. They represent the early Malayalam much better than works of any other type. 150 lines of Dārūkavadham were analysed for comparison and the results are given in Appendix VIII.<sup>13</sup>

3. The next view, which is advanced by Paṇikkar and Piṣāroṭi, suggests that R'āmacaṛitam represents the mixed dialect of the bilingual area in Southern Travancore.<sup>14</sup> Paṇikkar clearly says that the language is a mixture of Cōlabhāṣa (Tamil) and Malayalam. This is acceptable. But when he suggests that that was the kind of language spoken by the people of the bilingual area, difficulty arises.<sup>15</sup> Here, the distinction between the artificial mixture and the natural mixture has to be taken into account.

It is true that the Malayalam of the bilingual area is affected to some extent by Tamil, just as the Tamil of the place is affected by Malayalam. Still Malayalam remains Malayalam and Tamil remains Tamil. There is no question of meeting half-way and evolving a mixed language of about the same proportion. That is why the language of R'āmacaṛitam is as difficult to the people of the bilingual area as it is to anyone else. This again indicates that the language of R'āmacaṛitam is substantially an artificial mixture.

This, however, does not mean that the Southern dialect had absolutely no influence on the language of R'āmacaṛitam. We can only say that it is not a very significant influence. Among the 96 Tamil words which are not found in Malayalam, there are only 9 which are particularly used by the Tamilians of the South.<sup>16</sup> But all these words are current in Tamil literature and, therefore, this factor is not strong enough to suggest a marked influence of the Southern dialect.

The artificial style in R'āmacaṛitam is mainly a curious mixture. However, it is not without parallels in other parts

13. Vide, Appendix VIII.

14. Vide, pp. 30, 31.

15. K.B.S.C., Vol. I, p. 168.

16. Vide, pp. 151-53. The mark 'S.T.' against a word shows that it is more current in the Southern districts of the Tamil country.



of the world. The Sassanian Pehelvi inscriptions are in a heterogeneous mixture which dominates the Grammar also.<sup>17</sup> On this subject A. H. Sayce observes, "On the whole, then, we must consider this anomalous Sassanian as an artificial court language invented for literary purposes from reasons now unknown to us, but which never did and never could make its way into conversation."<sup>18</sup> The macaronic style is another example which could be compared to the language of R'āmacar'itam. While comparing the language of Maṇipravāḷam with that of the macaronic style, John Brough says, "An exact parallel is therefore to be seen in the European macaronic style, which mixed, for example, Latin and Italian, Latin and English and so forth. But whereas in Europe such a mixture has been used chiefly for comic effect or burlesque, the Maṇipravāḷa was a serious art form employed for high poetic expressions."<sup>19</sup>

By far the best parallel is Maṇipravāḷam itself, because both Pāṭṭu and Maṇipravāḷam are used for serious literature and both are found in Malayalam literature. Līlātilakam contains the lakṣaṇas of both Maṇipravāḷam and Pāṭṭu.<sup>20</sup> In Chapter VIII, it was already demonstrated that R'āmacar'itam belongs to the Pāṭṭu school. Just as the language of Maṇipravāḷam can be called Maṇipravāḷabhāṣa, the language of Pāṭṭu can be called Pāṭṭubhāṣa. Both Maṇipravāḷabhāṣa and Pāṭṭubhāṣa are artificial mixtures. In the correct Maṇipravāḷabhāṣa, according to Līlātilakam, the two languages for the most part obey their own rules of accidence and syntax. In Pāṭṭubhāṣa, both the Tamil grammar and Malayalam grammar are made use of. But one cannot say that Tamil words always conform to the rules of Tamil grammar or that Malayalam words always follow the rules of Malayalam grammar. There is definitely some mixing up, which is probably due to the difficulty of distinguishing Malayalam and Tamil. There was not

17. A. H. Sayce, *Principles of Comparative Philology*—p. 190.

18. *Ibid.*, p. 192.

19. B.S.O.S., Vol. XII, p. 148. "Essay on Līlātilakam."

20. Līl. Sec. III, pp. 1, 9. Vide also Chapter VIII, pp. 101-105.



so much difficulty in the case of Sanskrit which belongs to a different family. But even in Maṇipravālabhāṣa there is some amount of mixing up, for we find some Malayalam words following the rules of Sanskrit grammar, which is approved as per sūtra "Sandarbhē samskr̥tī kṛtā ca".<sup>21</sup> The parallel tendency in Pāṭṭubhāṣa is indicated as Tamilising.<sup>22</sup>

The fact that Pāṭṭubhāṣa is recognised by Līlātilakam along with Maṇipravālabhāṣa is really very significant. These two dialects or rather styles have not struck deep roots in the colloquial language. They were mainly artificial languages intended for literary purposes only and show the influence of Tamil and Sanskrit. Being artificial, they were short-lived. In course of time the Maṇipravālabhāṣa lost its rigidity and later poets thought it more proper to borrow Sanskrit words without the grammar. That is why 'Campūs' do not come under the strict rule of Maṇipravālam. In the same way, the Pāṭṭubhāṣa also could not hold on to the artificial rigidity for a long time and it is thus that we find the works of Nīraṇam poets less artificial and nearer to the language of the masses. Just as 'Campūs' do not come under Maṇipravālam, Nīraṇam works also do not come under Pāṭṭu. This is clearly set forth by Dr. K. Gōdavarma in 'Maṅgaḷodayam'.<sup>23</sup>

R'āmacaṛitam is the only important work of the Pāṭṭu school that we have now got. But this does not mean that it is the first experiment in this mixed style. It is quite likely that some other works belonging to the school have been lost. The fact that Līlātilakam recognises the school and that such an important and long work like R'āmacaṛitam is written in the special style shows that it had a definite place in the early period of Malayalam literature.

21. Lil. Sec., III, p. 12. This sūtra means, 'In literary compositions sanskritising Malayalam words may also be allowed'. Vide also, Dr. P. K. Nārāyaṇa Pillai, Prāciṇamaṇipravālam, p. 13.

22. Vide, pp. 167, 168.

23. Dr. K. Gōdavarma, Maṅgaḷodayam Monthly, Vol. XXI, No. 8, pp. 336, 337.



## CHAPTER XIV

### CONCLUSION

The place of the three literary schools which existed in the early period of Malayalam literature has been surveyed in Chapters I and II. The three schools were named the Pacca Malayalam school, the Tamil school and the Sanskrit school. The following were the general defects in the study of early Malayalam:

- (1) The Pacca Malayalam school was almost completely ignored.
- (2) The Tamil school and the Sanskrit school were supposed to represent two definite periods in literature, Tamil being the early and Sanskrit the middle period.
- (3) R'āmacaritam, being the most important work of the Tamil school, was supposed to represent the early period. Thus it came to be regarded as the 'earliest work' extant in Malayalam and its peculiar language as representing the earliest phase of Malayalam.

The close kinship of Tamil and Malayalam and the comparative richness of Tamil paved the way for the idea that Malayalam was an offshoot of Tamil. The language of R'āmacaritam, which exhibits to a marked degree the influence of Tamil vocabulary and grammar, considerably strengthened this idea. The Tamil inscriptions of Kerala also seemed to point in the same direction.

If we examine carefully the statements of scholars of the past, we, however, find tacit admissions of difficulties and uncertainties. As has been pointed out already on p. 42, Dr. Gundert was unwilling to consider Malayalam as an offshoot of Tamil. Dr. Caldwell, who was responsible for the expression 'offshoot of Tamil', takes care to add the qualifications *very ancient* and *much altered*,<sup>1</sup> and while discussing

1. Comp. Gr. Introduction, pp. 23, 24.



to what extent the Dravidian languages may be regarded as representing their primitive condition, he says, "Old Malayalam seems to have a better title than old Canarese to be called 'old' inasmuch as it contains a considerable number of obsolete forms".<sup>2</sup> In another instance he observes that the primitive laws of gender are faithfully retained by Malayalam.<sup>3</sup> He also maintains that the separation of Malayalam from Tamil took place at a very early period before Tamil was cultivated and refined.<sup>4</sup> Dr. Caldwell must have had all these and more in his mind when he used the two expressions 'very ancient' and 'much altered' to describe the Malayalam dialect.

M. S. Ayyaṅgār says in one place, "One could hardly help concluding that Malayalam is nothing more than *old Tamil* with a good admixture of Sanskrit words".<sup>5</sup> Here he admits that Malayalam resembles 'old Tamil' rather than middle or modern Tamil. Again, C. A. Innes, the author of the 'Gazetteer of Malabar and Anjengo Districts', states, "The early poets (in Kerala) were no doubt much affected by the influence of the early Tamil poets, who formed a literary school and developed a court language. It is not impossible that colloquial Malayalam had already developed on *different lines*".<sup>6</sup> Thus we see that even the scholars who more or less accepted the theory of Caldwell do point to the high antiquity of Malayalam as a spoken language. Uḷḷūr S. Paṛamēśwara Iyer, who was a strong supporter of the 'daughter theory', later revised his views and was of opinion that if the analogy of family relationship is to be used, Malayalam should rather be considered as the mother or an elder sister of modern Tamil.<sup>7</sup>

The crux of the problem which was responsible for the apparent contradiction is set forth in the Linguistic Survey

2. Ibid. Introduction, p. 82.

3. Ibid., Part. III, pp. 117, 118.

4. Vide, pp. 53, 54.

5. Tamil Studies, p. 376.

6. Gazetteer of the Malabar and Anjengo Districts, Vol. I, p. 92.

7. Vide footnote on p. 43.



of India. While discussing the four languages, Tamil, Malayalam, Kannada and Telugu, the author of the Linguistic Survey of India says, "The relationship between the literary and colloquial forms of the languages in question has not, however, been fully explained".<sup>8</sup> Later, with reference to Tamil and Malayalam, he says old Malayalam literature has been much influenced by Tamil; *but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil*.<sup>9</sup> He reiterates the same view in another context, "The literary dialect of Malayalam is still more closely connected with Tamil than the colloquial language".<sup>10</sup> The present book strengthens the idea that modern Malayalam preserves traces of a more ancient stage of development than is the case with Tamil. It also brings to light some aspects of the relationship between the literary and colloquial forms of Malayalam.

The study made so far of early Malayalam and the linguistic aspects of R'āmacar'itam, (which are inseparably connected) helps us to arrive at the following main conclusions.

1. Though it may be admitted that Malayalam and Tamil are more closely related to each other than other languages of the family, the view that Malayalam is an offshoot of Tamil cannot be sustained. The wealth and antiquity of literary works in a language do not necessarily indicate the antiquity of its colloquial form. The Malayalam language must have had its early beginnings after the influx of the early Dravidians to the West Coast and it is perhaps the earliest important dialect which evolved from the parent tongue. In any case, Malayalam has an independent status as a sister of the other developed languages of the Dravidian family. In spite of the close relationship of Tamil and Malayalam, it is possible to imagine that the two communities failed to maintain contact, for sometime at least, in the early stages.

8. Linguistic Survey of India, Vol. IV, p. 282.

9. *Ibid.*, p. 284.

10. *Ibid.*, p. 348.



2. The cleavage between the literary dialect and the colloquial dialect has to be clearly borne in mind, when the origin and early development of Malayalam is investigated. Though the colloquial dialect of Malayalam has a very long history behind it, the literary dialect is comparatively recent. The statement contained in the Linguistic Survey of India that the literary dialect of Malayalam is more connected with Tamil than the colloquial language can be accepted only with certain qualifications. As regards the modern literary dialect of Malayalam, the influence of Tamil is not great. The Linguistic Survey of India in another place says, "Old Malayalam literature has been much influenced by Tamil". This is true mainly with reference to the Tamil school of poetry and does not apply to the other two schools.

3. The early period in Malayalam literature is prior to the age of Eḷuttaccan and Kṛṣṇa Gāḍha (15th century A.D.). It is really the formative period consisting of the three main literary schools already mentioned. These schools were co-existent and it is wrong to consider that the Sanskrit school succeeded the Tamil school, as has been done by the historians of Malayalam literature. Therefore, it is not justifiable to assign a middle period to Malayalam literature to represent the influence of Sanskrit.

4. R'āmacaritam was responsible for much misunderstanding and controversy in the study of early Malayalam. The curious language of the book was mainly responsible for its being called the earliest work in Malayalam. R'āmacaritam cannot claim to be the earliest work in Malayalam, for we have works belonging to the Pacca Malayalam school, like Dārūkadham, to which an earlier date can be assigned. Without conclusively proving the date of R'āmacaritam such an assertion cannot be made.

5. R'āmacaritam does not reflect the early phase of Malayalam, by which we mean the colloquial Malayalam. The Malayalam of the bilingual area in South Travancore, which we have termed the southern dialect, exhibits some influence of Tamil. The language of R'āmacaritam is, to a very limited extent, influenced by the southern dialect, but that cannot provide a complete explanation of its peculiar nature.



6. R'āmacar'itam is written in a language which is mainly an artificial mixture. Though the influence of Sanskrit is evident, it is in the vocabulary only. But as regards Tamil and Malayalam, not only are words mixed but phonology and grammar as well, and that to a remarkable degree. Tamilising of Malayalam words is also not infrequent. Generally speaking, the Tamil bias appears to be a little stronger than that of Malayalam. Such a mixture cannot be expected in an evolved language, under any circumstances.

7. This does not mean that the language of R'āmacar'itam is the result of a peculiar fancy of its author. This artificial mixture was a recognised medium in those days, when literary dialects were highly artificial in all the Dravidian languages. This medium or pattern is recognised as 'Pāṭṭu' by Lilātilakam, as shown in Ch. VIII. The language of R'āmacar'itam may be termed 'Pāṭṭu bhāṣa'. Just as 'Maṇipravāla bhāṣa' is the literary dialect showing the Sanskrit influence, 'Pāṭṭu bhāṣa' is the literary dialect showing the Tamil influence, and both are highly artificial. Pāṭṭu is the most important branch of the Tamil school which had a definite place in the formative period of Malayalam literature, and R'āmacar'itam the most outstanding work in that special literary dialect.



## APPENDIX II

Monograph in Malayalam on 'Nammūṭe Paḷamcollukaḷ (old sayings in M.) published in the Diamond Jubilee Souvenir of the Malayāḷa Mañōrama, Kōṭṭayam (1950). This is separately published in book-form (vide author's Vicarakautukam).



## APPENDIX III

### THE TERMS TAMIL AND DRAVIDA

#### A STUDY OF THEIR CHANGES IN FORM AND MEANING

##### I

There has been much controversy on the origin and meaning of the word 'Tamil' and its relation to the word 'Dravida'. Are these two words synonymous? If so, which was the earlier, and how was it derived from the other? Scholars are divided in their opinions on these problems.

The term 'Dravidian' is now used generically for the South Indian People and their languages, and 'Tamil' for a member of the Dravidian family. But what did these words signify originally? Dr. Caldwell thinks that they are identical and that Tamil is derived from Dravida. Other scholars maintain that Tamil is the older form and that Dravida was derived from it. Some of them say that Tamil means sweetness and beauty, and hence it shows that the Tamil language is sweet; others that the word was derived from *tenmolī* meaning 'Language of the South.' Even among the Sanskrit pandits, some say that Tamil is a corrupt form of Dravida, others that Dravida is a Sanskritised form of Tamil. M. Srinivasa Ayyangar, the author of the much-discussed 'Tamil Studies', says that 'Dravida' is purely of Sanskrit origin and may be a compound of two words *dra* (to run) and *vid* (a piece of land), meaning 'a place to which one runs as a place of retreat.' But finally he says that the derivation of the word is doubtful. Still he maintains that the two words have originated differently. He breaks the word Tamil into *tam* + *izh*; where *tam* is a reflexive pronoun and *izh* means sweetness. So much is enough to show how conflicting and confusing the views of scholars are.

Let us start with the question of derivation again. 'I have come to the conclusion that the words Tamil and Dravida, though they seem to differ a good deal, are identical in origin', says Bishop Caldwell. Consider the following forms of the same, which appear in several records—*Damila* (old pali of Mahāvamso), *davila*, *davida* (literature of the Jains), *dramida* (Varāhamihira's *Bṛihatsamhita*). These forms could not have occurred merely by chance; they definitely show different stages in one process. So, I think, we can safely accept Caldwell's opinion. But then, which is the original form? Caldwell continues, 'Supposing them to be one and the same, it will be found much easier to derive Tamil from Dravida than Dravida from Tamil.' His arguments can be condensed like this



(a) *Draviḍa* → *Dramiḍa*.

Both forms are found in *Bṛihatsamhita*. The change of 'v' to 'm' or of 'm' to 'v' is seen even in Sanskrit. Consider the Malayalam word *ammāman* and its later form 'ammāvan'. Similar changes show that it is no more common to change 'v' to 'm' than 'm' to 'v'.

(b) *Dramiḍa* → *Dramiḷa*.

The form *dramiḷa* occurs in Taranatha's 'Tibetan History of the Propagation of Buddhism in India' (1573); also in the old Malayalam versions of the puranas. *Nadi* in Sanskrit has become *Naḷi* in Malayalam.

(c) *Dramiḷa* → *Damilo*.

*Damila* is the form used in the pali of *Mahāvamso*. Caldwell says that the compound 'dr' is quite un-Dravidian and hence it is left out. But the usual tendency in the Dravidian languages is to introduce a vowel between 'ḍ' and 'r' as in Tamil *diraviyam* (Sanskrit 'dravyam').

(d) *Damilo* → *Tamiḷ*.

In Tamil the initial 'd' becomes 't' as a rule. Dr. Caldwell is rather doubtful about the change of 'ḍ' in *Draviḍa* to *ḷ* in *Tamiḷ*; but he concludes that each of the changes that have taken place is in accordance with a recognized Dravidian Law of Sound Change.

Dr. Grierson, the author of the *Linguistic Survey of India*, differs from Dr. Caldwell. 'The name Dravidian is a conventional one. It is derived from the Sanskrit *Draviḍa*, a word which is again probably derived from *Dramila*, *Damila* and is identical with the name of *Tamiḷ*.' He does not go into the details of the transformation. His main argument is that *Damiḷa* is the form the word assumes in the oldest Aryan literature and other forms like *Draviḍa*, *Dramiḷa*, *Dramiḍa*, etc., appear only later. Therefore the likely transformation would have been *Tamiḷ*, *Tamiḷa*, *Damiḷa*, *Damiḍa*, *Dramiḍa*, *Draviḍa*.

Let us see if these changes could be explained satisfactorily. First of all *ḷ* is not found in the Aryan languages and therefore the change to *Tamiḷ* is justified. *Cōḷa* in Dravidian languages becomes *Cōḷa* in Sanskrit. Even among the Dravidian languages, we find the interchange of the letters *ḷ*, *ḷ* and *ḍ*. Thus *ēḷu* in Tamil and Malayalam becomes *ēḷu* in Kannda and *ēḍu* in Telugu. The original form might have been *ēḷu*. But the change of *ḷ* to *ḷ* is not complete in itself, for in the Aryan tongue a noun which ends in *ḷ* is not to be seen and so it would have taken the form *Tamiḷa* (ending in a vowel). Now how could *Tamiḷa* become *Damiḷa*? In Sanskrit 'mahat', 'jagat', etc., become 'mahad', 'jagad', etc., but such a change at the beginning of a word is not usual.



In Telugu we often get instances of sonants being used for surds. Similar influences might have been in existence in Sanskrit also; anyhow this change is not explained easily.

In Sanskrit *ḷ* often becomes *ḍ* (e.g., *jaḷa*→*jaḍa*), and *daṃḷa* would have taken the form *daṃḍa*. The next change of *daṃḍa* to *dramiḍa* is really the most difficult to explain. This is supposed, by some scholars, to be a Sanskritising tendency. How could this new sound *r* come in? '*ḍ*' and '*m*' are both sonants and for euphonic reasons '*r*' might have come in between. Consider the different forms of the following words:—*Inci* (Mal) has become *Sringivēram*<sup>1</sup> (Skt.). *Vārānnidhi* has become *Vārārnidhi*.<sup>2</sup> *Tāmbapanni* has become *Tāmraparni*. Similar tendencies are seen in anglicising certain words also.

The explanation for this change is not very satisfactory, but is not altogether impossible.

Thus we see that it is possible to explain the transformation of *Dravida* from *Tamil*. Another point is that for a tolerably civilised race, with some literature, there cannot be but a native name for the mother-tongue. They would not have waited until one was supplied by the Aryans, nor would they have accepted it. Bishop Caldwell also is quite conscious of this, though he prefers the former derivation.

## II

I have already pointed out that the word *Tamil* is used at present in a restricted sense. There is another word '*Tiraviḍa*' current in the *Tamil* language to convey the sense of '*Dravida*', which is used in a wider sense. '*Tiraviḍa*' is only a *tadbhava* of *Dravida* and the fact that there was need to adopt a *tadbhava* of *Dravida* indicates the change in meaning that the word has undergone. A living language always changes, and because it is the property of a society, no single individual could stop the process of sound-change. Professor Whitney remarks that the materials of language may either change in form or change in meaning. The word '*Dravida*' has changed in meaning as well as in form.

Firstly, the name denoted a people or race, and secondly, the country which the people occupied. The assumption that *Tamil* or *Dravida* was primarily the name of a language is wrong. Words like *Danish*, *Irish*, *Mahratta*, *Portuguese*, signified the race and country, and later the language used by the people. In the *Sangam* works no poet uses '*Tamil*' as the name of the language, which is really significant. Take for instance the following stanza from *Cilappadhikaram*.

1. Bishop Caldwell.

2. Though the usage is wrong, it throws light on the law of change suggested here.



Netiyōn Kūnfāmūn toṭiyōn peḷavamūn *Tamiḷvaram* parutta taṇpun-nāṭu.<sup>3</sup>

(The cool country of the Tamils bounded by Vishnu's Hill and the bangled lady's sea-Kumari.)

There are several passages in other books also (Tolhāppiyam, etc.) to say that Tamiḷakam or the land of the Tamils has extended east and west from sea to sea and north and south from the Tirupati Hills to Cape Comorin. The word here indicates the people and the country, but the area of the country is restricted from Tirupati to the Cape. Prof. Wilson and Sir Monier Williams gave three senses in which the Tamil language is spoken. (1) The country in which the Tamil language is spoken. (2) an inhabitant of the country, and (3) a class of Brahminical tribe called the 'five Dravidas'. We have already given the first and the second, and there is some measure of agreement among scholars regarding those. But the third is subject to severe criticism. The 'pancha dravidas' are Andhras, Kannadas, Mahratis, Gujaratis and Tamils. Here we find that the word 'Tamils' is used in a restricted sense and 'Dravida' in a very wide sense, to include even the Mahratis and Gujaratis. I am inclined to think that a foreigner is likely to use the term in a more general sense than the local people. For example, the Tamil language was spoken of as the language of Malabar. Fabricius (18th century), describing his Tamil-English Dictionary, says, 'Dictionary of Malabar and English wherein the words and phrases of the Tamulian language, commonly called by Europeans the Malabar language, are explained in English.'

The famous quotation 'Āndhradrāviḍa bhāṣa' from Kumarilabhatata is alleged to be erroneous by P. T. Srinivasa Iyengar. He says the correct reading is 'Drāviḍādi bhāṣa.' If so, the term neither indicates two languages nor two races, but just the language of the Dravidas, etc. This can be the primitive Dravidian language, which Caldwell denotes as the parent stalk. Here we see the tendency to name the language also, with the same term. Dravidi or the language of the Dravidas was also considered by Sanskrit philologists as one of the minor prakrit dialects (cf. Caldwell's 'Comparative Grammar of Dravidian Languages', p. 5). They held this language in contempt and even ventured to call it the language of the demons (paisāci). In Sanskrit lexicons, Draviḍa is described as a man of an outcaste tribe descended from a degraded Kṣatriya. Manu gives a list of twelve tribes who have gradually sunk into the state of Vrishalas or outcastes, and the Dravidas are one among them. In modern times one would only laugh at this kind of abuse of the freedom of speech. We can agree with Caldwell when he says that they meant by Dravidi not Tamil alone, but Dravidian languages generally. But one cannot forget that Caldwell is responsible for fixing the name 'Dravidian' for the South Indian family of languages.



Changes in meaning did not stop there, for these words are used in a much more restricted sense, in the writings in Tamil and Malayalam between the tenth century and the fourteenth century. Dr. Grierson has divided the Dravidian family into four groups, one of them the 'Drāvida'. It includes Tamil, Malayalam, Tulu and Kannada. Whatever may be the reason that led him to a division into four groups, we can safely agree that the languages of the Dravida group have distinctive features of their own. There is reason to believe that this group was called 'Tamil' in general.

Take, for instance, the quotation from an old Tamil work, 'Tamiṇ-nāṭṭumaivēntarum vantār', referring to the five Kings of Pandyam, Chola, Keralam, Karnatakam and Telunku. Here all the important linguistic provinces are represented. But Telugu seems to be left out after some time. Kannada, Tulu and Malayalam were spoken of as Kāri-nāṭṭutamil, Tulunāṭṭutamil and Malanāṭṭutamil respectively, but there is no reference like Telunkunāṭṭutamil. A similar qualification for modern Tamil was Sentamil. The separation of Telugu from this group makes us doubt how far P. T. Srinivasa Iyengar is right in his allegation that 'Andhradrāvida Bhāṣa' is erroneous.

Affūr Kṛṣṇa Piṣārōṭi, a revered scholar in Malayalam, argues from the above that Tamil might have just meant language (Bhāṣa). Of course it suits the references given by him; but we cannot agree with his view, since the word Tamil is not found in any of the Dravidian languages conveying that sense, and it could not have lost that significance everywhere.

The term 'Tamil' is largely used in old Malayalam works to signify the Malayalam language. This is taken by some Tamil scholars to prove that Malayalam is an undeveloped dialect of Tamil, which only shows ignorance of Malayalam Grammar. Consider, for example, the use of the term in the following:

- (1) Amaṛamtamiḷkuttu.
- (2) Nampiyanmāṛuṭe tamiḷ.
- (3) Nāgānandam tamiḷ.
- (4) Cīrāmaṇānpinotiyaṁpiṇa tamiḷkavivallōr (*Ramacaritam*).

This only shows that during those times 'Tamil' meant all the languages of at least the Dravida group. Nīṇanam poet Ramapaṇikkar, while introducing his work 'Brahmānandapurāṇa', says "Tamiḷāyikkontariyikkunnēṇ," which means 'I am saying in Tamil.' This does not mean that he is writing the book in Sentamil. His venture is to translate Vyasa's Brahmanandapurana, which appears in Sanskrit, into the Dravidian tongue and therefore by Tamil he means only the Dravidian language as opposed to Sanskrit. Another striking example is in Līlātīlakam, the oldest grammar of Malayalam, written in Sanskrit style. While dealing with the Maṇipravāla type of poems (a mixture



of Malayalam and Sanskrit) the author says 'tamiḷmaṇi Saṃskṛta paṇḍam' (Tamil gem and Sanskrit coral—both having the same colour). The author definitely does not mean by the word 'Tamil' any other language than Malayalam. So now we see how the term Tamil has been used in a restricted sense.

The present connotation of Tamil is for Sentamil only, which is definitely a very restricted meaning. During several centuries of evolution the word Tamil had various forms and various shades of meaning. We have seen the word 'Tamil' or one of its several forms including 'Dravida' being used to represent the whole of the Dravidian family, the languages of the Dravida group and the modern Sentamil. At any time it was used in more than one sense, though the extent of its application has decreased due to various factors.

(Reprinted from the 'Madras Christian College Magazine', Vol. XVI, No. 1, November 1946)



# APPENDIX IV

## TWO HUNDRED BASIC DRAVIDIAN COGNATES.

### PARTS OF THE BODY

<i>English</i>	<i>Tamil</i>	<i>Malayalam</i>	<i>Kannada</i>	<i>Telugu</i>
Head	talai	tala	tale	tala
forehead	neffi	neffi	netti	netti
face	mūnji	muññi	musuḍi mūṭi	mūṭi
mouth	vāy	vāy	bāy	vāyi
neck	kaḷuttu	kaḷuttu	kuttige	kuttu kuttika
eye	kaṇ	kaṇ	kaṇ	kanu
eye-lid	irappe	kaṇpili	ṛeppe	ṛeppa
nose	mūkku	mūkku	mūgu	mukku
tongue	nākku	nākku	nālage	nāluka
ear	cevi	cevi	kivi	cevi
tooth	pal	pallu	pallu	pallu
hair	kuṛal cuṛuḷ	cuṛuḷ	kuṛuḷ	kuṛulu
hand	kai	kai	kai kei	kai
finger	viṛal	viṛal	beṛal	vrēlu
nail	ugir	nakham (S)	uguru	gōru
skin	tōl	tōl toli	togal tōl	tōlu
naval	pōkiḷ	pokkiḷ	porkuḷ	pokkiḷi
body	uḍal	uṭal	oḍal	oḍalu
palm	aṅkai	uḷḷaṅkai	aṅkai	aṅkai
back	veṇ	puram	beṇ	veṇṇu
thigh	toṭai	tuṭa	toḍe	tuḍe
leg	kāl	kāl	kāl	kālu
foot	aḍi	aṭi	aḍi	aḍugu
knee	muḷaṅkāḷ	muḷaṅkāḷ	moḷakālu	mōkālu
cheek	kaṇṇa	kaṇṇam	kenne	ceṅka
bone	elumbu	ellu	elu	emmu
tail	tōgai	vāl	tōke	tōka
life	uyir	uyir	usir	asuru
blood	neyttōr	niṇam	nattar	netturu
horn	kombu	kompu	kombu	kommu
nerve	naṛambu	ṇaṛampu	naṛavu	naramu
flesh	iraicci	iracci	aḍagu	eracci
waist	uḍai	aṛa	ude	oḍi



English	Tamil	Malayalam	Kannada	Telugu
mind	uḷlam	uḷlam	uḷ	uḷlamu
dead body	piṇa	piṇam	peṇa	pīniga

## PERSONAL PRONOUNS

I	nāñ	ñāñ	āñ	nēñu
	yāñ		nāñu	
we	nām (incl)	nām	nām	mañmu
	yām (excl)	ñāññal	ām	mēmu
you	nī	ni	nīnu	nīvu
	nīr	tañkaḷ		
you (pl.)	nīñkaḷ	niññal	nīvu	mīru
	tāñkaḷ			
he	avañ	avañ	avañu	vādu
				vāru
she	avaḷ	avaḷ	avaḷu	adī
				ame
it	adu	atu	adu	adī
they (masc. or fem.)	avarkaḷ	avar	avaru	vāru
they (neut)	avai	ava	ava	vāru
	avaikal			

## NUMERALS

one	oṇṇu	onnu	ondu	okaṭi
	oñru			
two	iṛaṇṭu	ṛaṇṭu	eṛaḍu	ṛeṇṭu
three	mūnnu	mūnnu	mūru	mūḍu
	mūñru			
four	nāñku	nālu	nālku	nālugu
	nālu			
five	ancu	ancu	aytu	ayidu
	aintu			
six	āru	āru	āru	āru
seven	ēḷu	ēḷu	ēḷu	ēṭu
eight	eṭṭu	eṭṭu	eṇṭu	eñimidi
nine	oñpatu	oñpatu	oñpattu	tommidi
ten	pattu	pattu	pattu	padi
hundred	nūru	nūru	nūru	nūru

## RELATIONSHIP

father	appañ	appañ	appa	nāyana
	tantai	accañ	tanta	tandri
mother	ammai	amma	tayi	amma
	tāyi	taḷḷa	amma	talli
uncle	māmā	ammāvañ	māva	māma
(maternal)	ammāñ	o		



# 200 R'ĀMACAR'ITAM AND EARLY MALAYALAM

English	Tamil	Malayalam	Kannada	Telugu
uncle (paternal)	periyappa (elder) cittappa (younger)	valliappa cittappa	doḍḍappā cikkappā	peddamāma cinṇamāma
brother (elder)	aṇṇaṇ	aṇṇaṇ	aṇṇā	aṇṇā
brother (younger)	tampi	aṇṇiyaṇ (S)	tamma	tammuḍu
sister (elder)	akkāl	koccamma peṇṇaḷ	akkā	akkā
sister (younger)	taṇkai	peṇṇaḷ	taṇki	cellalu
aunt (maternal)	periyamma cinṇamma	vallyamma kochamma	atte	peddamma cinṇamma
aunt (paternal)	atte	māvi ammāvi	cikkamma atte	mēṇatta
son	magaṇ	makaṇ	magaṇ	koṭṭuku
daughter	magal	makaḷ	magal	kutuṛu
son-in-law	maṛumagaṇ	maṛumakaṇ	aḷiya	allaḍu
daughter-in-law	maṛumagaḷ	maṛumakaḷ	sōse (S)	kōḍalu
brother-in-law	wattāṇ	aḷiaṇ	bhāva	bava
sister-in-law	matani	nāttūṇ	attige	vadiṇa
husband	kaṇavaṇ	kaṇavaṇ	gaṇḍa	peṇimitti
wife	kilatti maṇaivi	acci penpilla	peṇḍati	ālu

## DOMESTIC ANIMALS

bull	kāḷai	kāla	ettu	eddu
cow	paṣu (S) āvu	paṣu (S) payyu	āvu	āvu
cowshed	toḷu	toḷuttu	paṭṭi	koṭṭamu
cat	pūṇai pūṣai	pūcca	bekku	pilli
calf	kaṇru	kannu	karu	dūḍa
dog	nāy	nāy	nāy	kukka
duck	tārā vāttu	tārāvu pātta	bāttu	bāttu
chicken	kōḷi	kōḷi	kōḷi	kōṭi
cattle	māṭu	māṭu	jāṇuvāṇ	alamanda
buffalo	eṛumai	eṛuma	emai	eṛima

## ARTICLES IN THE HOME AND IN THE FIELD

plough	ēr	ēr	nēgil	dondu
spade	maṇvetṭi	kalappa tūmpa maṇvetṭi	pāre	para



English	Tamīl	Malayalam	Kannada	Telugu
sickle	aṛivāl	aṛivāl	kuṭugōl	koḍavali
knife	katti	katti	kaṭṭi	katti
dagger	iṭṭi	kathāri (S) iṭṭi	iṭṭi	bāḱku
pestle	ulakkai	uḷakka	oṇake	rōkali
mortar	uṛal	uṛal	voṛaḷu	rōlu
grinding stone	ammikkal	aṛakal	aṛakkal	tirugali
pot	kuṭam	kuṭam	koṭa	kunḍa
broomstick	toṭappam	cūl	kasabarige	cīpuru
a low stool	maṇai	kuṛaṇṭi	maṇe	pīṭa (S)
a brass plate	kinṇm	kinṇam	giṇṇālu	ginne
a scraper	tiruvi	ciṛava	keṛemaṇe	kobbaṭṭi tirugudu
chillie	miḷahāy	muḷaku	meṇasu	mirapakāyalu
salt	uppu	uppu	uppu	uppu
onion	venkāyam	uḷḷi	uḷḷi	ulli
tamarind	puli	puli	puli	cintapaṇṭu
garlic	pūṇṭu	velluḷḷi	belluḷḷi	vellulli
boiled rice	śōru	cōru	cōru	aṇṇam (S)
porridge	kanci	kaṇṇi	ganci	ampali
honey	tēṇ	tēṇ	jēṇu	tēṇē
house	il viṭu maṇe } kārppu }	viṭu maṇe illam } eṛi }	maṇe	illu
hot	kārppu	eṛi	uṛi	kāṛamu
bitter	kaippu	kaippu	kaippe	cēddu
smell	maṇam nāṭram (bad)	maṇam nāṭram (bad)	nāṭta	kampu (bad)
dress	uṭai	uṭuppu	uṭuppu	dustulu
cot	kaṭṭil	kaṭṭil maṇcam	mance	mansamu
mat	pāy	pāy	pase	tsāpa
pillow	talaiyaṇai	talayaṇa	talegombu	diṇḍu
quilt	..	metta	hasige	parupu
loin cloth	vēṣṭi (S)	muṇṭu vēṣṭi	vēṣṭi (S)	pance
undercloth	kōvaṇam (S)	kōṇakam	kōvaṇam	gōci
bedspread	viṛi	viṛi		duppaṭi (S)
style	eḷuttāṇi	eḷuttāṇi	kaṇṭa	gaṇḍamu
<b>GENERAL</b>				
sky	vāṇam	vāṇam	bāṇa	miṇṇu
air	kāṇṇu	kāṇṇu	gāḷi	gāḷi
wind	kāṇṇu	kāṇṇu	gāḷi	gāḷi
water	nīṇu	veḷḷam	nīṇu	nīṇu



# 202 R'ĀMACAR'ITAM AND EARLY MALAYALAM

English.	Tamīl.	Malalyalam.	Kannada	Telugu
fire	tiy neṟuppu	tī	kiccu	nippu
earth	nilam maṇṇu	nilam maṇṇu	nelam	nēla
smoke	pukai	puka	poge	puka
hill	kuṇru malai	kunnu mala	guḍḍa	koṇḍa
forest	kāṭu	kāṭu	kāḍu	aṭavi (S)
tank	kuḷam	kuḷam	koḷa kera	ceruvu
river	āru	āru puḷa	poḷe	ēru
well	kiṇaru	kiṇaru	bāvi (S)	bāvi (S)
bank	kaṛai	kaṛa	kaṛe	oḍḍu
hedge	vēli	vēli	bēli	kara
path	pātai	pāta	pāti	bāḷa
marsh	śatuppu	catuppu	kesaru	taḍinēla
boat	paṭaku	vallam ōḍam paṭavu	ōḍa	paḍava
island	laṅka	tuṟuttu	kuduṟu	laṅka (S)
sea	kaṭal	kaṭal	kaṭal	kaḍali
dive	mūḷgu	muṇṇu mullukuka	mūḷugu	muṇugu
deep	ālam	ālam	āla	lōtu
famine	kuruppu	paññam	bara	karavu
beginning	mutal	mutal	matal	motal
middle	naṭu	naṭu	naṭu	naṭuma
a swing	ūñcal	ūññāl	tūgu	ūyala
name	peyar	pēr	pesar	pēru
word	col moḷi	col	sōllu	māṭa
dream	kaṇavu	kiṇāvu	kaṇasu	kala
day	pakal	pakal	pagalu	pagalu
night	iravu	rāvu	irūlu	rēyi
today	iṇru	innu	indu	nēḍu
yesterday	nēttu	innale	niñne	ninna
tomorrow	nāle	nāle	nāle	rēpu
hunting	vēṭṭai	vēṭṭa	bēṭṭe	vēṭa
play	viḷayāṭṭu āṭṭam	kali āṭṭam	āṭṭa	āṭṭa
anger	kōpam	kōpam	muṇisu	kōpam (S)
here	iṅge	iviṭe	illi	ikkaḍa
there	aṅge	aviṭe	alli	akkaḍa
front	muṇṇe muṇpu	mumpe	munde	mundu



English	Tamil	Malayalam	Kannada	Telugu
back	piññe piñpu }	pimpe	pinde	veñuka
below	kile	tāle	kilagu	kunde
above	mēle	mēle	mēle	paina
east	kilakku	kilakku	mūḍa	tūrppu
west	merkku	paṭiññāru	paḍu	paḍamara
south	tekku	tekku	tenku	dakṣiṇa (S)
north	vaṭakku	vaṭakku	baḍagu	uttara (S)

## IMPORTANT ACTIONS

sleep	urañkal tūñkal	uraññu	urakka	kunuku
bathe	kulittal	kuḷi	mī	snāñam (S)
eat	tiñ	tiññu	tiññu	tiñu
drink	paṛuku kuṭi	kuṭi	kuṭi	trāgu
run	ōṭu	ōṭu	ōṭu	pāru parugattu }
crawl	nakuṛu	ilayu	paridāḍu	prāku
walk	naṭa	naṭa	naṭe	naṭacu
swim	nīnt	nīntuka	ijū	idū
sow	vitai	veta	bittu	vittu
reap	aruttal	koyttu	koy	kōyu
cut	veṭṭu muri }	veṭṭu muri }	tunḍmāḍu	naṇaku
bite	kaṭi	kaṭi	kāṭi	kaṇacu
gnaw	kaṛum	kaṇaḷ	kattaṇaṣu	koṇuku
plough	ulavu	uḷu	uḷu	dunnu
burn	eṛi	eṛi	suḍu	kālcu
boil	kāccu	kāccu	kudisu	vaṇḍu
throw	eri	eri	eḍḍe	trōyu
catch	piṭi	piṭi	piḍi	paṭṭukonu
wear	uṭu kaṭṭu }	uṭu	uḍu	kaṭṭu
adorn	aṇi	aṇi	aṇi	toḍugu
scratch	cori	cori	turiḍu	gīru
see	kāṇ	kāṇ	kāṇu	kanu
hear	kēḷ	kēḷ	kēḷu	viñu
look	nōk	nōkku	nōdu	cūṭumu
ask	viñavu kēḷ }	cōdikka (S)	kēḷu	aḍugu
touch	toḍu	toṭu	muṭṭu	tāku
say	col	para	hēḷu	ceppu
talk	pēc	samsārikka	māṭaḍu	māḍāsu
lie	paḍu	kiṭa	malagu	paṇḍukoñu



# 204 R'ĀMACAR'ITAM AND EARLY MALAYALAM

<i>English</i>	<i>Tamil</i>	<i>Malayalam</i>	<i>Kannada</i>	<i>Telugu</i>
sweep	peṟukku	tūkku	guḍisu	ūṭcu
write	vaṟai	eḷutu	bare	vrāyu
read	paṭi(S) vāci	vāyikka(S)	ōdu	tsaduvu
cohabit	ottal	paṇṇu	kē	kaliyu kūdu } penlādu
marry	tālikatṭu	keṭṭu	maduve	en̄cu
count	eṇ	eṇ	eṇisu	eguccu
shoot	eyyuka	eyyuka	eccu	talatsu
think	maṇa	niṇa	eṇisu	



## APPENDIX V

### INSCRIPTIONS IN MALAYALAM

#### (i) The Trivandrum Museum Plate

T. A. S. Vol. V, Part I, No. 23

#### *First Side :*

1. ഊ(ശ)ധ. മാണ്ടമീന ഞായറ ധറ ചെന്ന പുതനാഴ്ചയും മ കയിരവും പഞ്ചമിയും ഇന്നാളാൽ തിരുവെളുന്നെന്തർ മുക്കാൽ വട്ടത്തു വാതിൽ മാടത്തിൽ ചൽതിരുവെളുനെ
2. (വളു)ന്നന്തർ എണ്ടിലെയപ്പൻ തിരുമുന്മാരെ കല്പിച്ച എഴുതിയ തൊരണക്കു വിലയൊലക്കരണമായി (1\*) പടിഞ്ഞായിററഞ്ചിറ വൂർക്കുലിൽ വെളുന്നെന്തർ തെചത്തിന്നു തി
3. ത വെളുന്നെന്തർ എണ്ടിലെയപ്പന്നതൊരണം വച്ചുകൊള്ളമാറു കൽപ്പിച്ച തൊരണത്തരകം എഴുതിക്കൊടുത്താൻ ചിറവൂർക്കുലിൽ കണ്ടെൻകണ്ടനും മണിയെ-
4. ന് കണ്ടനും കൂട തിരുവെളുന്നെന്തർ എണ്ടിലെയപ്പന്നു ഇമ്മാ ക്കമേ പടിഞ്ഞായിററഞ്ചിറവൂർക്കുലിൽ വെളുന്നെന്തർ ദേശത്തിന്നു തിരുവെളുന്നെന്തർ എണ്ടി-
5. ലെയപ്പന്നു തൊരണം വച്ചു കൊള്ളമാറും തൊരകം എഴുതിച്ചു കൊണ്ടിതു തിരുവെളുന്നെന്തർ എണ്ടിലെയപ്പൻ കണ്ടെൻ കണ്ടെന്നൊ ടും മണിയെൻ കണ്ടെന്നൊ
6. ടും കൂ (ട\*) ഇമ്മാർക്കമെ (1\*) ഇത്തൊരണത്തിന്നു എളുക കിഴക്കു ആരെയിൽ വെള്ളുകരെക്കു പടാതത തെക്കു വാലുവച്ചുകവലെക്കു പെടാതതു പടിഞ്ഞായെറ കണ്ടായിക്കൊ
7. ടു തൊട്ടിന്നു പെടാതത വടക്കു പൊരയ്ക്കൊട്ടിന്നു പെടാതതു ഇന്നാ ലു എളുകക്കത്തു അകപ്പെട്ട തൊരണത്തിന്നകത്തു ഒള്ള എഴ കൊഴയും ചുരകവും തരകം കുടിപതി ഒരു പുര
8. വച്ചിരിക്കുന്നതിന്നു ആണ്ടുവരവും തിരുവെളുന്നെന്തർ എണ്ടിലെയ പ്പന്നു കൊടുത്തിരിക്കുമാറു കൽപ്പിച്ച അമിചങ്ങല കുടിപതിയൊടു ആണ്ടു വരവും വാങ്ങിക്കൊള്ളുമാറു കൽപ്പിച്ച കു



9. ടിയരിന്നെ നു ഇരട്ടിയാൽ നെല്ല് മറ്റൊന്നും മെ മുക്കാൽ വട്ടത്തു  
ആവണി സംക്രാന്തി വിളക്കിന്നും വിഷുവു വിളക്കിന്നും കൂടെ നാഴി  
നെയ്യും റാഗുവു വിളക്കുതിരിയു.

*Second Side :*

10. ്കൂട ആണ്ടുപരവും മെൽപ്പടിതെച്ചത്തുകടിയിരിക്കുന്ന കുടിപ  
തിയൊടു പററിക്കൊള്ളമാറും കൽപ്പിച്ചുമെക്കു
11. ഇതിന്നു അറിവും താക്കുടിഞ്ഞതിപ്പൊഴെ ഇന്നാരിന്നാരും പെറെ  
യിൽ കൊചിന്നൻ വീക്കിരമെന്നും ഇവർക്കു അറിയു ഇത്തൊരണയൊല  
കൈ എഴു
12. തിയ കണക്കു കുററിക്കാട്ടു രാമെൻ അയ്യപ്പൻ കൈ എഴുത്തു (1\*)  
ഇയ്യഞ്ചൊല്ലപ്പെട്ട തൊരണയൊല എഴുതിവച്ചു കൊടുത്ത കണ്ടൻ  
കണ്ടനും മണിയെൻ കണ്ടനും കൂട ഒപ്പ് (11\*)

(ii) The Āffūr Plate

T. A. S. Vol. IV, Part I, No. 15

1. അരുളിച്ചെയ്തു ശകാബ്ദം ആയിരത്തിമുനൂറൊഴുപത്തുമുന്നിൽ  
മേൽ ചെല്ലാനിൻ കൊല്ലം നാനൂററിരുപത്തൊരമതു മെടഞ്ഞായറ പ  
ത്തൊൻപതു ചെന്ന വൃശാക്ഷയും മൂലവും അപര
2. പക്കത്തു പഞ്ചമിയും ശിവാനിത്യയോഗവും വരാഹകരണവും  
പെററയിന്നാര വെണാടുവാണുരുളുന്ന കിഴച്ചെരൂർ ശ്രീവീരജരവി ഉദയ  
മാത്താണ്ഡവർ ശിരവാ മുത്തവരായനാം മലമ
3. ബലത്തുകണ്ണനൂർ ദേശത്തു പുവംകവിളാകത്തുകൊവിക്കൽയിരിക്കും  
കാണിയാളർ കലത്തിൽ ശൈയ് വാശാരമായ കാൽത്തുറൈ തമ്പി ജരവി
4. കൊള വിക്രമ ഉടയാക്കു നയ്യിനാർ മുത്തുളക്കുറിച്ചിയാന ശ്രീവീര  
കെരളപുരത്തു മഹാദേവർ കൊവിലിൽ മെൽകൊയിമ്മ ഉരരാണ  
സ്ഥാനം
5. കൊടുക്കയിൽ യിന്നാര മുതൽക്കു മെപ്പടി മഹാദേവർ കൊവിലിൽ  
ശ്രീകാരുണ്യയ്ക്കാർ പിള്ളമാരുറപ്പട്ട പെർകളെ കൊണ്ടു ശ്രീപണ്ടാര
6. വക എപ്പർപ്പെട്ട മുതലാക്കിച്ചു തന്നകത്തു നിത്യനിതാനം മാസ  
വിശേഷം ആട്ടവിശേഷം ആണ്ടുതോറും കടഞ്ഞായറ അശ്വതി ആട്ട  
ത്തിരു



7. നാൾ മറ്റു എപ്പർപ്പെട്ട ചിലവുകെളംയിടുവിച്ചു വച്ചിരിക്കുന്ന പടിഞ്ഞാറൻവടി കറവും നേരനീക്കവും വരാതെ അടിയന്തരകളു നട

8. ത്തിച്ച ആണ്ടു തോറും മുതലുചിലവു തിട്ടംകണ്ടുമിക്കൊള്ള മുതൽ ഒടം വൈയ്യിച്ച അയതും പട്ടുപരിവട്ടം തിരുവാഭരണം പാത്രപണ്ടം മറ്റു

9. എപ്പർപ്പെട്ട വകകളും സൂക്ഷിപ്പിച്ച അശപതി ആട്ടത്തിനനാൾ കൊടിയെററും നാൾ ശ്രീകാര്യംഞ്ചെയ്വാർകളോടും കൂടി വൃഷഭമണ്ഡ പത്തിൽ വച്ചുരന്ത്രികതപക

10. തുനമ്പിക്കുമെച്ചാതി നമ്പിയെക്കൊണ്ടുകമ്പ സൂത്രവും കൊടു പിിച്ച ഒമ്പതാതിനനാൾ പള്ളിവേട്ടയ്ക്കു ശ്രീകാര്യം ചെല്ലാകളൊ

11. ടും ശ്രീപണ്ഡാരവും പെൺപിള്ളയും കയൊടുക്കം തീച്ചുകഴിച്ച എഴുന്നള്ളിപ്പിച്ച വെട്ടക്കമ്പും ചാത്തിതിരിയെ ഏരുപ്പിച്ച ആറാട്ടിനു മെല്ലടിയാരോടും ശ്രീ പ-

12. ണ്ടാരവും ചെണ്ണം പിള്ളയും കൈയെററ എഴുന്നള്ളിപ്പിച്ച ശ്രീ പണ്ടാരവും ചെണ്ണപിള്ളയും തിരിയെ

#### Reverse to 1st Side :

13. ശ്രീപണ്ഡാരം ചെല്ലാകളെ കൈ ഏരുപ്പിച്ച കൊടിയുംയിറക്കി ച്ച അടിയും തിരിയും ഞാക്കി മാസം ഒന്നിനു അരിയും ജിറുത്തിനു ജ രകലതെല്ലും ആണ്ടൊന്നിനു വരിക്കൻ പരുമുറികച്ചപകയ്ക്കു

14. പണം പരിനെട്ടം തിരുനാളിൽ അകമ്പടികൂടി വരുന്ന ആൾ പ രിചകകാർക്കു അരിശിപ്പടി പണം പതിനെട്ടം മെപ്പടിതിരുനാളിൽ നാ ളൊന്നിനു നാലു മട ചൊറ (ശ്യാര)യങ്ങളുംപ്പറ്റി ആ

15. ചന്ദ്രദാരമെ സന്തതി പ്രദേശമെ നയിനാർ മുത്തളക്കുറിച്ചിയാന ശ്രീചീരകേരളപുരത്തു മകദേവർ കോവിലിൽ മെൽകൊയിനയും ഉശരാ ണയും സ്ഥാനം എച്ചെരും ആയുധക്കായ്

16. ത്തിനു നടന്നുകൊള്ളമാറും ചെല്ലയിതു മെപ്പടി ആണ്ടുമെപ്പടി മാ സം മെപ്പടി നാളിൽ മെപ്പടികെരളപുരം ദേശത്തു പുതിയടത്തു കൊവി ക്കൽയി (വീ)ടാക നാമിരിക്കയിവർ താവകവും

17. യിവൈ കണക്കുംരംശപരൻ കൊത എഴുത്തു



(iii) Cāṭṭaṇṇūr Inscription

*The Kerala Society Papers, Vol. II, S. No. 10*

1. സ്വസ്തി ശ്രീ ഗണപതയേ നമ കൊല്ല രത്നധനുമാണ്ടെ വിരിമി  
വിയാ 2. ശത്തിൽ മെട ഞായററ പണിതുടങ്ങി വു മാണ്ടു മകരച്ചിയാഴ  
ത്തിൽ മെട 3. ഞായററ പണി മുടിഞ്ഞു കലചമാടിതു ഇച്ചിരി കൊ  
വിൽ ചിപീട തിരുക 4. ടംപം ഒഴിച്ചു എപ്പൊരപ്പെട്ടതും. ഉടംപുപണി  
മുടിപ്പാൻ ചെൻറ അച്ചുറററ 5. അൻതു കലചമാട്ടിനു ചെൻറ അ  
ച്ച (10 inches left blank) ഇപ്പണിമുടിപ്പിച്ചുക 6. ലചമാടിച്ചു ചാത്ത  
ററ വാരിയൻ തൈനഴുത്തിരനു മനിച്ചുമായിപ്പണി ചെയിച്ചു കൊ 7.  
യില്ലുള്ളിച്ചകൻ ചാത്തൻ പണിമുടിപ്പിച്ചു ഇ ശ്രീ കൊവിൽ.

(iv) The Śabarimala Grant

*The Kēraḷa Bhūṣaṇam, Kōttayam, dated 1-12-1950*

മുദ്ര

അടിയറ തീട്ടരം 893 മതു

കൊല്ലം 893 മതു തനുവ ഞായിററിൽ പന്തളത്ത കൊവിൽ നിന്നും കൽ  
പ്പിച്ചെഴുതിയ തീട്ടര അടിയറ ഭാലക്കാരിയ മാവിൽ. കൊവില  
തികാരികൾ തങ്ങൾക്കു ചവരിമല തൈവത്ത കൊവിലതികാരികൾ ത  
ങ്ങൾക്കുള്ള കലയമ്മ തൈവ ചെത്തിരങ്ങളിൽ ചവരിമല ചെത്തിര  
ത്തിൽ മകരവിളക്കു ഉൽത്തവം മുതലായ അടിയന്തിരാതികളിൽ ടി  
തൈവത്ത കൊവിൽ അതികാരികൾ.....അനുക്കിരകം വാങ്ങി  
മടങ്ങിയും അപ്പരിചെകൽപ്പിച്ചു എഴുതിയ തീട്ടര ഭാല അറിവും താ  
ക്കിഴിയും റാന്നിൽ തൈവത്ത റാന്നിൽ വീട്ടിൽ നാരായണൻ ഇരവികത്താ  
വും തണ്ണീർമുക്കം തൈവത്ത പൈങ്ങലിൽ വീട്ടിൽ നാരായണൻ ക  
ഞ്ഞെന്നും അറികെ എഴുത്തു. (ഒപ്പ്) (ഒപ്പ്).



## APPENDIX VI

Words in ancient Tamil literature which survive only in Malayalam:—

### CILAPPATIKAR'AM

<i>Word</i>	<i>Meaning</i>	<i>Word</i>	<i>Meaning</i>
ankāṭi	market	paṇi	fever
aṭayka	arecanut	paṭiṇāyiru	west
aḷiyaṇ	brother-in-law	piṇakkam	quarrel
ācāṇ	teacher	pīṭikai	shop
ekkal	mud	tuṇṇakkaraṇ	tailor
iṭu	weight	vālāmai	pollution.
māṇi	bachelor		

### NĀLAYIR'APRABANDHAM

attāṇi	porter's rest	niccalum	daily
cirukkaṇ	boy	palli	royal
cikkaṇe	quickly	paraidal	to speak
kuṛavai	shouting esp. of women.	pāva	doll
maṭi	laziness	pulāfi	day-break.

### PURAPPOR'UL VENPAMALA

kaḷāfi	school	kaṇi	astrologer
kūru	love	tālam	beating time.

### OTHER SAṄGAM WORKS

cōrai	blood	miṭukku	cleverness
kaṭavu	wharf	pāyal	green stuff on stagnant pools
kā (kāvu)	forest set apart for worship.	poti	bundle
kuppāyam	robe, gown	putaittal	to cover

### TIR'UVACAKAM

paraidal	to speak	enduve	what
accaṇ	father		

### TIR'UVAYMOLI

orupāḍu	plenty; numerous.	tiruvaḍi	lord; king.
kurukkum	near at hand		



## APPENDIX VII

### ANALYSIS OF KAMBAR'ĀMĀYAṆAM

A study from stanzas 24 to 100 of 'Ifāvaṇaṇ vatai-paṭalam', from Yuttakāṇḍam of Kambārāmāyaṇam (1932) edited by V. M. Gopalakrishnamachariyar (pp. 585-613).

The numbers refer to the stanzas.

#### 1. Forms without nasalisation

ceṇru	24	kuṇri	33
veṇri	25	tiṇru	33
oṇru	25	aṇru	40
aṇri	25	iṇru	40
mūṇru	27	muyaṇru	49
eṇru	29	tanta	53

(No example with nasalisation is found)

#### 2. Forms without palatal hiatus.

oḷintatu	59	murintaṇa	62
kaḷintatu	59	arinta	67
arinta	61	cāynta	75
neṇintaṇa	62	pāynta	75
tiṇintaṇa	62	kāynta	75

#### 3. Forms without vowel contraction.

katai	24, 32	aṣai	31
aṇumai	24	alai	31
peṇumai	24, 25	malai	31
yāṇai	26	kutirai	33
avai	30	urai	34
taṇṇai	30	paṇavai	34

(No example with vowel contraction is found)

#### 4. The second case ending 'ai'

aṇumaṇai	36	ilaṇkayai	72
mattiṇai	47	rāmaṇai	78
mēṇuvai	47	aṇakkaṇai	83
aṇṭattai	48	ulakiṇai	88
tērai	60	oṇuvaṇai	89
kattriṇai	61	parutiyai	91

(No example with 'e' or 'ē' ending is found)



## 5. The fourth case ending 'ku'

maraiṇāṇukku	52	pūcuṛarkku	97
(No example with 'ṇu' ending is found)			

## 6. The sixth case.

caṅkiṇatu	29	mukilatu	87
tukilatu	87	oṛuvaṇatu	94
(The Malayalam endings 'ṭe', 'ṇṭe' are not found)			

Examples of case endings omitted which are common to T. and M.

vimalaṇ mēṇi	32	iṛāvaṇaṇ vil	35
nāṭiyar kaṇ	32	nāṭaṇ cilai	35

## 7. Verbs with personal terminations.

āyiṇar	25	tākkiṇar	24
ciṇaṭṭaṇa	33	poṛuntiṇar	25
vaitṭāṇ	31	āyiṇār	27
muḷaṇkiṭru	29	vekuṇṭaṇa	26
ūtiṇāṇ	28	iṭṭitaṇa	34
niṇraṇa	30	viḷuntaṇar	36

There is no example without the personal terminations.



## APPENDIX VIII

### ANALYSIS OR DĀR'UKAVADHAM

A study from the first 150 lines of 'Dārūkavadham', as found in 'Paḷaya Pāṭṭukaḷ' (1918) Ed. by C. P. Gōvinda Piḷḷa (pp. 62-67).

The numbers refer to the lines.

#### 1. Forms with nasalisation.

enna	1	eḷunneḷḷi	12
ninna	4	vannu	26
vaṇaṇṇaḷ	5	iṇunna	31
onnu	9	innu	36
nīnnu	10	mūnnu	40
eṇnum	20	piranna	41

(Examples without nasalisation are not found)

#### 2. Forms with palatal hiatus.

oṭṭiccu	4	vāṇṇiccatu	19
vaccu	17	tiṇicca	21
camayicca	23, 91	ṇāṇ	80
paṇiccu	39	eṇiccu	112
vāccu	53, 85		

#### 3. Forms with vowel contraction.

vaka	11	alla	85
vaccu	17	āṭa	66
āṇa	52, 54, 65	camayicca	23

(Examples without contraction of vowels are not found).

#### 4. The second case ending.

tārikaṇē	3	dārikaṇē	37
tēvaṇē	27	mātāviṇē	150

Case endings of the Tamil type ('ai') are not seen.

#### 5. The fourth case ending.

avaṇu	9, 78	pōriṇu	109
bhūmikku	17	dārikaṇu	123
tārikaṇu	72	pōriṇu	132, 134



# APPENDICES

213

eñikku	95	mātāviñu	136
makaḷkku	102		

('ku' ending is common to T. and M. and 'ñu' ending is peculiar to M. No example which is peculiar to T. is observed).

## 6. The sixth case ending.

avañte	25, 127	acchañte	67
eñte	59, 101, 106, 108	dārikañte	100, 133, 140, 146

(No example of typical Tamil ending is seen)

## 7. Verbal forms.

pōyi	13, 14	taṛuvatoñṭu	103
kollām	37	vaṛika	109
paraññitām	64	pōkām	118
toḷutu	69	naṭatti	127
kañṭilla	88	aṛutu	136

(No example with typical Tamil (personal) termination is found).



## BIBLIOGRAPHY

### MALAYALAM

- Ceruśśēri  
Gōdavarma, Dr. K.
- Gōvindapiḷḷa, P.  
Gōvindapiḷḷa, C. P.  
Gundert, Dr. H.
- Kovunni Nedungadi  
Menon, Dr. C. A.  
Nārāyaṇapiḷḷa, Dr. P. K.  
Paṇikkar, R. N.
- Parameswara Iyer,  
Uḷḷūr, S.  
Piṣārōṭi, Āffūr Kṛṣṇa,
- R'ājarāja Varma, A.R.  
R'avi Varma, L. A.
- Śaṅkaraṇ Nambiyār, P.  
Śēṣagiri Prabhu, M.  
Thomas, Dr. P. J.
- Kṛṣṇappāṭṭu (Kṛṣṇagāṭha)  
Prabandhakaumudi.  
Kēraḷabhāṣā Vijñānīyam.  
Kairāḷidarpaṇam.  
Vicāravīci.  
Malayāḷabhāṣācāritram, Vols. I & II (1881).  
Paḷaya Pāṭṭukaḷ (1918).  
A Grammar of the Malayalam language—  
(2nd edition—1868).  
Malayalam-English Dictionary (1872).  
Kēraḷakaumudi  
Pradakṣiṇam.  
prācīṇamaṇipravāḷam (1950).  
Kēraḷabhāṣāsāhityacāritram, Vol. I, (1927),  
Vol. II, (1929).  
Lectures on Mediaeval Period in Malayalam Literature.  
Keralasāhityacāritram, Vol. I, (1954).  
Bhāṣāsāhityacāritam (1936).  
A Critical Survey of Malayalam language and literature (1927).  
Kēraḷacaritam (1930).  
Kēraḷapāṇinīyam (Revised edition—1917).  
Āryadrāviḍabhāṣakaḷuṭe Paṛasparabandham (1932).  
Malayāḷasāhityacāritrasaṅgraham (1922).  
Vyākaraṇamitram (1904).  
Kēraḷattilē Kṛistiyasāhityam (1935).

### ENGLISH

- Achyuta Menon, C.  
Ayyaṅgār, M. S.  
Barnett, Dr., L. D.  
Bloomfield, L.
- Bray, Denys De, S.  
Caldwell, Dr. Robert
- Chatterji, S. K.
- Dikshitar, V. R. R.
- Cochin State Manual  
Tamil Studies.  
Indian Antiquities.  
An Introduction to the Study of Language (1914). abbre. 'Language'.  
The Brahui Language (1909)  
A Comparative Grammar of the Dravidian Languages (1875)  
The Origin and Development of the Bengali Language (1926)  
Studies in Tamil Literature and History (1936)



- George, K. M. The Terms Tamil and Dravida (Madras Christian College Magazine, Vol. XVI)
- Gray, L. H. The Foundations of Language (1939)
- Gôdavarma, Dr. K. Indo-Aryan Loan Words in Malayalam (1946)
- Hovelacque, Abel The Science of Language (1877)
- Innes, C. A. District Gazetteer of Malabar and Anjengo Districts, Vol. I (1908)
- Jespersen, Otto Language, its Nature, Development and Origin (1922) abbre. 'Language'. Growth and Structure of the English Language (1933)
- Kanakasabhai, V. Tamils Eighteen Hundred Years Ago.
- Kuññañ Pillai, Śūrañāt Malabar in the Eyes of Travellers
- Logan Malabar Manual, Vol. I
- Long, Rev. J. Eastern Proverbs and Emblems
- Lounsbury, T. R. History of the English Language (1906)
- Max-Müller Science of Language, 2 vols. (1882)
- Menon, Dr. C. A. Eluttaccañ and His Age (1940)
- Nagam Aiya, V. Travancore State Manual, 3 vols. (1905)
- Padmanabha Menon, K. P. History of Kerala, Vol. I. (1924) Vol. II (1929)
- Rāghava Aiyangār, M. Some Aspects of Kerala and the Tamil Literature, Part I (1948); Part II (1950)
- Rāmakrishṇaiya, K. Dravidian Cognates (1944)
- Rāmaswāmi Ayyar, L. V. Studies in Dravidian Philology (1935)
- Robertson, S. Grammar in Līlātilakam (1944)
- Sayce, A. H. Malayalam Morphology (1936)
- Subrahmanya Sastri, P. S. The Development of Modern English (1934)
- Vaṛadaṛājañ, M. Principles of Comparative Philology (1892)
- Vendryes, J. Comparative Grammar of the Tamil Language
- Wild, H. C. The Origin and Development of Verbs in Tamil (1944)
- Whitney, W. D. Language (1925)
- Wright, E. M. History of Modern Colloquial English Edn. (1936)
- Language and Study of Language (1884)
- Rustic Speech and Folklore (1913)

## MISCELLANEOUS

- Annals of Oriental Research of the Madras University, Vols. II & III
- A Sanskrit-English Dictionary by Apte, V. S.
- Ballads of North Malabar (1935) Ed. by Dr. C. A. Menon
- Brahmāṇḍapurāṇam



- A Kannada-English Dictionary (1894) by F. Kittel  
 A Telugu-English Dictionary (1904) by C. P. Brown  
 Bulletin of the School of Oriental Studies, London, Vols. XI and XII  
 Centamil, Vol. XIII  
 Cilappatikāram  
 Concise Cambridge History of English Literature  
 Indian Antiquary, Vol. VII (1878)  
 Journal of Mythic Society, Vol. XXI  
 Kambāṛāmāyaṇam, Yutta Kāṇḍam (1932) Ed. by V. M. Gopalakrishna-  
 machariar  
 Kaṇṇaśśaṇ Pāṭṭukal (Works of Nīraṇam Poets)  
 Kerala Society Papers, Vol. II  
 Krishnaswami Ayyangar Commemoration Volume  
 Līlātilakam, Ed. by Śūraṇāt Kuṇṇaṇ Pīḷa (1946)  
 „ Ed. by A. K. Piṣārōṭi (1929)  
 „ Ed. by Eḷamkuḷam Kuṇṇaṇ Pīḷa (1955)  
 Linguistic Survey of India, Vol. IV, Ed. by G. A. Grierson  
 Malayalam-English Paḷamcollukal  
 Malayāḷa Mañōrama Diamond Jubilee Souvenir (1950)  
 Maṅgaḷōdayam, Vol. XXI, No. 8  
 Māthrubhūmi Weekly, Vol. XXV, Nos. W. 10, 11  
 Nannūl  
 Paḷamcolmāla  
 Prabudhakarnāṭaka, Vol. XXIV  
 Prāciṇamalayāḷamāṭṛkakaḷ, Ed. by Uḷḷūr S. Paṛamēśwara Iyer.  
 Proverbs, Ed. by Pilo Paul  
 Pre-Aryan and Pre-Dravidian in India (Jules Bloch, Sylvian Levi etc.)  
 (Trans. by P. C. Bagchi, 1929)  
 Raja Sir Anṇāmalai Chettiyār Commemoration Volume (1941)  
 R'āmacaritam, Ed. by K. Sāmbaśiva Śāstri in Śrī Citrōdaya Mañjaṭi  
 Bhāṣa Series (R1)  
 „ Included in 'Prāciṇamalayāḷamāṭṛkakaḷ' (R2)  
 „ The manuscript copy of L. Garthwaite (R3)  
 „ The manuscript copy in the Oriental Manuscripts  
 Library, Madras (R4)  
 „ Included in 'The Selections in Malayalam Poetry' pub-  
 lished by the University of Madras. (Same as R2)  
 Sāhityapaṛiṣat Traimāsikam, Vol. VIII, No. 4  
 Tamil Lexicon—University of Madras.  
 Tolkāppiyam  
 Travancore Archaeological Series, Vols. IV and V  
 Twelve Hundred Malayalam Proverbs—Basel Mission Book Depot,  
 Mangalore  
 Unṇunilisaṇḍēśam, Ed. by A. K. Piṣārōṭi  
 Winslow, M. A Comprehensive Tamil and English Dictionary



## GENERAL INDEX

- Anaptyxis, 124.  
 Antādi-prāsam, 105.  
 Aphesis, 123.
- Ballads of South Travancore, 19, 20.  
 Ballads of North Travancore, 16.  
 Blending, 125, 126.
- Campūs, 23, 181.  
 Centamil, 10, 46, 93.  
 Classical Malayalam, 10, 11, 26.  
 Colloquial dialect, 3, 4, 8, 9, 10, 33, 50, 75, 185.  
 Colloquial Malayalam, 85, 86, 185, 186.  
 Colloquial Tamil, 96, 97.  
 Contraction of vowels, 116, 117.  
 Customs and manners, 50, 51, 89, 90.
- Dārukavadham, 13, 178, 185, 208.  
 Dialects of Tamil, 86, 87.  
 Dravidian cognates, 98-100, 188-204.
- Early Malayalam, 7, 71-73, 75, 107, 177, 184, 185.  
 Etuka, 103.  
 Evolution of language, 70, 72, 73.
- Glossic comparison, 97-100.
- Haplology, 124.
- Inscriptions, 52, 65-67, 110, 111, Appendix V.
- Kambarāmāyaṇam, 177, 206, 207.  
 Kannada—Old, 10, 48, 183.  
 Kannaṣṣaṇ Pāṭṭukal, 18, 19, 26, 52, 181.  
 Kilakku and Mērkku, 47, 48.  
 Koḍumtamil, 46.  
 Kṛṣṇa Pāṭṭu, 25, 26, 53, 178.
- Lilātilakam, 20, 25-27, 50, 55-60, 67, 68, 84, 101, 180, 181, 186.
- Literary dialect, 3, 4, 9, 10, 75, 185.  
 Literary periods, 6, 7.  
 Literary schools—interaction of, 25, 26.  
 Malayalamising tendency, 168, 169.  
 Maṇipravāḷam, 20, 21, 25, 59, 60, 106, 179-181, 186.  
 Marco Polo, 64, 65.  
 Maṛumakkattāyam, 51, 89.  
 Mixed language, 170, 174-177, 179-181, 186.  
 Mōṇa, 104.
- Nameless vowel, 93, 94.  
 Nasalisation, 113, 114.
- Origin of Malayalam, 2, 3, 40-43, 69-76.
- Pacca Malayalam school, 8, 12, 13, 26, 27, 182.  
 " " important works, 13-16.  
 Palatal hiatus, 115.  
 Paṛasurāma legend, 71.  
 Pāṭṭu, 60, 101-105, 180, 181, 186.  
 Personal terminations in the Dravidian languages, 76-88.  
 Personal terminations — comparison with English, 85, 86.  
 Phonology of Malayalam, 90-97.  
 Place names in T. and M., 46, 47.  
 Primitive Dravidian language, 55.  
 Prothesis, 123.  
 Proverbs, maxims, etc., 12, 62-64, 84, 85, 191.
- R'āmacaritam—antiquity, 29, 32, 107.  
 " authorship, 108-110.  
 " a bilingual product, 30, 31, 185.  
 " case endings, 129-134.  
 " date, 108-110.  
 " gender, 128, 129.  
 " grammar, 127-143.  
 " number, 127, 128.



- R'āmacar'itam—phonology, 108, 112-126.  
 „ sandhi changes, 117-120.  
 „ verbs, 134-137.  
 Regional dialects in M., 34-37.  
 Relationship between T. and M., 3, 40-42.  
 „ 'daughter theory', 42, 43, 54, 55.  
 „ 'sister theory', 75, 98-100, 183.  
 Relationship—the differences between T. and M., 56, 57, 68.  
 Sandēśa Kāvyaś, 22.  
 Sanskrit influence, 88, 89.  
 Sanskrit School, 8, 20-22, 88, 89, 101, 182.  
 Substitution, 120-123.  
 Tamilakam, 44, 45.  
 Tamil—Old, 183.  
 Tamilising tendency, 102, 108, 167, 168, 181, 186.  
 Tamil school, 8, 101, 182.  
 Telugu—classical, 10.  
 Unnunīlisandēśam, 22, 26, 108.  
 Vocabulary—Malayalam, 150-151.  
 „ —Sanskrit, 144-149.  
 „ —Tamil, 151-153.  
 „ common to T. & M., 154-166.  
 „ peculiar, 166.  
 Vṛttaviśēṣam, 104.

P32

N56

