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INDO-ARYAN LOAN-WORDS

IN

MALĀYĀLAM

BY

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PREFACE

This book embodies the results of the researches that have been carried out by me under the guidance of Professor R. L. Turner, the present Director of the School of Oriental Studies, London. Being written in 1933, the need for a revision of the thesis was felt by me, and the present publication will be found to contain certain improvements and additions when compared with its original form.

An enquiry into the loan words from Sanskrit and other Indo-Aryan languages into the Dravidian is calculated to throw considerable light on the mutual relations of the Sanskritic and the Dravidian tongues; and a suggestion of an investigation on this line, first came to me from the learned professor under whom I had the privilege to work. I am happy that my efforts have not gone unrecognized inasmuch as no less a scholar than Professor Turner himself opines that some of the borrowings discussed in this book raise questions of linguistic and cultural interest and should throw light on the development and practice of Sanskrit at least in South India.

I have to record my gratitude to Professor Turner for the wealth of constructive suggestions, clarifying criticism and stimulating encouragement with which he supervised the growth and completion of the thesis. My thanks are also due to Dr. Barnett for valuable help rendered in various ways.

I shall be failing in my duty if I do not express my sincere gratefulness to the University of Travancore for allowing me a grant towards the publication of this book.

University College, }
November, 1946 }

K. G. V.

The Abstract Of The Thesis

The title of the Thesis is "Indo-Aryan Loan words in Malayāḷam."

The Thesis is an attempt to explain the origin of the Indo-Aryan element in Malayāḷam vocabulary and to classify the loan words according to their sources, i. e. Sanskrit, Middle Indo-Aryan or New Indo-Aryan.

The Thesis consists of four parts.

(1) Introduction wherein the historical relation of Malayāḷam with Sanskrit, Middle Indo-Aryan and New Indo-Aryan is discussed and the phonological results of the study of the borrowings are summarised.

(2) Classification of the loan words on phonological lines and with reference to their sources.

(3) Grammatical suffixes of the loan-words.

(4) Index.

Abbreviations

Languages

- Amg. = Ardhamāgadhī
 B. = Bengālī
 Dr. = Dravidian
 H. = Hindustānī (i. e. Ūrdū, standard Hindī and Hindī dialects)
 I. A. = Indo-Aryan
 K. = Kashmirī (kās'mīrī)
 Ka. = Kannaḍa
 Kal. = Kalasha
 Ku. = Kumaonī
 M. = Marāṭhī
 Mal. = Malayāḷam
 M.I-A = Middle Indo-Aryan
 Nep. = Nepālī
 N.I-A = New Indo-Aryan
 O.I-A = Old Indo-Aryan
 O. Mal = Old Malayāḷam
 Pa. = Pālī
 Pk. = Prakrit (Prākṛta)
 S. = Sindhī
 Sgh. = Singhalese
 Sk. = Sanskrit
 Tam. = Tamiḷ
 Te. = Telugu
 Tu. = Tuḷu

General

- cf. = confer, compare
 coll. = colloquial
 contam. = contamination, contaminated
 ed. = edition, edited by
 esp. = especially
 Ex. = example
 ibid. = ibidem, in the same place
 i. e. = id est, that is
 lit. = literary
 liter. = literally
 lw. = loanword
 nom. = nominative
 p. = page
 partic. = particular
 perh. = perhaps
 poet. = poetical
 pp. = pages
 pr. = pronunciation
 prob. = probable, probably
 Ref. = refer
 R. V. = Rig Veda
 Sing. = singular
 Trav. = Travancore
 Ved. = Vedic
 Vol. = Volume
 7 = changing to
 < = is derived from
 * = indicates a hypothetical from

= = „ is the same as
 ? = „ that a form, meaning or explanation
 is doubtful

Books and Journals

Caldwell = Robert Caldwell, *A comparative Grammar of the Dravidian or South Indian family of Languages.*

G.M.D. = H. Gundert, *A Malayālam and English Dictionary*

Hobson-Jobson = H. Yule and A.C. Burnell, *Hobson Jobson*, new ed. by W. Crooke

Ind. Ant. = Indian Antiquary

J. Bloch = J. Bloch, *La Formation de la language Marathe*

J. R. A. S. = Journal of the Royal Asiatic Society

K. U. = *Ker'aḷṣṭpatti*

M. S. L. = *Mémoires de la Société de Linguistique de Paris.*

N. D. = R. L. Turner *A Comparative and Etymological Dictionary of the Nepālī Language.*

P. T. S. Dict = The Pali Text Society's *Pali English Dictionary*

R. C. = *R'āma car'itam.*

R.K.P. = *R'āmakathāppāṭṭa*

U. S. = *Uṇṇunilīsandes'am*

Transliteration

The system of the Royal Asiatic Society is followed for transliteration, except *ə*, *u*, *ʈʈ*, *ń*, *r'* *r* *l* and *ə* where *ə* is used for the final attenuated *u* of Malayāḷam, *u* for the final attenuated *u* in Tamil, *ʈʈ* for *oo*, *ń* for *œ* (-*n*-) *r'* for *o*, *r* for *o* and *l* for *ə*. *ə* is also used for the vocalism developing in *r* and *l* and in between consonant groups in colloquial Malayāḷam.

For the pronunciation of intervocalic voiceless stops written as *k*, *t*, *p*, *ʈ* and *c* in the Malayāḷam words quoted in this book, see pp. 93—102. *ʔ* represents a glottal stop.

INDO-ARYAN LOAN-WORDS

IN

MALAYĀLAM

PART I

INTRODUCTION

Malayālam which is the most Sanskritised of all the Dravidian languages,¹ and which has in addition also borrowed freely from the Middle Indo-Aryan and the New Indo-Aryan, displays on examination five main types of loan words.

1. Sanskrit words borrowed without change of form or meaning, the only difference being in the Malayālam terminations or in the shortening of final vowels:

dharma-dharmam 'duty, right'; *manas-maṇassā* 'mind'; *sukha-sukham* 'comfort, happiness'; *kṣamā kṣama* 'endurance'; *mālā māla* 'garland'; *nadī nadi* 'river';

2. Sanskrit words with a change of meaning:

avakās'a - 'room, opportunity' *avakās'am* 'occasion or cause for doing, title, claim, right'; *avadhi* - 'conclusion, termination' *avadhi* 'leave, holiday'; *ābhāsa* - 'semblance, fallacious appearance' *ābhāsam* 'low,

1. See Caldwell, *A Comparative Grammar of the Dravidian*, p. 19.

vulgar'; ālasya- 'want of energy' *ālasyam* 'sickness of kings'; nānāvidha- 'various sorts' *nānāvidham* 'disorder, profligacy, rout'; bhaṅgī 'way of dressing, fashion, toilet' *bhaṅgi* 'beauty'; saṁsāra- 'the course, the world, secular life' *saṁsār'am* 'speech';

3. Sanskrit words modified in form to suit the Malayālam ways of pronunciation:

ambasṭha- 'a man of the medical caste' *ampaṭṭan* 'a barber'; kakṣāpaṭa- 'cloth passed between the legs to cover the privities' *kaccavaṭam* 'commerce in clothes, trade in general'; jaṭāmāṁsī- *jaṭāmāñci* 'Indian spikenard'; ghaṇa- *kaṇam* 'weight'; jyēṣṭha- *cēṭṭan* 'elder brother'; bhikṣā *picca* 'the act of begging';

4. Middle Indo-Aryan words, i. e., Pālī or Prākṛt.

Pālī. ayya- *ayyan* 'lord, a title of Tamil Brāhmins'; ummāra- *ummār'am* 'veranda in front of the house'; koṭṭha- *koṭṭam* 'costus speciosus'; vaḍḍhi- *vaḍḍi* 'interest on money, commission'; saṅghāṭa- 'union, raft' *caṇṇāṭam* 'junction of two boats'; Prākṛt. aṇṭhi- *aṇṭi* 'kernel, stone, nut'; cammaṭṭhi- *cammaṭṭi* 'scourge'; magasira- *makayir'am* 'the fifth constellation' maddala- *maddaḷam* 'a long finger drum'; savvala- *cavaḷam* 'lance';

5. New Indo-Aryan words, i. e., Hindī or Marāṭhī :

Hindī. *kakrī kakkir'i* 'cucumber'; *cīni cīni* 'sugar'; *tōlā tōla* 'a weight of gold or silver'; *pārā pārāvā* 'sentry, guard'; *pūchī pacci* 'insect, butterfly'; Marāṭhī. *aṅgī aṅki* 'gown, bodice'; *aṇā aṇa* 'an anna or one-sixteenth of a rupee'; *catṇī catṭini* 'ground condiments'; *patēmārī pattēmār'i* 'a native sailing vessel'; *maḍhū maṭu* 'sweetness, honey'

Of the above five types, this thesis is mainly concerned with the last four.

The introduction of the Sanskritic element into Malayālam has been justly ascribed to the influence of the Nambūdir'i Brāhmans¹. The dates and details of the Nambūdir'i immigration must, in the present state of the authorities, be considered controversial. On the one hand we have Ptolemy's reference to a place called Bramagara in Malabar which McCrindle interprets as a transliteration of Sanskrit Brahmāgāra 'the abode of Brāhmans'². If this interpretation is correct, it points to the existence of Brāhman settlements in Malabar as early as the first century A. D. On the other hand, we have to consider such light as may be shed on this question by the traditions of the Tuḷu Brāhmans, and of the Nambūdir'i Brāhmans, as embodied in the Grāmapaditti and in the Kēr'alōtpatti respectively.

1. See *The State Manual of Travancore*, Vol. ii, p. 422.

2. *Ancient India as described by Ptolemy*, pp. 31 — 33.

It may be remarked at once that the Kēr'aḷōtpatti is of comparatively recent origin¹ and is therefore of little guidance from a chronological point of view. The Grāmapaditti² refers to two invasions of the Tuḷu land by Brāhmans from the north, one under the leadership of Paras'urāma and a later one under Mayūrvarman referred to as Mayūras'arman in the Taḷgund inscription³. Mukkaṇṇa Kadamba, referred to in another Taḷgund record⁴ as having brought 12,000 Brāhmans from Ahicchatra and having established them in the Agrahāra of Sthāṇugūḍhapura, is identified with Mayūras'arman by Bhandarkar⁵ on the available evidence. The date of the foundation of the Kadamba family by Mayūras'arman has been suggested by Fleet as about A. D. 450-475⁶.

Kēr'aḷōtpatti agrees with Grāmapaditti that the invasion took place in two waves; it also agrees to a remarkable degree with both the Grāmapaditti and the Taḷgund record⁷ regarding Ahicchatra as the original starting point of the invaders. Thus the only fundamental disagreement between the Nambūdir'i traditions and the Tuḷu traditions is in respect of the name of the leader of the second expedition which Kēr'aḷōtpatti attributes to Paras'urāma himself, while the Grāmapaditti

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1. It is supposed that this work belongs to the 17th Century A. D. See Padmanabha Menon, *History of Kerala*, Vol. I, p. 453.
 2. See Sturrock, *A Manual of South Kanara District*, Vol. I, p. 57.
 3. *Epigraphia Indica*, Vol. III, pp. 31 — 33.
 4. *Epigraphia Carnatica*, Vol. VII, Part I, p. 208.
 5. *Indian Antiquary*, Vol. XL, p. 27.
 6. *Journal of the Royal Asiatic Society*, 1905, p. 306.
 7. *Epigraphia Carnatica*, Vol. VII, Part I, p. 208.

attributes to an entirely different person, i. e. Mayūr-varman. If, in fact, McCrindle, Bhandarkar and Fleet are correct in their interpretations, an interval of between three and four centuries must have intervened between the first and the second invasions. In the light of this reflection it is clear that the Tuḷu tradition has probably a better basis in history, since it recognises that the leaders of the two expeditions were different persons while the Nambūdir'i tradition escapes this disturbing fact by making Paras'urāma a divine person. The inconsistencies between these two schools of tradition, both of which orientate from the same historical facts, is probably due to the undoubtedly divergent channels which Nambūdir'i culture and Tuḷu culture followed in later history. The present Nambūdir'i community may be considered, in the light of the above facts, to be representing two waves of Brāhman immigration, the second of which was probably headed by Mayūras'arman, amalgamated and welded together into a single class of people.

There is nothing to tell us about the language which these Aryan settlers brought with them. Nevertheless, on the evidence of the subsequent Sanskritisation of Malayāḷam which could not have come through any other Brāhmanical influence besides that of the Nambūdir'is, it has to be assumed that they were acquainted with Sanskrit. Further, S'aṅkara, the great Sanskrit scholar and philosopher (789—820?), S'aktibhadra, the author of *Ās'caryacūḍāmaṇi* and *Unmādavāsavadattam* (9th century A.D.¹), Vāsudēvabhaṭṭa of *Yudhiṣṭhiravijaya*

1. A. Krishna Pisharody, *Bhāsa's works - a criticism*, p. 21.

and Nalodaya fame (the first half of the 9th century A.D.¹) Lakṣmīdās'a who wrote S'ukasandēs'a (dated about 1480 A.D.²) and last but not least Nārāyaṇabhaṭṭa whose genius found expression in poetry, grammar and philosophy (1590 A.D.³) all coming from the Nambūdir'i fold, represent and indicate the creative interest retained by the Nambūdir'is in the study of Sanskrit from the 9th century onwards. The accounts given by Barbosa, a Portuguese traveller who visited Malabar in the beginning of the seventeenth century, credit the Nambūdir'is with a high degree of learning and culture.⁴ Even to-day we see the Nambūdir'is continuing the study of the Vēdas far more assiduously than in any other part of India, and 'they are probably more familiar with Sanskrit than any other Brāhmans'.⁵

The Nambūdir'is could not but infuse their linguistic leanings in the course of time into a people with whom they came in contact on the political, the religious and the social side. Tradition suggests that they came originally as armed invaders and acquired a great deal of land by force.⁶ By virtue of their superior intellect and their position as landholders, the Nambūdir'is quickly rose to power; and they soon came to be recognised as a community of considerable political status. The copper-plate

1. *Journal of the Royal Asiatic Society*, 1925, p. 273.

2. *Ibid.*, 1900, p. 764.

3. Introduction to *Nārāyaṇīya* (Travancore Sanskrit Series), p. 2.

4. Barbosa Duarte, *A description of the coasts of East Africa and Malabar in the beginning of the sixteenth century* (translated by Henry E. J. Stanley), p. 123.

5. Thurston, *Castes and Tribes of Southern India*, Vol. V, p. 161.

6. See *Kēraḷōtpatti* (Mangalore edition) pp. 5 and 6.

grant of S'rīvīrarāghavacakravartin¹ which bestows certain trading rights and privileges on Ravi-gōvardhanan, the head of a merchants' guild will be seen to be made with the knowledge of the villages of Covvar'a and Pañt'iyūr, the two great settlements of the Nambūdir'i Brāhmans of those days in Kēr'aḷa. The Nambūdir'is also established themselves on the topmost rung of the religious hierarchy. This, together with their internal social organisation which compelled all but the eldest sons of families to seek their spouses in Kṣattriya and Nāyar families, led to an intimacy with every aspect of cultural organisation in Malabar which naturally resulted in their linguistic predilections also colouring the language of the people at large. The gradual importation of Sanskrit into Malayāḷam under the favourable influences outlined above reached its culmination with the general spread of Sanskrit learning and culture following in the wake of the downfall of Buddhism in South India and the rise of the Mīmāṃsaka school of philosophy.² The appearance of Sanskrit words to express such ideas of every day life as *sukham* 'pleasure'; *duḥkham* 'sorrow' *daya* 'commiseration' and *āpattā* 'misfortune' even among the most illiterate class of the speakers of Malayāḷam, probably points to the far-reaching influence wielded by Sanskrit over Malayāḷam even at an early stage in its history. Instances of Sanskrit words having replaced indigenous Malayāḷam words are also many. Ex. *sūr'yan* 'sun',

1. With regard to the date of this grant see *Bulletin of the School of Oriental Studies* (University of London), Vol. VIII, Part 4, pp. 965-967.

2. See A. K. Pisharody, *History of Malayāḷam Literature*, p. 92.

candr'an 'moon', *bhār'ya* 'wife' *ābhar'aṇam* 'ornament' cf. Malayāḷam words *ṇāyar*, *tiṅkaḷ*, *keṭṭiyavaḷ*, *paṇṭam* conveying the above ideas, but no longer widely used in spoken Malayāḷam. Incidentally this exemplifies the remark of Jespersen that 'when a nation has once got into the habit of borrowing words, people will very often use foreign words where it would have been perfectly possible to express their ideas by native speech materials, the reason for going out of one's own language being in some cases a desire to be thought fashionable'.¹

The materials for tracing the successive stages of the importation of Sanskrit words into Malayāḷam are scanty. The language of the old copperplates and grants shows a fairly large proportion of Sanskrit words. But these are usually altered so as to fit them in with the Malayāḷam phonetic system Ex. *kārya-kār'iyam*² *brāhmaṇa-pir'āmmaṇar*³ *s'rīkaṇṭha-cir'ikaṇṭan*.⁴ The earliest Malayāḷam work *Rāmacar'itam* (13th or 14th century A. D.⁵) also contains Sanskrit words modified in this way. But a work entitled *Uṇṇunilīsandēs'am* dated 1315 A. D. on historical grounds⁶ is replete with high sounding Sanskrit words without any alteration, and even goes to the extent of admitting the conjugational or declensional forms of Sanskrit in Malayāḷam roots and

1. Jespersen, *Language, its nature, development and origin*, p. 210.

2. *Epigraphia Indica*, Vol. XVI, Plate 27, l. 3.

3. *Epigraphia Indica*, Vol. XVI, Plate 27, l. 12

4. *Ibid*, Vol. III, Plate II, l. 22.

5. See *Linguistic Survey*, Vol. IV, p. 349.

See Introduction to *Uṇṇunilīsandēs'am* (edited by A. K. Pisharody) p. 22

substantives as 'pālvum piññiṭṭhāḥ¹', 'kar'am koṇṭu tāñ pottayitvā²' and 'māṭampīñām aviṭe vasatām³, in which it may be noted that piññiṭṭhāḥ, pottayitvā and māṭampīñām are formed like Sanskrit ādhāṭhāḥ, 'varṇayitvā and kavīnām from Malayāḷam piññiṭ - 'to leave behind', pott - 'to cover' and māṭampi 'local chieftain, respectively. Thus when we come to the fourteenth century we find two concurrent competing schools in literature, the one conservative and attached to Tamil and the other representing the new strain of Sanskrit introduced by the Nambūdir'i Brāhmans who took to the literary cultivation of Malayāḷam. That this mixture of the grammatical forms of Sanskrit in Malayāḷam composition was resorted to for mere amusement only by its originators, is indicated by the fact that the earlier compositions of this description were intended to be recited by clowns on the stage⁴. For a time, there seems to have been considerable difference of opinion as to the adaptability of this artificial commingling of languages to serious literature. But the ludicrousness of the hybrid language soon faded away as a result of which compositions of this sort increased and people began to attempt even serious poetry in this mixed style. Uṇṇunīlīsandēs'am is the best representative of the Sanskrit school while R'āmacar'itam embodies all the features of the Tamil school. The apparent exceptions to the rules of representation of Sanskrit sounds adduced in Part II

1. *Uṇṇunīlīsandēs'am*, Part I, verse 115.

2. *Ibid.*, Part II, verse 3.

3. *Uṇṇunīlīsandēs'am*, Part I, verse 118.

4. See *Bhāsa's works - a criticism*, p. 37.

of this thesis are thus the result of a constant conflict of the two schools of opposing tastes.

The works of the Tamil school that have survived are R'āmacar'itam (13th or 14th century A. D.), productions of the Nir'aṇam poets (14th or 15th century A. D.¹), R'āmakathappāṭṭa², Kaṇiyārkuḷattil pōr pāṭṭa (17th century A. D.³) and Kuñcutampikatha (18th century A. D.⁴), all composed in the south, while we see the mixed or the Maṇipravāḷa school dominating Malayāḷam literature until the first quarter of the 19th century. The three great writers of Malayāḷam who have tried to effect some sort of compromise between the two different schools by following an intermediate path are Cerus's'ēr'i (15th or 16th century A. D.⁵), Eḷuttacchan (17th century A. D.) and Kuñjan Nambyār (18th century A. D.⁶)

From a study of the Sanskrit loan words of different periods in Malayāḷam the following points of linguistic interest can be adduced.

1. There have come down in Malayāḷam a few Vedic words probably handed down by the early Brāhman settlers. See ōman - 'a friend, helper'; ōmaña

-
1. Narayana Panikkar, *History of Malayāḷam literature*, Part I, p. 201.
 2. The date of this work is unsettled.
 3. Narayana Panikkar, *History of Malayāḷam literature*, Part II, p. 125.
 4. A. K. Pisharady, *A critical survey of Malayāḷam language and literature*, p. 113.
 5. Narayana Panikkar, *History of Malayāḷam literature*, Part I, p. 310.
 6. See *Linguistic Survey*, Vol. IV, p. 349.

'darling'; candra - 'gold' *centram* 'golden neck ornament'; caru - 'a kind of vessel, saucepan, pot' *car'uvam*, *cer'uvam* 'cooking pot'; paru - 'knot' *par'u* 'boil'. For a similar semantic change cf. Sk. *granthi* - 'boil'; *s'ukra* - (with *graha* -) 'a receptacle for Sōma' *cukkir'i* 'a drinking vessel in toddy shops'; *suṣira* - *suṣir'am* 'hole'.

2. The representation of Sanskrit-ḍ-as-ḷ- in certain words suggests the retention in Malayāḷam, ostensibly through the influence of the Nambūdir'is, the pronunciation this sound had in the R̥gvēdic dialect. cf. *araḍu* - *araḷu* 'Colosanthos Indica'; *iḍā iḷa* 'earth'; *īḍā iḷa* 'praise'; *guḍa* - *guḷam* 'sugar'; *guḍikā* *guḷika* 'pill'; *guḍūcī* *guḷāci* 'cocculus cordifolius'; *gauḍī* *gauḷi* 'lizard'; *cauḍa* - *cauḷam* 'tonsure ceremony'; *nigaḍa* - *nigaḷam* 'a fetter'; *varāḍī* *varāḷi* 'a particular Rāga'; *vyāḍa* - *vyāḷam* 'a beast of prey, snake'; *vṛiḍā* *vṛiḷa* 'shame, modesty.'

3. In certain earlier borrowings, the date of which is unknown, the representation of Sanskrit (and Middle Indo-Aryan) - ḍ - as - ḷ - suggests that at the time these loans came into Malayāḷam, Malayāḷam - ṭ - had not moved to a partially voiced sound and that Sanskrit - ḍ - was represented by - ḷ -, the nearest equivalent to - ḍ - in the Malayāḷam sound system at the period concerned. Ex. Sk. *nāḍi* - (ī) *nāḷi* 'a tube, a measure'; Sk. *nāḍikā* *nāḷika* 'a measure of time = 24 minutes,'

4. Instances of Sanskrit - l -, and in one instance of Sanskrit - l - showing an alternative form with - r -, appearing as r' only in Malayāḷam (in the latter case

Malayāḷam, however, recording a Middle Indo-Aryan form) as also one case of Sanskrit -r- appearing as -l- in Malayāḷam, show that Malayāḷam has borrowed both from the r and l dialects, in a few instances, Malayāḷam preserving forms unrecorded or subsequently lost in Sanskrit or Middle Indo-Aryan.

Sk. laṇḍa - 'excrement' *ar'aṇṭam* 'elephant dung';

Sk. lāmajjaka - *r'āmaccam* 'the root of *Andropogon muricatum*';

Sk. lākṣā, rākṣā M. I. A. * *rakkhā* *ar'akkə* 'lac'

Sk. cīra - *cīla* 'rag'.

5. There exists a school of pronunciation in Malabar according to which intervocalic consonant groups like *tn* and *ḍm* are pronounced with unexploded *t* and *ḍ* followed by a glottal stop, while *tm* and *dm* are pronounced with *l* and a glottal stop.

6. Final *t* and *ṭ* of learned Sanskrit words are pronounced by the Malayāḷam speakers as *l* and *ḷ* respectively. Sanskrit *t* or *d* and *ṭ* or *ḍ* occurring as initial members in groups of the nature plosive + plosive also appear as *l* and *ḷ* respectively in the pronunciation of the Malayāḷam speakers. Refer the treatment of these sounds in Part II.

7. Certain words, apparently of Sanskrit origin but not found in Sanskrit are met with in Malayāḷam.

Mal. *ammāvan* 'maternal uncle' Sk. * *ambāmāma* -;

Mal. *daḷavāyi* 'a commandant' Sk. * *dalavāha* - ?;

Mal. *par'ivaṭṭam* 'royal garment' Sk. * *paripaṭṭa* -;

Mal. *sākṣa* 'a bar, a bolt' Sk. *sa + akṣa* - ?

The Middle Indo-Aryan element in Malayāḷam dates from the days of the Buddhistic and Jain ascendancy in South India. Although Malayāḷam was for all literary purposes depending on Tamiḷ before it developed a literature of its own, the Pālī or Prākṛt words extant in Malayāḷam may not have come through Tamiḷ, for many Middle Indo-Aryan words which Tamiḷ does not possess are found in Malayāḷam. Ex. *ittir'i* 'little' Pa. Pk. *ittarā* -; *ummār'am* 'a veranda in front of a house'; Pa. *ummāra* -; *kēvā* 'crossing' Pk. *khēva* -; *nāviyan* 'a S'ūdra barber' Pk. *ṇāviya* -; *viyākkā* 'wish, desire, esp. of pregnant women' Pk. *viakka* -.

Secondly, there is evidence to show that Buddhism and Jainism flourished in Malabar as in the Tamiḷ and in the Kannada countries.¹ As intimate commercial and political relations with Ceylon are also indicated by a South Travancore inscription² dated 98 Malayāḷam Era i. e., 919 A. D., it is possible that a few of the Middle Indo-Aryan forms in Malayāḷam may have come through Singhalese. Further, tradition ascribes a Ceylonese home for the Iḷavas or Tīyans of Kēraḷa³. The etymologies of the words *īlam* and *tīyan* as derived by Gundert⁴, connecting them with Pa. *sīhaḷa*- and Sk. *dvīpa*- respectively, also suggest the probability of their Singhalese origin. The change of initial s to h in a few

1. See *The State Manual of Travancore*, Vol. II, pp. 224—226 and *Gazetteer of the Malabar and Anjengo districts*, Vol. I, pp. 42, 446 and 478.

2. *The State Manual of Travancore*, Vol. I, p. 175.

3. Thurston, *The Castes and Tribes of Southern India*, Vol. VII, p. 37.

4. See *A Malayalam and English Dictionary*.

old Indo-Aryan loans also perhaps points to the existence of Singhalese loans in Malayālam.

A study of the Middle Indo-Aryan loan words in Malayālam will show the following :

1. There survives in Malayālam a number of Middle Indo-Aryan words which have not been otherwise recorded :

apakaṭam 'mischief, danger' * *apakaṭa* - cf. Sk.

apakṛta - 'injury, offence' ;

pacca 'unripe' * *pacca* - cf. Sk. *pacya* - 'becoming ripe' ;

paṇiyār'am 'sweetmeat, pastry' * *paṇiyāhāra* - cf.

A. Mg. *paṇiya* - 'tasteful' and Pk. *āhāra* 'food' ;

pāvāṭa 'girls petticoat, cloth spread in the streets as at a king's coronation' * *pāvāṭa* - cf. Sk.

prāvṛta - 'mantle, cloak, wrapper' ;

tulukkan 'a Turk' * *tulukka* - Sk. * *tuluṣka* cf.

turuṣka - ;

sojji 'a sweet wheaten cake' * *sojja* - Sk. * *saudya* - ?

cf. H. *sōjī*.

2. Malayālam has preserved certain Middle Indo-Aryan forms showing extensions in - *aka* - and - *ika* - whose parallels are lost in the Middle Indo-Aryan. Such Middle Indo-Aryan extended forms that have come down to Malayālam point to the fact that Malayālam has borrowed both when the intervocalic *k* or *g* of Middle Indo-Aryan was still pronounced and when - *k* or - *g* - had lost its occlusion and moved to *y* :

uruppika 'rupee' * *ruppika* - cf. Pk. *ruppa* - 'silver' ;

oṭṭakam 'camel' * *oṭṭhaka* - cf. Pa. *oṭṭha* - 'camel' ;

kuttaka 'contract, monopoly' * *kuttaka* - cf. Pk.
kutta - 'rent, lease' ;

cāṇakam 'cowdung' Pk. * *chāṇaka* - ? cf. Pk. *chāṇa* -

jōṇakan 'a class of foreign Muhammadans' * *jōṇaka* -
cf. Pk. *jōṇa* ;

pantayam, pantāyam 'stake' Pk. * *bandhaya* - cf. Sk.
bandhaka 'pledge' ;

saddiya 'feast' Pk. *, *saddhiya* - cf. Sk. *sagdhi* -
'eating together'.

3. Malayāḷam regularly represents Middle Indo-Aryan *e* and *o* as *e* and *o* while Sanskrit ए and ओ are borrowed as long *ē* and *ō*, irrespective of whether they precede single consonants, long consonants or consonant groups. For examples refer the treatment of *e*, *o*, *ē* and *ō* in Part II.

So far as New Indo-Aryan is concerned, the only languages that Malayāḷam had direct contact with were Marāṭhī and Hindī. Brāhmans from Koṅkaṇ are said to have descended to Canara and South Malabar with the religious persecution set on foot by the Portuguese. From Malabar they migrated into Cochin and Travancore where they form thriving merchant communities at present¹. In later years history records official immigration of Marāṭha Brāhmans in Travancore².

Hindī words in Malayāḷam have come through the Muslim population speaking Hindustānī. In Travancore they came first as soldiers recruited from outside. We

1. *The State Manual of Travancore*, Vol. II, p. 385.

2. *Ibid.*, p. 288.

read of Pathāns attached to the palace of Travancore as early as the 17th century A. D.¹ In later years they were joined by fresh immigrants and now they form a considerable majority of the trading population in Travancore, Cochin and Malabar. Further, the political relations of the sovereigns of Travancore and Cochin with the Sultans of Mysore and the Nawabs of Arcot and Carnatic in the 18th century and an attempt on the part of these sovereigns to model the affairs of government and court after the fashion in vogue in their rival kingdoms, have also contributed to the borrowing of Urdū (Hindustānī) words.

From a study of the New Indo-Aryan loans in Malayāḷam the following inferences can be made :

1. The direct contact of the speakers of Malayāḷam with the speakers of New Indo-Aryan is evidenced by the appearance in Malayāḷam of such words as are not usually borrowed from one language to another.

M. bhalē *balē* ' well done, fine good, bravo ! ';

M. * varē cf. varī *var'e* ' up to, up to the period of ';

H. M. bhēṣ *bhēṣ* ' beautiful, excellent '.

2. The intervocalic stops of New Indo-Aryan show quite a different development from Sanskrit intervocalic stops. The latter show the same changes as Malayāḷam sounds while the voiceless stops of the former are represented by long stops in writing which evidently indicates that the speakers of Malayāḷam had close relations with the speakers of New Indo-Aryan and that the former attempted to represent New Indo-Aryan

1. *The State Manual of Travancore*, Vol. I, p. 312.

sounds as they heard them actually pronounced. Refer the treatment of single intervocalic stops in Part II.

3. A few words in which New Indo-Aryan single intervocalic stops do not show long stops in Malayāḷam go to prove that Malayāḷam has borrowed from the Middle Indo-Aryan at a time when the long stops of Malayāḷam had not been simplified into single stops. Refer the treatment N. I. A - t - in Part II.

4. Instances of borrowings from an earlier stage of New Indo Aryan are also found in Malayāḷam —

(a) in words having long vowels against short vowels of later New Indo-Aryan Ex. *ujār* 'brightness' wakefulness' M. **ujārī* cf. *uj(a)rī*; *jāṭṭa* 'march of a band of people' H. M. **jāthā* cf. H. M. *jathā*; *nāṭṭa* 'nose jewel' H. M. **nāth* cf. H. M. *nath*; *s'ēṇāyi* cf. M. *s'ēṇai*; *divaṭṭi* 'torch' M. **dīvṭī* cf. M. *divṭī*; *divāḷi* 'the lamp feast at the New Moon of October' M. **dīvālī* cf. M. *divālī*; *divālī* 'bankruptcy' H. **dīvālā* or M. *dīvālē* cf. H. *divālā*, M. *divālē*; *s'īma* 'foreign land, more commonly used in the restricted sense of England' M. **s'īmā* cf. M. *s'imā*; *katti* 'bitch' **kūtī* cf. H. *kutiyā*

(b) in words having an intervening vowel where modern New Indo-Aryan shows a consonant group. *ujār* 'brightness, wakefulness' M. *ujrī*; *kāṇaṭa* 'a musical mode' M. *kāṇḍā*; *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory' M. **pagadā* cf. M. *pagḍā*; *pakiṭi* 'turban, the broad front of a turban' H. **pagarī* or M. *pagadī* cf. H. *pagrī*, M. *pagḍī*; *pakiṭi* 'fib, jest, fraud' H. **pagarī* or M. *pagadī* cf. H. *pagrī*, M. *pagḍī*

(c) in words where Malayālam borrowings go back to forms with final vowels. *takiṭa* 'thin metal plate' H. tagaṛa cf. H. taga ṛ; *tāta* 'milk-pot' H. M. *dūdhā cf. H. M. dūdh.

PART II

In this part an attempt is made to classify the Indo-Aryan loan words of Malayāḷam in relation to the changes manifested by the various sounds in the course of borrowing, and also to determine the sources of the borrowings according as they have come from Sanskrit, Middle Indo-Aryan i. e., Pālī or Prākṛt, or New Indo-Aryan.

The practice hitherto followed among Malayāḷam etymologists was to regard every Indo-Aryan word in the Malayāḷam vocabulary as a direct borrowing from Sanskrit. But an examination of the loan words will show that as from Sanskrit, Malayāḷam has also borrowed freely from Middle Indo-Aryan and New Indo-Aryan. Thus, for example, the word *ārya*-has come down to Malayāḷam in four different forms, *ār'īyan*, *ayyan*, *accan* and *ās'ān*. Of these the first is a direct borrowing from Sanskrit, while the second and the third are loan words from Pālī and Prākṛt respectively. The last of the forms quoted above, *ās'ān*, goes back to Marāṭhī or Hindī *ājā*. An example of how ignorance of Middle Indo-Aryan forms has given rise to unsound etymologies is furnished by the word *vaṭṭam* 'circle' which is usually connected with Malayāḷam *vaḷayu* 'to go round' and explained as *vaḷ* + *tam*, the latter being a verbal derivative suffix. But the presence of Indo-Aryan suffixes like -ka- and -la- in related forms such as *vaṭṭakam* and

vaṭṭaḷam seems however to indicate that it has been borrowed from Middle Indo-Aryan *vaṭṭa-*. Similarly Old Malayāḷam *ḷakkam* 'splendour' which Gundert has connected with the Malayāḷam word *oḷi* 'light' would appear on a comparison with the corresponding Kannada form *ḷaga* 'service, homage, levee' to be derived from Prākṛt *ḷaggā* 'devotion, worship', while its present sense 'splendour' may be considered as a secondary meaning acquired in the course of its use in Malayāḷam. The above suggestion would be corroborated by usages like '*ḷakkamāṇṭuḷḷa piḷḷar'umāy*' (Kṛṣṇagāthā) where the meaning 'attachment or devotion' suits the context more than that of 'splendour'. It is attempted in the following pages to avoid, as far as possible, mistakes such as those pointed out above which are often the result of an inadequate application of the comparative method.

The proportion of Sanskrit words in Malayāḷam is considerable and it is beyond the scope of this thesis to make an exhaustive study of all the borrowings. Sanskrit words which have undergone a change either in form or meaning, or which, although devoid of any such modifications, are, by virtue of their popular usage no more regarded as Sanskrit, have alone been given prominence to in the following discussions. Words which do not fall under the above description have, in some places, been quoted only to illustrate certain significant peculiarities in the pronunciation of Sanskrit sounds by native Malayāḷam speakers. All Middle Indo-Aryan and New Indo-Aryan words identified have been included.

Vowels.

The vowels of Sanskrit, Middle Indo-Aryan and New Indo-Aryan have remained in general unchanged in the loan words of Malayāḷam. But there are many instances of changes either in quantity or in quality or in both due mainly to the influence of surrounding consonants, contamination of one form with another or vowel harmony, forming exceptions to the general preservation.

a = a

(A) Sanskrit:

aṁś'a - 'part, portion,' *aṁś'am* 'part of a Talook';
 akkā 'mother' *akka* 'sister'; akṣa - *accā* 'axle';
 agasti - *akatti* 'sesbania grandiflora'; agāra - *akar'am* 'a
 Brāhman house'; aṅka - 'military show, sham fight';
 aṅkam 'fight, duel, battle'; aṅgaṇa - *aṅkaṇam* 'court-
 yard'; aṇḍa - *aṇṭi* 'scrotum'; adhikāra - 'administra-
 tion, jurisdiction' *adhikar'am* 'a small division of
 land for governing purposes'; anuja - coll. *aṇṇiyan*
 'younger brother'; anuvāda - 'confirmation' *aṇuvādam*
 'permission'; abhyāsa - 'military practice' *abhyāsam*
 'gymnastics'; avakāś'a - 'room, opportunity' *avakāś'am*
 'occasion or cause for doing, title, claim, right';
 avadhi - 'conclusion, termination' *avadhi* 'leave, holi-
 day' cf. Ka. avadhi 'leisure'; asat 'bad' *assattā* 'a
 wicked person' cf. Sk. asantaḥ 'bad or contemptible
 men'; kaṭuka - 'pungent, n. name of a plant' lex.
 kaṭutaila - 'mustard - oil' *kaṭukā* 'mustard'; kaṣaṇa -
 'rubbing, scratching' *kaṣaṇam* 'bit, piece, fragment';
 kaṣṭi - 'pain, trouble' *kaṣṭi* 'strait, scantiness'; gaṇjā

kañcāvə 'hemp'; *ghana - kañam* 'weight'; *caṇḍa* - fierce, violent, impetuous' *caṇṭi* 'obstinate or mischievous person'; *takṣan - taccan* 'carpenter, ploughmaker, builder'; *pañjī* or *pañji* - 'a ball of cotton from which thread is spun' *paññi* 'cotton'; *paṭṭa - paṭṭə* 'silk'; *paṇa - paṇam* 'a silver coin, wealth in general'; *phalita* - 'producing consequences, accomplished' *phalitam* 'wit, humour' cf. *M. phalita* 'an implication'; *bhaṭṭa - paṭṭar* 'a name by which Koṅkaṇ and Tamiḷ Brāhmans are known in Malabar' When applied to Tamiḷ Brāhmans the word implies disrespect See G. M. D.; *magha - makam* 'the tenth constellation'; *mantha - mantə* 'churning-stick'; *malla* - 'wrestler, athlete' *malla* 'wrestling'; *vaṭa - vaṭam* 'rope'; *vallī vaḷḷi* 'creeper'; *s'aṇa - caṇam* 'flax'; **ajamōdakā* cf. *ajamōdikā ayamōdakam* 'caraway seed'.

(B) Middle Indo-Aryan:

Pālī ambala - (meaning doubtful. see P. T. S. Dict.) *ampalam* 'temple', 'rest house' cf. *sgh. ambalama* 'rest-house'; *ayya - ayyan* 'lord, a title of Tamiḷ Brāhmans'; *patti - patti* 'leaf, anything leaf-like as the blade of an oar, panel, blade, or hood of a serpent'; *vaḍḍhi - vaḍḍi* 'interest on money commission'; *vasala* - 'an outcast' *vaṣaḷan* 'bad, foul, spoilt or depraved person'; *saṅghāṭa* - union, raft' *caññāṭam* 'junction of two boats'; *satapupphā catakuppa* 'anethum graveolens'. *k* for *p* is probably due to dissimilation, cf. *Pa. kipillikā* for *Sk. pipīlikā*.

Prākṛt akkhamālā akkamāla 'necklace of Elæocarpus seeds'; *ajja* - 'grandfather, any respectable person' *accan* 'father, title of male members of certain respectable Nāyar families' cf. *pāliyattaccan, maññāṭṭaccan*;

aṇṭhi - aṇṭi 'kernel, stone, nut'; atthāṇī 'assembly, meeting house; attāṇi 'porter's' rest'. cf. Pa. aṭṭhāna - 'stand, post'; ambāḍaya - ampālam, ampaalam 'hog plum'; cammaṭṭhi - cammaṭṭi 'scourge'; magasira - maka-yir'am 'the fifth constellation'; maḍaya 'corpse' maṭayan, maṭhayan 'fool'. For meaning cf. Sk. mṛta-useless, torpid' and Sk. hataka - 'a low person, a coward'. Mal. maṭhayan with aspirate is probably due to contamination with Sk. mūḍha -; maddala - maddalam 'a long finger drum'; saviṭṭhā aviṭṭam 'the twenty third asterism'; savvala-cavalam 'lance'.

Pālī & Prākṛt akkhara - coll. akkar'am 'letter'; aggi - O. Mal. akki 'fire'; pakkha - pakkam 'side, lunar day, friendship'; Pa. paṭiggaha - Pk. paḍiggaha - paṭik-kam 'spittoon'; pallaṅka - pallakkə 'palanquin'; masi-mayi 'antimony, blackness'; vagga - vakkam 'a Varga or section of the Ṛg Vēda' (used by Nambūdir'is only) vaṭṭa - vaṭṭam 'circle'; vaṇṇa - vaṇṇam 'shape, form, manner'; saṅkhalā caṇṇala 'chain'; apakaṭa - apakaṭam 'mischief, danger' cf. Sk. apakṛta - 'injury, offence'.

(C) New Indo-Aryan :

Hindī kakrī kakkir'i 'cucumber'; kharḥarī kaṭipīṭi 'commotion, affray'; tagrā takkiṭi 'strong and stout'; taklī takkiṭi 'weaver's reel'; maḍḍī maṭṭi 'sediment, dregs'; * khapācī cf. khapaccī kaviñci 'whip'; * tagara cf. tagar takitə 'thin metal plate',;

Marāṭhī aṅgī aṅki 'gown, jacket'; apā ana 'an anna or one sixteenth of a rupee'; kacorā, kacōlā kac-cōr'am, kaccōlam 'curcuma zerumbet'; khāḍī kaṇṭi 'a weight of 500 lbs.'; caṭṇī caṭṭini 'ground condiments';

capḍā *cappata* 'flat'; paṭhān *paṭṭāni* 'an Afghan, one of the four classes of foreign Muslims'; patēmārī *patte-mār'i* 'a native sailing vessel'; pharā *para* 'a measure of capacity for grain'; bhalē *balē* 'well done, fine, good, bravo'; maḍhū *maṭu* 'sweetness, honey' (poet.); varī 'a grass bearing grain' *var'i* 'a wild-growing rice'; pagaḍā *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory'.

Hindī & Marāṭhī kacērī *kaccēr'i* 'public office'; kacrā *kacra*, *kaccara* 'dirty, of low quality'; H. kaṛhī, M. kaḍhī *kaṭi* 'a dish of pulse meal and spices'; kalāl *kalāl* 'arrack farm'; capṭā *capaṭṭa* 'vapid, flat, insipid'; capātī *cappāṭti* 'a flat cake'; H. chakṛā, M. chakḍā *cakkatṭā cakkatā* 'goods cart'; chappar *capparam* 'a shed or thatch'; naññā 'naked' *nañña* 'an unmarried Brāhman girl'. For meaning cf. Sgh. nagā 'younger sister'; pakkā *pakka* 'mature, thorough, experienced'; pakhāl *pakkāḷi* 'a leathern water bag'; paṅkhā *paṅka* 'a large suspended fan'; pañcāyat *pañcāyattā* 'an assembly of five or more arbitrators'; padak *patakkam* 'jewelled breast plate'; bhāḍārī *paṇṭār'i* 'treasurer'; sat *sattā* (essence, reality, goodness'; haṇḍā *aṇṭāvā* 'an open mouthed vessel'; H. * pagarī or M. pagaḍī cf. H. pagrī and M. pagḍī *pakiṭi* 'fib, jest, fraud'; H. * pagarī or M. * pagaḍī cf. H. pagrī and M. * pagḍī *pakiṭi* 'turban, the broad front of a turban'.

Exceptions :

(1) $a = \bar{a}$.

The penultimate short *a* of certain loan words containing more than two syllables appears as $\bar{a}$ in

Malayāḷam, a few of them showing alternatives with *a* and *ā*.

Sk. *kāmālā kāmāla* 'a form of jaundice'.

Pk. *pattaya* - 'vessel, receptacle' *pattāyam* 'a large chest to hold grain or utensils'; *mukkhana* - 'liberation' *mukkāṇi* 'a sect of Brāhmins'; *viakka* - 'doubt' *viyākkə* 'wish, desire, especially of pregnant women' cf. Sk. *vitarka* - 'fancy, imagination'; *bandhaya* - 'pledge' cf. Sk. *bandhaka* - *pantayam pantāyam*. 'stake'; *caūk-kala* - *cavukkāḷan, camukkāḷan* 'fine carpet having a square shape or containing square designs' cf. M. *caukḍī* 'a square on cloth &c.'

pāvaṭa - cf. Sk. *prāvṛta* - 'mantle, cloak, wrapper' *pāvāṭa* 'girl's petticoat, clothes spread in the streets as at a King's coronation'.

Pa. Pk. *pallaṅka* - *pallakkə, pallakkə* 'palanquin.' M. *cākan* 'a serpent, a species of coluber' *cākkāṇi* 'centipede'; *tābalī tāmpaḷam* 'tray, salver, plate.'

There is one instance of *a* being lengthened before a Mal. suffix, the addition of which has converted an original word of two syllables into one of three. Pa. Pk. *cuṇṇa* - *cuṇṇāmpə* 'lime.'

It may be observed that a similar lengthening of not only *a* but all penultimate short vowels is often met with in English words adopted into Malayāḷam. Ex. England; *inglāṇḍə* English *inglīṣə*; government *gavaṇmēṇṭə*; secretary *sikrattēr'i*.

(2) *a* = *e*.

The pronunciation of *a* coming after certain initial consonants as *e*, is the most important of the vowel changes met with in the Indo-Aryan loanwords of

Malayāḷam, and also perhaps the most interesting from a phonological point of view.

The first to note and record the change was Gundert. He observed that *a* occurring after the voiced sounds *g, j, ḍ, d, y*, and *r* is heard as *e* in the pronunciation of the Malayāḷis¹. Gundert's observation is obviously imperfect inasmuch as the change is regularly manifested after *b* and *l* also, over and above the sounds specified by him. Professor Rājarājavarma remarks: "*a* is the heaviest of all vowels in Malayāḷam and as such it has undergone corruption in various words. The corrupt pronunciation of *a* in Malayāḷam is very much like *e*. Ex. Sk. *gandha* - *gendham*, Sk. *jana* - *jeṇam*, Sk. *ḍambha*-² *ḍembha*, Sk. *dayā deya*, Sk. *bandhu* - *bendhu*, Sk. *ravi* - *r'evi*, Sk. *lajjā lejja*. The words quoted above show that in Sanskrit loans *a* following unaspirated voiced stops which remain voiced in Malayāḷam, the sonant *y*, and the liquids *r* and *l* is pronounced *e* though written *a*"³.

Neither Gundert nor Rājarājavarma has explained the change. It will be desirable to discuss in full the scope of the change under consideration, and to attempt an explanation of the tendency so peculiarly marked in the pronunciation of the Malayāḷis.

It will be seen from the examples cited by Professor Rājarājavarma that the sounds after which *a* manifests a tendency to be pronounced as *e* are all voiced consonants

1. *A Grammar of the Malayāḷam Language*, 2nd ed., p. 8.

2. *ḍambha* is Prākṛt, the corresponding Sanskrit word being *dambha* -.

3. *Ker'aḷapāṇiṇīyam*, 4th ed., pp. 86—87.

occurring initially, which latter are totally absent in native Malayālam words. The change in question is seen not only in Sanskrit loans, but also in other Indo-Aryan words that have found their way into the Malayālam vocabulary. The following examples from Middle Indo-Aryan and New Indo-Aryan will illustrate the point. Middle Indo-Aryan: Pk. *jamala-jeviḷi* 'double cloth, cloth in general'; Pk. *ḍambha-ḍembhā* 'pride'; Pk. *raṭṭhia-reṭṭiyār* 'one belonging to a class of Telugu S'ūdras'; Pa. Pk. *lakkha-lekkā* 'aim'; Pk. *laddī letti* 'dung of animals' New Indo-Aryan: H. *jati jeti* 'musical rhythm'; H. *ḍabbā ḍeppa* 'a tin vessel for holding oil'; H. *baṛāi beḍāyi* 'self-praise, magnifying'; H. *laṭṭū leṭṭu* 'a child's top'; M. *dambḍī dempiṭi* 'a copper coin of small value'; M. *dasrā desra* 'a festival held in honour of Durgā'; M. *lakhōṭā* 'closed letter', *lekkōṭṭā* 'envelope'; H. M. *ḍabbā ḍeppi* 'a small box'; H. M. *baṅglā beṅkaḷāvā* 'a bungalow'; H. M. *lāgōṭī leṅkōṭṭi*; H. *laḍḍū*, M. *laḍḍu leḍḍu* 'a globular sweetmeat.'

Indo-Aryan *a* preceded by palatal stops (both voiced and voiceless) is also found represented by *e* in a fairly large number of loanwords. The change which is evidently due to the position of the tongue required for the production of palatals colouring the vowel following, is often met with in the colloquial dialects in native Malayālam words showing *a* in the literary dialect. Ex. *cakiṇi, cekiṇi* 'layers of fibre enclosing the flesh of jack fruit'; *cakir'i, cekir'i* 'coco-nut fibre'; *caviṭṭu, ceviṭṭu* 'kick'; *caḷi, ceḷi* 'mud'; *car'ivā, cer'ivā* 'slope.'

The following forms with *e* in literary Malayāḷam, a few of them showing alternatives with *a* and *e*, may be regarded as loans from the popular dialect. Sk. *candra* - 'gold,' *centram* 'golden neck ornament'; Sk. *campaka* -, *cempakam* 'michelia champaca'; Sk. *caru* - *car'uvam*, *cer'uvam* 'cooking pot'; Sk. *jhaṭiti* *jheṭiti* 'soon'; Sk. *jhampaḍa* - *cempaḍa* 'a mode of beating time'; Pa. Pk. *camma* - *cemmān* 'a worker in leather'; Pa. Pk. *cakka* - *cakkə*, *cekkə* 'oil-press.'

With the above may be compared Sanskrit loanwords in Kannaḍa showing a similar change. Ka. *caṇḍi* *ceṇḍi* 'a passionate, violent female'; Ka. *canda*, *cenda* 'lovely, charming'; Ka. *candira*, *cendira* 'moon'; Ka. *carce*, *cerce* 'smearing the body with sandal.'

It remains to suggest an explanation for the phonetic development detailed above. Malayāḷam *a* is not the equivalent of Hindī or Marāṭhī *a*. In pronunciation it takes its place between numbers four and five of the cardinal vowels, more inclined towards number four than five, and evinces a tendency towards greater closeness under favourable circumstances. In the case of voiced consonants an occasion for the natural tendency to manifest itself is provided by the lack of muscular intensity characterizing their pronunciation. *a* preceded by palatals also has changed to *e* in colloquial Malayāḷam in a fairly large number of words (see the previous paragraphs). It may be observed that the influence of the position of the tongue required for the production of the palatal consonants is, like the lack of muscular intensity noted above, a favourable factor conditioning

the change. The above change is not observable when *a* follows a voiceless stop or voiced aspirate (palatals excluded), the reason being the resistance offered by the greater muscular tension involved in their pronunciation, Ex. Sk. *kakṣā kacca* 'hem of the garment tucked into the waistband, cloth in general'; Sk. *cakra-cakram* 'wheel, a coin valued $\frac{1}{28}$ of a rupee'; Sk. *takṣan-taccan* 'sawer of wood'; Sk. *pakṣa-pakṣam* 'partiality'; Sk. *khaḍga-khaḷgam* 'sword'; Sk. *chanda* - 'appearance, look, shape', *çantam* "beauty"; Sk. *phalaka-palaka* 'plank'; Sk. *ghaṇṭā ghaṇṭa* 'bell'; Sk. *dhana-dhañam* 'wealth, riches'; Sk. *bhaṅgī* 'way of dressing, fashion, toilet'; *bhaṅgi* 'beauty'. An interesting parallel of a phonetic change affecting only voiced consonants is provided by the cerebralization of dentals in Sindhī. The surd stops and aspirates which are pronounced with greater energy have remained dentals in Sindhī, while *d* alone has been cerebralized¹,

Voiceless stops of certain loanwords in Malayāḷam, going back to voiced stops followed by *a* in Indo-Aryan, are pronounced with *e* in colloquial Malayāḷam. Ex. Sk. *gati* - 'movement, procedure', *keti* 'means, way'; Sk. *garuḍa-ker'utaṇ* 'Viṣṇu's bird'; Sk. *garbha-kerpam* 'pregnancy'; Sk. *garva-keruvā* 'pride'; Sk. *daṇḍa* -, OMal. *teṇṭam* 'fine, punishment, trouble'; Pa. Pk. *gaṇṭhi-keṇṭi* 'inflammation of the scrotum.'

In Tamil *e* is not only pronounced after voiceless stops representing Sanskrit voiced stops, but also written. Ex. Sk. *gaja* - Tam. *kecam*; Sk. *gandha* - Tam. *kentam*

1. R. L. Turner, *JRAS*, 1924, p. 583.

‘odour’; Sk. gambhīra - Tam. kempīram ‘depth, profundity’; Sk. dars’ana - Tam. tericanam; Sk. bandhu - Tam. pentu ‘relation, friend’; Sk. bala - Tam. pelam ‘strength’; Sk. bandha - Tam. pentam ‘tie, bondage.’

The foregoing examples would suggest that Malayālam and Tamiḻ had a period when Sanskrit initial voiced stops were pronounced voiced in the loanwords. The appearance of *a* in colloquial Malayālam where we would naturally expect *e* as in *kañcāvā* ‘hemp’ (Sk. gañjā), *taṇṭā* ‘stick, pole’ (Sk. daṇḍā-), *pampar’am* ‘spinning top’ (Sk. bambhara - ‘bee’), *tavi* ‘ladle’ (Pk. davvī) may be regarded as the result of the attempt on the part of the learned to maintain, as far as possible, the pronunciation of Sanskrit words as written, influencing the colloquial speech. In this connection may be contrasted the retention of *e* after *k* by Malayālam, both in the colloquial and the literary dialects, in native Dravidian words where Kannaḍa shows *ga* - < Primitive Dravidian *ga* - (For the general loss of voice in the initial voiced stops of Tamiḻ and Malayālam see Pre-Aryan and Pre-Dravidian, p. 48, “Sanskrit and Dravidian,” by Jules Bloch.) Ex. *keṭṭā* in *aṇakkeṭṭā* ‘dam’, Kan. gaṭṭu; *keṭṭā* ‘bundle’, Kan. gaṭṭe; *keṭṭu* in *keṭṭutāṭi* ‘beard about the chin’, Kan. gaḍḍa; *keṭṭan* ‘large’, Kan. gaṇḍu; *keta* ‘trembling, palpitation’, Kan. gada; *keṇakku* ‘to roar, sound harsh’, Kan. gane.

In the above instances, unlike the case of Sanskrit loans, there is nothing to tell the Malayālam speaker that the *e* represents earlier *a*, and in the absence of any force influencing *e* towards being pronounced *a*, *e* has

remained unchanged both in literary and colloquial Malayāḷam.

In the pronunciation of *y*, *r'*, and *l* both the factors conditioning the change, namely the lack of muscular tension and the palatal position of the tongue, are present. Hence *a* following these sounds also shows a regular change to *e*. With this may be contrasted *a* remaining unchanged after *v*, which latter is the only voiced sound occurring initially in native Malayāḷam words. Ex. Sk. *vaṭa* - *vaṭam* 'rope'; Sk. *varṇa* - *varṇam* 'colour'; Sk. *vallī* *vallī* 'creeper'; Sk. *varāḍī* *var'āḷi* 'a musical tone'; Sk. *vana* - *vaṇam* 'forest'; Sk. *vayas* - *vayassə* 'age.' The labial position of *v* may also have been responsible to a certain extent for the resistance of the change.

In conclusion, then, we see that the change of *a* to *e* in the Indo-Aryan borrowings of Malayāḷam is conditioned by the lack of muscular intensity of the consonant preceding *a* or the palatal position of the consonant with which *a* is associated.

(3) *a* = *i*.

Final *i* of words in Malayāḷam converts *a* of the preceding syllable into *i*. This is analogous to the palatalisation of *a* in Saka when followed by *i* or *y*¹.

Sk. *kambala* - 'coarse woolen stuff' *kampiḷi* 'carpet, rug'; Pk. *kāvaḍa* - *kāviṭi* 'an adorned pole with offerings to Subrahmaṇya'; *jamala* - 'pair' *javiḷi* 'double cloth, cloth in general';

1. See Sten Konow, *Saka studies*, p. 13.

Pa. Pk. ittara - *ittir'i* 'little'; kattarī *kattir'i* 'scissors';
H. *khapācī *kaviñci* 'whip' H. *pagaṛī or M. pagaḍī
pakiṭi.

In native Malayāḷam words also the above change is common. Ex. *appaṭi*, *appiṭi* 'whole, entire'; *ceppaṭi*, *ceppiṭi* 'jugglery' *pakar'i*, *pakir'i*, 'a partic kind of fish';

In the following words *a* followed by *l* is represented by *i* in Malayāḷam. The change is due to the alveolar character of Malayāḷam *l* imparting a palatal tinge to the preceding vowel.

Sk. kavala - *kaviḷa* 'mouthful'; kāmālā *kāmila* 'jaundice'
Pa. agalu - *akilā* 'aloes';

Malayāḷam words also show the same change.
avalā, *avilā* 'beaten rice'; *ayalpakkam*, *ayilpakkam*,
'vicinity'; *takal*, *takil* 'a drum'; *tukal*, *tukil*, 'skin';
vayal, *vayil*, 'field'.

Anticipation of *y* in the succeeding syllable has changed *a* to *i* in the following two words.

Sk. āvas'ya - *āvis'yam* 'necessity'; * apakhyāti - *avikhyāti*
(coll.) 'ill-fame' cf. Ka. apakhyāti 'injured reputation';

For reasons unexplained *a* has been represented as *i* before cerebrals in the following instances:

Sk. kaṭōra - (*ā*) 'a kind of vessel' *kiṭār'am* 'cauldron, boiler.' *ā* for *ō* in the second syllable is perhaps due to confusion with Sk. kaṭāha - ; karkaṭaka - *karkīṭakam* 'sign of the zodiac Cancer, the twelfth Malayāḷam month.'

H. * tagaṛa *takiṭa*

M. * pagaḍā *pakiṭā*

ā — ā

(A) Sanskrit:

āṇi- 'the pin of the axle of a cart' āṇi 'nail'; ādāya-
 taking, seizing' ādāyam 'income' cf. M. adāi 'income';
 ādhāra- 'support' ādhār'am 'document'; ābhāsa- 'sem-
 blance, fallacious appearance' ābhasam 'low, vulgar'
 cf. Te. ābhāsamu 'disagreeable, bad worthless'; ārā 'a
 shoe maker's awl, a bore, a probe' ār'ā 'a chip, a splinter,
 a sharp-pointed fibre' cf. M. ār 'an acuminate or a
 pointed end of a stick rope &c.'; ālasya- 'want of
 energy' ālasyam 'sickness of kings'; kalyāṇa- 'happi-
 ness, prosperity' kalyāṇam 'marriage'; kāhala- a kind of
 musical instrument' kālām (poet.) 'a trumpet'; chāyā
 'shading or blending of colours' cāyam 'dye, paint';
 jālikā 'net, jāḷika 'money - bag'; dāna tāṇam 'gift to a
 Brāhman'; nārāca- 'an iron arrow' nār'āyam 'a heavy
 double - pointed iron style'; pāna- 'a drinking vessel, cup'
 pāṇa 'a waterpot'; bhāgavata- relating to Viṣṇu, a
 follower or disciple of Viṣṇu' bhāgavata- 'a musician';
 bhāṭaka- vāṭaka 'hire, rent'; varāha- 'boar' var'āhan
 'a gold coin'¹ from the stamp of a boar'; vāṇa- 'sound-
 ing' vāṇam 'rocket'; vācana- 'the act of reciting or
 reading' vāyaṇa 'reading'; vāla-vālā 'tail'; s'āṭhya-
 'wickedness's s'āṭhyam perverseness, obstinate opposition':
 s'āṇa- or s'āṇā cāṇa 'whetstone' s'alā a house, building,
 shed, workshop' cāla 'a row of sheds, village'; sāvadhāna-
 'attention' sāvadhānam 'delay.'

(1) Ref. Brown, *The Coins of Indian*, p. 59 and Sir Walter Elliot, *Coins of Southern India*, p. 152 D.

(B) Middle Indo-Aryan:

Pālī *ummāra-ummār'am* 'veranda in front of a house'; *saṅghāṭa-caññāṭam* 'junction of two boats'; *ñāya-ñāyam* 'reason, justice, right'.

Prākṛt *kāvaḍa-kāvīṭi* 'an adorned pole with offerings to Subrahmanya'; *kuppāsa-kuppāyam* 'a garment' such as a coat or a shirt'; *khā (y) a-kāyal* 'backwater, lagoon' cf. Sk. *khāta* - 'moat, well, pond'; *ghāya-kāyam* 'wound'; *chāra-cār'am* 'ashes' *dhāī tāyi* 'wet nurse'; *mādu mātə* 'mother, lady'; *māṇikka-māṇikkam* 'ruby'; *mārāya mār'ayān* 'a class of Nāyars, usually drummers in temple.' Mal. *mār'ān* is a further corruption from *mār'ayān*; *rāī rāy* 'night' cf. *r'āyum pakalum* 'night and day'; *rāutta-rāvuttan* 'a class of Northern Muhammadans' *rāṇī r'āṇi* 'queen'; *vakkhāṇa* 'expounding, commenting' *vakkāṇam* 'dispute, struggle, quarrel,'

Pālī & Prākṛt *āṇā* 'order, command' *āṇa* 'oath'; *khāra kār'am* 'caustic, potash'.

(C) New Indo-Aryan:

Hindī *aṭhānā aṭhāṇa* 'a musical mode.' n due to confusion with M. *aḍāṇā*; *kaṭārī kaṭhār'i* 'dagger' prob. contam. with Sk. *kuṭhāra*; *khāl* 'inlet, canal' *kālə* 'water-channel'; *gōsāī gōsāyi* 'a religious mendicant'; *jātrā jātra* 'journey, voyage'; * *jhālārī jālar* 'a cymbal', *ṭhānā ṭhāṇa* 'station, place' contam. with M. *ṭhāṇē*; *tāk tākkə* 'aim, proper time'; *dubhāsiyā tuppāyi* 'interpreter'; *pārā pārāvə* 'sentry, guard'; *baṭārī baḍāyi* 'self-praise, magnifying'; *bhātā bātta* 'an allowance in addition to military pay'; *bāp vāppa* 'father' (in use among Muhammadans only); *laṭārī laḍāyi* 'quarrel' (Munammadan);

sārī sār'i 'woman's cloth worn round the body and passing over the head';

Marāṭhī āīmāī āyīm̐ma 'a woman of the Tamil Brāhman community'; *mm* due to confusion with final *amma* of feminine names. kān(a)ḍā kānaṭa 'a musical mode'; cākaṇ 'serpent, coluber' cākkāṇi 'centipede'; cāvḍī cāvīṭi 'choultry, public building open on one side, office'; *ujārī cf. uj(a)rī ujār 'brightness, wakefulness'; jagannāthī 'cloth, muslin &c., relating to the city of jagannāth' jagannāthan 'a kind of cloth'; jāḍā 'learning, talent' jāḍa 'cleverness, trick'; jābā cāmpa 'rose-apple'; ḍāgar 'the flour of uḍīd &c., prepared with salt and pepper' ḍānkar 'a curry'; ḍāv ḍāvā 'device, exaggeration, fib'; dēvhārā 'ostentatious worship or piety' tēvār'am 'daily religious ceremonies'; paṭhāṇ paṭṭāṇi; pākh 'wing, side of a roof' pāṇṇa 'side, party' cf. pāṇṇan 'friend'; pāray 'a pointed iron bar' pār'a 'crowbar'; phāl 'a slip or shred' pāḷam 'a strip of metal; phālā 'a shred, a slip, a torn piece' pālī 'rag, shred, the leaf of a book'; bāṇī bāṇi 'kind, manner; quality'; rāṭ rāṭṭa 'spinning wheel, water wheel'; rāy 'king, a title of honour affixed to the names of persons eminent as soldiers, clerks &c.,' r'āyar 'Title of Marāṭha Brāhmans'; rāv rāv 'title of Marāṭha Brāhmans'; lāg lākkā 'susceptibility or suitableness of carriage or conveyance'; vāv 'leisure' vāvā 'a holiday, often used in the sense of full moon or new moon'; sābhār sāmpārā 'a kind of curry'; *dīvālī cf. divālī dīvālī 'the lamp-feast at the new moon of October'; *s'ēṇāī cf. s'ēṇāī s'ēṇāyi 'title of Koṅkaṇa Brāhmans',

Hindī & Marāṭhi ājā ās'an 'teacher' khādī *katī* 'thick cotton cloth'; cimṭā *cimiṭṭāvā* 'pincers, tweezers, tongs'; * jāthā *jāṭṭa* 'march of a band of people'; dhārī *dār'i* 'a narrow border or a coloured strip of a cloth'; dupaṭṭā *tuppaṭṭāvā* 'a veil or linen sheet of two breadths to cast around the shoulders'; H. nārā, M. nāḍā *nāṭa* 'tape, ribbon'; pakḥāl *pakkāḷi* 'a leather water-bag'; pañcāyat *pañcāyattā* 'an assembly of five or more arbitrators' pukār *pukkārā* 'brawl, noise'; bāī *bāyi* 'a term of respectful compellation added to the names of Kṣattriya women' cf. *Pārvatī bāyi*, *Lakṣmī bāyi*, *Maṅgaḷā bāyi* &c.; bihāg *bihāg* 'a musical mode'; bhāḍārī *pañṭār'i* 'treasurer' miṭhāī *miṭṭāyi* 'sweetmeats, confectioneries'; lāg *lākkā* 'aim, butt'; lāḍū *lāḍu* 'a globular sweetmeat'; sāthī *cāti* 'companion'; haṇḍā *aṇṭāvā* 'an open-mouthed metal vessel'; * nāth cf. H. M. nath *nāṭṭā* 'nose jewel';

gāḍā cf. Pk. gaṇḍaa - *kāṇṭā* 'rhinoceros' prob. a Dravidian l. w. in Sanskrit cf. Mal. *keṇṭan* 'big'; Ka. gaṇḍu 'strength, stoutness' Te. gaṇḍu 'strength, the male of the lower animals'

Exceptions.

(1) ā appears as a in the following words :

Sk. agāra - *akar'am* 'Brahman house' perh. contam. with Sk. nagara - ; Sk. kakṣyāpaṭa - *kaccavaṭam* 'commerce in cloth, trade in general'

Sk. phalāhāra - *palahār'am* 'light refreshments, sweetmeats'

Pa. avahāra - *ōhar'i* 'share'

Pk. ambāḍaya - *ampaḷam* cont. with Mal. *paḷam* 'fruit'.

(2) *ā* is found represented *ε* in *kēmpir'i* 'coarse cloth' H. *kāmri* 'blanket'

i = *i*.

(A) Sanskrit :

iṣṭikā iṭṭika 'brick'; *kiṅkiṇī kiṇṇiṇi* 'a small bell'; *cikitsā* 'medical attendance' *ekilsa* 'medical treatment'; *citrā cittir'a* 'the 14th lunar mansion'; *chidra* - 'defect infirmity, slit' *chidr'am* 'split, disaster' cf. *kuṭumba cchidr'am* 'internal dissensions in a family'; *chinna* - 'cut, divided' *ciñṇam* 'a piece, a bit'; *chinnabhinna* - 'pierced through and through' *ciñṇabhiñṇam* 'at sixes and sevens'; *diṣṭa - tiṭṭam* 'that which has been determined, accuracy' cf. *tiṭṭam var'uttuka* 'ascertain exactly'; *nigaḍa - nigaḷam* 'an iron chain for the feet, a fetter'; *nidāna* - 'putting or laying down' *nidāṇam* 'settlement, decision' cf. *nidān'am vannilla* 'It is not yet settled', *nidāṇavila* 'customary or average price'; *nirūpayati nir'upikku, nir'uvikku* 'consider' *nirvāṇa* - 'final emancipation from matter and re-union with the supreme spirit' *nirmāṇam* 'nudity', a secondary sense derived from the naked state of mendicants. cf. Ka. *nirvāṇi* 'a person who goes naked and who is exonerated while living from future birth as well as ritual ceremonies'; *nivṛtti* - 'return, escaping from' *nivṛtti* 'escaping from, remedy, means' cf. *nivṛtti illa* 'There is no escaping from' *nivṛtti varāññāl* 'if not remedied'; *pitta* - 'bile (whose chief quality is heat)' *piccā* 'madness' cf. *payittiyam* 'madness'; *pittala piccaḷa* 'brass'; *piṣṭa* - 'cake, pastry' *piṭṭā* 'a thin meal cake, rice bread, flour'; *bhikṣā picca* 'the act of begging'; *bhitti - bhitti* 'wall'; *mis'ra* - 'mixed, blended' *mis'ram* 'disorder, confusion'; *vikaṭa* - 'uncommon, dreadful'

vikāṣam 'a disturbing or troublesome state'; *vikṛti* 'changed condition of body or mind' *vikṛti* 'mischievousness'; *vitāna* - 'canopy, cover' *vitānam* 'putting a canopy with clothes' also used in the general sense of decoration cf. *keṭṭivitaṇam* 'decoration'; *vibhakti* - 'inflexion of nouns, declension' *vibhakti* 'scholarship' cf. *mēlpattūr'inte vibhakti* 'the scholarship of Mēlpattūr'; *vilambhayati* 'causes to receive or falls to the share of' *viḷampu* 'to distribute food'; *vivara* - 'expansion, widening' *vivar'am* 'detailed account' cf. Sk. *vivarāṇa* - 'explanation, specification'; *vis'eṣa* - 'distinction, speciality' *vis'eṣam* 'eminence, excellence, particulars'; *s'ikṣā* 'instruction, study, discipline' *s'ikṣa* 'well-disciplined, good, excellent'; *s'iṣya* - 'disciple' *s'iṣyan* 'servant' perh. from the menial work which disciples used to do at the preceptor's house'; *siddhānta* - 'settled opinion or doctrine' *siddhāntam* 'persistency, stubbornness'; *sindhu-cintā* 'a musical mode'

(B) Middle Indo-Aryan :

Pālī viriya - 'strength, vigour' *vir'iyam* 'wild game' for meaning cf. Sk. *vīra* - (male of animals) and Nep. *bir* 'a wild boar.'

Prākṛt ghaṇā 'contempt compassion' *kiṇa* 'ardour' This word has kept the M. I. A. form but the older meaning. cf. *ghṛṇa* - (Ved.) 'heat, ardour'; *nāvia* - *nāviyan* 'a S'ūdra barber'; *diḍha* - *tiṭam* 'firm, stout'; *dhiṭṭha* - *tiṭṭam* 'bold, confident'; *viḍḍa* - 'ashamed', *viḍḍhi*, *viḍḍhiyan* 'fool, foolish man' The aspiration is probably due to the influence of Sk. *mūḍha* -; *saviṭṭhā* *aviṭṭam* 'the twenty third asterism';

Pālī & Prākṛt ittara - *itti'ri* 'little, small'; *tikkha* - *tikkā* 'strain, pressure, swiftness'; *tiṇha* - *tiṇṇam* 'stiff, tight, aloud, quick' See under Nep. *tikho* (N. D.) for N. I. A. forms having the above shades of meaning'; Pa. *paṭiggaha* - Pk. *paḍiggaha* - *paṭikkam* 'spittoon'; *parisā* *par'iṣa* 'assembly, assemblage, any set or class of people, party'. *ṣ* due to later Sanskritisation; *siṅgāra* - *cinkār'am* 'ornament' cf. *cinkār'a(t)tōppa* 'an ornamental garden'; *sippa* - 'arts' *cippam* 'nice appearance, elegance'; *sippī* *cippi* 'oyster-shell';

(C) New Indo-Aryan :

Hindī *binṇā* *piṇṇu* 'weave, plait'; *billā* *villa* 'badge, metal-plate';

Marāṭhī *s'igāḍī* *cinkāṭi* 'a Turkish bow.'

Hindī & Marāṭhī H. *khicṛī*, M. *khicḍī* *kiccāṭi* 'a kind of curry'; *ciṭṭhā* *ciṭṭa* 'routine, list, schedule'; *ciṭṭhī* *ciṭṭi* 'lottery, note, receipt'; *cimṭā*, *cimittāva* 'pincers, tweezers, tongs'; H. *tipāī*, M. *tipāyī* *tippāyī* 'a stand with three legs'; *bihāg* *bihāg* 'a musical mode'; *miṭhāī* *mittāyī* 'sweetmeats, confectioneries'; *vīr* *vīra* 'valour, power';

$i = e$.

Indo-Aryan *i* changes to *e* in colloquial Malayāḷam when it is followed by a single consonant preceding an open vowel. The change is evidently the result of a tendency to harmonise the utterance of dissimilar vowels. To facilitate the pronunciation of the open vowel *a*, 'the positions of the lips and the tongue are slightly altered as the effect of which *i* becomes more open. The fact that this change is associated with single consonants only is due to the short and loose pronunciation of intervocalic

single stops in Malayāḷam. In the case of long consonants, more duration in utterance is involved and so the anticipation of the following vowel and the consequent adjustment do not have their play.

Sk. *divasa* - *devasam* 'day'; *niyama* - *neyamam* > *nemam* 'rule, regularity'; *vilambhayati* *veḷampu* 'to distribute food'; *vilasati* *velasu* 'shine, flourish'; *viṣa* - *veṣam* 'poison'; *hita* - *etam* 'suitability, easiness'.

Contrast with the above *kiccati*, *citta*, *tittam* &c., which do not show *e* in colloquial Malayāḷam.

L. V. Ramaswamy Aiyar observes that *i* when followed by a consonant of the (t) or (ṭ) series, or by (l) or (ḷ) (ṣ), (r') or (r) and a back vowel, changes in the colloquial, into the easier (e)¹. But the change in question does not confine itself to the consonants specified. It takes place before all single consonants and the conditions underlying it have nothing to do with the place of articulation or the back position of the vowel. This will be clear from the following colloquial words :

tekayu 'to be enough' *tikayu* (lit.); *nekattu* 'to level up' *nikattu* (lit.); *etaḷ* 'petal' *itaḷ* (lit.) *eṭam* 'place' *iṭam* (lit.); *eṇa* 'couple'; *iṇa* (lit.); *eṇam* 'kind'; *iṇam* (lit.); *er'a* 'prey' - *ir'a* (lit.) *ela* 'leaf' *ila* (lit.); *evan* 'this man' *ivan* (lit.) *veṣ'ari* 'fan' *viṣ'ari* (lit.) *eḷaya* 'tender' *iḷaya* (lit.)

$$\bar{i} = \bar{i}.$$

(A) Sanskrit:

jīraka - *cīr'akam* 'cumin'; *dīna* - 'distress, wretchedness' *dīṇam* 'illness'; *pīṭhikā* 'stool, bench' *pīṭika* 'shop'

1. A brief account of Malayāḷam Phonetics p. 8.

cf. M. piṭhā 'a spirit shop'; * cīla - cf. cīra - 'rag, tatter, clothes' cīla 'a rag'.

(B) Middle Indo-Aryan:

Prākṛt tiyatihi - cf. tī(y)a — 'of the past' and Amg. tihi - 'lunar day' tiyati 'day of the month'.

(C) New Indo-Aryan:

Hindī cīnī cīn'i 'sugar'; cīṭhī cīṭṭa 'note, bill, bond card'; dīg dīkkā 'pride, boasting, pomp'; bīchā 'a small stiletto with a curved or serpentine blade' piṇṇā in piṇṇā katti 'knife'; bīṛī bīṛī 'cigarette'; bītā 'span' vīti 'width' cf. Tam. vīti 'breadth of a shingle'; bīdhā vītam 'portion, share, rate'.

Marāṭhī * dīvṭī cf. divṭī dīvṭī 'a torch'; * dīvālī cf. divālī dīvālī 'the lamp - feast at the new moon of October'; * s'imā cf. s'imā 'boundary or limit' s'īma 'foreign land, more commonly used in the restricted sense of England'.

H.* dīvālā or M.* dīvālē. cf. H. divālā, M. divālē, dīvālī 'bankruptcy'.

u = u.

(A) Sanskrit:

ucca - 'the apex of the orbit of a planet' ucca 'noon'; ucca - 'high, lofty' ucci 'the crown of the head'; udyōga - 'the act of undertaking anything' udyōgam 'job, employment' cf. udyōgasthan 'an officer'; kusumbha - 'outward affection, compared with the colour of safflower' kus'umpā 'envy'; guḍikā guḷika 'pill'; tuttha - tuttam 'sulphate of copper'; tulā tulām 'balance, libra, a weight of 100 palas, cross-beam or joist'; duṣṭa - 'offence, crime, guilt' duṣṭa 'wickedness, contamination'; puccha - 'tail'

puccham 'contempt, derision'; *pura* - 'house, dwelling, abode' *pur'a* 'room, shed, building'; *muñja* - 'saccharum Munja,' *muñña* 'Premna integrifolia'; *mut* *muttə* 'joy, delight'; *mustā* *mutta* 'Cyperus Rotundus'; *muṣṭa* - theft, robbery' *muṭṭāḷan* 'plunderer, one who takes the law into his own hands'. cf. *M. muṭhāṇ* 'gang, band'; *s'ukra* - (with *graha*) a receptacle for *Sōma* '*cukkir'i* 'a drinking vessel in toddy shops'; *suruṅga-turuṅkā* 'a subterranean cell'.

(B) Middle Indo-Aryan:

Pālī ummāra - *ummār'am* 'veranda in front of the house'; *satapupphā catakuppa* 'anethum graveolens'.

Prākṛt ummatta - *ummattə*, *ummattam* 'thorn-apple'; *ummara* - *ummar'am* 'veranda in front of the house'; *kundurukka kuntir'ikkam* 'resin of Boswellia Thurifera'; *kucca* - 'beard, a kind of grass' *kuccə*, *kucci* 'stubble, strip, tassel, a piece of straw, brush, penis' cf. *Sk. kūrca* - having the above meanings; *kuppāsa* - 'bodice' *kuppāyam* 'a garment such as a coat or a shirt'; *khurappa* - 'an instrument for scraping grass for horses' *kur'appam* 'a curry-comb'; *mukkhapa* - 'liberation' *mukkāṇi* 'a sect of Brāhmans'; *muḍḍha* - *muṭṭāḷan* 'fool'; *sunna* - *sun'-n'am* 'a zero, a circular mark'; *uppariga* - cf. *uppari* 'up, upon' and *Sk. upariga* - 'soaring above' *uppar'ika* 'a high mansion'. For meaning cf. American English 'sky-scraper'; *kuttaka* - cf. *kutta* - 'rent, lease' *kuttaka* 'contract, monopoly'. G. M. D. surmises connection with *H. guttā*; *ruppika* - cf. *ruppa* - 'silver' *uruppika* 'rupee'.

Pālī & Prākṛt cuppa - *cupṇāmpə* 'lime'; *sukkha* - *cukkə* 'dry ginger' cf. *Nep. sukuṭi* 'dried meat

or fish' *suṅka - cuṅkam* 'toll, custom'; *muttā muttə* 'pearl' * *kūppa* - (N. D.) *kuppi* 'bottle'; * *tulukka* - cf. Sk. *uruṣka - tulukkan* 'a Turk, a Muhammadan'.

(C) New Indo-Aryan:

Hindī *dubhāsiyā tuppāyi* 'interpreter'.

Marāṭhī *kūcī kuñci* 'hair of horses or bristles of swains'; *kūcī* 'a brush of hog's bristles &c., tied together at one end' *kuñcam* 'tassel, brush, bristles'; *tukḍā* 'a piece, a bit' *tukkiṭa* 'a piece, a bit, a short musical hit'; *būdī bundi* a partic. kind of sweetmeat' used always with the word *kār'ā* (M. I. A. *khāraa* -?) in front as *kār'ā bundi*.

Hindī & Marāṭhī:

H. *tukrī*, M. *tukḍī tukkiṭi* 'division of a country'; office of sub-collector'; *dupaṭṭā tuppattāvā* 'a veil or linen sheet of two breadths to cast around the shoulders'; H. *dupaṭṭī*, M. *dupaṭṭā tuppattī* 'a mantle or sheet'; *pukār pukkārə* 'brawl, noise'; *huṇḍī uṇṭi, uṇṭiyal* 'bill of exchange'.

u = o.

u when followed by a short consonant preceding an open vowel changes to *o* in colloquial Malayāḷam. This is analagous to the change of *i* to *e*, and as explained in p. 40, it is the openness of the vowel following and the short consonant in between that are responsible for the change.

Sanskrit:

udaya - otayam 'sunrise'; *udayana - oten'an* 'name, proper'; *upakāra - opakār'am* 'use'; *upadrava - opadr'avam* 'oppression, nuisance'; *upāya - opāyam* 'means, artifice'; *guṇa - koṇam* 'good quality'; *guda - kotam* 'anus';

The above change is common in native Malayāḷam words. *tuka, toka* 'sum'; *puka, poka* 'smoke'; *nukam, nokam* 'yoke'; *kuṭa, koṭa*, 'umbrella'; *kuṭam, koṭam* 'pot'; *tuṇa, toṇa* 'help'; *kuta, kota* 'notch'; *putappə, potappə*, 'blanket, sheet' *muṇa, moṇa*, 'a point'; *cuṇa, coṇa* 'juice'; *cuma, coma*, 'cough' *kur'a, kor'a*, 'bark'; *kula, kola* 'bunch'; *kus'avan, kos'avan* 'potter'.

u = i.

u has changed to i in colloquial Malayāḷam as a result of the influence of the consonants with which it is associated. It will be seen that it is the preceding or following palatal consonants that has brought about the change in the following words:

Sanskrit anuja - *aṇiyan* 'younger brother'; as'uddha-*ayittam* 'pollution'; āyus - *āyissə* 'long life'; manuṣya - *maṇiṣiyan* 'man'; anurūpa - *aṇir'ūpam* 'suitable'.

Prākṛt kundurukka - *kuntir'ikkam* 'resin of Boswellia thurifera'.

The following are parallels in Malayāḷam: *ar'uvi* *ar'ivi* 'fountain, waterfall'; *kur'uvi, kur'ivi* 'sparrow' *mar'unna, mar'inna* 'medicine'.

ū = ū.

(A) Sanskrit:—

ūrdhva - 'anything placed above or higher' *ūrdhvam* 'beyond reach, unsuccessful'; dūta - 'messenger, envoy' *dūtə* 'message'; dhūli-*taḷi* (O. Mal.) 'dust'; pūra - *pūr'am* 'abundance'; bhūta - *pūtam* 'ghost' cf. *tīkōr'iccor'iyura pūtam* 'ghost throwing fire', mūṣā *mās'a* 'crucible'; sūcī *tās'i* 'needle'; sūtra - 'a short sentence or an aphoristic rule'. *sātram* 'scheme, artifice'; sūrkaṣati 'heeds, cares' *sūkṣikku* 'to take care of, keep'.

(B) Middle Indo-Aryan :

Pālī *jūta - cātə* 'gambling, playing with dice'.

Prākṛt *pūsa - payam* 'the eighth lunar asterism'.

(C) New Indo-Aryan :

Hindī *khūt* 'pivot, central point' *kaṇṭə* 'stump, pivot, tent peg'; chūrī *car'i* 'dagger, knife in a walking stick'; pūchī *pacci* 'insect, butterfly'; pūrī *par'i* 'a kind of cake'.

Mārāṭhī *cūḍ cattə* 'the top of the cocoanut branch used as a torch'; bīj 'a term at cards' *paccə* 'a partic. game of card' cf. H. *būjh lēnā* 'to settle the amount of gain and loss at cards'.

Hindī & Mārāṭhī *cūt cattə* 'testicles, penis, female organ'; H. *cūlhā*, M. *cūl caḷa* 'fireplace' (perh. an instance of borrowing and reborrowing. cf. Mal. *cuṭu* 'bake', *cūṭə* 'heat', *cuṭala* 'burning ground', Ka. *suḍu* 'to burn', *sūḍu* 'burning'; lūṭ *luttə* 'plunder'; **dūdha* cf. H. M. *dūdh* 'milk' *tata* 'milkpot'; kūj *kūñṇə* 'hump', useless portion of fruits' cf. B. *kūj* 'hump' and Nep. *kujo* for the several similar forms expressing defects or deformities' **kūtī* cf. H. *kutiyā katti* 'bitch'; thūp *tappə* 'leaved branches strewed for manure' cf. Ku. *thūp* 'heap' and Nep. *thupro* 'heap, pile'.

Sanskrit *ṛ* = coll. *irə*.

ṛtu - irətu 'season'; *ṛṣi - irəṣi* 'sage'; *kṛti - kirəti* 'action'; *kṛpā kirəpa* 'compassion'; *kṛṣṇa - kirəṣṇan* 'the god *kṛṣṇa*'.

Exceptions :

amṛta - 'boiled rice, anything sweet' *amarattā*, 'royal meal'; *r* influenced by the preceding *a* changes to *ar* instead of *ir*. Thus amṛta - taking the form *amarttā* further develops a vocalism between *r* and *t* and changes to *amarattā*.

(2) ṛṣabha - 'a bull' *iṭavam* 'the sign of the zodiac Taurus, the tenth Mal. month' cf. Sk. vṛṣabha - 'Taurus' lw. from Tamiḻ. Sk. -ṣ- is either *s'* or *ṣ* in Malayāḻam, while in Tamiḻ it is represented by -ṭ- and -c-.

(3) vṛtti - 'maintenance, subsistence, livelihood' *vir'utti* 'land granted rent and tax free, to government servants' lw. from Tamiḻ cf. Sk. ṛ = Tamiḻ *iru* Ex. *iruṇam* 'debt', *iruṭi* 'ascetic', *irutu* 'season'.

Sanskrit ṛ = coll. iḷ.

klṛpta - *kiḷapatam* 'ordered, prepared'.

ē = ē.

(A) Sanskrit:

ēṣaṇa - 'the act of seeking, probing' *eṣaṇi* 'backbiting, calumny'; kṣētra - 'a sacred spot, a place of pilgrimage' *kṣetram* 'a temple'; chēda - 'deprivation, want' *cētam* 'loss' waste'; dēva - *tēvan* 'title of honour' cf. *tēvan Palmañābhan*; dēvī *tēvi* 'Name of women (proper)'; mēla - 'meeting, union' *vēla* 'labour, any piece of work' for meaning cf. Nep. *melo* 'allotted task, job, work'; mēlā 'assembly, a musical scale' *mēḷam* 'musical harmony'; vēlā 'limit, boundary' *vēli* 'hedge or fence around a compound'; s'ēkhara - 'crown, head' *s'ēkharam* 'collection'; sēvaka - votary, worshipper, servant' *cēva kan* 'vassal, servant, soldier'; hētu - *ētu* (poet.) 'cause'.

(B) Middle Indo-Aryan :

Prākṛt *khēva - kēva* 'crossing' cf. *kēvukūli* 'freight', *kēvuvaḷḷam* 'ferry boat'; *khēvaṇa -* 'attaching to, fixing' *kēvaṇam* 'bed or socket for gem *vāsa - vāya* 'reed'; *sēṇi* 'row' *ēṇi* 'ladder' cf. Sgh. *hiṇi* and Nep. *sīṇi* 'ladder'.

Pālī & Prākṛt *khēma - kēmam* excellence, wellbeing'.

(C) New Indo-Aryan :

Hindī *cēlā* 'disciple, pupil' (J. Bloch connects the word with the Dr. root, in Kā. *cillara, cillu, ciru* 'smallness', Ta. *s'ila* 'little'¹; *cēlā cēlā* 'one forced to become a Muhammadan'; *sēṭh* 'money-broker, banker' *seṭṭa* 'a wealthy Muslim merchant'; *sēr sērā* 'a measure of weight or capacity'.

Marāṭhī *dēvhārā* 'ostentatious worship or piety' *teṽār'am* 'religious worship, daily religious ceremonies'; *patēmārī pattēmārī* 'a native sailing vessel'; *phēṇī pēṇī* in *patirpēṇi* 'a partic. sweetmeat'; *s'ēvā s'ēvam* 'service' *s'ēvakkār'an* 'servant'; *sēvay sēva* 'vermicelli'; **s'ēṇāī* cf. *sēṇāī s'ēṇāyi* 'title of Koṅkaṇa Brāhmans'.

Hindī & Marāṭhī *kacērī kaccēr'i* 'public office'; H. *dēvṛī, M. dēvḍī* 'porch, threshold' *teṽitiyāl* 'prostitute'; *bhēk pēkkan* 'frog, toad'; H. *pērā, M. pēḍhā pēṭa* in *patirpēṭa* 'a sweetmeat'; *bhēs* 'dress, fashion, colour', *bhēs* 'beautiful, excellent'.

ō = ō

(A) Sanskrit :

ōman - (R. V.) 'a friend, helper, protector' *ōmaṇa* 'darling'; *kōṭi - kōṭi* 'crore or ten millions'; *kōṭṭa - kōṭṭa*

(1) See *La Formation de la Langue Marathe*, p. 31.

'fort'; *kōṭṭāra* - 'a fortified town, stronghold'; *kōṭṭāra* 'Name of an ancient town of historical importance in Travancore'; *kōṇa* - *kōṇa* 'corner, angle'; *kōs'a* - *kōyam* 'penis'; *gōṣṭhī* 'a kind of dramatic entertainment in one act' *gōṣṭhī* 'scurrilities, pranks'; *gōla* - *gōḷam* 'globe, ball'; *tōḍī* *tōṭi* 'a musical mode'; * *bhōjanaka pōṇakam* (O. Mal.) 'a satra in which Brāhmans are fed.' *mōṣa* - 'a robber, thief, plunderer' *mōs'am* 'thick, deceit, fault, mistake'; *rōmas'a* - 'hairy' *rōmēs'an* 'hairy man' & due to confusion with final *es'a* in compounds cf. *aḷakēs'an gaṇēs'an, dhañēs'an, vittēs'an*.

(B) Middle Indo Aryan:

Pālī gōṇaka - 'a woollen cover with long fleece' (discussed by J. Przyluski in J. R. A. S., 1931 p. 339) *kōṇakam* 'a cloth to cover the privities' cf. Sk. *gōṇī* 'torn or ragged clothes' *lōkiya* - 'wordly, usual' *lōkiyam* 'politeness, adaptedness &c.'

Prākṛt ṭlaggā 'service, devotion' *ṭlakkam* 'attachment, splendour, majesty' cf. Ka. *ṭlaga* 'services, homage, levee audience, durbar' G. M. D. connects *ṭlakkam* with Mal. *oḷi* 'splendour'; * *jōṇaka* - cf. *jōṇa* - *jōṇakan* 'a class of foreign Muhammadans'.

Pa. Pk. *dōṇī, tōṇi* 'boat'.

(C) New Indo-Aryan:

Hindī *gōlī gōli* 'marble'; *gōsāyī gōsāyi* 'a religious mendicant'; *jōg jōkkā* 'propriety, fitness, beauty, fashion'; *jōlī* 'partner, fellow, companion' *jōli* 'job, work' cf. Ka. *jōli* 'business, affair'; *tōlā tōla* 'a weight of gold or silver'; *dhōtī* 'a cloth worn around the waist' *dhōtti* 'a

small cloth'; pōkrī 'a blackguard, low fellow' pōkkir'i
'a dissolute or profligate fellow'.

Marāṭhī kacōrā, kacōlā kaccōr'am, kaccōlam
'curcuma zerumbet'; thōb 'tuft, clump' tōppa
'grove, clump of trees' cf. Te. tōmpu 'garden, grove';
dōrā 'thread' tōr'a 'a string suspender'; pōlī pōli 'a
thin sweet cake made of wheat'; bōḍ cf. H. bōḍā
'capsule, pod, seed vessel' bōṇḍa 'a spherical sweetmeat
fried in oil or ghee'; lakhōṭā 'closed letter' lakkōṭṭa
'envelope'.

Hindī & Marāṭhī kōrā kōra 'new or unbleached
cloth'; gōṭī kōṭṭi 'marble'; gōbhī 'a medicinal herb'
gōri 'cabbage'; H. jōrā, M. jōḍā jōṭa 'a pair of shoes',
H. jōrī, M. jōḍī jōṭi 'pair, couple, set, match'; ṭōp ṭōppa
'wig'; H. ḍōlī M. ḍōlī ḍōḷi 'litter, swinging cot';
ḍhōlak ḍolakkā 'a small drum'; tōṭā tōṭṭa 'cartridge';
dhōbī dōvi 'washerman' lāgōṭī lānkōṭṭi 'loin-cloth'; lōṭ
lōṭṭa 'tumbling, tossing'; lōṭā lōṭṭa 'a metal cup'.

Middle Indo-Aryan e and o = e and o.

The existence of short *e* and short *o* in the Middle
Indo-Aryan has been inferred by Indo-Aryan philologists
on the evidence of the rule laid down in Prākṛt Gram-
mars that a long vowel followed by a long consonant
going back to Primitive Aryan consonant-groups is
usually found to become short² and also on the appear-
ance of *ē* and *ō* in New Indo-Aryan languages before

1. Sidheswara Varma, *Critical Studies in the Phonetic Observations on
Indian Grammarians*, p. 61.

2. Woolner, *Introduction to Prakrit*, p. 26 (§ 67) and also Rhishikesh
Bhattacharjee *A Prakrit Grammar*, p. 25; 'hrasvaḥ saṁyōgā.

single consonants resulting from the simplification of long consonants of the Middle Indo-Aryan. Although in the case of *a*, *i*, and *u* in front of long consonants the short nature of the vowels is clear from orthography, the absence of separate scripts for long and short ए and ओ does not supply us with any accurate information as to whether the vowels in question were actually pronounced short. Nor are the long forms of the New Indo-Aryan any conclusive evidence on the point under consideration, in so far as the long *ē* and *ō* in them can represent Middle Indo-Aryan long *e* and *o* as well. Bhandarkar has tried to prove the existence of short *e* and *o* in the actual pronunciation of Marāṭhī and Gujarātī¹ although he has not actually stated that such short forms are inherited from the Middle Indo-Aryan. But no great value can be attached to it since we do not find any reference to short *e* and short *o* even as a dialectal peculiarity in the pronunciation of Gujarātī in the Gujarātī phonology by R. L. Turner.²

It is a matter of interest and importance to note that the only conclusive proof of the existence of short ए (*e*) and short ओ (*o*) in the Middle Indo-Aryan is furnished by the Middle Indo-Aryan loans in the Dravidian Languages. The Dravidian Languages, possessing as they do in their sound system both short as well as long forms of the vowels referred to, have distinguished between the short and long ए and ओ of the Middle Indo-Aryan. Sanskrit and New Indo-Aryan ए and ओ are regularly pronounced and

1. Bhandarkar, *Wilson Philological Lectures*, p. 137, 138.

2. See *Journal of the Royal Asiatic Society*, 1921, p. 329-365.

represented as *e* and *o* in all positions, whereas Middle Indo-Aryan ए and ओ in front of long consonants¹ and Middle Indo-Aryan ए and ओ appearing in the place of the first *i* or *u* of a word when immediately followed by a conjunct consonant² are represented in the borrowings as *e* and *o*, while in other positions they have been given the same treatment as Sanskrit or New Indo-Aryan ए and ओ.

M. I. A. *e* = *e*

Pk. *deṇṇa* - ∠Sk. *dainya* - *deṇṇam* 'illness'; Pa. *mañjeṭṭhī* *mañcettī* 'madder'; Pk. *lekkha* - ∠Sk. *lakkha* - *lekkam* 'number, volume especially of journals' cf. Ka. *lekka* 'reckoning, calculation, number', Te. *lekka* 'reckoning', Tu. *lekka* 'an account' see Nep. *lekkho* 'number, account'; Pk. *leppa* - ∠Sk. *lāpya* - *leppam* 'a wax-like material used to stick glasses on to a frame, Ka. *leppa* 'plastering'; Pk. *vegga* - ∠Sk. *vāga* - *vekkam* 'quickly'; Pk. *veṇṭa* 'stalk' cf. Sk. *vṛntāka* 'the egg-plant' *veṇṭa* 'Hibiscus esculentus'; Pk. *vembhala* - *vempalam* 'hurry, flurry'; Pk. *veḷḷariā* 'creeper' *veḷḷari* 'cucumber creeper'; Pa. Pk. *seṭṭhi* - ∠Sk. *s'rēṣṭhin* - *cettī* 'one of the foreign merchant classes' Ka. *cettī* 'a respectful compellation for a banker, merchant or tradesman and for certain men of the arts of industry', Tam. *cettī* 'merchant', Te. *seṭṭi* 'merchant, Tu. *seṭṭi* 'a title of Jains, the headman of a village.'

1. For long consonants arising from reasons other than the assimilation of consonant groups refer Pischel, *Grammatik der Prakrit-Sprachen*, § 90 § 194.

2. See Woolner, *Introduction to Prakrit*, § 70 and Pandit Rhishikesh Bhattacharjee, *A Prakrit Grammar*, p. 25.

The following representatives of Middle Indo-Aryan in the Dravidian languages concerned may also be noted in this connexion.

Ka. *ekka* in *ekkasare* 'going or running alone' from Pk. *ekka* - /Sk. *eka* -; Tam. *khettui* from Pk. *khetta* - /Sk. *kṣētra* -; Ka. *devva* 'an evil spirit or demon' from Pk. *devva* - /Sk. *dēvya* -; Ka. *betta*, Te. *bettamu*, Tu. *betta* 'cane, ratan' from Pk. *vetta* - /Sk. *vētra* -.

M. I. A. o = o

Pa. * *oṭṭhaka* - cf. *oṭṭha* - /Sk. *auṣṭra* - *oṭṭakam* 'camel' cf. Ka. *oṭṭe*, Tam. *oṭṭakam*; Pk. *oḍḍa* - *oṭṭar* 'Orissa people, chiefly of the tank-digger's caste' Pa. *koṭṭha* - /Sk. *kuṣṭha* - 'costus speciosus' *koṭṭam*; Pk. *koṭṭha* - /Sk. *kōṣṭha* - *koṭṭa* 'kernel of fruit', Ka. *koṭṭe* 'stone of fruit', Tam. *koṭṭai*; Pa. Pk. *koṭṭha* - 'abdomen, receptacle' cf. Sk. *kōṣṭha* - 'a kind of vessel' *koṭṭa* 'basket, bucket'; Pk. *koṭṭhāra* - /Sk. *kōṣṭhāgāra* - *koṭṭār'am* 'palace', Ka. *koṭṭāri* 'the officer in charge of of a granary, Tam. *koṭṭāram* 'granary', Te. *koṭṭāramu* 'a place to keep grain', Tu. *koṭṭāra* 'palace, mansion'; Pk. *koppara* - cf. M. *kōprā* 'a small iron cooking pot' /Sk. *karpara* - 'cup, pot bowl' *koppar'a* 'a boiler chiefly of copper', Ka. *koppara* 'a metal boiler', Tam. *koppara* Te. *koppera* 'a metal cauldron, boiler'; Pa. Pk. *goṭṭha* - /Sk. *gōṣṭha* - *koṭṭil* 'cow-house' see also *koṭṭi* in *koṭṭiyampalam* 'a rest-house for cows', Tam. *koṭṭam* Te. *koṭṭamu* 'shed, cowstall'; Pa. Pk. *cokkha* - *cokkam* 'beauty'; Pk. *joṇṇālīa corṇālī* 'a kind of rice' probably influenced in form by coll. Mal. *corṇam* 'gold' on account

of the yellow colour of the grain; * *toppa*¹ - *toppi* 'cap' Tam. Te. and Tu. *toppi*; * *rokka*² - *rokkam* 'ready-money,' Tam. *rokkam*, Ka. Tu. *rokka*, Te. *rokkamu*; * Pk. *loṭṭa*³ - 'silly' *loṭṭa* 'empty, vapid, small, insignificant'; Pk. *vojha* - /Sk. * *vōhya* - 'load' in contam. with H. *bōjh* or M. *bōjhā poccam* 'rope for tying bundles'. For meaning cf. S. *vājhu* 'rope for tying bundles' see Ka. *ojje* 'weight, load'; * *sojja* - cf. H. *sōjī sojji* 'a sweet wheaten cake'.

The following representatives of middle Indo-Aryan *o* in the Dravidian languages concerned may also be noted in this connexion.

Ka. *koppara*, Tam. *kopparam*, Te. *kopparamu* 'shoulder - blade' from Pk. *koppara* - /Sk. *kūrpara* - ; Tam. *koṭṭi* 'gathering, assembly' from Pk. *goṭṭhī* /Sk. *gōṣṭhī*.

Thus the distinction between short *e* and short *o* in the pronunciation of Middle Indo - Aryan borrowings in the Dravidian languages will be seen to throw considerable light on the exact values of *e* and *o* inferred to have been pronounced short under conditions mentioned in p. 51.

ai = coll. ayi

(A) Sanskrit:

aikya - *ayikyam* 'union, unity'; *ais'varya* - *ayis'var' -yam* 'glory, supernatural power'; *daiva* - *deyivam* 'God';

1. R. L. Turner constructs * *ṭoppa* under Nep. *ṭōp* in his Nepali Dictionary, The Dravidian forms presuppose M. I. * *toppa*-also.
2. See **rokka* - under Nep. *rōkaṛ* in Nepali Dictionary by R. L. Turner.
8. Belonging to the group *laṭṭha* - , *loṭṭa* - &c. meaning deficient. See N. D. *lōth*.

taila - *tayilam* 'oil'; paittika - 'of a billious temperament'
 payittiyam 'madness'; vaidya - *vayidyan* 'physician'.

(B) Middle Indo-Aryan:

Pk. khaia - *kayyan* 'good - for - nothing fellow, rascal,
 slave' vaira - *vayir'am* 'diamond'.

(C) New Indo-Aryan:

H. kaithā *kayita* 'Feronia elephantum';

H. M. paisā *payisa* 'a partic. coin worth one-fourth
 of an anna, money in general'; mainā *mayiṇa* 'a partic.
 kind of bird'.

au = coll. avu

(A) Sanskrit:

audārya - *arudār'yam* 'generosity'; kautuka - *kavu-
 tukam* 'eagerness'; kaurava - *karur'avan* 'Kuru's
 descendant'; kaus'ala - *kavus'alam* 'cleverness'; kṣaura -
kṣavur'am 'shaving'.

(B) Middle Indo-Aryan:

Pk. caūkka - *cavukka, camukka* 'square shed, guard-
 house'; *caūkkala - *cavukkāḷan, camukkāḷan* 'fine carpet'.

(C) New Indo-Aryan:

M. gaṇḍī *garuṇṭan* 'a class title of certain Tamil
 and Kannaḍa folk';

H. M. H. laūṇī. M. laūḍī 'a female slave'; *lavuṇṭi* 'a
 term of abuse referring to women'.

ava, āva and upa = ō

In certain words, Indo-Aryan ava, āva and upa
 appear in Malayāḷam as ō.

Sk. *paravas'a* - 'subject to another's will' *par'os'am* (coll.) 'emaciation, thinness';

Pa. *avahāra* - 'acquisition' *oḥar'i* 'share'.

Pk. *sāvaṇa* - *ḍṇam* $\angle$ * *āvaṇam* 'the twenty-second lunar asterism'; * *avacchāyaṇa* - cf. *occhāyaṇa* - 'concealing, hiding' *occhāṇam* 'reverence, humility' - a secondary meaning derived from the practice of standing before superiors, as a mark of respect, covering one's mouth with the right hand and concealing the left hand underneath the right armpit. G. M. D. explains the word as 'the humble answer *ō* given to guru with proper gestures'.

ō for *upa* occurs only in the vulgar dialect of Malayāḷam.

Sk. *upacāra* - *os'ār'am* 'mark of attention'; *upadrava* - *odr'avam* 'trouble'.

The above changes are found in native Malayāḷam words. also, see *avan*, *ōn* 'he'; *avaḷ*, *ōḷ* 'she'; *uvar*, *ōr* 'brackishness'; *cuvattə*, *cōṭə* 'step, under portion'; *tuvakka*, *tōkka* boring a hole into any vessel'; *tuvār'uka*, *tōr'uka* 'dry'.

Elision of vowels

Instances of complete disappearance of vowels in unstressed positions are frequent in the Indo-Aryan borrowings. Generally it is the syllable containing a long vowel that is stressed and this brings about a reduction in the quantity of the neighbouring short vowel, very often the reduction being in the form of complete elision.

āṇyam in *āṇya aṭṭa* 'daily meals given to Brāhman at temples' from Sk. āhnika -; *uttrāṭam* √ **uttarāṭāṭam* √ Sk. *uttarāṣāḍha* - 'The twenty-fourth asterism'; *pḷās'a* 'Butea Frondosa used as sacred fuel' √ Sk. *palās'a* -; *ps'ācā* 'evil spirit' √ Sk. *pis'āca* -; O. Mal. *vādhyāyan*, cf. *vādhyān* 'family priest' and *vādhyār* 'teacher' from Sk. *upādhyāya* -; *s'ākham* 'the sixteenth lunar mansion' from Sk. *vis'ākhā*; *āyilyam* √ **āyiliyam* from Pk. *āsilisa* - √ Sk. *ās'lēṣa* -; coll. *alōhyam* 'discourteous, improper' from Pk. *alōkika* - √ Sk. *alaukika* -

The following words show elision of short vowels even in the absence of long vowels in the neighbourhood.

capram 'canopy' from M. I. A. **chappara* - cf. **chappa* - reconstructed in N. D.; *nāṇyam* 'coin' from Pk. **ṇāna* (y) a - cf. Pk. *ṇāṇaga* - √ Sk. *nāṇaka-paṭṭiyam* 'madness' from Sk. *paṭṭika* - 'of a bilious temperament'; *sadya* √ **saddiya* from Pk. **saddhiya* - cf. Sk. *sagdhi* - 'eating together'; *vyākkā* 'wish esp. of pregnant women' from Pk. *viakka* - √ Sk. *vitarka* -

The same change is met with in native Malayāḷam words also.

eṇṇye √ *enniye* 'without'; *emprān* √ *empir'ān* 'a Tuḷu Brāhman'; *kṭāvā* √ *kiṭāvā* 'child, young one of cattle'; *kṇāvā* √ *kināvā* 'dream'; *nḷāvā* √ *niḷāvā* 'moonlight'; - *nēr'yatā* √ *nēr'iyatā* 'fine cloth'; *prāvā* √ *pirāvā* 'a dove'; *plāvā* √ *pilāvā* 'the jack-fruit tree'; *pṭāka* √ *piṭāka* 'small district'; *vṛālā* √ *var'alā* 'a kind of fish'; *vḷākam* √ *viḷākam* 'back-yard, garden'; *kaṭapram* √ *kaṭa* (l) *ppuram* 'beach'; *valya* √ *valiya* 'big'.

CONSONANTS

SINGLE INITIAL

1. Voiceless Stops

Voiceless stops of Sanskrit, Middle Indo-Aryan and New Indo-Aryan are represented without change in the loan words of Malayālam.

k = k

Sanskrit: *kaṁsa* - *kañcan* 'the name of the uncle of Kṛṣṇa'; *kakṣa* - 'dry grass' *kacci* 'straw, stubble, rubbish'; *kakṣā* *kacca* 'hem of a garment tucked into the waistband, cloth in general'; *kakṣāpaṭa* - 'cloth passed between the legs to cover the privities' *kaccavaṭam* 'commerce in clothes, trade in general'; *kakṣyā* 'girth of an animal' *kacca* in *kaccakkayar* 'girth of elephant'; *kakṣyaprā* (R. V.) 'filling out the girth'; *kaccapparam* 'royal girdle or zone'; *kaṭu* - *kaṭu* 'extreme, excessive, fierce, impetuous'; *kaṭuka* - *kaṭukā* 'mustard'; *kaṭōra* - (ā) *kiṭār'am* 'cauldron, boiler'; *kaṇṭa* - O. Mal. *kaṇṭam* 'neck'; *kadalī*¹ *kataḷi* 'plantain or banana tree'; *kanda* - 'prolapsus uteri' *kantā* 'membrum muliebre'; *kapāla*² - *kavālam* 'skull'; *kampa* - 'trembling, tremor' *kampam* 'a man of unsteady mind'; *kambala*³ - 'a woollen blanket, or cloth or upper garment' *kampaḷam*, *kampiḷi* 'carpet, rug'; *karaṇḍaka* - 'a basket' *kar'aṇṭakam* 'chunam box' for meaning cf. M. *karaṇḍā* 'a casket of metal wood or ivory'; *kali* - strife, discord, quarrel' *kali* 'anger';

1. According to J. Przyluski this word is of Austro-Asiatic origin. See *Pre-Aryan and Pre-Dravidian* p. 4.
2. N. D. suggests the possibility of Sk. *kapāla* - having been contaminated by a similar word in Austro-Asiatic.
3. J. Przyluski considers this as a loan word from Austro-Asiatic: see *Pre-Aryan and Pre-Dravidian* p. 6.

kalpanā 'fixing, settling, arranging' *kalpan'a* 'command, order'; kalyāṇa - *kalyāṇam* 'marriage'; kavala - *kaviḷa* 'mouthful'; kaṣaṇa - *kaṣaṇam* 'bit, piece, fragment'; kāca - *kāyam* 'an eye disease'; kāla - 'a fixed or right point of time' *kalam* 'morning' cf. *kālattaṇṇa* 'morning meal' cf. Sk. ubhau kālau 'the morning and the evening'; kāhalā *kāḷam* (poet) 'trumpet'; kiṅkiṇī *kiṇṇiṇi* 'a small bell'; kusumbha - *kusu'mpa* 'envy' *kōṭṭa* - *kōṭṭa* 'fort'.

(B) Middle Indo-Aryan:

Pālī *kōṭṭha* - *kōṭṭam* 'costus speciosus'.

Prākṛt *kakkaḍa* - 'crab' *kakkaṭa* 'dagger'; kanna-*kañṇam* 'ear'; kannā *kañṇi* 'virgin, the zodiacal sign virgo, and the month corresponding to it'; kammāra-*'servant, attendant'* *kammār'an* 'name of a Nāyar fighter' cf. *veḷḷuvakkammār'an*'; kāvaḍa - *kāviṭi* 'an adorned pole with offerings to Subrahmaṇya'; kucca - *kucci*, *kucca* 'stubble, strip, tassel, a piece of straw, brush, penis'; kundurukka - *kuntir'ikkam* 'resin of Boswellia thurifera'; kuppāsa - *kuppāyam* 'a garment such as a coat or a shirt'; *kōṭṭhāra-kottār'am* 'outhouse, palace'; * *kuttaka-kuttaka* 'contract, monopoly'.

Pālī & Prākṛt Pa. *kañjiya* -. Pk. *kañjia* - *kañṇi* 'rice gruel'; *kaṇha-kaṇṇan* 'the god Kṛṣṇa'; kappa - 'fixed, fit to be received'; *kappam* 'tribute, subsidy'; *kattarī kattir'i* 'scissors'; *kakka* - *kaḷkan* 'sediment'; *kōṭṭha* - 'abdomen, receptacle' *kōṭṭa* 'basket, bucket'; * *kattī*¹ *katti* 'razor' * *kāwara* - (N. D.) See Nep.

1. See N. D. under *katranu* for the representatives of the two dialectal forms in Sk. *karttrī* and *karttarī*, *karttari* -

kāmro kāmar'am 'frame for sawing timber' (perh. of Dr. origin cf. Mal. *kampa* 'wooden peg which goes through a palm-leaf book' *kampə* 'knot, joint of seeds, bamboo' *kavar'am* 'bifurcated branch or shoot' *kāvə* 'split bamboo with ropes suspended from each end for carrying burdens' *kāmpə* 'stick of an umbrella' Tam. *kambuu* 'branch, twig, stick' *kavalai* 'a branch, fork' *kāmaram* 'a grove' *kāmpuu* 'bamboo, branch of a tree' Ka. *kambi* 'a thick bamboo laid across the shoulder for carrying burdens, shoot, branch or joint of a bamboo' *kaval* 'a bifurcated or forked branch' *kāvu* 'stalk, stem, handle') **kūppa* - *kuppi* 'bottle'.

(C) New Indo-Aryan:

Hindī *kakrī kakkir'i* 'cucumber'; *kaṭārī* '*kaṭhār'i* 'dagger':.

Marāṭhī *kān(a)ḍā kāñṇaṭa* 'a musical mode'; *kūcī kuñcam* 'tassel, brush, bristless'; *kūcī kanci* 'hair of horses or bristles of swains'.

Hindī and Marāṭhī *kacēr'ī kaccēr'i* 'public office'; *kacrā kacra*, 'dirty, of low quality'; H. *kaṛhī*, M. *kaḍhī kaṭi* 'a dish of pulse meal and spices'; *kalāl kalāl* 'arrack farm'; *kōrā kōra* 'new or unbleached cloth'; H. *kaurī*, M. *kavḍi kaviṭi* 'a small shell used for counting and for money'.

**kūj kaññə* 'hump, useless portion of fruits'.

c = c

(A) Sanskrit:

cakra - cakram 'wheel, a Trav. coin valued one twenty-eighth of a Rupee'; *caṇḍa - caṇṭi* 'obstinate or mischievous person'; *catur-catur'am* 'square'; *candra-*

centram 'golden neck ornament'; *campaka-cempakam* 'michelia champaca'; *caru - car'uvam, cer'uvam* 'cooking pot'; *cālayati* 'causes to move, shakes' *cālikku* 'to rub a pill to and fro on a piece of stone sprinkled with liquids'; *cikitsā cikilsa* 'medical treatment'; *citrā cittir'a* 'the fourteenth lunar mansion'; **cīla* - cf. *cīra - cila* 'rag'.

(B) Middle Indo-Aryan:

Prākṛt *caūkka - cavukka, camukka* 'a square house, guard - house, toll - office'; *cammaṭṭhi - cammaṭṭi* 'scourge'; **caūkkala - cavukkāḷan, camukkāḷan* 'fine carpet'.

Pālī and Prākṛt *cakka - cakkə, cekkə* 'oil-press'; *camma - cemmān* 'a worker in leather' (Ref. p. 27 for the change of a to e after palatals); *cunṇa - cunnāmpə* 'lime'; *cokkha - cokkam* beauty'; **cammabandha* - cf. Sk. *carmabandhana* - 'pepper' *camanti* 'ground condiments' G. M. D. connects the word with Sk. *sambandha* - (?)

(C) New Indo-Aryan:

Hindī *cīṭhī ciṭṭə* 'note, bill, bind, card'; *cīnī cīṇi* 'sugar'; *cēlā cēla* 'one forced to become a Muhammadan'.

Marāṭhī *caṭṇī caṭṭiṇni* 'ground condiments'; *capḍā cappāṭa* 'flat'; *cākaṇ cākkāṇi* 'centipede'; *cāvḍī cāviṭi* 'choultry, public building open on one side, office'.

Hindī and Marāṭhī *capṭā cappāṭa* 'vapid, flat, insipid'; *capātī cappāṭti* 'a flat cake'; *ciṭṭhā ciṭṭa* 'routine, list, schedule'; *ciṭṭhī ciṭṭi* 'lottery, note, receipt'; *cimīṭā cimiṭṭāva* 'pincers, tweezers, tongs'; *cūt cattə* 'testicles, penis female organ'.

‡ = ‡

(A) Sanskrit:

‡ippanī ‡ippani 'a gloss, a commentary'; ‡īkā ‡ika
'a commentary'.

(B) New Indo - Aryan:

H. M. ‡ōp ‡ōppə 'wig'

It may be observed that Malayāḷam shows dentals in the following two words of unknown origin in Sanskrit and Middle Indo - Aryan.

Sk. ‡aṅka - taṅkam 'gold'

M. I. A. * ‡oppa - (N. D.) toppi 'cap'

t = t

Sanskrit: takṣan - taccan 'carpenter, ploughmaker, builder'; tantra - 'contrivance, rule, theory' tantram 'stratagem, trick'; tarka - 'reasoning, speculation' tarkam 'dispute, altercation'; tāmasa - 'appertaining to or affected by the quality of tamas' tāmasam 'indolence, sloth, delay, procrastination'; ∟ tāmasī 'sleep' tāmasam 'stay, tarrying'; tuttha - tuttam 'sulphate of copper'; tulā tulām 'balance, Libra, a weight of one hundred Palas, cross - beam or joist'; tōḍī tōḍi 'a musical mode'.

Middle Indo-Aryan:

Pālī. tunna - 'needle' tuṇṇal 'darning, patching'.

Prākṛt * tīyatihi tīyati 'day of the month'.

Pālī and Prākṛt tikkha - tikkə 'strain, pressure, swiftness' tiṇha - tiṇnam 'stiff, tight, aloud, quick';
* tulukkha - tulukkan 'a Turk, a Muhammadan'.

(C) New Indo-Aryan :

Hindī taklī *takkiḷi* 'weaver's reel'; tagrā *takkiṭi* 'strong and stout'; tāk *tākkə* 'aim, proper time'; tōlā *tōla* 'a weight of gold or silver'.

Marāṭhī tukḍā *tukkiṭa* 'a piece, a bit, a short musical hit'.

Hindī and Marāṭhī tambū *tampu* 'tent'; H. tipāī, M. tipāyi *tippāyi* 'a stand with three legs'; H. tukrī M. tukḍī *tukkiṭi* 'division of a country, office of sub-collector'; tōṭā *tōṭṭa* 'cartridge'; *tāmbāla - cf. M. tābalī *tāmpāḷam* 'tray, salver, plate' cf. Ka. tāmbāḷa, tāmbāṇa; Te. tāmbāḷamu.

p = p

(A) Sanskrit :

pakṣa - 'side, party' *pakṣam* 'partiality, preference'; pakṣe (at the end of compounds) 'on the other hand' *pakṣe* 'on the other hand'; pañji - (ī) *paññi* 'cotton'; paṭṭa - *paṭṭa* 'silk'; paṇa - *paṇam* 'a silver coin, money in general'; paṇa - business' *paṇi* 'work, labour' cf. Ka. paṇa Te. panamu 'business, trade'; pattrā - *pattram* 'newspaper, document'; panna - 'fallen' *pañña* 'useless, worthless'; paribhava - 'insult, injury, humiliation, disgrace, *par'ibhavam* 'mortification'; paribhrama - 'flying round or about' *par'ibhramam* 'flurry, hurry, anxiety, excitement'; pariṣkāra - 'purification, initiation' *par'iṣkāra'am* 'civilisation'; paru - 'a joint or knot' (R. V.) *par'u* 'boil, ulcer' for meaning cf. Sk. granthi - boil'; pallava - 'sprout, spreading, expansion' *pallavi* 'the chorus of a song < *that which sprouts up; paravas'a - 'subject to another's will' coll. *par'oś'am* 'emaciation, thinness'; pāṇḍu - 'jaundice, pale or yellowish white

colour' *pāṇṭa* 'white leprosy'; *pāpa* - 'wretched' *pāvam* 'a poor fellow, a pitiable person'; *pāra* - *pār'am* (poet.) 'the utmost reach or the fullest extent'; *pārs'va* - 'side, flank, proximity' *pārs'vam* 'side, party, relation, partiality'; *pālī pālam* 'bridge'; *pās'a - pās'i* 'a die'; *pāna - pāṇa* 'a waterpot'; *pitta - piccā* 'madness'; *pittala - piccaḷa* 'brass'; *piṣṭa - piṭṭa* 'a thin meal cake, rice bread, flour'; *piṭhikā piṭhika* 'shop'; *puccha puccham* 'contempt, derision'; *pura - pur'a* 'room, shed, building'; *pūra - pūr'am* 'abundance'; * *paripaṭṭa - par'ivaṭṭam* 'royal garment' cf. Ka. *parivaṭṭa*.

(B) Middle Indo - Aryan:

Pālī patti - patti 'leaflike as the blade of an oar, pannel, blade or hood of a serpent'.

Prākṛt paṭṭaṇa - paṭṭaṇam 'town' (But. cf. Mal. Tam. and Ka. *paṭṭi* 'hamlet' Mal. *pāṭa* Tam. *pāḍu*, Ka. *pāḍi* 'settlement, hamlet, village' Mal. *paṭṭa* and Tam. *paṭṭu* 'village') *pattala* - 'thin' *pattalā* 'a flattend stick, hedge stake, fibres' cf. Sgh. *pātali*, *petali* 'flat'; *pattaya - pattāyam* 'a large chest to hold grain or utensils'; *pappaḍa - pappāṭam* 'a thin crisp cake of kidney beans' (an instance of borrowing and re-borrowing cf. Mal. *par'ippa* 'peas, beaten pulse, and *aṭṭa* 'cake' Ka. *pappu* 'split pulse of any kind, and *aḍa* 'a kind of thin bread' Tam. *paruppu*, and *aṭai* Te. *pappu*, and *aṭṭu*) *puḍaa* - *hide, skin cf. Pk. *puḍaya - puṭava* 'women's double cloth' cf. Sk. *puṭa* - 'a cloth worn to cover the privities'; *pūsa - payam* 'the eighth lunar asterism'; * *paṇiyāhāra* - cf. A. Mg. *paṇiya* - 'tasteful' *paṇiyār'am* 'sweetmeat, pastry' * *pālaya* - cf. N. D. * *pālla* - 'cloth' *pāḷayam* 'tent' cf. H. M. *pāl* 'tent':

Pālī and Prākṛt pakkha - *pakkam* 'side, lunar day, friendship'; Pa. pakkhin - Pk. pakkhi - *pakki* 'butterfly, a tiny inferior bird'; Pa. paṭiggaha - Pk. paḍiggaha - *paṭikkam* 'spittoon'; Pa. panti - Pk. pantī *panti* 'row, esp. of guests at feasts, a range of buildings, arrangement, order'; parisā *par'isa* 'assembly, assemblage, any set or class of people, party' ṣ due to later sanskritisation; pallaṅka - *pallakkə* 'palanquin'; *pacca-cf Sk. pacya - 'becoming ripe' *pacca* 'unripe'; *pāvāṭa - cf. Sk. prāvṛta - *pāvāṭa* 'girls petticoat, cloth spread in the streets as at a king's coronation'.

(C) New Indo - Aryan :

Hindī pārā *pārāvə* 'sentry, guard'; pūchī *pūcci* 'insect, butterfly'; pūrī *par'i* 'a kind of cake'; pōkrī *pōkkīr'i* 'a dissolute or profligate fellow'.

Marāṭhī paṭhāṇ *paṭṭāṇi* 'an Afghan, one of the four classes of foreign Mussulmen'; patēmārī *pattemār'i*, 'a native sailing vessel'; pākh *pāṇṇə* 'side, party wealth'; pātī 'a share of some joint concern' *pāti* 'half'; pāray *par'ā* 'crowbar'; pōlī *pōl'i* 'a thin sweet cake made of wheat'; *pagaḍā cf. pagḍā *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory'.

Hindī and Marāṭhī pakkā *pakka* 'mature, thorough experienced'; pakhāl *pakkāḷi* - 'a leathern waterbag'; paṅkhā *paṅka* 'a large suspended fan'; pañcāyat *pañcāyattə* 'an assembly of five or more arbitrators'; padak *patakkam* 'jewelled breastplate'; pukār *pukkārə* 'brawl, noise'; H. pērā, M. pēḍhā *pēṭa*, 'a sweetmeat'; paisā *paisa*, *payisa* 'a partic. coin worth one-fourth of an anna, money in general'; * H. pagaṛī, M. pagaḍī *pakiṭi*

'a turban, the broad front of a turban'; H. pagaṛī 'deceit', M. pagaḍī 'evil course' *pakiṭi* 'fib, jest, fraud'.

2. Voiced Stops.

The earlier works in Malayāḷam as R'āmacar'itam and Kaṇṇas's'ar'āmāyaṇam and the traditional songs handed down by word of mouth go to prove that Malayāḷam in its ancient stages did not possess voiced stops in the initial position. Although modern Malayāḷam has unlike Tamiḷ developed an alphabet that is capable of representing correctly all Sanskrit sounds, there still survives in literary Malayāḷam a vast number of Indo-Aryan words showing loss of voice in writing. This, together with the voiceless forms frequently heard in the colloquial speech, indicates that the pronunciation of loan words also was in this respect assimilated to the native sound system in which there were no initial voiced stops.

$$g = k.$$

(A) Sanskrit:

gañjā *kañcāvā* 'hemp'; gaṇḍa - *kaṇṭa* 'a boil' cf. *pañikkaṇṭa* 'an excrescence on the abdomen brought about by the drinking of bad water'; gandha - *kentu* 'stink'; (Ref. pp. 25 & 26 for the change of a to e) for meaning cf. Nep. gaṇāunu 'stink'; guru - *kur'u* in *kur'uttam* 'respect for elders' *kur'ukka!* 'a class of respectful Nāyars'.

gati - coll. *keti* 'means, way'; garbha - coll. *kerpam* 'pregnancy'; garva - coll. *keruvā* 'pride'; garuḍa - coll. *ker'uṭan* 'Viṣṇu's bird'; guṇa - coll. *koṇam* 'good quality'; guda - coll. *kotam* 'anus'; gōpāla - coll. *kōvālan* 'name,

proper'; gōmatī coll. *kōmatī* 'name, proper'; gōvinda-coll. *kōvinnan* 'name, proper'.

(B) Middle Indo-Aryan:

Pālī gōṇaka-*kōṇakam* 'a cloth to cover the privities'.

Prākṛt gaṇiya-*kaṇiyān* 'a class of astrologers'.

Pālī & Prākṛt gaṇṭhi- 'tie, knot' *keṇṭi* 'inflammation of the scrotum'; goṭṭha-*koṭṭi* in *koṭṭiyampalam* 'a rest-house for cows'.

(C) New Indo-Aryan:

H. M. gōṭī *koṭṭi* 'marble'.

* gāḍā *kāṇṭā* 'rhinoceros'.

j = c.

jaṭā *ceṭa* 'clotted hair'; jayanta-*cēnnan* 'name, proper'; jala- 'any fluid' *calam* 'pus or watery substance oozing out from boils'; jālaka- O. Mal. *cālakam* 'lattice, window'; jīraka-*cīr'akam* 'cumin'.

(B) Middle Indo-Aryan:

Pālī jūta-*catā* 'gambling or playing with dice'.

Prākṛt jamala-*cevala* 'pair' cf. the riddle '*cullik-kampil cevalakkāḷa* 'two oxen on a slender twig'; joṇṇālīā *corṇālī* 'a kind of rice'.

(C) New Indo-Aryan:

Marāṭhī jābā *cāmpa* 'rose apple'.

d = t.

(A) Sanskrit:

daṇḍa-*tanṭa* 'stick, pole, oar'; daṇḍa- (in compounds) 'arm or leg' *tanṭa* occurring in compounds only as *kaittanṭa*, *kālttanṭa* 'forearm, foreleg'; daṇḍa-*tanṭa*

'stalk'; *daṇḍa* - O. Mal. *teṇṭam* 'fine, punishment, trouble'; *dāna* - *tāṇam* 'gift to a Brāhman'; *dāya* - *tāyam* 'inheritance'; *diṣṭa* - *tiṭṭam* 'that which has been determined, accuracy'; *dēva* - *tevan* 'a title of honour' cf. *dēvan palmanābhan* 'one of the former Dewans of Travancore'; *dēvī* *tevi* 'name of women (proper)'.

(B) Middle Indo-Aryan :

Prākṛt *davvī tavi* 'ladle'; *dahi* - *tayir* 'curds' influenced by Mal. *m̃r* 'buttermilk'; *diḍha* - *tiṭam* 'firm, stout'; *duvvā tūva* 'various kinds of grass, nettle'.

Pālī & Prākṛt *dōṇī tōṇi* 'boat'.

(C) New Indo-Aryan :

Hindī *dubhāsiyā tuppāyi* 'interpreter';

Marāṭhī *dēvhārā tevār'am* 'religious worship, daily religious ceremonies'; *dōrā tōr'a* 'a string suspender'; * *dīvṭī* cf. *divṭī* coll. *tīvaṭṭi* 'a torch'.

Hindī & Marāṭhī *dupaṭṭā tuppattāvā* 'a veil or linen sheet to cast around the shoulders.

H. *dēvrī*, M. *dēvḍī teviṭiyā!* 'prostitute'; * *dūdha tata* 'milk-pot'.

b = p.

(A) Sanskrit:

bandha - *pantam* 'fastening a torch formed by fastening rags at the end of a stick'; Gundert derives Mal. *pantā* 'ball' from Sk. *bandha* - This is better connected with the word which is represented in K. *pēnd* 'ball', M. *pēd* 'tuft of grass', Sgh. *pēnda* 'ball' (See Nep. *pīd*): *bambhara* - 'bee' *pampar'am* 'a spinning top'; *buddhi* - coll. *putti* 'intelligence reason'; *bōdha* - coll. *pōtam* 'consciousness, understanding'.

(B) Middle Indo-Aryan:

Prākṛt *bandhaya - *pantayam*, *pantāyam* 'stake';
babbarī 'way of dressing hair'; *pappara* 'uncombed
state of hair' for meaning cf. Nep. *bābari* 2.

(C) New Indo-Aryan:

Hindī *bīchā piṁcān* (*katti*) 'knife'; *binṇā piṇṇu*
'weave, plait'.

Marāṭhī *būj puccə* 'a ptic. game of card'.

b = v.

A deviation from the usual change of Indo-Aryan
voiced stops to voiceless stops in Malayāḷam is seen in
the case of *b* and *bh* which have been represented also
by *v*. *v*. sharing in common with *b* and *bh* the element of
voice and labial position, may have at a later period
struck the Malayāḷam speaker as the nearest equivalent
to *b* and *bh*.

(A) Sanskrit:

bali-veli 'offering, oblation'; *bādha* - 'molestation,
affliction'; *vāta* 'oppression from evil spirits'; *bālya-
vāliya* in *vāliyakkār'an* 'servant'. Note the custom of
Malabar to employ children as servants. A servant is
also known as '*cekkan*' which means a boy.

(B) New Indo-Aryan:

Hindī *bāp vāppa* 'father'; *billā villa* 'badge, metal
plate'; *bīdhā vitam* 'portion, share, rate'.

Hindī & Marāṭhī *baṭṭā vaṭṭam* 'exchange, discount';
bāk vāṇṇə 'a dagger'.

The following words showing voiced stops initially have to be regarded as later borrowings or forms in which the voiceless stops were replaced by voiced stops owing to the influence of the learned pronunciation.

g = g.

(A) Sanskrit:

gadgada - *galgadam* 'stammering, faltering of voice';
gamaka - 'a deep natural tone'; *gamakam* 'flourishes of
tone in music'; guḍa - *guḷam* 'mollasses'; guḍikā *guḷika*
'pill'; gulma - *gunman* 'enlargement of the spleen';
gōṣṭhī *gōṣṭhī* 'scurrilities, pranks'.

(B) New Indo-Aryan:

H. gōlī 'marble'; gōsāī *gōsāyi* 'a religious mendicant';
H. M. gōbhī *gōvi* 'cabbage'.

j = j.

(A) Sanskrit:

jaṭāmānsī *jaṭāmāñci* 'Indian spikenard'; jaḍa -
jaḷam 'cold, sluggish'; jātya - 'legitimate, genuine';
jātyam 'excellence'; jālikā 'net'; *jāḷika* 'money-bag'.

(B) Middle Indo-Aryan:

Prākṛt jamala - *javiḷi* 'double cloth, cloth in general';
*jōṇaka - cf. jōṇa - *jōṇakan* 'a class of foreign
Muhammadans'.

(C) New Indo-Aryan:

Hindī jati *jati* 'musical rhythm'; jātrā coll *jātra*
'journey, voyage'; jukṭi coll. *jukti* 'reasoning'; jōg
jōkkə 'propriety, fitness, beauty, fashion'; jōlī *jōli* 'job,
work'.

Marāṭhī jagannāthī *jagannāthan* 'a kind of cloth';
jāḍā *jāḍa* 'clearness, trick'.

Hindī & Marāṭhī H. *jōrā*, M. *jōṭā jōṭa* 'a pair of shoes'; H. *jōrī*, M. *jōḍī jōṭi* 'pair, couple, set, match';
* *jāthā* cf. H. M. *jathā jātta* 'march of a band of people'.

ḍ = ḍ.

(A) Middle Indo-Aryan:

Prākṛt *ḍambha - ḍambha* 'pride'.

(B) New Indo-Aryan:

Hindī *dabbā ḍappa* 'tin vessel for holding oil'; *ḍig ḍikkā* 'pride, boasting, pomp'.

Marāṭhī *ḍāgar, ḍāṅkar* 'a curry'; *ḍāv ḍāvā* 'device, exaggeration, fib'.

Hindī & Marāṭhī *ḍabbā ḍappi* 'a small box';
H. *ḍōlī*, M. *ḍōḷī, ḍōḷi* 'litter, swinging cot'.

d = d.

(A) Sanskrit:

daṇḍa - 'pole'; *daṇḍippa* 'pole dance'; *datta - datta* 'adoption'; *dāha* - 'internal heat, fever'; *dāham* 'thirst';
dīna - dīna'm 'illness'; *dīpārādhana* - coll. *dīvar'ādhan'a* 'waving of a lamp before an idol'; *duṣṭa - duṣṭa* 'wickedness, contamination'; *dūta - dūta* 'message';
* *dalavāha* - ? - *daḷavāyi* 'a commandant'.

(B) New Indo-Aryan:

Marāṭhī *dambḍī dampiṭi* 'copper coin of small value, money'; *dasrā dasra* 'a festival held in honour of Durgā'; * *dīvṭī* cf. *divṭī dīvaṭṭi* 'torch'; * *dīvālī* cf. *divālī dīvāli* 'the lamp feast at the New Moon of October'.

Hindī & Marāṭhī H * dīvalā, M * dīvalē *dīvalī* 'bankruptcy'.

(A) Sanskrit:

baḍabā 'harlot, prostitute'; *baḍava* 'a term of abuse'; bahala - 'thick, dense, abundant'; *bahaḷam* 'abundance'; bahala - 'harsh as a tone'; *bahaḷam* 'hubbub'.

(B) New Indo-Aryan:

Hindī baṛāī *baḍāyi* 'selfpraise, magnifying'; bīrī *bīḍī* 'cigarette'.

Marāṭhī bāṇī *bāṇi* 'kind, manner, quality'; būḍī *bundi* 'a particular kind of sweetmeat' cf. *kār'ā bundi*; bōḍ *bōḍa* 'a spherical sweetmeat fried in oil or ghee'.

Hindī & Marāṭhī bāglā *bankaḷāvā* 'a bungalow'; bāī *bāyi* 'a term of respectful compellation added to the names of Kṣatriya women'; bihāg *bihāg* 'a musical mode'.

3. Aspirates.

Sanskrit, Middle Indo-Aryan and New Indo-Aryan initial as well as intervocalic aspirates as a rule lose their aspiration when borrowed into Malayāḷam. In the pronunciation of voiced aspirates by Malayāḷam speakers the element of voice is very slight. This is evidenced by the change of *r* to alveolar *r* in groups like *ghr* as contracted to *gr'* and also the vowel *a* that develops in between in groups like *ghr*, *bhr* as against *i* in *gr'* and *br'*.

kh = k.

(A) Sanskrit:

khaṇḍa - 'a break or gap'; *kaṇṭam* 'a piece of land, especially a rice field'; khaṇḍa - *kaṇṭam* 'piece, fragment'; khaṇḍatē *kaṇṭikku* 'cut, break'.

(B) Middle Indo-Aryan:

Pālī *khāia* 'destroyed, ruined, lost'; *kayyan* 'good-for-nothing fellow, rascal, slave'; khappara - kappara - 'skull bowl'; *kappar'a* 'beggar's porringer'; khā(y)ā - *kāyal* 'backwater, lagoon'; khur'appa - *kur'ap-pam* 'a curry-comb'; khēva - *kēva* 'crossing'.

Pālī & Prākṛt *khāra-kār'am* 'caustic, potash'; *khēma-kēmam* 'excellence, wellbeing'.

(C) New Indo-Aryan:

Hindī *khaṛbarī kaṭipīṭi* 'commotion, affray'; *khāl kālā* 'a water channel'; *khūṭ, kaṇṭā* 'stump, pivot, tent-peg'; * *khapācī* cf. *khapaccī* and *khapāc* = *khapāc kaviñci* 'whip'.

Marāṭhī *khāḍī kaṇṭi* 'a weight of 500 lbs.'.

Hindī & Marāṭhī *khādī kātī* 'thick cotton cloth'; H. *khicṛī*; M. *khicḍī kiccaṭi* 'a kind of curry'.

ch = c.

(A) Sanskrit:

chanda - 'pleasing, alluring, inviting'; *cantam* 'beauty, elegance'; *chāyā cāyam* 'colour, dye, paint'; *chinna-ciñnam* 'a piece, a bit'; *chinnabhinna-ciñña-bhiñnam* 'at sixes and sevens', *chēda-cetam* 'loss'.

(B) Middle Indo-Aryan:

Prākṛt *chāra cār'am* 'ashes'. This could also be a

direct lw. from Sanskrit Ref. Sk. *kṣ* - = Mal. *c* — * *chānaka* - ? *cāṇakam* 'cowdung'.

(C) New Indo-Aryan :

Hindī *chūrī car'i* 'dagger, knife in a walking stick'.

Hindī & Marāṭhī H. *chakrā*, M. *chakḍā cakkaṭā* 'goods cart'; chappar *capparam* 'a shed or thatch'.

th = t.

(A) Middle Indo-Aryan :

Prākṛt * *thalikā* cf. *thalliā* and *thāla* - perh a contam. of the two forms * *thallikā* and *thāla* - *taḷika* 'plate'.

(B) New Indo-Aryan :

Marāṭhī *thōb tōppə* 'grove, clump of trees'; * *thūp tappə* 'leaved branches strewed for manure'.

ph = p.

(A) Sanskrit :

phaṭa - *paṭam* 'the expanded hood of a snake': this word can be from Sk. *sphaṭa* - as well, for Sk. *sph* - also gives *p* in Malayāḷam; *phalaka* - *palaka* 'plank'; *phālāhāra* - 'feeding or living on fruits'; *palahār'am* 'light refreshment, sweetmeats'; cf. M. *phaḷār* 'taking a light repast, eating fruits, parched corn etc., for a meal'.

(B) New Indo-Aryan :

Marāṭhī *pharā para* 'a measure of capacity for grain'; *phāl pāḷam* 'a strip of metal'; *phālā pāḷi* 'rag, shred, the leaf of a book'; *phēṇī, pēṇi* in *patirpēṇi* 'a particular sweetmeat'.

gh = k.

(A) Sanskrit:

ghana - *kaṇam* 'weight'.

(B) Middle Indo-Aryan:

Prākṛt ghasā'i *kayakku* 'to rub, squeeze'; ghāya - *kāyam* 'wound'; ghipā *kiṇa* 'ardour'.

jh = c.

Sanskrit:

jhampā *campa* 'a kind of measure in music'; jhampaḍa - *cempaṭa* 'a mode of beating time'; jhallarī *callar'i* 'a drum'.

dh = t.

(A) Sanskrit:

dharma - coll. *tarumam* 'piety'; dhūli - O. Mal. *tuḷi* 'dust'.

(B) Middle Indo-Aryan:

Prākṛt dhāi *tāyi* 'wet nurse'; dhiṭṭha - *tiṭṭam* 'bold, confident'.

bh = p.

(A) Sanskrit:

bhaṭa - 'warrior, combatant' *paṭa* 'army'; bhaṭṭa - *paṭṭar* 'a name by which the Koṅkaṇ and Tamiḷ Brāhmins are known in Malabar'; bhaṇḍa - *paṇṭam* 'utensils'; bharati *par'ippa* 'superintending' *par'ippu-kāra'n* 'superintendent of a kitchenstore'; bhāṇḍikā 'implement, tool' *pāṇṭika* in *pāṇṭikas'āla* 'warehouse'; cf. Sk. *bhāṇḍas'ālā* 'a storehouse, magazine'; bhikṣā *picca* 'the act of begging'; bhūta - *paṭam* 'ghost'; bhājana - coll. *payāṇam* 'worship'; bhārata - coll. *pār'atam* 'The Mahābhārata'.

(B) Middle Indo-Aryan :

Prākṛt bhaṇḍāāra-*panṭār'am* 'government, treasury'.

(C) New Indo-Aryan :

H. M. bhāḍārī *panṭār'i* 'treasurer'; bhēk *pekkān* 'frog, toad'.

bh = v.

bh is found as *v* in the following words. (See the representation of *b* by *v* p. 71.)

(A) Sanskrit :

bhāṭaka-*vaṭaka* 'hire, rent'; bhīru-coll. *vir'u* 'a timid person'; bhairava- 'name of a form of S'iva' *vair'avan* 'name, proper'.

(B) Middle Indo-Aryan :

Pa. Pk. bhatta-*vaṭṭa* 'boiled rice'.

The following words in which Indo-Aryan voiced aspirates show loss of aspiration only in Malayāḷam are presumably borrowings of a period at which the Malayāḷam speaker had learnt to pronounce voiced stops, but had not become sufficiently acquainted with aspirated stops :—

M. I. A. bhajjia- 'fried'; *bajji* 'fried vegetable preparation'; cf. Ka. *bajji*.

H. jhālṛī *jālar* 'a cymbal'; bhātā *bāṭṭa* 'an allowance in addition to military pay'.

M. bhalē *balē* 'well done, fine, good, bravo!'

H. M. jhālar *jālar* 'fringe'; ḍhōlak *ḍōlakkə* 'a small hand-drum'; dhārī *dār'i* 'a narrow border or a coloured strip of a cloth'; dhōbī *dōvi* 'washerman'.

The borrowings of a later date showing voiceless as well as voiced aspirates are illustrated in the following words:

Sk. *khaḍga* - *khaḷgam* 'sword'; *phalita* - *phalitam* 'humour'; *ghaṇṭā* *ghaṇṭa* 'bell'; *bhaṅgī* *bhaṅgi* 'beauty'; *bhāgavata* - *bhāgavatar* 'musician'; *bhitti* - *bhitti* 'wall'.

H. *ṭhānā* *contam.* with M. *ṭhāṇē ṭhāṇā* 'station, place' H. *dhōtī* *dhotti* 'a small cloth'; M. *dhāvati* *dhavati* 'running about hurriedly'; H. M. *bhēṣ* *bhēṣ* 'beautiful, excellent'.

4. Nasals.

Pālī ñ = ñ.

ñāya - ñāyam 'reason, justice, right'.

Prākṛt ṇ = n.

* *nāṇaa* - cf. *nāṇaga* - *nāṇayam* 'coin'; *nāvi(y)a* - *nāviyan* 'a Sūdra barber'.

n = n.

(A) Sanskrit:

nāḍa - *nāḷam* 'stalk'; *nāḍi* - (ī) - *nāḷi* 'a tube or bamboo joint, a bamboo vessel for measuring corn or oil, a small measure'; *nāḍikā* *nāḷika* 'a measure of time'; *nānāvidha* - 'various sorts'; *nāṇavidham* 'disorder, profligacy, rout'; *nārāca* - *nārāyam* 'a heavy double pointed iron style'; *nāsā* *nāsi* (poet.) 'nose'; *nigaḍa* - *nigaḷam* 'an iron chain for the feet, fetter'; *nirvāṇa* - *nirmāṇam* 'nudity'; *niyama* - *nemam* 'rule, regularity'; * *naṁs'u* - cf. *naṁs'uka* - 'injurious, destructive' *nañca* 'poison' cf. Ka. *nañju* 'poison, impurity of the blood, paralysis of the brain, etc.'.

(B) New Indian :

H. M. *naṅgā* 'naked'; *nañña* 'an unmarried Brāhman girl'; H. *nāṛā*, M. *nāḍā nāṭa* 'tape, ribbon'; * *nāth* cf. H. M. *nath nāttā* 'nosejewel'.

m = m.

(A) Sanskrit:

maṅgala - maññalam 'a word meaning auspicious occurring with the house names of Nambūdiri Brāhmans' cf. *cennamaññalam*, *cerumaññalam*, *mullamaññalam*'; *mangalya - coll. maññalyam* 'the marriage token'; *mañca* - 'a stage or platform on a palace or on columns' *macca* 'upper story'; *matta - mattā* 'intoxication'; *mantha - mantā* 'churningstick'; *manda - mantam* 'forgetfulness'; *mandāra - mantar'am* 'Erythrina Indica'; *maryādā* 'bounds or limits or morality and propriety' *mar'yāda*, *mar'iyāda*, 'propriety, decency, civility'; *malla - mallā* 'wrestling'; *muñja - muñña* 'Premna integrifolia'; *muṣṭa - muṭṭāḷan* 'plunderer, one who takes the law into his own hands'; *mustā mutta* 'Cyperus Rotundus'; *mūṣā mas'a* 'crucible' *melā meḷam* 'musical harmony'; *mōṣa - mōs'am* 'trick, deceit, fault, mistake'.

Although *m* is usually retained in Malayāḷam, a few examples where it has changed to *v*, the reason underlying which remains at present unknown, are also met with in Malayāḷam. See Sk. *marma - varmam* 'vital part'; *masūrī* 'eruption of pimples' *vasūr'i* 'smallpox'; *mēla* - 'meeting' *vēla* 'work, job'.

Malayāḷam *m* sometimes goes back to *v* as in *mantī* 'a black monkey' / * *vandi* lw. M. I. A. * *vanda* - / O.I.A. * *vāndra* - / *vānara* - ; *maṇikkir'āmam* 'traders' guild'

lw. Sk. vaṇiggrāma-; *macci* 'a barren woman' $\angle^*$ *vājhi*
 lw. Pk. * *vañjhā* $\angle$ Sk. vandhyā. Weakly articulated
 sounds like *v*, *y*, *r'*, *l*, *ḷ*, *ḷ* and *b* occurring initially or in
 the inter-vocalic position in borrowed as well as inherited
 words of the Dravidian exhibit a change to a nasal,
 provided the words have a nasal in them elsewhere.
 See Mal. *mañci* (coll.) from earlier *vañci* 'boat';
 Mal. *maṇaṇṇuka* (K. G.) from earlier *vaḷaṇṇuka*
 'bend, bow'; Mal. *maṇṇa* (coll.) from earlier *vaṇṇa*
 'the calf of the leg'; Mal. *maṇṇān* 'washerman'
 from earlier *vaṇṇān*; Mal. *māṇam* from earlier
vāṇam 'sky'; Mal. *miña* in *miṇakkeṭṭa* 'state of
 being unoccupied' from earlier *viña* 'work'; Mal.
miḷuṇṇuka from earlier *viḷuṇṇuka* 'devour'; Mal.
mentōnni cf. Tam. *vendon'd'ri* 'gloriosa superba';
 Mal. *maiṇātti* from earlier *vaiṇātti* 'foreign washer-
 woman'; Tam. *naman* lw. Sk. *yama*-; Mal. *nukam* lw.
 Sk. *yuga*-; Te. *nēnu* $\angle^*$ *yēn* - 'I'; Mal. *ṇaṇḍa* $\angle^*$ *yaṇḍa*
 cf. Te. *eṇḍri* and Ka. *eṇḍrakāyi* 'crab'; Mal. *nīntu*
 $\angle^*$ *yīndu* 'swim' cf. Te. *īdu*; Mal. *nī* $\angle^*$ *nī* $\angle^*$ *nīn*
 $\angle^*$ *yīn* 'you'; Mal. *naṇkar'am* 'anchor' lw. Persian
lāgūr; Ka. *kāmaṇe* for *kāmāle* 'a form of jaundice'
 cf. Sk. *kāmalā*; Mal. *nampāḷi* 'a caste of wandering
 dealers in corn' lw. Sk. *lambāḍa*-; Ka. *kuṇḍaṇi* for
kuṇḍali 'having ear-rings'; Tam. *akkaṇam* $\angle$ *akkar'am*
 lw. Pk. *akkhara*-; Mal. *peruman'am* $\angle$ *perumar'am* 'a
 kind of tree'; Ka. *tāmbāṇa* for *tāmbāḷa* 'a metal, copper
 or brass plate'; *miṇuṇṇuka* (Trichur) for *miḷuṇṇuka*
 'devour'; *maṇḷḷāva* lw. H. *bāglā*.

(B) Middle Indo-Aryan :

Pālī *mañjeṭṭhī mañceṭṭi* 'madder'.

Prākṛt *magasira - makayir'am* 'the fifth constellation'; *maḍaya - maṭhyan* 'fool'; *maddala - maddaḷam* 'a long finger drum'; *māṇikka - māṇikkam* 'ruby'; *mādu mātə* 'mother, lady'; *māraya - mār'ayān* 'a class of Nāyars, usually drummers in temples'; *mukkhapa - mukkāṇi* 'a sect of Brāhmans'; *muḍḍha - muttāḷan* 'fool'.

Pālī & Prākṛt *masi - mayi, mai* 'antimony, blackness'; *muttā muttə* 'pearl'.

(C) New Indo-Aryan :

Hindī *maḍḍī matti* 'sediment, dregs'.

Marāṭhī *maḍhū maṭu* 'sweetness, honey'.

Hindī & Marāṭhī *miṭhāi miṭṭāyi* 'sweetmeats, confectioneries' *mainā mainā* 'a partic. kind of bird'.

5. Sonants.

y = y.

(A) Sanskrit :

yantra - yantram 'machine'; *yama - yaman* 'the God of death and Hades'.

Contrast with the above Middle Indo-Aryan and New Indo-Aryan loans showing p.

v = v.

(A) Sanskrit :

vaiś'a - vañci, vaññi 'bamboo, reed'; *vaiś'a - vañci* 'boat' * bamboos used for making rafts'; *vaiśika* - pertaining to the family' *vañcika* 'treasury' * common property of the family. Note that even to this day the

joint family system obtains in Malabar; *vaṅga - vaṅkam* 'lead tin'; *vacā* 'a kind of aromatic root'; *vayampā* 'acorus calamus (used for making children speak); *vaḍā vaṭa* 'cake'; *vartamāna -* 'being, existing' *varttamāṇam* 'news, particulars'; *varāha - var'āhan*; *valmīka - vanmīkam* 'anthill'; *vallī vaḷḷi* 'creeper'; *vācana - vāyaṇa* 'reading'; *vācāṭa - vāyāṭi* 'a talkative person'; *vācāla - vāyāḷi* 'talkative person' *vāṇija -* 'merchant'; *vāṇiyan* 'oilmonger'; *vēlā vēḷa* 'point of time, hour'.

(B) Middle Indo-Aryan :

vaḍḍhi - vaḍḍi 'interest on money, commission'; *vasala - vaṣaḷan* 'bad, foul, spoil or depraved person': ṣ due to later sanskritisation; *viriya - vir'iyam* 'wild game'.

Prākṛt vaira - vayir'am 'diamond'; *vakka - vakka* 'rope made of the bark of trees'; *vaṭṭi -* 'wick'; *vaṭṭi* 'lamp'; cf. *caṇṇalavaṭṭi* 'a partic. kind of lamp with a chain'; *vālā* 'a kind of grain'; *vāli* 'a kind of paddy'; *vāyapa - vāyaṇa* 'the act of playing instruments; *vegga - vekkam* 'quickly, eagerly, soon'; *veasa - vēya* reed'.

Pālī & Prākṛt vagga - vakkam 'a Varga or a section of the R̥g. Veda'; *vaṅka* 'crooked' *vaṅki* 'a dagger' cf. H. *bāk*; *vaṭṭa - vaṭṭam* 'circle'; *vaṭṭa - vaṭṭa* 'ball, round lump of metal, rim of a wheel'; *vaṭṭa - vaṭṭi* 'a round basket of grass, straw, cane or palm leaf'; Pa. *vaṭṭaka -* 'cart' Pk. *vaṭṭaka -* 'a circular plaything' - *vaṭṭakam* 'basin, platter'; *vaṭṭala - vattaḷam* 'a large cooking vessel, a brasspan' cf. Ka. *baṭṭala*.

Exception : Pa. Pk. *vaṇjha - pañcam, pañṇam* 'sterility'; lw. from - Kannaḍa cf. *bañje* 'barrenness'.

Pk. *vojja* - 'load'; *poccam* 'rope for tying bundles'; *contam.* with H. *bōjh* or M. *bōjhā.*; *poccan* 'pertaining to a load' in *poccan kayar* 'rope for tying bundles'.

Pa. Pk. *vaṭṭa - poṭṭa* 'a circular mark on the forehead' lw. from Ka. *boṭṭu* (cf. the change of *a* to *o* after a labial consonant in Kannaḍa as *baggu*, *boggu* 'to bend' Mal. *vaṇaṇnu*; *bayi*, *boyi* 'abuse' Mal. *vay*).

(C) New Indo - Aryan :

Marāṭhī *varī var'i* 'a wild growing rice'; *vāv vāva* 'a holiday esp. the full moon or new moon day'; * *varē* cf. *varī* 'up to, up to the period of'; *var'e* 'till, up to'.

Hindī & Marāṭhī *vīr vīra* 'valour, power'.

6. Liquids.

The usual change of Indo-Aryan *r* is to *r'* (palatalised) in Malayāḷam. But against this we come across a number of words in which Middle Indo-Aryan and New Indo-Aryan initial *r* appears as alveolar or nonpalatalised *r*. This may be due to the fact that, unlike in the case of Sanskrit where the Malayāḷam speaker did not have before him the words as they were spoken, he may have had, so far as Middle Indo-Aryan and New Indo-Aryan were concerned the possibility of hearing the words as actually pronounced in the spoken dialects. Middle Indo-Aryan and New Indo-Aryan *r* may have approximated in the ears of the Malayāḷam speaker to his own non-palatalised *r*. The representation of *r* by alveolar *r* in Malayāḷam is also noticeable in the borrowings from other foreign languages, such as English. cf. ൠ (room), ൠ (rule), ൠ (record), all pronounced and represented in writing with alveolar *r*.

$r = r'$

(A) Sanskrit:

raṅga - r'aṅka 'colour, dye, paint'; *rasāla* - 'curds mixed with sugar and spices'; *r'asālan* 'a curry'; **rāmajja* - cf. *lamajjaka - r'āmaccam* 'the root of andropogon muricatus'.

(B) Middle Indo-Aryan:

Prākṛt rāi r'āy 'night'.

(C) New-Indo-Aryan:

Marāṭhī rāy r'āyar 'title of Marāṭha Brāhmans'.

$r = r$.

(A) Middle Indo-Aryan:

Prākṛt raṭṭhia - 'an officer of the King, King's representative' *raṭṭiyār* 'a class of Telugu S'ūdras'; *rāutta - rāvuttan* 'a class of northern Muhammadans' (this word is pronounced also with palatal r); *rāṇī rāṇi* 'queen'; *roṭṭa - roṭṭi* 'bread'; **rokka* - (N. D.) *rokkam* 'ready money'.

(B) New Indo-Aryan:

rāṭ rāṭṭa 'spinning wheel, waterwheel'; *rāv rāv* 'title of Marāṭha Brāhmans'.

There are a few instances of Indo-Aryan *r* being represented in Malayāḷam with *r'* or *r* and a prothetic vowel. This phenomenon is regular in earlier Malayāḷam works like *R'āmacar'itam*. As no Malayāḷam words proper begin with *r* or *l* the tendency to prop up the sounds with a vocalism of some sort in front may have manifested itself at an early stage in the history of

borrowings and it may have died out with the advance of Sanskrit learning.

(A) Sanskrit:

raṅga - *ar'aṅṇa* 'stage'; ravi - *ir'ari* 'sun', mainly surviving in names like *ir'avitāyar*, *ir'avivarman*; rājan - *ar'acan* (poet.) 'king'; rūpa - *ur'uvam* (poet.) 'form'; *raṇḍa - 'dung' cf. Sk. laṇḍa - and *laṅga - group (N. D.) *araṇṭam* 'elephant-dung'.

(B) Middle Indo-Aryan:

Prākṛt rakḥha - *ar'akkan* (poet.) 'demon'.

Pālī & Prākṛt ratta - *ar'attam* (poet.) 'blood'; *rakḥhā cf. Sk. rākṣā *ar'akkā* 'lac'; *ruppika - *uruppika* 'Ruppee'.

l = l.

(A) Sanskrit:

lāḍana - *lāḷanam* 'fondling'; lālitya - *lālityam* 'sweetness, beauty'.

(B) Middle Indo-Aryan:

Pālī lōkiya - *lōkiyam* 'politeness, adaptedness'.

Prākṛt laddī 'dung' *latti* 'horse-dung'; lekkha - *lekkam* 'number, volume (especially of journals); loṭṭa - *loṭṭa* 'empty, vapid, small, insignificant'.

Pālī & Prākṛt lakkha - *lakkā* 'aim'.

(C) New Indo-Aryan:

Hindī laṭṭū *laṭṭu* 'a child's top'; laṛāī *laḍāyi* 'quarrel'.

Marāṭhī lakhōṭā *lakkōṭṭā* 'envelope'; lāg *lakkā* 'opportunity, easy circumstance'.

Hindī & Marāṭhī *lāgōṭī laṅkōṭṭi* 'loin cloth'; H. *laḍḍū*, M. *laḍḍu laḍḍu* 'a globular sweetmeat'; *lāg lākka* 'aim, butt'; *lāḍū lāḍu* 'a globular sweetmeat'; *lūṭ, lattə* 'plunder'; *lōṭ* 'rolling *lōṭṭə* 'tumbling and tossing'; *lōṭā lōṭṭa* 'a metal cup'.

l shows a prothetic vowel in the following loan words:

lavaṅga-ilavaṇṇam 'wild cinnamon'; *lōka ulakə* (poet.) 'world'. For the shortening of the vowel in the second syllable cf. *ar'acan*; *lakkhaṇa-ilakkaṇam* 'symptom' (occurring in medicinal treatises).

7. Sibilants.

s'

s' is represented by *c* in the earlier works of Malayāḷam like *R'āmacar'itam*. In subsequent works right down to the time of *Eluttacchan* we find *c* and *s'* most confusedly used in Sanskrit Tadbhavas. Thus for example *Uṇṇunīlisandəś'am* which has a large proportion of Sanskrit words of a highly literary character has words like *car'am* (*s'ara-*), *ciḷōkam* (*s'lōka-*) *cākkīyār* (*s'ākya-*) side by side with *s'ōkam*, *s'akti* and *s'ukam*. The above confusion in the representation of *s'* is probably due to the influence of the Sanskritised language of the educated minority on the speech of the common folk. The fact that in modern colloquial Malayāḷam also Sk. *s'* appears in many words as *c* leads us to infer that *s'* forms are imitations of the learned pronunciation and that there existed a period when *s'* was written *s'* but pronounced *c*. Modern literary Malayāḷam words

showing *c* for Sanskrit *s'* may thus be regarded as survivals of ancient forms.

(A) Sanskrit:

s'āṇa - caṇam 'flax'; *s'arāva - car'āvam* 'dish'; *ṣ'ākya* - 'a Buddhist mendicant' *cākkīyār* 'a class of story-tellers and actors of religious stories in temples'; *s'āṇa - (ā) cāṇa* 'whetstone'; *s'ālā cāla* 'a row of sheds, village'; *s'āla - cāla* 'the sal tree, *Vatica Robusta*'; *s'āla* - 'a kind of fish'; *cāḷa* 'sardine'; *s'āstra - cāttir'am* 'religious learning, scripture' cf. *cāttir'akkaḷi* 'a religious farce by Nambūdiri Brāhmans'; *s'ukra - cukkir'i* 'a drinking vassel in toddy shops'.

The following are examples of words showing *c* in colloquial Malayāḷam as against *s'* literary:

s'akāra - 'a king's brother-in-law by one of the wives not regularly married represented in the dramas by a foolish, frivolous, proud and cruel man' *cakār'am*, *s'akār'am* 'abuse' *cakār'ikku*, *s'akār'ikku* 'revile'; *s'akuna - cakuṇam* *s'akuṇam* 'omen'; *s'aṅkā caṅka* *s'aṅka* 'apprehension, care'; *s'ambala* - 'provender or provisions for a journey' *ampaḷam*, *s'ampaḷam* 'salary'; *s'ēṣa - ceḷam*, *s'ēṣam* 'remainder, that which is left'.

Later borrowings with *s'* are illustrated in the following words:

Sk. *s'ikṣā* 'instruction, study, discipline' *s'ikṣa* 'well disciplined, excellent, good'; *s'unṭhi - (ī)* 'dry ginger'; *s'unṭhi* 'anger' obviously Sanskritisation of the Mal. phrase *iñci kaṭikkuka* 'biting the ginger'; used in the sense of 'becoming angry'.

(B) New Indo-Aryan:

Marāṭhī *s'umbh s'umbhan* 'a dull, sluggish and stupid fellow'; *s'ēvā s'ēvam* 'service'; **s'īmā s'īma* 'foreign land, more commonly used in the sense of England'; **s'ēpāī s'ēpāyi* 'title of Koṅkaṇa Brāhmins'.

s.

s is represented in Malayāḷam by *c* and *t*. As in the case of *s'* considerable irregularity is met with in the representation of *s* in the old Malayāḷam texts. A mixture of the languages of peoples of various degrees of Sanskrit learning and the newness of the sound to the speakers of Malayāḷam are perhaps mainly responsible for its diversity of representation.

s = c.

(A) Sanskrit:

sandhā 'junction' *canta* 'fair, market' cf. similar development of meaning in H. *mēlā* 'fair'; sandhi - 'a joint or articulation of the body' *canti* 'buttocks' samidhā 'firewood' *cameta* 'fuel for holy fire'; sāra - *cāra* 'essence, juice'; sapinḍi - *caviṇṭi* in *caviṇṭikkottan* 'a professional carrier of corpses'; sindhu - *cinta* 'a musical mode' cf. *cintupāṭṭa*, *kāviṭiccinta*, *moṇṭiccinta* etc.; sēmantī 'the Indian white rose'; *cēmanti* 'chrysanthemum Indicum'; sēvaka - *cēvakan* 'vassal, servant, soldier'; sōma - *cōma* in *cōmātir'i* 'a sōma sacrificer' *tiri* being an honorific title. *Cōmātir'i* is from *Cōmārtir'i* with the elision of *r* as in *nampyātir'i* $\angle$ *nampiyārtir'i*, *uṇṇyātir'i* $\angle$ *uṇṇiyārtir'i* &c. See also *paṭṭaccōmār'a* 'a respectable Sōma-sacrificer'.

(B) Middle Indo-Aryan:

Pālī *saṅghāṭa - caṇṇāṭam* 'junction of two boats';
satapupphā catakuppa 'anethum graveolens'.

Prākṛt *savvala - cavaḷam* 'lance'; *siggha - cikkə*
 quickness' cf. *cikkennə* 'quickly'; *siṅgha - ciṇṇam* 'Leo,
 the first Malayāḷam month'; *siṅghala - ciṅkaḷam*
ciṇṇalam 'a black monkey' (imported from Ceylon);
 * *saṅghita* - cf. *saṅghia - caṇṇeta* 'Vedic text'.

Pālī & Prākṛt Pa. *Sakkharā*, Pk. *sakkarā*
cakkar'a 'jaggery, palm-sugar'; *saṅkhalā caṇṇala*
 'chain'; *siṅgāra - ciṅkār'am* 'ornament'; *sippa - cippam*
 'nice appearance, elegance'; *sippī cippi* 'oyster shell';
sukkha - cukkə 'dry ginger'; *suṅka - cuṅkam* 'toll,
 custom'; *seṭṭhi - ceṭṭi* 'one of the foreign merchant
 classes'.

(C) New Indo-Aryan:

Hindī *sāmā cāma* 'millet'.

Hindī & Marāṭhi *saṅgātī caṇṇāti* 'a companion';
sāthī cāti cf. *cātikkar'an* 'companion'.

s = t.

The substitution of *t* for Sanskrit *s* is frequent in
R'āmacar'itam and *R'āmakathāppāṭṭe* both of which
 represent the southern dialect. Excepting in these *t* is
 very rare in literary Malayāḷam. Modern colloquial
 Malayāḷam shows both *t* and *c*. The confusion between
 the two sounds in the earlier texts and the survival of
 both *t* and *c* forms in Modern colloquial Malayāḷam
 indicate that there were two dialects (1) *c* - literary and
 (2) *t* - colloquial, influencing each other. Unless we assume

the existence of two dialects, words like *ciṅkam* (siṅgha-) and *tār'ati* (sārathi-) occurring side by side in the same text, cannot be satisfactorily accounted for.

The following are words of old Malayāḷam showing *t* for Sanskrit *s* :

saṅkēta - taṅkētam 'the assembly of a parish' (K. U.)
satya - tatyam 'truth' (R. K. P.); *santati - tantati* 'progeny' (R. K. P.); *suṣeṇa - tuḷeṇan* 'name, proper' (R. C.);
sēnā teṇa 'army' (R. C.).

Examples of colloquial *t* for Sanskrit *s* are many. The following are only a few illustrating the change :
sambandha - tammantam 'marriage'; *sāvitrī tātri* 'name, proper'; *suṣira - tuḷir'am* 'hole'; *svalpa - tolpm* 'little';
svaira - toyir'am 'following one's own inclinations'.

In modern literary Malayāḷam the following three words, obviously colloquial forms that have got into literature, show *t* for Sanskrit *s*.

Sk. *suruṅga - turuṅka* 'a subterranean cell'; *sūcī tus'i* 'needle'; Pk. *satthiga - tattika* 'auspicious, holy' in *tattikakkuṭa* 'a holy or dedicated umbrella'.

In the following few words, for reasons unknown, Indo-Aryan *s* has completely disappeared in Malayāḷam.

Sk. or Pk. *sindhu - intu* in *intuppə* 'rock salt' cf. Sk. *sindhuja* - 'rock salt'.

Sk. or Pk. *sīsa - iyam* 'lead'.

Sk. *sahasra - āyir'am* 'thousand'.

Pk. *saviṭṭhā - aviṭṭam* 'the twenty-third asterism'.

Pk. *sāvaṇa - āvaṇi* 'the first Malayāḷam month'.

Pk. *sēni - ēṇi* 'ladder'.

Dr. Barnett inclines to the view that these are early borrowings from Sanskrit or Middle Indo-Aryan at a time when the sound *s* was quite unfamiliar to the Malayalam speaker. The existence of corresponding words in Singhalese with *h* in the case of one of the words quoted above namely *hiṇi* (Mal. *ēpi*) and also the regular representation of *s* as *h* in Singhalese suggests the possibility of Singhalese influence also on the forms under consideration.

s = *s*.

(A) Sanskrit:

saṅgati - 'connection with, relation to' *saṅgati* 'fact, reason'; *sammāna* - 'honour, respect' *sammāṇam* 'present, prize'; *saṁsāra* - 'course, the world, secular life' *saṁsār'am* 'speech'.

(B) Middle Indo-Aryan:

Prākṛt *sunna* - *suñṇam* 'a zero, a circular mark'; **saddhiya* - cf. Sk. *sagdhi* - 'a common meal'; *saddiya* 'feast'; **sojja* - *sojji* 'a sweet wheaten cake'.

(C) New Indo-Aryan:

Hindī *sārī* *sār'i* 'woman's cloth worn round the body and passing over the head'; *sēṭh* *seṭṭa* 'a wealthy Muslim merchant'; *sēr* *sērə* 'a measure of weight or capacity'.

Marāṭhī *sañcī* *sañci* 'bag'; *sābhār* *sāmpārə* 'a kind of curry'; *sāvay* *sēva* 'vermicelli'.

Hindī & Marāṭhī *sat* *sattə* 'essence, reality, goodness'.

Sanskrit ण = c.

ṣaḍaṅga - 'the six works auxiliary to the Veda';
caṭaṇṇa 'ritual' ṣaṣṭi - coll. *caṭṭi* in *caṭṭipartti* 'the
 completion of the sixtieth birthday'.

8. h.

h disappears in the older borrowings. Some of the
 ancient forms like *ar'an* (hara -) *āsyam* (hāsyā -) are for
 metrical convenience retained in modern poetry.

(A) Sanskrit:

haritāla - *ar'itālam* 'yellow, orpiment'; harēṇuka -
 'a kind of pea, drug, perfume' *ar'ēṇukam* 'a bitter
 pungent grain'; hasta - *attam* 'the 13th constellation';
 hastin - 'a kind of plant' *atti* 'elephant pepper'; hastin -
 O. Mal. *atti* 'elephant'; hāra - *ār'am* (poet.), necklace';
 hāsyā - *āsyam* (poet.) 'jest'; hita - *itam* (poet.) 'good,
 welfare'; hātu - *etu* (poet.) 'motive, cause'.

(B) New Indo-Aryan:

Hindī & Marāṭhī haṇḍā *aṇṭāvā* 'an open-mouthed
 metal vessel'; huṇḍī *uṇṭi uṇṭiyal* 'bill of exchange'

CONSONANT GROUPS, INITIAL

Stop + y

In colloquial Malayāḷam *y* disappears.

jyēṣṭha - *ceṭṭan* 'elder brother'; jyōtiṣa - *jōtiṣam*
 'astronomy'; jyōtis - *jōtiṣṣa* 'brightness'.

Stop + v

v disappears and a following short *a* is changed into
 o. Long vowels following are not affected.

jvara - *jor'am* 'fever'; jvalati *jolikku* 'to burn
 brightly'; dvaya - *doyam* 'double'.

jvālā *jāla* 'fiame'; dvīpa - *dīpā* 'island'; dvēṣya - 'odious, detestable' *dēṣyam* 'anger'.

s'v

s'vasana - *s'osaṇam* 'breath'; s'vāsa - *s'āsam* 'breath' cf. *s'āsam muṭṭal* 'gasping for breath'.

sv

svajana - *sojaṇam* 'relations'; svapna - *sopṇam* 'dream'; svara - *sor'am* 'sound, noise'; svarṇa - *sorṇam* 'gold'; svalpa - *solpam* 'little'; svāda - *sāda* 'taste'; svāmin - *sāmi* 'master'.

Stop + r

r when preceded by a voiceless stop or an aspirated stop is pronounced as an alveolar *r* while after a voiced un-aspirated stop it remains palatal as initial *r*, the distinction not, however, shown in writing. (for initial *r* refer pp. 82 & 83) krama - *kramam* 'order'; trapā - *trapa* 'bashfulness'; prabhā - *prabha* 'splendour'; ghrāṇa - *ghrāṇam* 'smelling'; bhrama - *bhramam* 'confusion of mind'.

Contrast with the above grāma - *gr'āmam* 'village, drōha - *dr'ōham* 'injury, offence', brāhmaṇa - *br'āmhaṇan* 'a Brāhman'.

It may also be observed that when in the vulgar pronunciation of the above group a vowel develops in between the stop and the liquid, *r* always remains a palatal. Ex. kriyā - *kir'iyam* 'service' cf. *kir'iyattil nāyar* 'a Nāyar who works at a Brāhman house'; bhrānta - *pir'āntan* 'a mad man'. The change is thus obviously due to the voiceless character of the consonant with which

r is associated. The fact that *r* is not palatalised after a voiced aspirate in Malayāḷam is a proof of the negligible element of voice, if not the total absence of voice, characterising the pronunciation of voiced aspirates by native Malayāḷam speakers.

s'r

In the learned pronunciation *s'r* is one syllable and the *r* an alveolar sound. In the colloquial dialect as in the case of *kra* etc. a vowel develops in between :

s'rama - cir'amam 'effort'; *s'rīkaṇṭha - cir'kaṇṭan* 'name, proper'; *s'rīdēvī cir'utēvi* 'name, proper'.

Stop + l

l is cerebralised irrespective of the voiced or voiceless nature of the preceding stop :

klānti - kḷānti 'fatigue'; *pluti - pḷuti* 'a leap'; *glāni - gḷān'i* 'exhaustion'.

s'l

s'lōka - coll. ciḷōkam 'a stanza'.

kṣ

The vulgar pronunciation of Sanskrit *kṣ* as *c* heard among the low class people and children perhaps indicates the characteristic Malayāḷam change. However, owing to the dominating influence of Sanskrit, we find in Modern Malayāḷam only *kṣ* representing Sanskrit *kṣ*.

kṣāma - kṣāmam 'famine'; *kṣaṇa - kṣaṇam* 'moment'; *kṣaura - kṣavur'am* 'shaving'.

Contrast with the above Prākṛt loans as *kemam*, *keva* etc.

s + stop

s is assimilated to the stop in the early borrowings skambha - *kampam* 'pillar'; stambhate *tampikku* 'paralyse'; stuti - *tuti* 'praise'; stōka - *tōkam* 'little'; cf. *tōkapparaṇan* 'a gentle breeze' (U. S.); stōtra - *tōttir'am* 'a hymn of praise'; sthalī 'place, district', *taḷi* 'an ancient division of land'; sthāṇu - 'name of S'iva' *tāṇu* 'name proper'; sthira - 'firm, strong' *tiram* 'vigour, strength'; sthāla - *tālam* 'dish'; sthūpā *tāṇa* 'pillar of a house'; sphaṭa - *paṭam* 'expanded hood of a snake'; sphaṭikāri *paṭikār'am* 'alum'.

The above words, excluding *tōttir'am* may be loans either from Sanskrit or Prākṛt, for, in Malayāḷam Sanskrit sk-or st- and Prākṛt kh- or th- are both represented by k- and t-respectively.

ny

Although initial *n* of Sanskrit is pronounced as dental *n* in Malayāḷam when *n* combines with *y* it becomes an alveolar sound in the pronunciation of the Malayāḷam speaker.

nyāya - *nyāyam* 'justice, right, reason'

nyāsa - *nyāsam* 'placing, fix'.

jñ

j is assimilated to ñ

jñāti - *ñāti* 'kinsman'; jñāna - *ñānam* 'knowledge'.

INTERVOCALIC (SINGLE)

Stops.

The intervocalic stops of Malayāḷam are in general very weakly articulated. As postulated by Julee Bloch

with regard to Tamil¹, Malayāḷam also presumably at one time contained only surd consonants. In Modern Malayāḷam stops in the intervocalic position (with the exception of *c* and *p*) are reduced to partially voiced sounds which are on their way to become fricatives. While the single stops of Old Malayāḷam were partially voiced in between vowels, the long stops were retained voiceless. But the so-called long stops of Malayāḷam are not really long. They have only the values of single stops of other languages. Single intervocalic stops of Sanskrit and Middle Indo-Aryan have developed phonetically, on the same lines as native Malayāḷam stops, while stops of New Indo-Aryan are seen to have been given a different treatment altogether. Thus, for example, Sanskrit - *k* - is written *k* and pronounced *g* like Malayāḷam - *k* -. But New Indo-Aryan - *k* - is written *kk* and pronounced single *k* as all *kk* of Malayāḷam. This bears testimony to the fact that there was direct contact of the Malayāḷam - speaking people with the speakers of New Indo-Aryan languages and that at the time the borrowings manifesting the above change took place, - *k* - of Malayāḷam had become *g*. New Indo-Aryan - *k* - must have sounded as *kk* to the ears of the Malayāḷam speaker as a result of which he represented it in writing by double *k*. In this connection may be compared the representation in writing of single voiceless stops of English by double voiceless stops in Malayāḷam, Ex. *ekkar* (acre) *peppar* (paper) *rikkārtta* (record).

Malayāḷam written - *k* -, - *t* -, and - *ṭ* - have, as noted above, actually moved to partially voiced sounds with

1. M. S. L. Vol. XIX (1914) p. 85 ff.

very little occlusion, and written *kk*, *tt*, *ṭṭ* and *pp* have been simplified into *k*, *t*, *ṭ* and *p* respectively. As there is no *c* or *p* in Malayāḷam proper, *c* and *p* of Sanskrit have not been voiced in the loan words, although they too share the general weak articulation of Malayāḷam inter-vocalic stops.

Except in words borrowed or Sanskritised later, mediae, tenues aspirates and mediae aspirates of each of the consonantal series of Sanskrit have become one with their respective tenues and have shown the same development as the latter.

I. Gutturals.

Sanskrit and Middle Indo-Aryan *k* = *k*

Sk. *adhikāra* - *adhikār'am*; *avakāś'a* - *avakāś'am*; *kaṭuka* - *kaṭukə*; *jīraka* - *cīr'akam*; *sāvaka* - *cēvakan*.

k completely loses its plosive character when preceded by *i* in colloquial Malayāḷam in which case a glide sound *y* is developed.

adhika - *adhiyam* 'much'; *churikā* *cur'iya* 'dagger'; *nāḍikā* *nāḷiya*; *paṭṭikka* - *payittiyam* 'madness'; *s'ālika* - *cāliyan* 'weaver'; cf. the above change in native Malayalam words as *ar'ikattə*, *ar'iyattə* 'near'; *tir'ike*, *tir'iyē* 'back'.

Middle Indo-Aryan.

Pa. *oṭṭhaka* - *oṭṭakam*; *koṭṭhaka* - 'a stall or out-house' cf. sk. *kōṣṭha* - 'any enclosed space or area.'

**apakaṭa* - *apakaṭam*.

New Indo-Aryan *k* = *kk*

M. *cākaṇ* *cākkāṇi*; **padaka* - cf. *padak* *patakkam* 'an ornament hanging over the breast like a medal.'

H. M. pukār *pukkārə*.

Sanskrit kh = k

nakha - coll. *nakam* 'nail'; makha - O. Mal. *makam* 'sacrifice'; mukha - coll. *mukam* 'face'; vis'ākha - s'ākham $\angle$ vs'ākham 'the 16th lunar mansion'.

New Indo-Aryan kh = kk

M. lakhōṭā *lakkōṭṭə*.

H. M. pakhāl *pakkāli*.

Indo-Aryan g = k

Sanskrit, Middle Indo-Aryan and New Indo-Aryan g is represented in Malayāḷam by k, the latter being the sound nearest to g in the Malayāḷam sound - system.

Sk. agasti - *akatti*; agāra - *akar'am*; nāga - *nākam* 'serpent'; *nāgasvara - *nāgasvaram* a pipe the sound of which is supposed to please snakes and set them in dancing movement cf. Ka. *nāgasvara*.

Pa. agalu - *akilə*,

Pk. magasira - *makayir'am*.

H. *tagara *takiṭə*.

M. *pagaḍā *pakiṭa*.

H. pagaṭī, M. *pagaḍī *pakiṭi*.

Sanskrit gh = k

maghā *makam*.

2. Palatals

As there is no c in Malayāḷam proper, Sanskrit c has changed to y in the earlier borrowings. (cf. the change of p to v.) Later borrowings contain c. Two forms

showing s' against c of Sanskrit quoted below may belong to an intermediate period when the Malayāḷam speaker was not sufficiently acquainted with c.

kāca - *kāyam*; nārāca - *nār'āyam*; paricāra - 'attendance, service, homage' *pariyāra* in *par'iyārattavar* 'servants in Brāhman houses' vacā *vayampə*; vācana - *vāyaña*; vācāṭa - *vāyāṭi*; vācāla - *vāyāḷi*.

Exceptions:

ācārin - 'following established practice', ās'ār'i 'carpenter'; sūcī *tus'i*.

New Indo-Aryan c = cc

M. kacōrā, kacōlā *kaccōr'am*, *kaccōlam*.

H. M. kacērī *kaccēr'i*.

New Indo-Aryan ch. = cc

H. pūchī *pūcci*: bīcha *pīccān* in *pīccānkatti*.

Sanskrit j = y

aja - O. Mal. *ayan* 'Brahma'; anuja - coll. *añiyan* bhajana - coll. *payañam*; vāñija - *vāñiyan*; *ajamōdaka - *ayamōdakam*.

Later borrowings show j.

New Indo-Aryan j = j

M. *ujārī *ujār*.

Exceptions: ājā ās'ān cont. with Mal. ās'ār'i?; *pūjārī cf. M. *pujārī pūjār'i* 'an officiating Brāhman priest.'

3. Cerebrals.

Sanskrit ṭ is represented in the loan words by a very short voiced cerebral sound very much like the t of American English or the ṛ of Hindī. ṭh, ḍ and ḍh are

also represented by the same sound in the early borrowings with the exception that ḍ is found in a few old loans as ḷ and ḹ. Of these, ḷ is said to be the retention by the Nambūdir'is of the pronunciation the sound had in the Vēdic dialect. The fact that Nambūdir'is when reciting Vēdic texts, even to this day, pronounce ḷ for ḍ is cited in support of the above assumption. Words in which Sanskrit and Middle Indo-Aryan ḍ is found as ḷ probably belong to a period when Malayāḷam - ṭ - was still pronounced as a surd consonant. The nearest sound to ḍ at the period in question may have been ḷ in the linguistic consciousness of the Malayāḷam speaker. cf. Telugu - ḍ - Ḍ Primitive Dravidian - ḍ - = ḷ in Malayāḷam.

Ex. Te. eḍu, Mal. *elə* 'seven'; Te. kaḍugu, Mal. *kaḷuku* 'to wash'; Te. kōḍi, Mal. *kōḷi* 'fowl'; Te. gaḍa, Mal. *kaḷa* 'pole'; Te. tōḍi 'a friend'; Mal. *tōḷi* 'a woman friend of a woman'; Te. pāḍu, Mal. *pāḷu* 'ruined. waste'; Te. piditsu, Mal. *piḷiyu* 'to squeeze, wring, press out'; Te. peḍa, Mal. *piḷa* 'wrong'; Te. suḍi, Mal. *cuḷi* 'a whirl, a circlet, a whirlpool'. Hindī ṛ and ṛh and Marāṭhī ḍ and ḍh appear in Malayāḷam as - ṭ - (early) or ḍ (later) while ṭ is found as long ṭ only.

Sanskrit or Middle Indo-Aryan ṭ = ṭ

Sk. *ārabhaṭa - cf. ārabhaṭi - 'boldness, the representation of the supernatural and horrible events on the stage' *ārbhāṭam* 'pomp'; show. *kakṣāpaṭa - kaṣcavaṭam*; *kaṭuka - kaṭukə*; *karkaṭaka - karkīṭakam*; *paṭala* - 'heap' *paṭala* 'a cluster' as in *or'u paṭala paḷam*; *bhāṭaka - vāṭaka*; *vaṭa - vaṭam*; *vikāṭa - vikaṭam*.

Pa. *saṅghāṭa - caṇṇāṭam*.

* apakaṭa - apakaṭam.

New Indo - Aryan ṭ = ṭṭ

H. naṭuwā naṭṭuvan 'dancing master'.

H. M. gōṭī kōṭṭi; tōṭā toṭṭa; lāgōṭī laṅkōṭṭi; lōṭā loṭṭa.

Sanskrit ṭh = ṭ

pāṭha - 'recitation, recital' coll. pāṭam 'lesson';

pāṭhaka - pāṭhakam 'story - telling at temples by Nambyārs'. pīṭhikā pīṭhika; maṭha - maṭam 'a Brāhman house'.

New Indo - Aryan ṭh = ṭṭ

H. cīṭhī cīṭṭa.

M. paṭhān paṭṭāni.

H. M. miṭhāī miṭṭāyi.

Sanskrit ḍ = ḷ

araḍu - ar'aḷa 'the tree Colosanthus Indica';

guḍa - guḷam; guḍikā guḷika; guḍūcī guḷūci 'coccus cordifolius'; cauḍa - cavuḷam 'tonsure ceremony'; varāḍī var'aḷi.

Sanskrit and Middle Indo - Aryan ḍ = ḷ

Sk. nāḍi - (ī) nāḷi; nāḍikā nāḷika.

Pk. ambāḍaya - ampāḷam.

Indo - Aryan ḍ and ṛ = ṭ

Sk. tōḍī toṭi; vaḍā vaṭa; ṣaḍaṅga - caṭaṅga.

Pk. kāvaḍa - kāviṭi; * kūḍāāra - kaṭār'am; *pacchaa-vaḍa - cf. Sk. pracchadapaṭa - paccavaṭam 'an entire piece of cloth'; pāgaḍaka - cf. Sk. pādakaṭaka - 'a foot ring' pāṭakam 'anklet'.

H. kaṛbaṛī kaṭipīṭi; * tagaṛa takīṭa.

M. sīgāḍi ciṅkāṭi; * pagaḍa paṭiṭa.

H. M. H. jōṛā, M. jōḍā *jōṭa*; H. jōṛī. M. jōḍī *jōṭi*.;
 H. nāṛā, M. nāḍā *nāṭa*; H.* pagaṛī, M. pagaḍī *pakiṭi*;
 H. baṛuvā 'pimp' *baḍua* 'a term of abuse'.

Later borrowings show ḍ for Sk. ḍ and N. I - A. ḍ or ṛ.

Indo - Aryan ḍh and H. ṛh = ṭ

Sk. āḍhaka - *āṭakam* 'an oil measure'; pūrvāṣāḍha -
pār'āṭam contracted from earlier **pār'āṭāṭam* with the
 elision of one ṭ 'the twentieth nakṣatra'; uttarāṣāḍha -
uttrāṭam, 'the twentyfirst nakṣatra.'

M. maḍhū *maṭu*.

H. M. H. kaṛhī M. kaḍhī *kaṭi*.

4. Dentals.

Sanskrit t, th, d and dh, and Middle Indo-Aryan t or d
 have changed to d which latter is written t in Malayāḷam.
 New Indo - Aryan t and th as a rule show tt in the borrow-
 ings while d and dh are represented by t (pronounced d).
 There are a few exceptions in which we find New Indo-
 Aryan t or th showing t (d) in Malayāḷam. These may
 be regarded as belonging to a period when tt of Malay-
 āḷam was still pronounced tt and had not been simplified
 into single t.

Sanskrit and Middle Indo-Aryan t = t

Sk. gati - coll. *keti* dūta - *datā*; phalita - *phalitam*;
 bhūti - *pāta* 'ash colour'; svāti - *cōti* 'the fifteenth lunar
 asterism'; vikṛti - *vikṛti*; vaitaraṇī 'name of the Hindu
 styx' *vaitaraṇi* 'an awful predicament.

Pa. satapupphā *catakuppa*.

New Indo-Aryan t = tt

H. dhōtī *dhōtti*; bhātā *bātta*.

M. patēmārī *pattēmār'i*.

H. M. capātī *cappātti*.

* kūtī *katti*.

Exceptions :

H. jati *jati*; bītā *vīti*.

M. dhāvatī *dhāvati*; pātī *pāti*.

H. M. saṅgātī *caṇṇāti*.

Sanskrit th = t

kathā coll. *kata* 'story'.

New Indo-Aryan th = tt

* jāthā *jātta*.

Exceptions :

H. kaithā *kaita*.

H. M. sāthī *cāti*.

Indo Aryan d = t

Sk. kadālī *katali*; guda - coll. *kotam*; chēda - *cetam*;
uttaraprōṣṭhapadā *utṭṛṭṭāti* 'the 26th asterism';
pūrvaprōṣṭhapadā *pār'ur'utṭāti* 'the 25th asterism'.
viruda - *vir'utā*.

Pk. mādu *mātā*; * sadaya - cf. Sk. s'ataka - 'consisting of hundred' *catayam* 'the 24th nakṣatra' which is said to contain hundred stars.

H. M. khādī *kāti*; padak *patakkam*.

Indo - Aryan dh = t

Sk. bādha - *vāta*; bōdha - coll. *pōtam*.

H. bīdhā *vītam*.

H. M. * dūdha *tāta*.

5. Labials.

Sanskrit p, b, and bh are represented by v in the earlier loan words. Later on p, b and bh are widely met

with in Sanskrit Tadbhavas. New Indo-Aryan p appears as pp while bh as v.

Sanskrit p = v

apajaya - *avajayam* 'defeat'; apamṛtyu - *avamṛtyu* 'sudden or accidental death'; apasmāra - *avasmār'am* 'epilepsy'; apasvara - *avasvar'am* 'unmusical'; upādhyāya - *vādhyār* $\angle$ **uvādhyār* 'priest, teacher'; kakṣāpaṭa - *kaccavaṭam*; gōpāla - coll. *kōvālan*; dvīpa - *dīvə* *dīpā-rādhana* - *divār'ādhaṇa*; svarūpa - *toruvam* see *toruvak-kār* 'Nayars employed in Kṣattriya families called Svarūpams.

New Indo-Aryan p = pp.

H. M. capātī *cappātti*; H. tipāī, M. tipāyī *tippāyi*; dupaṭṭā *tuppaṭṭāvə*.

Exception:

H. *khapācī *kaviñci* 'whip'.

Indo-Aryan b = v

Sk. abaddha - *avaddham* 'unmeaning, nonsensical'

Indo-Aryan bh = v

Sk. mahābhārata - coll. *māvār'atam* 'Mahābhārata'.

H. M. gōbhī *gōvi*.

Exception:

H. dubhāsiyā *tuppāyi* perhaps a later borrowing.

Nasals.

Indo-Aryan ṇ = ṇ

Sk. eṣaṇa - *eṣaṇi*; kaṣaṇa - *kaṣaṇam*; kalyāṇa - *kalyāṇam*; nārayaṇa - *nār'āṇan*, *nāṇan* (abbreviated form); nārayaṇī *nāṇi* (abbreviated form)

Pk. *atthāṇī attāṇi*; *āṇā āṇa*; *mukkhāṇa - mukkāṇi*; *sēṇi - ēṇi*; **paṇiyāhāra - paṇiyār'am*; *savaṇa - cavaṇa* 'pincers, a secondary meaning from the ear-like holders. See Ka. *savaṇa* 'pincers'.

Exceptions :

In the following two words Pk. *ṇ* is found as *ṇ*.

Pk. **avacchāyaṇa - occhāṇam*.

Pk. **jōṇaka - jōṇakan*.

M. *aṇā aṇa*; *paṭhāṇ paṭṭāṇi*; *phēṇī pēṇi*; *bāṇī bāṇi*; *bharanī* 'filling - material' *bharāṇi*. 'jar'; **s'ēṇāī s'ēṇāyi*.

Indo-Aryan *n* = *ṇ*

n shows the same change as Malayāḷam intervocalic *n*, which although written with the letter for dental *n* is pronounced as an alveolar sound.

Sk. *anuvāda - aṇuvādam*; *āsana - āsaṇam* 'buttocks'; *ghana - kaṇam*; *Jānakī Jāṇu* 'Name, abbreviated' *dāna-tāṇam*; *dīna - dīṇam*; *nidhāna - nidāṇam*; *sāvadhāna-sāradhāṇam*; *s'ani - s'ēṇi* 'saturn'

H. *cīnī cīṇi*.

M. *kān(a)ḍā kāṇaṭa*.

H. M. *mainā maiṇa*.

Contrast Middle Indo-Aryan loans above showing *ṇ*.

Indo-Aryan *m* = *m*

Sk. *amānta* - 'the end of the day of new moon.'

amāntam 'delay' $\angle$ *long in coming (as *amāvāsyā* is the final day of the dark half); *amēdhya - amēdhyam* 'excrement'; *pramāṇa - pramāṇam* 'document'; *pramāda* - 'Intoxication, madness' *pramādam* 'grand scale'

see *kalyāṇam pramādamāyi naṭannu* 'The marriage was celebrated in a grand scale'; *rāmabāṇa - r'āmabāṇam* 'an insect which eats away palm leaves, paper etc.' *samidhā cameta*.

Pk. *akkhamālā akkamāla*.

Pa. Pk. *khēma - kēmam*.

m has changed to v in a few words. The change is also observable in colloquial Malayāḷam while literary Malayāḷam shows m. Ex. *cumappə*, coll. *cuvappə* 'redness'; *cumar'ə* coll. *cuvar'ə* 'wall'; *cumaṭə* coll. *cuvaṭə* 'load'; *cumal* coll. *cuval* 'shoulder'.

Sk. *amarā* 'name of several plants' *avar'a* 'bean'; *camarī cavar'i* 'yak'.

* *ambāmāma - ammāvan* 'maternal uncle'.

Pk. *jamala - cevala*; *jamala - javiḷi*.

Compare the change of -m- to n̄v in Ardha Māgadhī which in modern Indo - Aryan it is represented by v̄.

Sonants.

Indo - Aryan y = y

Sk. *ādāya - ādāyam*; *chāyā cāyam*; *pāyasa - pāyasam* 'milk pudding'.

Pa. *lōkiya - lōkiyam*; *viriya - vir'iyam*.

Pk. *ghāya - kāyam*; *pattaya - pattāyam*; *maḍaya - maṭayan*; *māraya - mār'ayān*;

H. M. *pācāyat pañcāyattə*

y has elided in the following words. The conditions under which the elision has taken place are (1) when preceded

by e (2) when the preceding syllable has a long vowel
(3) in the final syllable.

(1) Sk. jayanta - *cennan*; niyama - *nemam*.

(2) Sk. nārāyaṇa - coll. *nārāṇan* 'name, proper';

Sk. prāyas'citta - *prās'cittam* 'fine, atonement';

Pk. avacchāyaṇa - *occhāṇam*.

(3) Sk. upādhyāya - *vādhyār*;

Pk. ambāḍaya - *ampālam*; jonṇāli (y) ā *corṇāli*;
vellari (y) ā. *veḷḷar'i*.

Pa. kañjiya - Pk. kañjia - *kañṇi*.

M. sēvay *sēva*.

Indo-Aryan v = v

Sk. anuvāda - *aṇuvādam*; avakās'a - *avakās'am*;
avadhi - *avadhi*; bhāva - 'appearance' *bhāvam* 'arro-
gance, pride'; bhaviṣyat *bhaviṣyattə* 'that what is going
to happen'; vivara - *vivar'am*.

Pk. kāvaḍa - *kāviṭi*; khēva - *keva*; savitṭhā, *avittam*;
sāvapa - *āvaṇi*.

M. ravā *rava* 'wheaten flour' s'ēvā *s'evam*.

H. M. H. * *dīvālā* or M. *dīvāḷe* *dīvāḷi*.

Malayāḷam literary v, for reasons unknown, changes
to m as m changes to v. Mal. v in av < Pk. au
shows colloquial m in *camukka* (Pk. *caukka*.) and
camukkāḷan (Pk. * *caukkala*.) cf. colloquial m for
literary v in native Malayāḷam words, *ivan* coll. *eman*
'this man', *kavu* coll. *kamu* 'to call out', *cavittu* *camittu*
'kick with the leg'.

Disappearance of v. v in the midst of three or four
syllables has disappeared in the following words.

Sk. ādyavasāna - *ādyasānam* superintending an affair from start to finish'.

Sk. sāvitṛī *tātri* 'name, proper'.

Liquids

Indo-Aryan r = r'

Sk. adhikāra - *adhikār'am*; kumāra - *kōr'an* 'name, proper'; jīraka - *cīr'akam*; nairās'ya - 'despair' *nai-r'ās'yam* 'obstinacy' pura - *pur'a*; vivara - *virar'am*.

Pa. ummāra - *ummār'am*; viriya - *vir'iyam*; vairāgya - 'disgust, aversion' *vair'āgyam* 'a blind zeal'.

Pk. kundurukka - *kuntir'ikkam*; pūraya - cf. sk. pūraka - 'filling, satisfying' *pūr'āyam* 'fib'; magasira - *makayir'am*; vebbhara - L sk. * vihvāra - cf. vihvāla - and vihvarita - 'staggered, fallen' 'veppar'a 'flurry'. see *veprālam*.

Pa. Pk. ittara - *ittir'i*; khāra - *kār'am*.

H. pūrī *pār'i*; sārī *sār'i*.

M. dēvhārā *tevār'am*.

H. M. kacērī *kaccēr'i*; dhārī *dār'i*.

Although Indo-Aryan r is usually represented in Malayāḷam by palatalised r, there are a few instances where we find the alveolar r. These may be regarded as words borrowed from spoken dialects or words introduced by foreign pandits who settled in the Malayāḷam country. In Malayāḷam, r of foreign spoken languages is invariably represented by alveolar r. cf. English words represented in writing as *bōrāks* (borax) *lōri* (lorry)

Sk. *surunga* - *turunka*; *sthira* - *tiram*; *nārāyaṇa* - coll. *nārāṇan* 'name, proper'.

Pk. *babbarī pappara*.

H. *pārā pārāvā*.

M. *pharā para*.

H. M. *kōrā kōra*.

l.

l is found represented in the loan words both as l and ḷ. But it may be observed that after the long close front vowel *i* l is invariably retained. This may be due to the comparative long duration of the palatal position of the tongue coupled with the nearness of the tongue to the palate involved in the pronunciation of close vowels, favouring the retention of l. Ex. *kīla* - *kīlam* 'wedge, bolt, nail'; *nīla* - *nīlam* 'blue'; *pipīlikā* *pipīlika* 'ant'; *mīlana* - *mīlaṇam* 'act of closing the eyes'; *s'īla* - *s'īlam* 'practice, conduct'; **cīla* - *cīla* 'rag'; After *ē* which is more open than *ī* the change is not regular. Ex. *kēḷi* - *kēḷi* 'play'; *prahēlikā* *praheḷika* 'enigma, riddle'; *mēḷa* *mēḷam*; *vēḷa* *vēḷa*; *hēḷita* - *ēḷitam* 'mockery'.

In other positions l and ḷ are met with of which ḷ appears to be the Malayāḷam way of representing Sanskrit l (cf. ḷ invariably found in the representation of initial consonant groups as kl, gl, and pl. p. 92), ḷ probably striking the Malayāḷam speaker as the nearest equivalent of Sanskrit l. The large number of words in which Indo-Aryan l appears as l in Malayāḷam may be considered to be due to the influence of the learned pronunciation.

Indo-Aryan l = l̥

Sk. *ūrmilā ūrmiḷa* 'name, proper'; kalabha - *kaḷa-bham* 'young elephant, mixture of perfumes' *kṣālana-kṣālāṇam* - 'washing'; *jālikā jāḷika*; pulaka - *puḷakm* 'horripilation'; pralaya - *praḷayam* 'dissolution'; *sālagrāma - sāḷigrāmam* 'a kind of ammonite found in the river Gaṇḍakī, emblem of Viṣṇu' cf. Ka. *sāligrāma*; sulabha - *cuḷu* $\angle$ * *suḷuva* 'easy' cf. Te. *suḷuvu* 'easy' and Ka. *suḷuva* 'facility'.

The following Middle Indo-Aryan loans showing l̥ in Malayāḷam may represent Middle Indo-Aryan l or l̥.

Mal. *cappaḷa* 'untrue, vapid' in *cappaḷācci* 'vapid talk' cf. Pk. *capphala* -

Mal. *javiḷi* Pk. *jamala* -

Mal. *maddaḷam* Pk. *maddala* -

Mal. *cavaḷam* Pk. *savvala* -

Indo-Aryan l = l

Sk. *utpala - ulpalam* 'lotus'; *kailāsa - kailāsam* 'name of the mountain Kailāsa'; *kaus'ala - kaus'alam*; *granthila - gr'anthilam* 'knotty'; *prāḷeya - prāḷeyam* 'hail, snow, frost'; *prabala - prabalam* 'strong, predominant'; *s'abala - vareigated* *cevala* 'brownish'.

Pa. *ambala - ampalam*.

Pk. *akkhamālā akkamāla*; *ōlaggā ōlakkam*; *tambola-tampalam* 'chewed betel'.

jamala - cevala; *joṇṇāliā corṇāli*

H. *gōli gōli*; *cēlā cēlā*; *tōlā; tōla*

M. *bhalē balē*

H. M. *kalāl kalāl*; *ḍhōlak ḍōlakka*

H. *sālū sāluva, sāḷva* 'a shawl' See Sgh. *saḷuva*,

Sanskrit s' = y

as'uddha - *ayittam*; kōs'a - *kōyam*; pas'u - coll. *payu* 'cow'.

Exception:

vās'ī *vācci* 'adze' perh. a loan word from a spoken New Indo-Aryan dialect.

Sanskrit ś = ḷ

Old Malayāḷam and present-day colloquial Malayāḷam have ḷ for Sanskrit ś while modern literary Malayāḷam shows only ś.

O. Mal. maṣi - *maḷi* 'antimony, blackness'; s'ēṣa-*cēḷam* 'remainder'; viṣa - *viḷam* 'poison'; coll. auṣadha-*avulātam* 'medicine'; kaṣāya - *kaḷāyam* 'decoction'; santoṣa - *tantoḷam* 'joy'; suṣira - *tulir'am* 'hole'.

Exceptions:

The following words having s' or ṭ for Sanskrit ś are early loan words from Tamiḷ in which Sanskrit ś is represented as c and ṭ.¹

mūṣā *mūs'a*, Tam. mūcai; mōṣa - *mōs'am*, Tam. mōcam; ativiṣā *ativiṭayam* 'the plant Aconitum Ferox', Tam. ativiṭayam; āṣāḍha - *āṭi* 'name of a month corresponding to part of June and July' Tam. āṭi ∠*āṭāṭi (elision of one ṭ is through haplology); uttarāṣāḍha - *uttarāṭam* 'the twenty-first lunar asterism,' Tam. uttirāṭam ∠*uttirāṭāṭam; ṛṣabha - *iṭavam*, Tam. iṭapam; mēṣa - *mēṭam* 'Aries of the Zodiac, the 9th Malayāḷam month.' Tam. mēṭam.

1. See Dravidic Studies No. III, pp. 32, 33,

Indo-Aryan s = y

The earliest representation of s is as y.

Sk. *dāsa* - *tāyan* in compounds like *ir'avitāyan* 'name, proper' (Sk. **ravidāsa* -); *sīsa* - *īyam* 'lead'.

Pk. *āsilisa* 'to embrace' *āyiliyam* 'the asterism known as *ās'lēṣāh* in Sanskrit'; *kuppāsa* - *kuppāyam*; *magasira* - *makayir'am*; *vē* (y) *asa* - *vāya*.

Pa. Pk. *masi* - *mayi*

Later on t takes the place of s. *Rāmacar'itam* contains many words having t for Sanskrit s. Modern Malayāḷam spoken by the low class people also shows t.

kusuma - O. Mal. *kutumam* 'flower';

mānasa - O. Mal. *mānatam* 'mind';

māsa - O. Mal. *mātam* 'month';

vāsu - 'Viṣṇu' coll. *vātu* 'name, proper'.

Indo-Aryan h.

Although in learned borrowings of later years h is retained without change, it disappears altogether in early loan words.

Sk. *ahankāra* - *āṅkār'am* (poet.) 'pride, haughtiness'; *kāhalā* *kāḷam*; *mahābhārata* - coll. *māvār'atam*; *mahārāja* - *mār'āya* in *mār'āyamaṅgalam* 'the name of a place in Travancore'; *mahādēva* - *mātēvan* 'name, proper'.

sahasra - *āyir'am* 'thousand'

D. CONSONANT GROUPS

Intervocalic

(1) Stop + Stop.

(A) Sanskrit:

Except in groups where the first component plosive is dental or cerebral a vocalic glide very much like the centralised vowel *a* is developed in between. An unexploded stop of Sanskrit thus becomes an exploded stop in Malayāḷam. Of the stops in contact, the first is more strongly articulated than the second, so that in a group like *kt* or *pt* (which are written as *kt* and *pt*) *k* and *p* have the values of long *k* or *p* according to the Malayāḷam conception of length while *t* is pronounced as *d*. Dental and cerebral stops, whether voiced or voiceless occurring as initial members of consonant groups are represented in writing and pronounced as *l* and *ḷ* respectively.¹ The sounds approximating unexploded *t* or *d* and *ṭ* or *ḍ* were perhaps *l* and *ḷ* to the Malayāḷam speaker inasmuch as the only groups with an initial dental or a cerebral and a stop with which he was familiar in his own language were *lk*, *lp*, *ḷk* and *ḷp*. cf. Malayāḷam words showing the above groups.

pāḷkalam 'a vessel to boil milk in'; *pāḷkuḷa* 'a milk pail'; *nālpatā* 'forty'; *vilpātā* 'distance of a bow-shot'; *keḷpikku* 'cause to hear'.

In the following paragraphs the sign *a* has been used to represent the vocalism developing in between consonants when Sanskrit words containing consonant groups are adopted into Malayāḷam.

1. See the treatment of *find t* and *ṭ*.

kt.

ukti - *ukkəti* 'speech'; bhakti - *bhakkəti* 'devotion';
s'akti - *s'akkəti* 'power'. Contrast with this middle
Indo-Aryan loans such as *ar'attam*, *muttə*, showing assi-
milation.

pt.

kḷpta - *kḷppətam*; gupti - *guppəti*, 'concealing';
prāpti - *prāppəti* 'attainment'.

gd.

vāgdāna - *vāggədāṇam* 'promise'.

bd.

abda - *abbədam* 'year'; s'abda - *s'abbədam* 'noise'.

gdh.

dugdha - *duggədham* 'milk'; vidagdha - *vidaggədhan*
'a clever man'. Contrast with this M. I. A. loan *saddiya*.

bdh.

abdhi - *abbədhi* 'ocean'; prārabdha - 'commenced, '
begun' *prār'abbədham* 'worries resulting from respon-
sibilities'; labdhi - *labbədhi* 'acquisition.'

tk.

utkaṇṭhā - *ulkaṇṭha* 'longing for, anxiety'; utkarṣa -
ulkarṣam 'abundance, eminence'; tatkāla - *talkālam* 'for
the time being, temporarily'; satkāra - *salkār'am* 'hospi-
tality.

ṭk.

ṣaṭka - *ṣaḷkam* 'an aggregate of six.'

tp.

utpatti - *ulpatti* 'origin'; utpala - *ulpalam* 'lotus';
tātparya - *tālpar'iyam* 'meaning, purport'.

tp.

ṣaṭpada - ṣaṭpadam 'bee'.

dg.

sadgati - 'happy state' *salgati* 'liberation'; sad-
guna - *salgunam* 'good quality'; sadguru - *salgur'u* 'a
good teacher.'

(B) New Indo-Aryan.

The vowel *a* or *i* develops in between the stops in contact. Voiceless stops whether they occur as initial or second members of groups are doubled. Voiced stops when they form the first members of groups also behave like voiceless stops while as second members they are treated like single intervocalic stops of Malayalam. The following New Indo-Aryan words are written and pronounced as represented below.

pt.

H. M. capṭā *cappatta*.

kḍ.

H. chakṛā, M. chakḍā *cakkaṭā*.M. tukḍā *tukkita*.H. tukṛī, M. tukḍī *tukkiṭi*.

cḍ.

H. khicṛī, M. khicḍī *kiccati*.

pḍ.

M. capḍā *cappata*.

gḍ.

H. tagṛā *takkiṭi*.

(2) Consonants in contact with y.

In old Malayāḷam texts consonants in contact with y are found written with the vowel i in between aś vākya-vākkiyam 'word', agastya - akattiyan 'name of a sage'. In modern Malayāḷam i is pronounced although not written, while old Malayāḷam words that have survived in modern literary Malayāḷam are written and pronounced with i.

Stop + y

Sk. vairāgya - 'disgust, aversion' coll. *vair'aggiyam* (lit. *vair'āgyam*) 'malice'; śākya - lit. *cākkiyār*; rājya - coll. *r'ājjiyam* 'kingdom'; nāṭya - coll. *nāṭṭiyam* 'acting, pretension'; abhyāsa - *abbhiyāsam*. Contrast M. I.—A. loans as *vakkāṇam*, *lekkam* showing assimilation.

vy.

Sk. kavya - coll. *kaviyam* 'rice - offering to the deceased'; kāvya - coll. *kāviyam* 'poem'.

liquid + y

ry.

The following are old Malayāḷam and colloquial forms which appear with i in modern poetry.

Sk. kārya - *kār'iyam* 'thing, business'; maryādā *mar'iyāda*; vīrya *vīr'iyam* 'strength, power'; tātparya-*tālpar'iyam*. Contrast M. I.—A. loans *accan ayyan*, etc.

ly.

bālya - *vāliya* in *vāliyakkār'an* (lit); kalyāṇa - coll. *kalliyāṇam*; tulya - coll. *tulliyam* 'equal'. Contrast M. I.—A. loan *kaḷḷa*. 'liquor' (Pk. *kallā*).

Sibilant + y

s'y.

Sk. āvas'ya - āvis's'iyam; nairās'ya - 'hopelessness, non-expectaney' coll. *nair'ās's'iyam* (lit. *nair'ās'yam*) 'obstinaey' cf. *nair'ās'yakkār'an* 'headstrong person'; prāvis'ya - 'to be resorted to' *prāvis's'iyam* 'turn, time'.

sy.

Sk. manuṣya - *maṇuṣṣiyan* 'man'; siṣya - *s'iṣṣiyan*. bhaviṣyat coll. *bhaviṣṣiyattə* (lit. *bhaviṣiyattə*) 'that which is going to happen'.

s'y.

Sk. ālasya - ālassiyam; rahasya - *r'ahassiyam* 'secret.' nasya - 'sternutatory' *nassiyam* 'disagreeable thing' cf. *nasyam parayuka* 'to say disagreeable things'

hy.

Sk. lēhya - *lēhiyam* 'syrup'.

nasal + y

Sk. anyāya - *aññiyāyam* 'injustice'; punya - *punniyam* 'merit'; harmya - *harmmiyam* 'mansion'.

Contrast M. I.—A. loans like *suññam*, *kaññi* showing assimilation.

Exception: y when followed by u is usually assimilated to the preceding consonant. See *acyuta* - *accutan* 'name, proper'.

(3) Consonants in contact with v.

u is the vowel that creeps in before v in old Malayalam texts. Ex. *sattva* - *catturam* 'power'. In modern

colloquial Malayāḷam it is the centralised vowel that develops before v,

stop + v

Sk. pakva - *pakkavam* 'ripe'

liquid + v

rv and lv show a tendency to develop u in colloquial Malayāḷam. Ex. garva - *keruvā*; nirvāha - 'accomplishing, performing' coll. *niruvaham* (lit. *nirvāham*) 'means, power, ability'; parvata - *paruvatam* 'mountain'. Contrast M. I.—A. loans *tavi* and *tāva*.

lv.

Sk. vilva - *villuvam* 'crataeva religiosa'.

sibilant + v

s'v

Sk. as'va - *as's'avam* 'horse'; vis'vāsa - *vis's'avāsam* 'faith, belief'.

sv.

Sk. āsvādana - *āssavādaṇam* 'tasting'; sarvasva-
sarvassavam 'the whole property'.

nasal + v

Sk. anvēṣaṇa - *aññavēṣaṇam* 'searching'; kaṇva-
kaṇṇavan 'the name of a sage'.

(4) Consonants in contact with r.

stop + r

(A) Sanskrit:

Stops followed by r although written as kr, tr, gr, etc. are pronounced by the Malayāḷam speakers with a vowel in between. In old Malayāḷam it is invariably i

that is found developing between a stop and r. The following words in modern literary Malayāḷam represent the earlier pronunciation: *citrā cittir'a*; *s'āstra-cāttir'am* cf. *cāttir'akkaḷi*.

In modern colloquial Malayāḷam the vowel that creeps in is *a* after voiceless stops and aspirated stops (voiced or voiceless) and *i* after voiced stops (cf. the change of *a* to *e* after initial voiced stops as contrasted to the retention of *a* after voiceless and aspirated stops p 29)

cakra - cakkaram; *pattra - pattaram*; *ārdrā atira* *Ḷ*āttira* 'the sixth nakṣatra cf. *tiruvatira*; *abhra - abbharā* 'mica'; *vajra - vajjir'am* 'diamond'; *mudrā muddir'a* 'seal, stamp'. Contrast M. I.—A. loans as *cakkā patti, vaṅki*.

It may also be observed that *r* following *i* (developing after voiced stops) is pronounced as *r'* (palatal) as contrasted to *r* (alveolar) after voiceless and aspirated stops (cf. initial *kr* and *gr*, p. 9)

(B) new Indo-Aryan :

H. *kakrī kakkir'i*; *pōkrī pōkkir'i*.

H. M. *kacrā kaccara*.

In the words *kakkir'i* and *pōkkir'i* *a* influenced by final *i* changes to *i* which in turn palatalises the following *r*.

vr.

Colloquial Malayāḷam shows *ə* between *v* and *r* against *i* of old Malayāḷam.

pativratā O. Mal. *pativir'ata* coll. *pativərata* 'a chaste woman',

sibilant + r

s'r

s'us'rūṣā 'wishing to hear'; *sus's'əraṣa* 'service';

sr.

sahasra - *sahassəram* 'thousand'.

nasal + r

sāmrajya - *sāmmərajjiyam* 'Imperial rule';

N, I—A. lr

H jhālri jālar

(5) Consonants in contact with l.

(A) Sanskrit:

In old Malayāḷam the above group develops i. Ex. s'ukla - *cukkiḷam* 'white'. In modern colloquial Malayāḷam it is the centralized vowel that is heard. It may also be observed that both in the learned as well as in the colloquial pronunciation l becomes ɭ irrespective of the voiced or voiceless nature of the preceding consonants. (cf. initial kl, gl, p. 92.)

s'ukla - *s'ukɭam* (lit.) *s'ukkəḷam* (coll.) 'semen'.

s'l.

as'līla - *as's'əḷḷam* 'vulgar'.

ml.

amla - *amməḷam* 'sour'.

(B) new Indo-Aryan:—

New Indo-Aryan loans containing the above groups show only a or i, i usually resulting through the influence exerted by final i or the surrounding consonants.

H. taklī *takkiḷi*.

H. M. bāglā *bankaḷāvā*.

M. tavlī *tavāla* 'a small cooking vessel of brass'.

Groups with liquids as initial members.

r + stop

The above group remains in the loan words.

karkaṭaka - *karkkiṭakam*; kartā *karttāvā* 'agent' a class name of a certain Nāyar landlord'. Contrast M. I.—A. loans *kattir'i*, *kuppāyam* etc. showing assimilation.

r + sibilant.

rs' and rṣ show i in between.

rs'

ars'as - *ar'is'assā* 'piles'; kars'ana - *kar'isaṇam* 'troubling, hurting'.

rṣ.

varṣa - *var'iṣam* 'rain, year'; harṣa - *har'iṣam* 'joy'.

r + h

arhati *ar'ihikku* 'to deserve'.

r + nasal

rn shows no change while rm in old Malayāḷam and colloquial Malayāḷam has developed u.

rn

karṇa - *karṇan* 'name of a king of the Aṅga country'; varṇa - *varṇam* 'colour'. Contrast M. I.—A. loans *cunṇāmpā*, *vaṇṇam* etc.

rm

karma - O. Mal. *karumam*, 'action'; dharmā - coll. *tarumam* 'charity'. Contrast M. I.—A. loans *kammār'an*, *cemman* etc.

l + stop

kalkā - *kalkam* 'sediment deposited by oily substances'; kalpanā *kalpanā*. Contrast M. I.—A. loans *kakkan*, *kappam*, etc.

lm

l is partially assimilated producing nm. This change is regular in Malayāḷam words also. Ex. nal + ma *naṇma* 'goodness'; mēl + ma *mēṇma* 'superior quality. Compare similar treatment of lm in Malayāḷam as veḷ + ma *veṇma* 'whiteness'.

kalmaṣa - *kaṇmaṣam* 'stain, dirt, sin'; gulma-
guṇman; jālma - *jāṇman* 'contemptible fellow'; valmīka-
vaṇmīkam; s'ālmali - *s'āṇmali* 'silk cotton tree'.

Stops in contact with sibilants.

kṣ.

In old Malayāḷam ṣ is found assimilated to k in a few words like *ir'anniyākkān* (Sk. *hiranyākṣa*-) *tāmmi-rākkān* (Sk. *dhūmrākṣa*-). The vulgar pronunciation of kṣ as cc largely heard among the low class people and children, and the considerable number of forms showing cc for Sanskrit kṣ found both in old Malayāḷam and modern Malayāḷam texts indicate the characteristic Malayāḷam change. kk for Sanskrit kṣ is due to the influence of Tamiḻ which appears to have generalised the Middle Indo-Aryan way of representation in the

literary dialect while retaining *ṭc* in the colloquial dialect. This is evidenced by the alternatives with *kk* and *ṭc* in Tamil as *akki*, *aṭci* (Sk. *aksi*-); *ilakkam*, *ilaṭcam* (Sk. *lakṣa*-); *ilakkaṇam*, *ilaṭchaṇam* (Sk. *lakṣaṇa*-); *cākki*, *cāṭci* (Sk. *sākṣin*-); *pakki*, *paṭci*, (Sk. *pakṣin*-)

In this connection the remark of Anavaratavināyaka Pillay that the change of *kṣ* to *kk* seems to be foreign to Tamil, if one is to judge by the popular pronunciation of today,¹ is also worth considering.

kṣ + cc

akṣa - accə; *kakṣa - kacci*; *kakṣā - kacca*; *kakṣāpaṭa - kaccavaṭam*; *takṣan - taccan*; *bhikṣā - picca*; *pakṣin - coll. pacci* 'bird'.

Contrast M. I.—A. loans such as *pakkam*, *mukkāṇi*, *lakkə* showing *kk*.

ts = ls

utsāha - ulsāham 'energy, strenuous exertion'; *autsukya - aulsukyam* 'zeal, anxiety'; *tatsamaya - talsamayam* 'at that time'; *matsara - malsar'am* 'hostility, envy, jealousy'; *vatsara - valsar'am* 'year' (cf. *tk* and *tp*. p. 112.)

It may be observed that the above group is written with *t* and *s* although always pronounced as *ls*.

Sibilant in contact with stops.

With the exception of *ṣk* and *ṣp* the above groups show assimilation of the sibilant to the stop. When the sibilant is in contact with a stop having the same place of

1. Dravidic Studies No. III, p. 36.

articulation, assimilation is regular in colloquial Malayāḷam. Modern colloquial forms show an aspirate as well after assimilation, although aspirated forms are not met with in old Malayāḷam. It is the same phonetic principle as found in Middle Indo - Aryan that manifests itself in modern colloquial Malayāḷam. The breath that is piled up behind the stoppage made by the tongue for the pronunciation of the sibilant, being obstructed by the tongue which adjusts itself rather prematurely to a position for the pronunciation of the stop, makes itself heard after the explosion of the stop. Sanskrit ṣk and ṣp normally remain in Malayāḷam.

st = tt

agasti - *akatti*; asta - 'sunset' *attam* 'evening';

mustā *mutta*; hasta - *attam*; hastin - *atti*.

The following are examples of modern colloquial forms showing aspirates :

pustaka - *potthakam* 'book'; vastu - *vatthu* 'thing';

vistāra - *vitthār'am* 'breadth'.

Compare M. I—A. loans as *attāṇi* showing a short vowel. Although Sk. st or sth becomes tt in Malayāḷam, the presence of a short vowel against a long vowel of Sanskrit (āsthāna -) points to its being borrowed from Middle Indo - Aryan.

ṣt = tṭ

iṣṭikā *iṭṭka*; piṣṭa - *pittə*; muṣṭa - *muttālan*; ṣaṣṭi-coll. *caṭṭi* in *cattipartti*.

The following colloquial forms illustrate aspiration after assimilation :

kaṣṭa - *kaṭṭham* 'hardship, trouble'; naṣṭa - *naṭṭham* 'loss'; s'iṣṭa - *ciṭṭham* 'remainder'.

ṣṭh = ṭṭ

ambaṣṭha - 'a man of the medical caste' *ampaṭṭan* 'a barber.' Note that in Malabar barbers are as a class petty physicians. They are also known by the name *vaidyar* (Sk. *vaidya* -) *gōṣṭha* - *kōṭṭam* 'cowpen'.

ṣaṣṭhī coll *caṭṭi* 'sixth day of a lunar fortnight';

prṣṭha - coll. *perəṭṭam*.

It may be observed that in old Malayāḷam s'c remains except in R'āmacar'itam and like works of the Tamil School where it appears as cc. Ex. nis'caya - *niccayam* 'certainly' (R. C.) pas'cima - *paccimam* 'west' (R. C.); ās'carya - *āccar'iyam* 'wonder' (R. C.)

In modern colloquial Malayāḷam we find aspiration accompanying assimilation. Ex. ās'carya - *ācchar'iyam*; nis'caya - *nicchayam*; pas'cāttāpa - *pacchāttāpam* 'repentance'; prāyas'citta - *prācchittam*; vṛs'cika - *virəcchikam* 'Scorpio of the Zodiac'.

Stop + nasal.

Stops with the exception of dentals and cerebrals, in contact with nasals develop ə in between tn and ḍm are pronounced with unexploded t and ḍ followed by a glottal stop while tm and dm are pronounced with l and a glottal stop.

agni - *aggəni* 'fire'; lagna - *laggənam* 'the rising sign'.

ghn.

vighna - *viggḥanam* 'ostacle'; s'atrughna - s'atrug-
ghānan 'Name of one of Rāma's brothers'.

pn.

svapna - *svappanam* 'dream'.

km.

rukmiṇī *rukkemiṇi* 'name of a daughter of Bhīṣ-
maka and sister of Rukmin.

gm.

yugma - *yuggamam* 'pair'.

tn.

patnī *patṇi* 'wife'; yatna - *yatṇam* 'effort' ratna-
r'atṇam 'jewel, gem'.

ḍm.

kuḍmala - *kudṇmaḷam* 'bud'.

tm.

ātmā (Nom. Sing.) *ālṇmāvā* 'soul',

dm.

padma - *palṇmam* 'lotus'; sadman - *salṇmam* 'seat,
abode'.

Nasal + stop.

Nasals in contact with stops, the latter whether voiceless, voiced or aspirated are represented in the earlier loan words as ṅk, ṅc, ṇṭ, nt and mp (cf. aspirates, mediae and aspirates of the consonantal series falling together with their respective tenues pp. 96, 99 & 101) Forms showing assimilation of voiced stops to preceding nasals are of a later period. When with the spread of

Sanskrit learning, words containing groups of nasals and voiced stops were introduced in the colloquial speech and also were represented in writing, the common folk being unused to such groups may have copied them as double nasals, which latter were perhaps in their linguistic consciousness the nearest sound approaching ṅg, ṅj, ṇḍ, nd or mb. Malayāḷam words of written ṅṅ, ṅṅ, ṇṇ, nn and mm for nasal+voiced stops of Sanskrit are thus popular forms that have found their place in the literary dialect. The date of the assimilation of voiceless stops to the preceding nasals in the pronunciation of Sanskrit words by the Malayāḷam speakers has to be assigned to a very early period in the history of Malayāḷam. It may be observed that aspirated voiced stops never show assimilation in colloquial Malayāḷam. In the pronunciation of the Malayāḷam speaker gh in ṅgh has very little voice and is almost like kh in character.

The negligible element of voice in the pronunciation of voiced aspirates by the speakers of Malayāḷam is noticeable in another positions also. (cf. alveolar r in groups like ghr as contrasted to gr' pp. 71 & 91.) Compare the retention of voiced aspirates as contrasted to the assimilation of voiced stops to the preceding nasals, in Sindhī, for a parallel treatment.

nasal + voiceless stops.

ṅk = ṅk.

Sanskrit:

aṅka - aṅkam; ahaṅkāra - aṅkar'am; ka la ṅ ka
kaḷaṅkam 'spot, stain'; laṅkā laṅka 'The island of

Ceylon'; s'aṅkā s'aṅka; s'ankara · s'aṅku, caṅku (shortend form)

Middle Indo - Aryan :

Pa. Pk. suṅka - *cuṅkam*; vaṅka - *vaṅki*.

ñc = ñc.

Sanskrit :

añcita - *añcitam* (poet.) 'beautiful'; vañcana - *vañcaṇa* 'cheating' sañcāra - *sañcār'am* 'transition, passing through'.

New Indo - Aryan :

M. kūcī *knñci*; sañcī *sañci*.

H. M. pañcāyat *pañcāyattə*.

ṇṭ = ṇṭ

Sanskrit :

kaṇṭaka - *kaṇṭakam* 'thorn'; ghaṇṭā *ghaṇṭa*.

nt = nt.

Sanskrit :

amānta - *amāntam*; santati - coll. *tantati*; s'ānti - 'expiratory rite' s'ānti in *s'āntikkaran* 'the office of a priest'; santōṣa - coll. *tantōḷam*; siddhānta - *siddhāntam*.

Middle Indo-Aryan :

Pa. panti - Pk. pantī *panti*.

mp = mp.

Sanskrit :

campaka - *cempakam*; jhampaḍa - *cempaṭa*.

nasal + voiceless aspirates.

ṅkh = ṅk.

Sanskrit : s'aṅkha - coll. *s'aṅkə* 'a conchshell'

New Indo-Aryan :

H. M. paṅkhā paṅka.

nṭh = nṭ.

Sanskrit :

kaṇṭha - O. Mal. *kaṇṭam*.

Middle Indo-Aryan :

Pk. aṇṭhi - *aṇṭi*.

Pa. Pk. gaṇṭhi - *keṇṭi*.

nth = nt.

Sanskrit :

grantha - coll. *ker'antam* 'book'; mantha - *mantā*.

nasal + voiced stops

ṅg or ṅg = ṅk

Sanskrit :

aṅga - *aṅkaṇam*; gangā O. Mal. *keṅka* 'Ganges';

raṅga - *r'aṅka*; vaṅga - *vaṅkam*; suruṅga - *turuṅka*;

vaṅga - Bengal' *vaṅkan* 'an undacious fellow.'

Middle Indo - Aryan :

Pa. Pk. siṅgāra - *ciṅkār'am*.

New Indo-Aryan :

M aṅgī *aṅki*; ḍāgar, ḍāṅkar; s'igāḍī *ciṅkāṭi*.

H. M. lāgōṭī *laṅkōṭṭi*. H. *baṅgāḷa *vaṅkāḷam* 'big' perhaps anything connected with Bengal was considered big because of its political and commercial importance.

ñj = ñc.

Sanskrit :

gaṅjā *kañcāvā*; aṅjana - O. Mal. *añcaṇam* 'ointment, chiefly of eyes'; kuṅjara - O. Mal. *cuñcar'am* 'elephant'.

Middle Indo-Aryan :

Pa. maṅjeṭṭi *mañceṭṭi*.

ṇḍ or ṇḍ̣ = ṇṭ

Sanskrit:

aṇḍa - aṇṭi; karaṇḍaka - kar'aṇṭakam; khaṇḍa - kaṇṭam; gaṇḍa - kaṇṭa; caṇḍa - caṇṭi; daṇḍa - taṇṭa; pāṇḍu - pāṇṭa; maṇḍa 'the thick part of milk' maṇṭi 'residue' See also later maṭṭi ṽ māṭi cf. Ka. maṭṭi Tam. maṇṭi & maṭṭi; maṇḍapa - maṇṭapam. See maṇṭapat-tumvatakkal 'a Thasildars office'; * raṇḍa - araṇṭam.

Middle Indo - Aryan:

Pk. bhaṇḍāra - paṇṭār'am.

New Indo - Aryan:

M. khāḍī; kaṇṭi; gaūḍī gavunṭan; puṇḍa. licentious' puṇṭa in puṇṭacci 'a term of abuse,' a secondary sense from puṇḍa. cf. M. pīḍi 'the phallus' Kal. piṇḍōr penis.'; laūḍī lavunṭi

H. M. bhāḍāri paṇṭār'i; H. M. haṇḍā antavā; huṇḍī unṭi; gāḍā kāṇṭa.

ṇḍ = ṇṭ

Sanskrit:

kanda - kaṇṭa; gōvinda - kontu (shortend form); chanda - cantam; manda - mantam; mandāra - mantār'am; sindūra - cintar'am 'vermilion'.

Middle Indo - Aryan:

Pk. kundurukka - kuntir'ikkam.

mb or ṽ b = mp.

Sanskrit:

ambaṣṭha - ampaṭṭan; kambala - ka m pa ḷ a m; s'ambala - s'ampaḷam.

Middle Indo - Aryan: Pa. ambala - ampalam,

Pk. ambāḍaya - *ampāḷam*; tāmbola - *tampalam* 'the red spittle when chewing betel' cf. Tam. *tampalam* and *tampal*, Ka. *tambula*.

New Indo - Aryan :

M. jābā *campa*; tūbā *tumpa* 'a low and spreading bush the flowers of which are offered to S'iva'; tāmbālī *tāmpāḷam*,

H. M. *tambū tampu*

nasal + voiced aspirates

ṅgh — ṅk

Middle Indo-Aryan :

Pk. *siṅghala* - *cinṅkaḷam*.

ndh = nt

Sanskrit :

gandha - *kentu*; *sandhā canta*; *sandhi canti*; *sindhu-cintā*; *sindhu-intu* in *intuppā*; *gāndhārī* O. Mal. *kantāri* 'name of the wife of Dhṛtarāṣṭra'; *sambandha*-coll. *tammantam*.

Middle Indo - Aryan :

Pk. *bandhaya* - *pantāyam*.

camṃabandha - *camṃanti*.

mbh or ~ bh

Sanskrit :

bambhara - *pampar'am*; *skambha-kampam*; *stambhate tampikkā*; *vilambhayati viḷampu*; *gambhīr'a*-coll. *kempīr'am*.

New Indo - Aryan :

M. *sābhār sāmārā*.

Assimilation of voiced stops to the preceding nasal.

ṅg = ṅṅ

Sanskrit: maṅgala - *maṅṅalam*; raṅga - *ar'aṅṅa*;
lavaṅga - *ilavaṅṅam*; ṣaḍaṅga - *caṭaṅṅa*.

bhaṅgī coll. *bhaṅṅi*; saṅgati - coll. *saṅṅati*.

New Indo-Aryan:

H. M. naṅgā *naṅṅa*; saṅgātī *caṅṅati*.

Sanskrit: ṅj = ṅṅ

pañji (ī) *paṅṅi*; muñja - *muṅṅa*; añjana - coll.
aṅṅaṅam 'ointment for eyes'; añjali - coll. *aṅṅali*
'putting together the hollowed palms of both hands as a
mark of respect'; mañjula - coll. *maṅṅuḷam* 'beautiful';
mañjari - coll. *maṅṅar'i* 'flower bunch'.

Middle Indo-Aryan:

Pa. kañjiya - Pk. kañjia - *kaṅṅi*.

ṇḍ = ṇṇ

Sanskrit:

daṇḍa - coll. *daṇṇa* 'staff'; daṇḍa - coll. *daṇṇippa*;
pāṇḍava - coll. *pāṇṇavan* 'a son of Pāṇḍu'; piṇḍa - coll.
piṇṇam 'a ball of rice offered to deceased ancestors';
maṇḍapa - coll. *maṇṇapam* 'a raised ground'; muṇḍana-
coll. *muṇṇaṅam* 'shaving'.

nd = nn

Sanskrit:

indumatī coll. *innumati* 'name, proper'; indirā coll.
innir'a 'Goddess Lakṣmi'; gōvinda - coll. *kōvinnan*
'name, proper'; candana - coll. *cannaṅam* 'sandal-
wood'; nandi - 'joy, welfare' coll. *nanni* 'gratitude';
nindā coll. *ninna* 'reproach, censure'.

m b or ~ b = mm

Sanskrit :

cumbana - coll *cummaṇam* 'kiss'; tāmbūla - coll. *tāmmalam* 'betel'; sambandha - coll *tammantam*.

*ambāmāma - *ammāvan*.

New Indo-Aryan :

lābāṇ 'the caste Lambāṇ' *lammāṇi* 'a caste of wandering dealers in corn'.

In modern colloquial Malayāḷam all Sanskrit groups of the type nasal followed by voiced stops are pronounced as ṇ, ñ, ṇ, n or m. Compare the traditional writing of ṅg in Nepālī which in actual pronunciation has moved to ṇ.

Exceptions :

(1) Although in the popular Malayāḷam pronunciation of Sanskrit words it is usually the voiced stop that is assimilated to the preceding nasal, we find a few words showing assimilation of voiceless as well as aspirated stops. These may be explained as loan words either from Tamiḷ or from the South Travancore dialect of Malayāḷam which latter even to this day manifests Tamiḷ influences. In Tamiḷ, written ṅk, ṅc, ṇṭ, nt and mp are in actual pronunciation ṅg, ṅj, ṇḍ, nd and mb respectively. (cf. Caldwell's transcription of Tamiḷ words.) If the Malayāḷam speaker borrows a word as kiṅkiṇi (written) from Tamiḷ he hears it spoken as kiṅgiṇi and naturally reproduces it as kiṇṇiṇi, provided the borrowing takes place after the assimilation period previously referred to.

Sk. kiṅkiṇī *kiṇṇiṇi*

Pa. saṅghāṭa- *cāṇṇāṭam*.

Pa. Pk. saṅkhalā *cāṇṇala*

Pk. siṅgha- *ciṇṇam*

Pk. siṅghala- *ciṇṇaḷam*

Note that in Tamil ṅk, ṅkh, ṅg and ṅgh of Sanskrit are all represented by ṅk written, but pronounced ṅg.

(2) Against the assimilation of the nasal to the stop or the older representation of nasal followed by stop (voiced. voiceless or aspirated) of Sanskrit as nasal and a voiceless stop in Malayāḷam, there are a few instances of the nasal being assimilated to the following stop. As native Malayāḷam groups of the type nasal + stop show a similar assimilation in adjectives, it is probable that the words which exhibit this unusual change are instances of regressive assimilation first manifesting in adjectives, dissociated and used separately. cf. Mal. *āntə* 'year' but *āttappirannā!* 'annual birth day' *cempə* 'copper' but *ceppukuṭam* 'a copper pot.'

Sk. *aṅka* - *akkam* 'digit'; *mañca* - *macce* *manthamattə*; Pa. Pk. *pallaṅka* - *pallakkə*.

Sk. Sibilant + nasal.

s'n = *s'n*

pras'na - *pras'nam* 'question, astrological calculation.

ṣṇ = *ṣṇ*

uṣṇa - *uṣṇam* 'heat.'

Contrast M. I.—A. loans *kappaṇan*, *tiṇṇam*.

The development of Sk. *ṣṇ* as *ṭṭh* in M. I.—A. is represented in the following loans:

kiṭṭu 'name, proper' M. I.—A. *kiṭṭha-*

viṭṭu 'name, proper' M. I.—A. *viṭṭhu-*

s'm = s'm.

kās'mīra - kās'mīr'am 'a shawl from Cashmere.'

ṣm = ṣm

ūṣmā (nom. sing.) aṣmāvā 'heat.'

sm = sm.

bhasman - bhasmam 'ashes'; vismaya - vismayam
wonder'.

nasal + sibilant.

ms' and ms are both represented by ñc.

ms' = ñc.

vanis'a - vañci; vanis'ika - vañcika; *nams'u - nañcə.

Of the above vañci and nañcə have alternative forms
with c assimilated to the nasal. These may be instances
of interdialectal borrowings (Ref. p. 131)

ms = ñc

kaṁsa - kañcan; jaṭāmāmsī jaṭāmāñci.

Sk. h + nasal

hn.

In old Malayāḷam and modern colloquial Malayāḷam
hn shows ṛṇ while in the learned pronunciation it becomes
ṛh. cihna - O. Mal. and coll. ciñṇam; (learned) ciñham;
vahni - O. Mal. and coll. vañṇi 'fire'; (learned) vañhi.

In old Malayāḷam and modern colloquial Malayāḷam
hm is found represented as mm.

Brahmā (nom. sing.) O. Mal. pir'amman coll. pir'am-
māvā; brahmī O. Mal. and coll. pir'ammi 'clerodendrum
Siphonantus'; brāhmaṇa - Old Mal. and coll. pir'amma-
ṇan 'a Brāhman.'

In the learned pronunciation hm is always mh brah-
mā (nom. sing.) *br'amhāvā*; brahmī *br'amhi*; brāhmaṇa-
br'amhaṇan.

mh.

mh develops a in betwen in colloquial Malayāḷam
while in the learned pronunciation it remains.

simha - coll. *simaham*; (learned) *simham* 'lion'.

Contrast M. I. - A. loans *cinṇam*, *cinṇaḷam* where ṇk
and ṇṇ represent M. I. - A. ṇgh.

Other New - Indo Aryan groups

ṭṇ

M. *caṭṇī caṭṭiṇi*.

mṭ

H. M. *cimṭā cimiṭṭāvā*.

vṭ

M. * *dīvṭī dīvatti*.

vḍ or vṛ

M. *cāvḍī cāviṭi*.

H. M. H. *dēvṛī*, M. *dēvḍī tevṭiyāḷ*.

Long Consonants

Long consonants of Sanskrit, Middle Indo-Aryan
and New Indo-Aryan are represented in Malayāḷam by
long consonants in writting but pronounced as single con-
sonants like all written long consonants of Malayāḷam.
(Ref. p. 94 for the pronunciation of long consonants)

Sk. *kōṭṭa* - *kōṭṭa*; *citta* - *cittam* 'mind.'; *nivṛtti*
'escaping from' *nivṛtti* 'remedy, way means' cf.
nivṛtti illa 'There is no way'; *paṭṭisa* - 'a sort of
weapon' O. Mal. *paṭṭiyam*, *paṭṭayam* 'a spear with a
sharp edge'; *vṛtti* 'mode of being, nature, kind' *vṛtti*
'neatness'.

Pa. Pk. cakka - *cakkā*; Pa. Pk. vaṭṭa - *vaṭṭam*;
 dhamma - *tamman* 'name abbreviated from Dharmarāja'
 cf. *tamman ter'uvā* 'a street in Trivandrum'; naṭṭa-
naṭṭam 'dance' cf. *naṭṭam tir'iyuka* 'to be subject to
 difficulties'; pagiṭṭha - *pakiṭṭā* 'excellence, beauty';
 paṭṭaya *paṭṭayam* 'plate'; pallaṅka - *pallakkā*; siri-
 vetṭha - *tir'uvetṭa* cf. *tir'uvetṭappas'a* 'turpentine.'

H. baṭṭā *vaṭṭam*; H. laṭṭū *laṭṭu*.

H. M. pakkā *pakka*

In the earlier borrowings loss of voice and aspiration
 are frequent.

Pa. Pk. aggi - *akki*; Pa. paṭiggaha - Pk. paṭiggaha-
paṭikkam; vagga - *vakkam* pakkha - *pakkam*; cakkha-
cokkam; tikkha - *tikke*; H. maḍḍī *maṭṭi*.

In later borrowings or forms Sanskritised later, voice
 remains.

Sk. lajjā *lajja*.

Pk. maddala - *maddalaḥam*

M. I.—A.* saddhiya - *saddiya*

M. I.—A.* sojja - *sojji*

H. laḍḍū, M. laḍḍu *laḍḍu*

tt of Sanskrit and Middle Indo-Aryan, although usu-
 ally represented by tt even when preceded by a palatal
 vowel, shows cc in the following words.

Sk. pitta - *piccā*; pittala - *piccala*.

Pa. Pk. ittara-coll. *iccir'i*

Middle Indo-Aryan vv has been simplified into single
 v even in writing.

Pk. davvī *tavi*; Pk. duvvā *tava* (For the lengthening
 of u before vv cf. Mal. *uvve* (written) 'yes' becoming

avə colloquially. Also cf. Ka. *kuvve* and *kūve* 'East Indian arrow-root' against *kava* of Mal.

Pk. *savvala* - *cavaḷam*.

Final Consonants

Sanskrit :

Final *k*, *t*, *ṭ*, *p* and *s* of Sanskrit are represented as long *k*, *t*, *ṭ*, *p* and *s* in writing. In a few learned words which are never used in spoken Malayāḷam *t* and *ṭ* are also pronounced as *l* and *ḷ* (cf. the treatment of *t* and *ṭ* followed by stops p. 112)

Note similar doublings in English words borrowed in Malayāḷam such as book *bukkə*, vote *vōttə* soap *sōppə*.

Sk. *dik* (nom. sing.) *dikkə* 'direction, quarter'; *vāk* (nom. sing.) *vākkə* 'word'; *āpad* *āpattə* 'misfortune'; *pariṣad* *par'iṣattə* 'assembly, meeting'; *tvit* *tvittə* 'a ray'; *ap* (Ved.) *appə* 'water'; *manas* *maṇassə* 'mind.'

tad tal 'that'; *ētaḍ etal* 'this'; *samrāṭ* (nom. sing.) *samrāḷ* king.'

Note : The pronunciation of final *t* and *ṭ* of Sanskrit as *l* and *ḷ* in Malayāḷam has been attributed to the Vedic values which the Nambūdiris gave to these sounds (cf. Ind, Ant. Vol. 58 p. 38) But this assumption is unsupported by evidence.

New Indo.Aryan:

Final consonants of New Indo.Aryan, whether voiced or voiceless, normally appear as long consonants.

H. *tāk tākkə*; *sēṭh settə*; M. *rāṭ rāṭte*.

H. M. *cūt catte*; *ṭōp toppə*; *lōṭ lōṭte*; *sat sattu*;

nāth nāttə; H. *jōg jōkkə*; M. *cūḍ catte*; *būj paccə*;

H. M. *lāg lākkə*.

PART III

Grammatical Suffixes of the loan words.

Indo-Aryan loan words in Malayāḷam have for all grammatical purposes been considered as native Malayāḷam words and as a rule they take Malayāḷam endings.

Substantives are borrowed in their stem forms or nominative singular forms

Stem forms : *catur - catur'am*; *cētas - cetassə* 'mind';
manas - maṇassə; *vitāna - vitāṇam*

Nominative singular forms: *tviṭ tviṭṭə*; *dik dikkə*;
brahmā br'ahmāvə; *vāk vākkə*.

Verbs are usually borrowed in the form of their present stems or causative stems.

Present stems: *calati calikku* 'to move'; *harati harikku* 'to steal'; *nirūpayati nir'upikku*; *paṭhat'i paṭhikku* 'to learn'; *vilasati vilasu*; *stambhate tampikku*; *nivartate* 'to cause to roll out' *nivarttu* 'straighten, unfold.'

Causative stems: *cālayati calikku*; *dars'ayati dars'ikku* 'to see'; *prāpayati prāpikku* 'to obtain, reach'; *pravēs'ayati pravēs'ikku* 'to enter'; *vicārayati vicār'ikku* 'to think'; *vilambhayati viḷampu* 'to serve food.'

In addition to the above, a large number of verbs are made up by adding Malayāḷam verbal endings to stems of Sanskrit substantives.

atis'aya - 'pre - eminence, superity' *atis'ayikku* 'to be astonished' *amānta - amāntikku* 'to delay'; *adhvana -* 'journey, method, resource' *adhvānikku* 'to labour, to

exert'. The Malayalam from will be seen to trace its origin to the accusative singlar form *adhvānam* of Sanskrit. The change of meaning proceeds from the difficulties a way-farer is ordinarily subject to; *baddha* - 'bound tied' *baddhappetu* 'hurry'; *bhaya* - *bhayappetu* 'to be frightened'; *vātsalya* - *vālsallikku* 'to love tenderly'; *vyasana* - *vyasanikku* 'to be grieved'; *vyākhyāna* - *vyākhyānikku* 'to comment'; *sains'aya* - *sains'ayikku* 'to doubt.'

The uses of the Malayalam endings occurring in the various words discussed in Part II are briefly stated and illustrated in the following paragraphs. Most of the endings cited below are to be found detailed in *Ker'alapāṇiṇyam* and Caldwell's *Comparative Grammar of Dravidian Languages*, and for these the appropriate references are given.

(1) Grammarians say that *an* and *ān* are masculine singular suffixes appended to noun stems ending in *a*¹ and that *ān* is more frequently employed when a single male member of any community or class is denoted.

an

Mal. *aṇṇan* 'brother'; *kaḷḷan* 'thief'; *makan* 'son' *munṭan* 'dwarf'.

Sanskrit:

ambaṣṭha - *ampattan*; *kāraṇam* 'a legal document' *kar'aṇavan* 'the head of a family'. In Malabar the management of the family is vested on the senior maternal uncle. All bonds and documents relating to the

¹ *Ker'alapāṇiṇīyam* p. 140.

family are executed by him. Hence *kāraṇavan* has come to mean now an uncle or an old man; *takṣan* - *taccan*; *bauddha* - 'a Buddhist' *bauddhan* a non - Hindu who is a bitter antagonist of Hinduism'; *s'ālika* - *cāliyan*; *vāṇija* *vāṇiyan*.

Middle Indo-Aryan :

Pa. *ayya* - *ayyan*.

Pk. *ajja* - *accan*; *khaia* - *kayyan*; *ṇāvi(y)a* - *nāviyan*; *maḍaya* - *maṭayan*; *rāutta* - *r'āvuttan*.

New Indo-Aryan :

H *naṭuwā* *nattuvan*.

an has replaced the final ī of M. *gaṇḍī* in *gavunṭan*.

It is true that an and ān are extensively met with in modern Malayāḷam as endings in masculine substantives. But to say that they are associated with a-stems is incorrect. This will be clear when we analyse the words *aṇṇan*, *kaḷḷan* etc. quoted above. These are to be derived as *kaḷḷ* - *an*, *aṇṇ* - *an*, *mak* - *an* etc and not as *kaḷḷa* - *an*, *aṇṇa* - *an*, *maka* - *an* etc. In the case of Indo - Aryan a stems which show final - an when borrowed into Malayāḷam, we may rightly assume that they are analogical adaptations on the model of the - an types familiar to the Malayāḷam speaker. In words like *ampattan* and *vāṇiyan* from sk. *ambasṭha* - and *vāṇija* -, therefore, it can be easily seen that there is no - an appended to them, but only the addition of - n which along with the final a gives the Malayāḷam speaker the type with which he is familiar. The same tendency is displayed when stems of sanskrit substantives appear with - am, the supposed neuter ending in Malayāḷam.

Mal. *kaññān* 'brazier'; *cānnān* 'one of a class of palmyra cultivators and toddy drawers in Travancore'; *tampān* 'one of a class of Kṣatriyas'; *maṇṇān* 'washer-man.'

Middle Indo-Aryan:

Pk. *gaṇiya* - *kaṇiyān*; *mār'aya* - *mār'ayān*, *mār'ān*

Pa. Pk. *camma* - *cemmān*.

New Indo-Aryan:

M. *ājā ās'ān*.

(2) *an* is suffixed to an abstract or neuter noun to form concrete masculine - singular appellatives¹. *taṭi* 'stoutness' *taṭiyan* 'a stout man'; *kuṭi* 'drinking' *kuṭiyan* 'a drunkard'; *kallā* 'stone' *kallān* 'stone mason'.

M. *pākh pāññan*.

(3) *ān* is sometimes added to *i* - stems to distinguish gender when the *i* - stems stand by themselves for rational singulars.

moṇṭi 'a lame person' *moṇṭiyān* 'a lame man.'

Pk. *viḍḍa* - *viḍḍhi* 'fool' (male or female) *viḍḍhiyān* 'a foolish man.'

(4) *an* and *ān* appear in neuter substantives whose stems end in *a*. Caldwell has noticed only *an* which he considers as a formative of neuter nouns, sometimes used instead of *am*.² But a considerable number of neuter substantives ending in *an* and *ān* in Malayāḷam perhaps

¹ Caldwell, *A comparative Grammar of the Dravidian*, p. 223.

² *Ibid*, p. 226

points to the fact that originally an and ān were appended to masculine and neuter stems alike.

an

Mal. *kāḷan* 'a curry'; *kiṭṭan* 'a rug'; *kuṭappan* 'plantain flower' *kaman* 'owl'; *mattan* 'pumpkin.'

Sanskrit:

gulma - *gunman*; rasāla - *r'asāḷan*; varāha - *var'āhan*.

Middle Indo-Aryan:

Pa. Pk. *kakka* - *kakkan*.

**caukkala* - *cavukkāḷan*, *camukkāḷan*.

New Indo-Aryan:

an has replaced ī of M. *jagannāthī* in *jagannāthan*.

an has been added to H. M. *bhək* in *pekkān*.

ān

Mal. *aṇṇān* 'squirrel'; *toṇṇān* 'cocoanut husk'; *paṛān* 'a partic. bird'; *mākkan* 'wild cat.'

No examples from Indo-Aryan.

(5) an and ān are also employed for forming adjectives from abstract or neuter nouns.

tekkə 'south' cf. *tekkān bhāṣa* 'language of the South'; *maṇṇə* 'clay' cf. *maṇṇān kaṭṭa* 'a lump of clay'.

Pk. *vojja* - *pocca* in *poccaṇ kayar*.

H. *bīchā pīccān* in *pīccān katti*.

ar and ār

ar is the rational plural¹. Ex. *mitukkar* 'able persons' (men or women); *velakkār'ar* 'servants' (men or

¹ *Ker'alapāṇinīyam*, p. 151.

women), It occurs in class names as *tīyar* 'Tīyas'; *pāṇār* 'a caste of tailors, necromancers and musicians',

Pk. oḍḍa - oṭṭar.

ar and ār are largely used as plurals of respect for both sexes.

mettar 'a respectable Muhammadan'; *cānnār* 'a respectable Cānnān'; *ammayār* 'a respectable lady'.

Sanskrit :

bhaṭṭa - paṭṭar; bhāgavata - bhāgavatar; upādhyāya - vādhyār; s'ākya - cakkiyār.

Middle Indo-Aryan :

Pk. raṭṭhia - raṭṭiyār.

New Indo-Aryan :

rāy rāyar.

āḷ

āḷ / aval¹ is suffixed to neuter nouns to form concrete feminine singular appellatives.

añṇanaṭa 'the gait of a swan' *añṇanaṭayaḷ* 'she who has the gait of a swan'; *māṇmiḷi* 'eyes of a gazelle' *māṇmiḷiyaḷ* 'she who has the eyes of a gazelle'.

M. dēvḍī and H. dēvṛī *teviṭiyaḷ*.

am

am is the neuter singular suffix taken by stems ending in a². According to Caldwell am is a neuter formative, forming a part of the noun itself, not of the inflexional additions.

¹ Caldwell, *A Comparative Grammar of the Dravidian*,

² *Kēraḷapāṇiṇīyam*, p. 146.

[p. 227,

kuṭam 'pot'; *ṇilam* 'ground'; *maṇam* 'odour'; *vaḷam* 'manure'. Indo-Aryan substantives meaning abstract ideas or inanimate objects are made to terminate in *am* irrespective of the nature of the final vowels of stems.

Sanskrit:

aṅka - *aṅkam*; *anyōnya* - 'mutual' *anyōnyam* 'friendship'; *avasara* - 'occasion' opportunity '*ava-sar'am*' urgency, hurry; *asāra* - without strength or value, unprofitable '*asār'am*' 'little'; *āgraha* - persistence, favour '*āgr'aham*' 'desire'; *ādya* - 'first' *ādyam* in *ādyamē* 'again' cf. *ādi(y)ē* used in the same sense. *āntra* - 'the bowels, entrails' *āntram* a disease in the form of the inflammation of the scrotum'; *upāya* - 'going near, means, expedient' *upāyam* 'poor and humble in worldly position' cf. *kalyāṇam upāyam āyikaḷiccu* 'the marriage was conducted in a non-pompous manner'; *kalāpa* - 'collection, bundle' *kalāpam* 'uproar, confusion, quarrel'; *tatastha* - 'near at hand' *tataṣṣam* 'obstacle' The change of meaning is perhaps due to the influence of the Mal. root *tata* - 'to obstruct'; *par'āśya* - the face of others '*par'asyam* < **par'āśya*- ? that which is known or which is to be known publically'. The word may as well be from *para* - on the analogy of *rahasya* - 'secret'; *pūjya* - 'venerable' *pūjyam* 'cipher, nought'. cf. Gundet 'In astrologers' calculations in Malabar the shells representing cipher are worshipped.' *paś'unya* - cf. *paś'unyavādin* 'slandering' *paśuṇyam* 'backbiting' envy'; *nārāca* - *nār'āyam*; *magha* - *makam*; *saṇa* - *caṇam*; *chāyā* *cāyam*; *tāmasī* *tāmasam*; *pālī* *pālam*.

Middle Indo-Aryan :

Pa. ambala - *ampalam*.

Pk. kuppāsa - *kuppāyam*; khurappa - *kur'appam*;
maddala - *maddaḷam*; savit̥thā *avit̥tam*,

New Indo-Aryan :

H. baṭṭā *vaṭṭam*; bīdhā *vitam*.

M. kacōrā, kacōlā *kaccōr'am*, *kaccōlam*.

am is sometimes added to stems or substantives ending in consonants.

Sk. catur - *catur'am*.

H. M. chappar *capparam*; padak *patakkam*.

ə

ə occurs finally in neuter substantives and nouns of action connected with verbal stems.

Ex. *kallə* 'stone'; *kālə* 'leg'; *tēḷə* 'scorpion'; *pālə* 'milk'; *muṇṭə* 'cloth'.

koṭṭə 'beating'; *taṭṭə* 'striking'; *nakkə* 'licking'; *nōkkə* 'seeing'.

Final a or ā of Sanskrit and a of Middle Indo-Aryan noun-stems denoting inanimate things or abstract ideas is replaced by ə,

Sanskrit :

uttaram 'answer' *uttaravə* < **uttaramə* 'permission from a superior order'.

akṣa - *accə*; kaṭuka - *kaṭukə*; paṭṭa - *paṭṭə*; mantha - *mantə*; raṅga - *ar'aṇṇə*.

Middle Indo-Aryan :

Pk. viakka - *viyākkə*.

Pa. Pk. cakka - *cakkə*; lakkha - *lakkə*; vaṭṭa - *vaṭṭə*.

New Indo-Aryan ā of M. lakhōṭā is found replaced by ə id *lakkōṭə*.

All new Indo-Aryan words ending in consonants normally take ə. For examples ref. p. 136.

Final ā of certain nominative singular forms of Sanskrit and New Indo-Aryan has ə added.

Sanskrit:

pitā *pitāva* 'father'; brahmā *brahmāva*; mātā *mātāva* 'mother'; ūṣmā *uṣmāva* 'heat'; gañjā *kañcāva*.

New Indo-Aryan:

H.M. dupaṭṭā *tuppaṭṭāva*; bāglā *baṅkaḷāva*, haṇḍā *aṇḍāva*.

i

i is found used (1) as an ending of neuter substantives. Ex. *kuṭṭi* 'child'; *catti* 'pot'; *patti* 'dog'; (2) as an ending for agent nouns connected with verbal roots or primitive underived nouns¹.

Ex. *uṇṇi* 'eater' from *uṇ-* 'to eat'; *moṇṇi* 'cripple' from *moṇṭu* 'to limp'; *nīrkōli* 'watersnake' cf. *kōl* 'rod'; *mukkālī* 'three-legged stool' cf. *kāl* 'leg'.

Sanskrit:

aṇḍa - *aṇṭi*; ucca - *ucci*; eṣapa - *eṣaṇi*; kakṣa - *kacci*; s'ukra - *cukkir'i*.

nāsā *nāsi*; vėlā *veli*.

1. Caldwell, *A Comparative Grammar of the Dravidian*, pp. 552 and 553,

In the following examples *i* occurs in rational substantives :

Sanskrit :

caṇḍa - *caṇṭi* ; vācāṭa - *vāyāṭi* ; vācāla - *vāyaḷi*.

Middle Indo-Aryan :

Pa. avahāra - *ohar'i*.

Pk. kucca - *kucci* ; roṭṭa - *roṭṭi* ; mukkhana - *mukkāni*
(rational) *vālā vāli*.

Pa. Pk. ittara - *ittir'i*.

New Indo-Aryan :

H. tagṛā *takkiti* ; bītā *vīti*.

M. phālā *pāli*.

H.M. ḍabbā *ḍappi*.

i is added to the final consonant of the following
New Indo-Aryan words :

M. cākaṇ *cākkāni* ; paṭhāṇ *paṭṭāni*.

al

al forms nouns from verbs¹.

Ex. *tuppal* 'spitting' *tuppu* 'spit' ; *maṭal* 'covering'
maṭu 'cover'.

In Indo-Aryan loans *al* is found affixed even to
nouns.

Pa. tunna - *tuññal*.

Pk. khāa - *kāyal*.

H.M. huṇḍī *uṇṭiyal*.

¹ *Ker'alapāṇinīyam*, p. 314.

pə

pə forms nouns from verbs.¹

Ex. *ir'ippə* 'sitting'; *kiṭappə* 'lying'; *tāppə* 'sweeping'.

In Indo-Aryan loans pə is added to nouns also.

Sanskrit :

bharati *par'ippə* 'governing, superintending'; *daṇḍa* 'dandippə'; coll. *daṇṇippə*.

vacā *vayampə*.

Middle Indo-Aryan :

Pa. Pk. *cuppa* - *cupṇāmpə*.

āḷan

āḷan means a man and is employed to form concrete masculine-singular appellations from abstract or neuter nouns. Although Malayāḷam grammarians consider āḷan as a single formative² it is obviously an enlargement of Mal. āḷ 'person' with the addition of an (masculine singular suffix). Ex. *tala* 'head' *talayāḷan* 'head man'; *villā* 'bow' *villāḷan* 'bowman'.

Sk. *muṣṭa* - *muttāḷan*.

Pk. *muḍḍha* - *muttāḷan*.

kār'an

kār'an denotes agent or doer of an action.

Ex. *nōttam* 'examining' *nōttakkār'an* 'examiner'; *vetta* 'hunting' *vettaḥkār'an* 'hunter'. kār'an is used

¹ *Kēr'alapāṇinīyam*, p. 314.

² Frohnmeyer, *A progressive Grammar of the Malayāḷam Language for Europeans*, p. 196.

also in the sense of 'belonging to'. Ex. *kutir'a* 'horse' *kutir'akkār'an* 'groom'; *tōttam* 'garden' *tōttakkār'an* 'gardener'; *neṭumanñāṭa* 'the name of a village' *neṭumanñāṭtukār'an* 'one who belongs to the place called *Neṭumanñāṭ*'.

Sanskrit :

bharati pr'ippukār'an, from the verbal noun *par'ippa*; *bālya - vāliyakkar'an*.

New Indo-Aryan :

M. *s'evā s'evakkar'an*.

H.M. *sāthī cātikkār'an*.

Shortening of final vowels

Final *ā*, *ī* and *ū* of Indo-Aryan words are in the majority of instances shortened into *a*, *i* and *u* respectively.

Sanskrit :

akkā akka; *iṣṭikā iṭṭika*; *citrā cittir'a*; *jālikā jālika*. *mātrkā* 'mother, source, origin' *mātrka* 'type.'

Middle Indo-Aryan :

Pa. *satapupphā catakuppa*.

Pk. *akkhamālā akkamala*.

Pa. Pk. *āṇā aṇa*.

New Indo-Aryan :

M. *capḍā cappata*; *pharā para*; *s'īmā s'ima*.

H.M. *naṅgā naṇṇa*; H. *nāṅā*, M. *nāḍā nāṭa*; *paṅkhā paṅka*.

Sanskrit :

nārāyaṇī *nāṇi* (shortend form); bhaṅgī *bhaṅgi*;
bhāgīrathī *pāyi* (shortend form) vallī *vaḷḷi*.

Middle Indo-Aryan :

Pk. atthāṇī *attāṇi*; davvī *tavi*; rāṇī *rāṇi*.

Pa.Pk. sippī *cippi*.

New Indo-Aryan :

H. maḍḍī *matti*.

M. aṅgī *anki*; khāḍī *kaṇṭi*; caṭṇī *cattini*; patamāri
pattemār'i.

H.M. H. kaṇḥī M. kaḍḥī *kaṭi*.

ū

New Indo-Aryan :

H. laṭṭū *lattu*.

M. maḍhū *maṭu*; lāḍū *laḍu*.

Final a, i and u of Sanskrit and Middle Indo-Aryan
stems sometimes remain in the loan words.

a

Sanskrit :

ucca-ucca; pittala-piccaḷa; muñja-muñña; mēla-
vēla; vācana-vāyaṇa.

Middle Indo-Aryan :

Pk. kakkaḍa - *kakkata*; caukka - *cavukka*; jamala -
cevala; loṭṭa - *lotṭa*.

Sanskrit :

agasti - *akatti* avadhi - *avadhi*; kaṣṭi - *kaṣṭi*; bhitti -
bhitti.

Middl Indo-Aryan :

Pa. patti - patti; vaḍḍhi - vaḍḍi

Pk. aṇṭhi - aṇṭi; cammaṭṭhi - cammaṭṭi; seṭṭhi - ceṭṭi.

u

Sanskrit:

paru - par'u; sthāṇu - tāṇu; hetu - etu.

u

appears at the end of the shortened forms of names irrespective of the nature of the final vowels of their originals.

Pk. kiṭṭha - kiṭṭu; Sk. kēraḷa - keḷu; Sk. kumāra - komar'u; Sk. gōvinda - kōntu; Sk. gōmatī gōmu; Pk. canda - cantu; Sk. Janārdana - cāttu; Sk. jānaki jānu; Sk. nārāyaṇa - nāṇu; Sk. padmanābha - pappu; Sk. paramēs'vara - par'amu; Sk. paramēs'vara pāccu; Sk. pārvati pārū; Sk. mādharma - mātu; Sk. vāsudēva vāsu; Sk. velāyudha - vēlu; Sk. s'aṅkara - s'anku; Sk. sarasvatī sar'asu.

Verbs

Verbs are quoted in part II in their present stems. There are two classes of verbs in Malayāḷam, one destitute of any formative addition to the theme as. *oṭunnu* 'runs', *kar'ayunnu* 'cries' *cāṭunnu* 'jumps', and the other the root of which takes a formative *kk.* as *niḷkkunnu* 'stands', *cilaykkunnu* 'prattles', *cir'ikkunnu* 'laughs'. Gundert gives the name of strong and weak verbs to the above two classes¹. Of the types

1. A grammar of the *Malayāḷam Language* (Second Edition), p. 60.

ending in-*kkunnu* (when the root ends in *r*, *l* or *ḷ*) -*akkunnu*, -*ikkunnu* and -*ukunnu* (in the latter 3 cases the vowel at the beginning being part of the root) it is after the -*ikkunnu* type that Sanskrit verbs are formed. This type numbering more than the rest by virtue of its extensive occurrence (in transitives, intransitives and causatives) seems to have impressed the Malayāḷam speaker much more than the other three as a result of which it was generalised and appended to stems of Sanskrit verbs or substantives for coining new verbs. Instances of Sanskrit verbs showing the -*unnu* type being only a handful, may be regarded as exceptions :

Sanskrit :

khaṇḍate kaṇṭikku ; *cālayati cālīkku* ; *nirūpayati nir'apīkku* ; *stambhate taṃpīkku*.

For more examples see p. 1.

Exceptions :

Sk. *gandha kentu* ; *vilambayati vīlampu* ; *vilasati vilasu*.

H. *binṇa piṇṇu*.

PART IV

INDEX

The following index consists of six sections.

- (a) Sanskrit loans.
- (b) Middle Indo-Aryan loans.
- (c) New Indo-Aryan loans.
- (d) Malayāḷam forms other than Indo-Aryan loans.
- (e) Other Dravidian forms.
- (f) Indo-Aryan words cited for comparison.

The Roman figures indicate the pages.

Colloquial forms, Old Malayāḷam forms and also forms indicating the natural way of pronouncing foreign words by the Malayāḷam Speaker are also included in the index and these will be found shown as such in the foot-notes by the abbreviated forms Coll., O. Mal. and Pr. respectively.

(a) Sanskrit Loans.

amś'am (അംശം) 'part of a Talook' 21; See Hobson-Jobson p. 18; amś'a—

akatti (അകത്തി) 'sesbania grandiflora' 21, 96, 122, 149; agasti—

akattiyan¹ (അകത്തിയൻ) 'name of a sage' 114; agastya-

akar'am (അകരം) 'a Brāhman house' 21, 36, 96; agāra-

akka (അക്ക) 'sister' 21, 148; akkā

akkam (അക്കം) 'digit' 132; aṅka—

- aggeṇi¹ (അഗ്നി) 'fire' 123; agni—
 aṅkam (അങ്കം) 'fight, duel, battle' 21, 125, 143; aṅka-
 aṅkaṇam (അങ്കണം) 'courtyard'; 21, 127; aṅgaṇa—
 accutan² (അച്ഛതൻ) Name, 115; acyuta—
 acca (അച്ച) 'axle' 21, 121, 144; akṣa—
 añcaṇam³ (അഞ്ചനം) 'ointment, chiefly of eyes' 127;
 añjana—
 añcitam (അഞ്ചിതം) 'beautiful' 126; añcita—
 aññaṇam⁴ (അഞ്ചനം) 'ointment for the eyes' 130;
 añjana—
 aññali⁵ (അഞ്ചലി) 'putting together the hollowed
 palms of both hands as a mark of respect' 130;
 añjali—
 aṇṭi (അണ്ടി) 'scrotum' 21, 128, 145; aṇḍa—
 ativīṭayam (അതിവീടയം) 'the plant Aconitum Ferox';
 109; ativīṣā
 atis'ayikku (അതിശയിക്ക) 'to be astonished' 137;
 atis'aya - 'pre-eminence'
 attam (അത്തം) 'evening' 122; asta—
 attam (അത്തം) 'the 13th constellation' 90, 122; hasta-
 atti (അത്തി) 'elephant' 90, 122; hastin—
 atti (അത്തി) 'elephant pepper' 90, 122; hastin—
 adhikār'am (അധികാരം) 'a small division of land for
 governing purposes' 21, 95, 106; See Hobson-
 Jobson p. 6; adhikāra—
 adhiyam⁶ (അധിയം) 'much' 95; adhika—
 adhvaṇikku (അധവാനിക്ക) 'to labour, to exert' 137;
 adhvaṇam (acc. of adhvan)
 aṇiyan⁷ (അനിയൻ) 'younger brother' 21, 44, 97; anuja-
 anir'ūpam⁸ (അനിരൂപം) 'suitable' 44; anurūpa—

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añuvādam (അനുവാദം) 'permission' 21, 103, 105 ;
anuvāda—

aññiyāyaṇi¹ (അന്റിയായം) 'injustice' 115 ; anyāya—
aññēvēṣaṇam² (അന്വേഷണം) 'searching' 116 ; anvē-
ṣaṇa—

añyōñyam (അന്യോന്യം) 'friendship' 143 ; anyōnya—
appa (അപ്പ) 'water' 136 ; ap

abbedam³ (അബ്ബം) 'year' 112 ; abda—

abbedhi⁴ (അബ്ബി) 'ocean' 112 ; abdhi—

abbharam⁵ (അബ്ബരം) 'mica' 117 ; abhra—

abbhiyāsam⁶ (അബ്ബിയാസം) 'gymnastics' 114 ; abhyāsa—

abhyāsam (അഭ്യാസം) 'gymnastics' 21 ; abhyāsa—

amaratte (അമരത്തു) 'royal' meal' 46 ; amṛta—

amartte (അമർത്തു) see amaratte; 46.

amāntam (അമാന്തം) 'delay' 102, 126 ; amānta—

amāntikku (അമാന്തിക) 'to delay' 137 ; amānta—

amēdhyam (അമേധ്യം) 'excrement' 103 ; amēdhyā—

ampaṭṭan (അമ്പട്ടൻ) 'barbar' 2, 123, 128, 138, 139 ;

ambaṣṭha—

ammāvan (അമ്മാവൻ) 'maternal uncle' 12, 104, 131 ;

*ambāmāma—

ammēlam⁷ (അമ്മളം) 'sonr' 118 ; amla—

ayan (അയൻ) 'Brahma' 97 ; aja—

ayamōdakam (അയമോദകം) 'caraway seed' 22, 97 ;

*ajamōdakā

ayikyam⁸ (അയിക്യം) 'union, unity' 53 ; aikya—

ayittam (അയിത്തം) 'pollution' 44, 109 ; as'uddha—

ayis'var'yam⁹ (അയിശ്വര്യം) 'glory, supernatural power'

53 ; ais'varya—

ar'aññē (അരഞ്ജ) 'stage' 83, 130, 144 ; rañga—

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ar'acan (അരചൻ) 'king' 83, 84; rājan—

ar'an¹ (അരൻ) 'The name of God S'iva' 90; hara—

ar'alə (അരള) 'the tree Colosanthos Indica' 11, 99;
araḍu—

ar'itālam (അരിതാലം) 'yellow orpiment' 90; haritāla—

ar'is'assə² (അരിശ്ശ) 'piles' 119; ars'as—

ar'ihikku³ (അരിഹിക്ക) 'deserve' 119; arhati

ar'ēṇukam (അരേണകം) 'a bitter pungent grain, 90;
harēṇuka—

arap̄tum (അരണ്ടം) 'elephant dung' 12, 83, 12, 128;

* rap̄ḍa - cf Sk. lap̄ḍa - excrement'.

avakās'am (അവകാശം) 'occasion or cause for doing,
title, claim, right, 1, 21, 95, 105; avakās'a—

avajayam⁴ (അവജയം) 'defeat' 102; apajaya—

avaddham⁵ (അവദ്ധം) 'unmeaning, nonsensical' 102;
abaddha—

avadhi (അവധി) 'holiday, leave' 1, 21, 105, 149; avadhi—

avamṛtyu⁶ (അവമൃത്യു) 'sudden or accidental death'
102; apamṛtyu—

avar'a (അവര) 'bean' 104; amarā

avasara'am (അവസരം) 'urgency, hurry, 143; avasara—
'occasion'

avasmār'am (അവസ്ഥാരം) 'epilepsy' 102; apasmāra—

avasvaram (അവസ്വരം) 'unmusical' 102; apasvara—

avikhyāti (അവിഖ്യാതി) 'ill fame' 32; *apakhyāti—

avudār'yam⁷ (അവുദായം) 'generosity' 54; audārya—

avulsukyam⁸ (അവുല്സുക്യം) 'zeal, anxiety' 121;
autsukya—

avulātam⁹ (അവുലതം) 'medicine' 109; auṣadha—

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as's'evam¹ (അശ്വം) 'horse' 116; as'va—
 as's'oḷīlam² (അശ്വളിലം) 'vulgar' 118; as'līla—
 asatte (അസത്ത) 'a wicked person' 21; asat
 asār'am (അസാരം) 'little' 143; asāra - 'without
 strength or value'.
 aḷakēs'an (അളകേശൻ) 'name of Kubēra' 48; *alakēs-
 s'a - cf. alakēs'vara—
 āgr'ahām (ആഗ്രഹം) 'desire' 143; āgraha - 'persistence
 favour'
 āṅkār'am³ (ആങ്കാരം) 'pride, haughtiness' 110, 125;
 ahaṅkāra—
 āccar'iyam⁴ (ആച്ചരിയം) 'wonder' 123; ās'carya—
 ācchar'iyam⁵ (ആച്ഛരിയം) 'wonder' 123; ās'carya—
 āṭakam⁶ (ആടകം) 'an oil measure' 100; āḍhaka—
 āṭi (ആടി) 'name of a month corresponding to part of
 June and July' 109; āṣṣāḍha—
 āṇi (ആണി) 'nail' 33; āṇi—
 ātir'a (ആതിര) 'the sixth nakṣatra' 117; *āttira from
 ādrā
 ādāyam (ആദായം) 'income' 33, 104; ādāya—
 ādiyō (ആദിയേ) 'again' 143; ādi—
 ādyam (ആദ്യം) 'first' 143; ādya—
 ādyamē (ആദ്യമേ) 'again' 143; ādya—
 ādyasāṇam⁷ (ആദ്യസാനം) 'superintending an affair
 from start to finish' 106; ādyavasāna—
 ādhār'am (ആധാരം) 'document' 33; ādhāra—
 āntram (ആന്ത്രം) 'a disease in the form of the niflam.
 mation of the scrotum' 103; āntra—
 ānyam⁸ (ആന്യം) 'daily' in ānyaūṭṭe 'daily meals given
 to Brāhmins at temples' 55; āhnika—

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- āpatte (ആപത്തു) 'misfortune' 7, 136; āpad—
 ābhar'apam (ആഭരണം) 'ornament' 8; ābharapa—
 ābhāsam (ആഭാസം) 'low, vulgar' 1, 33; ābhāsa—
 āyir'am (ആയിരം) 'thousand' 88, 110; sahasra—
 āyissē¹ (ആയിസ്സേ) 'long life' 44; āyus—
 ār'am² (ആരം) 'necklace' 90; hāra—
 ār'iyān³ (ആരിയൻ) 'an Ārya' 19; ārya—
 ār'e (ആര) 'a chip, a splinter, a sharp-pointed fibre'
 33; ārā
 ārbhāṭam (ആർഭാടം) 'pomp, show' 98; *ārabhaṭa—cf.
 ārabhaṭi—
 ālasyam (ആലസ്യം) 'sickness of kings' 2, 33; ālasya—
 ālassiyam⁴ (ആലസ്സിയം) see ālasyam; 115
 āl? māvaṭ⁵ (ആല? മാവു) 'soul' 124; ātmā (nom. sing.)
 āvis'yam⁶ (ആവിശ്യം) 'necessity' 31; āvas'ya—
 āvis's'iyam⁷ (ആവിശ്ശിയം) see āvis'yam; 115
 ās'āri (ആശാരി) 'carpenter' 97; ācārin—
 āsaṇam (ആസനം) 'buttockss' 103; āsana—
 āsyam⁸ (ആസ്യം) 'jest' 90; hāsyā—
 āssevādan'am⁹ (ആസ്സേവാദനം) 'tasting' 116; āsvādana—
 iṭavam (ഇടവം) 'Taurus of the Zodiac, the tenth
 Malayāḷam month' 46, 109; ṛṣabha—
 iṭṭika (ഇട്ടിക) 'brick' 37, 122, 148; iṣṭikā
 itam¹⁰ (ഇതം) 'good, welfare' 90; hita—
 intu (ഇന്തു) in intuppē 'rock salt' 88, 129; sindhu - cf.
 sindhuja—
 innir'a¹¹ (ഇന്നിര) 'Goddess Lakṣmi' 130; indirā
 innumati¹² (ഇന്നുമതി) 'name, proper' 139; indumati

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ir'anniyākkan¹ (ഇരഞ്ഞിയാക്കൻ) 'Name of an Asura'
120; l. w. from Tamil; hiraṇyākṣa—

ir'avi (ഇരവി) in names like ir'avitāyan, ir'avi varman
'sun' 83; ravi—

ir'avitāyan (ഇരവിതായൻ) Name 110; ravidāsa—

irētu² (ഇരട്ട) 'season' 45; ṛtu—

irəṣi³ (ഇരശി) 'sage' 45; ṛsi—

ilavaṇṇam (ഇലവണ്ണം) 'wild cinnamon' 84, 130;
lavaṅga—

iḷa (ഇള) 'earth'; iḍā

īyam (ഈയം) 'lead' 88, 110; sīsa—

īḷa (ഈള) 'praise'; īḍā

ukkəti⁴ (ഉക്കുതി) 'speech' 112; ukti—

ucca (ഉച്ച) 'noon' 41, 140; ucca—

ucci (ഉച്ചി) 'the crown of the head' 41, 145; ucca—

uttar'avə (ഉത്തരവ്) 'permission from a superior, order'
144; uttaram 'answer'

uttar'āṭam (ഉത്തരാടം) the twenty first lunar mansion'
56, 100, 109; uttarāṣāḍha—

uttrīṭṭīṭṭīṭṭī (ഉത്ത്രിട്ടിട്ടിട്ടിട്ടി) 'the 26th asterism' 101; uttara-
prōṣṭhapadā

udyōgam (ഉദ്യോഗം) 'job, employment' 41; udyōga—

udyōgasthan (ഉദ്യോഗസ്ഥൻ) 'officer' 41; udyoga + stha

upāyam (ഉപായം) 'poor and humble in worldly posi-
tion' 143; upāya—

ur'uvam (ഉരുവം) 'form' 83; rūpa—

ulakə⁵ (ഉലക) 'world' 84; lōka—

ulkaṇṭha (ഉലകണ്ഠ) 'longing for, anxiety' 112;
utkaṇṭhā

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ulkarṣam (ഉൾകർഷം) 'abundance, eminence' 112;

utkarṣa—

ulpatti (ഉല്പത്തി) 'origin' 112; utpatti—

ulpalam (ഉല്പലം) 'lotus' 108, 112; utpala—

ulsāham (ഉൾസാഹം) 'energy, strenuous exertion' 121;

utsāha—

uṣṇam (ഉഷ്ണം) 'heat' 132; uṣṇa—

ūrdhvam (ഊർധ്വം) 'beyond reach, unsuccessful' 44;

ūrdhva—

ūrmilā (ഊർമിള) 'name, proper' 108; ūrmilā

ūṣmāva (ഊഷ്മാവ്) 133, 145; ūṣmā (nom. sing.)

etam¹ (എതം) 'suitability, easiness' 40; hita—

etal (എതൽ) 'this' 136; etad—

ētu² (എതു) 'cause' 46, 90, 150; hētu—

ēṣaṇi (ഏഷണി) 'backbiting, calumny' 46, 102, 145;

ēṣaṇa—

ēḷitam (ഏളിതം) 'mockery' 107; hēḷita—

otayam³ (ഓതയം) 'sunrise' 43; udaya—

oteṇan (ഓതേനൻ) 'name, proper' 43; udayana—

opakār'am⁴ (ഓപകാരം) 'use, 43; upakāra—

opadr'avam⁵ (ഓപദ്രവം) 'oppression, nuisance' 43;

upadrava—

opāyam⁶ (ഓപായം) 'means, artifice' 43; upāya—

ōdr'avam⁷ (ഓദ്രവം) 'same as upadr'avam'; 55;

upadrava—

ōmaña (ഓമന) 'darling' 10, 47; ōman-(m) and ōmanā
(f) 'friend, helper' (R. V.)

ōs'ār'am⁸ (ഓശാരം) 'mark of attention' 55; upacāra.—

aulsukyam (ഔൽസുക്യം) 'zeal, anxiety' 121; aut-
sukya—

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- kacca (കച്ച) 'hem of a garment tucked into the waist
 band, cloth in general' 29, 57, 121; kakṣā
 kacca (കച്ച) in kaccakkayar 'girth of an elephant' 57;
 kakṣyā 'girth of an animal'
 kaccapparam (കച്ചപ്പറം) 'girdle, zone' 57; kakṣyaprā
 (R. V.)
 kaccavaṭam (കച്ചവടം) 'commerce in clothes, trade in
 general' 2, 36, 57, 98, 121; kakṣāpaṭa—
 kacci (കച്ചി) 'straw, stubble, rubbish' 57, 121, 145;
 kakṣa—
 kañcan¹ (കഞ്ചൻ) 'the name of the uncle of Kṛṣṇa' 57,
 133; kaṁsa—
 kañcāva (കഞ്ചാവ) 22, 30, 65, 127, 145; gañjā
 kaṭu (കടു) 'extreme, excessive' fierce' 57; kaṭu—
 kaṭukē (കടുക്) 'mustard' 21, 57, 95, 98, 144; kaṭuka—
 kaṭṭham² (കട്തം) 'hardship, trouble.; 123; kaṣṭa—
 kaṇṇēvan³ (കണ്ണവൻ) 'name of a sage' 116; kaṇva—
 kaṇṭa (കണ്ട) 'a boil' 65, 128; gaṇḍa—
 kaṇṭam⁴ (കണ്ടം) 'piece, fragment' 72; khaṇḍa—
 kaṇṭam⁵ (കണ്ടം) 'a piece of land, especially a rice
 field' 72, 128; khaṇḍa—
 kaṇṭam⁶ (കണ്ടം) 'neck' 57, 127; kaṇṭha—
 kaṇṭakam (കണ്ടകം) 'thorn' 126; kaṇṭaka—
 kaṇṭikku⁷ (കണ്ടിക്കു) 'cut break' 72, 151; khaṇḍatē
 kata (കത) 'story' 101; kathā
 katali (കതളി) 'plantain or banana tree' 57, 101;
 kadali
 kaṇam (കനം) 'weight' 2, 22, 74, 103; ghana—
 kantē (കന്ത) 'membrum muliebre' 57, 128; kanda—

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kañmaṣam¹ (കന്മഷം) 'stain, dirt, sin' 120; kalmaṣa—
kampam (കമ്പം) 'pillar' 93; skambha—

kampam (കമ്പം) 'a man of unsteady mind' 57; kampa—
kampaḷam (കമ്പളം) 'carpet, rug' 57, 128; kambala—
kampīḷi (കമ്പീളി) 'carpet, rug' 31, 57; kambala—
kar'aṇṭakam (കരണ്ടകം) 'chunam-box' 57, 128; karaṇ—
ḍaka—

kar'is'aṇam² (കരിശനം) 'troubling, hurting' 119; kar—
s'ana—

kar'umam³ (കരുമം) 'action' 120; karma—

karkīṭakam⁴ (കർകിടകം) 'cancer of Zodiac, the twelfth
Malayāḷam month' 32, 98, 119; karkaṭaka—

karṇan (കണ്ണൻ) name of a king of Aṅga' 119; karṇa—
kartāva (കർത്താവ്) 'agent, a class name of certain
Nāyar Landlords' 119; kartā

kalāpam (കലാപം) 'uproar, confusion' 143; kalāpa—
'collection, bundle'

kali (കലി) 'anger' 57; kali—

kalkam (കൽക്കം) 'sediment deposited by oily substan—
ces' 120; kalka—

kalpaṇa (കല്പന) 'command, order' 58, 120; kalpanā

kalyāṇam (കല്യാണം) 'marriage' 33, 58, 102, 143; kal—
yāṇa—

kalliyāṇam (കല്ലിയാണം) see kalyāṇam; 114

kavālam⁵ (കവാലം) 'skull' 57; kapāla—

kaviyam (കവിയം) 'rice offering to the deceased' 114;
kavya—

kaviḷe (കവിള) 'mouthful' 32, 58; kavala—

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kavutukam¹ (കവുതുകം) 'eagerness' 54; kautuka—
 kaur'avan² (കവരവൻ) 'Kuru's descendant' 54; kaur-
 ava—
 kavus'alam³ (കവുശലം) 'cleverness' 54; kaus'ala—
 kaṣaṇam (കഷണം) 'bit, piece, fragment' 21, 58, 102;
 kaṣaṇa—
 kaṣṭi (കഷ്ടി) 'strait, scantiness' 21, 149; kaṣṭi—
 kaḷaṅkam (കളകം) 'spot, stain' 125; kalaṅka—
 kaḷabham (കളഭം) 'young elephant, mixture of per-
 fumes' 108; kalabha—
 kaḷāyam⁴ (കഴായം) 'decoction' 109; kaṣāya—
 kāntār'i⁵ (കാന്താരി) 'Name of the wife of Dhṛtarāṣṭra'
 129; gāndhārī
 kāmāla (കാമാല) 'a form of jaundice' 25; kāmālā
 kāmila (കാമില) 'a form of jaundice' 32; kāmālā
 kāyam (കായം) 'an eye-disease' 58, 97; kāca—
 kār'apavan (കാരണവൻ) 'the head of a family'; 138,
 139; kāraṇam
 kār'iyam⁶ (കാരിയം) 'fact, business' 8, 114; kārya—
 kālam (കാലം) 'morning' 58; kāla—
 kāviyam⁷ (കാവിയം) 'poem' 114; kāvya—
 kās'mīr'am (കാശ്മീരം) 'a shawl from Cashmere' 133;
 kās'mīra—
 kāḷam⁸ (കാളം) 'a trumpet' 33, 53, 110; kāhalā
 kiṇṇipi (കിണ്ണിപ്പി) 'a small bell' 37, 58, 131; kiṇṇipi
 kiṭṭār'am (കിട്ടാരം) 'cauldron, boiler' 32, 57; kaṭōrā
 kir'iyam⁹ (കിരിയം) 'service' 91; kriyā
 kireti¹⁰ (കിരേതി) 'action' 45; kṛti—
 kirepa¹¹ (കിരേപ) 'compassion' 45; kṛpā

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- kirṣṇan¹ (കിരഃസ്സൻ) 'the God Kṛṣṇa' 45; Kṛṣṇa—
 kiḷepetam² (കിളുപതം) 'ordered, prepared' 46; klpta—
 klēppetam (കുളപ്പതം) see kiḷepetam; 112; klpta—
 kīlam (കീലം) 'wedge, bolt, nail' 107; kīla—
 kuñcar'am³ (കുഞ്ചരം) 'elephant'; 127; kuñjara—
 kuṭumbacchidram (കുടുംബച്ഛിദ്രം) 'internal dissensions
 in a family' 37; Sk. kuṭumba+chidra—
 kuḍṛmaḷam (കുഡ്മളം) 'bud' II. 124; kuḍmala—
 kutumam (കുതുമം) 'flower' 110; kusuma—
 kur'u (കരു) 'in kur'ukkaḷ 'a class of respectful Nā-
 yars' 65; guru—
 kur'u (കരു) in kur'uttam 'respect for elders' 65; guru-
 kus'umpe (കുശുമ്പ) 'envy' 41, 58; kusumbha—
 keṇka⁴ (കേങ്ക) 'Ganges' 127; gaṅgā
 keti⁵ (കേതി) 'means, way' 29, 65, 100; gati—
 kentū (കേതു) 'stink' 65, 129, 151; gandha—
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 kotam¹² (കോതം) 'anus' 43; 65, 101; guda—
 komar'u (കൊമരു) 'name' 150; kumāra—

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 kōṭṭa (കോട്ട) 'fort' 47, 58, 134; kōṭṭa—
 kōṭṭam (കോട്ടം) 'cowpen, fane' 123; gōṣṭha—
 kōṭṭāre (കോട്ടാരം) 'name of an ancient town of histo-
 rical importance in Travancore' 48; kōṭṭāra—
 kōṇe (കോണം) 'corner, angle' 48; kōṇa—
 kōntu (കോതു) 'name, shortened form of Gōvinda'
 128, 150; Govinda—
 kōmati¹ (കോമതി) 'name, proper' 66; gōmati
 kōyam² (കോയം) 'penis' 48, 109; kōs'a—
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 kṣāmam (ക്ഷാമം) 'famine' 92; kṣāma—
 kṣālaṇam (ക്ഷാളനം) 'washing' 108; kṣālana—
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 klānti (ക്ലാന്തി) 'fatigue' 92; klānti—
 khaḷgam (ഖരഗം) 'sword' 29, 76; khaḍga—
 gaṇēs'an (ഗണേശൻ) 'God Gaṇēs'a' 48; gaṇēs'a—
 gamakam (ഗമകം) 'flourishes of tone in music' 69;
 gamaka—

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galgadam (ഗാഘദം) 'stammering, faltering of voice'
69; gadgada—

gunman (ഗുന്മൻ) 'enlargement of the spleen' 69, 120,
141; gulma—

guppēti¹ (ഗുപ്തേതി) 'concealing' 112; gupti—

gulam (ഗുലം) 'mollasses' 11, 69, 99; guḍa—

guḷika (ഗുളിക) 'pill' 11, 41, 69, 79; guḍikā

guḷūci (ഗുളൂചി) 'cocculus cordifolius' 11, 99; guḍūci

gendham (ഗന്ധം) 'smell' 26; gandha—

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gōmatī

gōṣṭhi (ഗോഷ്ഠി) 'scurrilities, pranks' 48, 69; gōṣṭhī

gōḷam (ഗോളം) 'globe, ball' 48; gōla—

gauḷi (ഗൗളി) 'lizard' 11; gauḍī

gr'anthilam (ഗ്രന്ഥിലം) 'knotty' 108; granthila—

gr'āmam (ഗ്രാമം) 'village' 91; grāma—

glāni (ഗ്ലാനി) 'exhaustion' 92; glāni—

ghaṇṭa (ഘണ്ട) 'bell' 29, 76, 126; ghaṇṭā

ghrāṇam (ഘ്രാണം) 'smelling' 91; ghrāṇa—

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cakuṇam⁴ (ചകുനം) See s' akuṇam; 85.

cakram (ചക്രം) 'wheel, a Travancore coin valued 1/28
of a Rupee' 29, 59, 39; cakra—

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caṅka⁶ (ചങ്ക) See s'aṅka; 85.

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sixtieth birthday' 90, 122; ṣaṣṭi—

caṇam (ചണം) 'flax' 22, 85, 163; s'ana—

caṇṭi (ചണ്ടി) 'obstinate or mischievous person' 22, 59,

128, 146; caṇḍa—

catur'am (ചതുരം) 'square' 59, 137, 144; catur—

cattuvam³ (ചത്തുവം) 'power' 115; sattva—

canta (ചന്ത) 'fair, market' 86; sandhā

cantam (ചന്തം) 'beauty' 29, 72, 128; chanda—

canti (ചന്തി) 'buttocks' 86, 129; sandhi—

candr'an (ചന്ദ്രൻ) 'moon' 8; candra—

cannaṇam⁴ (ചന്നനം) 'sandalwood' 130; candana—

cameta (ചമേത) 'fuel for holy fire' 86, 104; samidhā

campa (ചമ്പ) 'a kind of measure in music' 74; jhampā

campaḷam⁵ (ചമ്പളം) See s'ampaḷam; 85

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callar'i (ചല്ലരി) 'a drum' 74; jhallarī

cavar'i (ചവരി) 'yak' 104; camar'i

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oākkiyar (പാക്കിയർ) 'a class of story tellers and actors
of religious plays in temples' 84, 85, 114' 142;
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cāṇa (ചാണ) 'whetstone' 33, 85; s'āṇa—(ā)

cāttir'am (ചാത്തിരം) 'religious learning, scripture'
85, 117' s'āstra—

cāttu (ചാത്തു) 'shortened form of Janārdanan' 150;
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cāyam (ചായം) 'dye, paint' 33, 72, 104, 143; chāyā
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cālakam (ചാലകം) 'lattice, window, 66; jālaka—

cālikku (ചാലിക്കു) 'to rub a pill to and fro on a piece
of stone sprinkled with liquid' 60, 135, 151;
cālayati

cāliyan (ചാലിയൻ) 'a weaver' 95, 139; s'ālika—

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ciṭṭham¹ (ചിട്ടം) 'remainder' 123; s'iṣṭa—

cittam (ചിത്തം) 'mind' 134; citta—

cittira (ചിത്തിര) 'the fourteenth lunar mansion' 37, 60,
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cintē (ചിത്തം) 'a musical mode' 38, 86, 129; sindhu—

cintūr'am (ചിത്തൂരം) 'vermilion' 128; sindūra—

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72; chinnabhinna—

ciṇham² (ചിന്ഹം) 'sign, mark' 133; cihna—

cir'amam¹ (ചിരമം) 'effort,' 92; s'rama—

cir'ikaṇṭan (ചിരിക്കണ്ടൻ) 'name, proper' 8, 92;
s'rikanṭha—

cir'utavi (ചിരുതേവി) 'name, proper' 92; s'ridavi

ciḷōkam² (ചിളോകം) 'a stanza' 74, 92; s'lōka—

cīr'akam (ചീരകം) 'cumin' 40, 66, 95, 106; jīraka—

cīla (ചീല) 'rag' 12, 41, 60, 107: *cīla— cf. cīra—

cukkir'i (ചുക്കിരി) 'a drinking vessel in toddy shops'

11, 42, 85, 145; Ved. s'ukra—with graha—'a
receptacle for Sōma.'

cukkiḷam³ (ചുക്കിളം) 'white' 118; s'ukla—

cummaṇam⁴ (ചുമ്മനം) 'kiss' 131: cumbana—

cur'iya⁵ (ചുരിയ) 'dagger' 95; churikā

cuḷu (ചുളു) 'easy' 108; sulabha > *suluva

ceṭa (ചെട) 'clotted hair' 66; jaṭā

centram (ചെന്ത്രം) 'golden neck-ornament' 11, 28, 60;

candra - 'gold' (R. V.)

cempakam (ചെമ്പകം) 'michelia champaca' 28, 60, 126;

campaka—

cempaṭa (ചെമ്പട) 'a mode of beating time' 28, 74, 126;

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cevala (ചെവല) 'brownish' 108; s'abala—

cēṭṭan (ചേട്ടൻ) 'elder brother' 2, 90; jyēṣṭha—

cētam (ചേതം) 'loss' 46, 72, 101; chēda—

cētaṣṣa (ചേതസ്സ്) 137; cētas—

cennan (ചെന്നൻ) 'name, proper' 66, 105; jayanta—

cemanti (ചേമന്തി) chrysanthemum Indicum' 86; sē-

manti

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cēvakan (പേവകൻ) 'servant, soldier' 46, 85, 95; sāvaka-
cēḷam¹ (ചേഴം) 'see s'eṣam; 85, 109.

corṇam² (ചൊർണം) gold' 52; svarṇa—

cōti (ചോതി) 'the fifteenth lunar asterism' 100; svāti—

cōma (ചോമ) in cōmātiri 'a Sōma sacrificer' 86; sōma-

cauḷam (ചെറുളം) 'tonsure ceremony' 11; caula—

chidr'am (ചെറ്റം) 'split, disaster' 37; chidra—

jaṭāmāñci (ജടാമാഞ്ചി) 'Indian spikenard' 2, 69, 133;

jaṭāmāmsī

jaḷam (ജളം) 'cold, sluggish' 69; jaḍa—

jātyam (ജാത്യം) 'excellent' 69; jātya—

jāñu (ജാൻ) 'name abbreviated form of jāñaki' 103,

150; jānakī

jāñman (ജാൻമൻ) 'contemptible fellow' 120; jālma—

jāla (ജാല) 'flame' 91; jvālā

jāḷika (ജാളിക) 'money bag' 33, 69, 108, 148; jālikā

jeñam³ (ജെനം) 'people' 26; jana—

jor'am⁴ (ജൊരം) 'fever' 90; jvara—

jolikku⁵ (ജൊലിക്കു) 'to burn brightly' 90; jvalati

jōtiṣam⁶ (ജോതിഷം) 'astronomy' 90; jyōtiṣa—

jōtisse⁷ (ജോതിസ്സ) 'brightness' 90; jyōtis—

jhetiti⁸ (ജെട്ടിതി) 'soon'; 28; jhaṭiti

ñāti⁹ (ഞാതി) 'kinsman' 93; jñāti—

ñāñam¹⁰ (ഞാനം) 'knowledge' 93; jñāna—

ṭippani (ടിപ്പണി) 'a gloss, a commentary' 61; ṭippanī

ṭīka (ടിക) 'a commentary' 61; ṭīkā

taṅkam (തങ്കം) 'gold' 61; taṅka—

taṅkētam¹¹ (തങ്കേതം) 'the assembly of a parish' 88;

saṅkēta—

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2. Coll. 4. Pr. 6. Pr. 8. Pr. 10. O. Mal.

taccan (തച്ചൻ) 'sawer of wood, carpenter, plough-maker, builder, stonemason' 22, 29, 61, 121, 139;

takṣan—

taṭassam (തടസ്സം) 'obstacle' 143; taṭastha - 'near at hand'

taṭṭa (in compounds) (തണ്ട) see kaittatṭa 'forearm' kālṭtatṭa 'foreleg' 66; see daṇḍa - (in compounds)

taṇṭe (തണ്ട) 'stalk' 67, 128; daṇḍa—

taṇṭe (തണ്ട) 'stick, pole, oar' 30, 66; daṇḍa—

tatyam¹ (തൃത്യം) 'truth' 88; satya—

tantati² (തന്തതി) 'progeny' 88, 126; santati—

tantōḷam³ (തന്തോഴം) 'joy' 109, 126; santōṣa—

tantram (തന്ത്രം) 'strategem, trick' 61; tantra—

tampikku (തമ്പിക്ക) , paralyse' 93, 129, 137, 151; stambhatē

tammantam⁴ (തമ്മന്തം) see sambandham; 88, 129, 131;

tayilam⁵ (തയിലം) 'oil' 54; taila—

tarkam (തർക്കം) 'dispute, altercation' 61; tarka—

tarumam⁶ (തരമം) see dharmam; 74, 120.

tal (തല) 'that' 136; tat—

talkālam (തലകാലം) 'for the time being' 112; tatkāla-

talsamayam (തലസമയം) 'at that time' 121; tatsa-

maya—

taḷi (തളി) 'an ancient division of land' 93; sthālī

tāpu (താപ്പ) 'name, proper' 93, 150; sthāpu—

tātri (താത്രി) 'name, proper' 88, 106, sāvitṛī

tāṇam (താനം) 'gift' to a Brāhman' 33, 67, 103; dāna-

tāmasam⁷ (താമസം) indolence, sloth, delay, procrastination' 61; tāmasa—

- tāmasam (താമസം) 'stay, tarrying' 61, 143; tāmasī
 tammūlam¹ (താമൂലം) 'betel' 131; tāmbūla—
 tāyan (തായൻ) in ir'avitāyan 'devotee (of the sun) 110;
 dāsa—
 tāyam (തായം) 'inheritance' 47, 67 110; dāya—
 tār'ati² (താരതി) 'charioteer' 88; sārathi—
 tālam (തലം) 'dish' 93; sthāla—
 tālpar'iyam³ (താലപരിയം) 'meaning, purport' 112, 114;
 tātparya—
 tiṭṭam (തിട്ടം) 'that which has been determined, ac-
 curacy' 37 67; diṣṭa—
 tiram (തിരം) 'vigour, strength' 93, 107; sthira—
 tuti⁴ (തുതി) 'praise' 93; stuti—
 tuttam (തുത്തം) 'sulphate of copper' 41, 61; tuttha—
 turuṅke (തുറുങ്ക) 'a subterranean cell' 42, 88, 107, 127;
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 tulām (തൂലം) balance, libra, a weight of 100 palas,
 cross beam or joist' 41, 61; tulā
 tulliyam⁵ (തൂല്പ്രിയം) 'equal' 114; tulya—
 tulir'am⁶ (തുഴിരം) 'hole' 88, 109; suṣira—
 tulēpan⁷ (തുഴേപ്പൻ) 'name, proper' 88; suṣēpa—
 tūṇe (തുൺ) 'pillar of a house' 93; sthūṇā
 tūmmirākkan⁸ (തൂമ്മിരക്കൻ) 'Name of a rākṣasa' 120;
 dhūmrākṣa—
 tūs'i (തുടി) 'needle' 44, 88 97; sūcī
 tūḷi⁹ (തുളി) 'dust' 44, 74; dhūli—
 teṇṭam¹⁰ (തെണ്ടം) 'fine, punishment, trouble' 29, 67;
 daṇḍa—
 teṇa (തേന) 'army' 88; sēnā

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tēvan (തേവൻ) 'a title of honour' 46, 67; dēva—
 tēvi (തേവി) 'name of women, proper' 46, 67; dēvi
 toyir'am¹ (തൊയിരം) 'following one's own inclinations'
 88; svaira—

tor'uvam (തൊരുവം) 'svarūpa' cf. tor'uvakkār'
 Nayars employed in kṣattriya families called
 svarūpams' 102; svarūpa—

tolpam² (തൊപ്പം) 'little' 88; svalpa—

tōkam³ (തോക്കം) 'little' 93; stōka—

tōṭi (തോടി) 'a musical mode' 48, 61, 99; tōḍi

tōttir'am⁴ (തോത്തിരം) 'a hymn of praise' 93; stōtra—

trapa (ത്രപ) 'bashfulness' 91; trapā

ivṭṭe (തവിട്ട്) 'a ray' 136, 137; tviṭ—

daṇḍippe⁵ (ടാണ്ടിപ്പ) 'pole - dance' 70, 130, 147;
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dannippe (ടാണ്ടിപ്പ) 'pole - dance' 70, 130, 147; daṇḍa-

danne (ടാണ്ടി) 'staff' 130; daṇḍa—

datte (ടാറ്റ) 'adoption' 70 datta—

daya (ടേ) 'kindness' 7; dayā

dars'ikku (ടാരിക) 'to see' 137; dars'ayati

dalavāyi (ടാലവായി) 'commandant, general' 12, 70;
 dalavāha—

But cf. M. dalvī (dalapati) J. Bloch p. 425.

dāham (ടാഹം) 'thirst' 70; dāha—

dikkē (ടിക്ക) 'direction, quarter' 136, 137; dik—

dīṇam (ടീനം) 'illness' 40, 70, 103; dīna—

dīpe (ടീപ്) 'island' 91, 102 dvīpa—

dīvār'ādhaṇa⁶ (ടീവാരാധന) 'waving of a lamp before
 an idol'; 70, 102; dīpārādhana—

dīve⁷ (ടീവ്) see dīpe; 102.

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- duggāḍham (ദുഗ്ഗാഢം) 'milk' 112; dugdha—
 duṣṭa (ദുഷ്ടം) 'wickedness, contamination' 41, 70; duṣṭa-
 dukkham (ദുഃഖം) 'sorrow' 7; duḥkha—
 dūtā (ദൂതം) 'message' 44, 70, 100; dūta—
 deya (ദൈയം) see daya; 26.
 deyivam (ദൈവിവം) 'God' 53; daiva—
 devasam (ദൈവസം) 'day' 40; divasa—
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mutta (മുത്ത) 'cyperus Rotundus' 42, 77, 122; mustā

muttā (മുത്ത) 'joy, delight' 42; mut—

muddir'a² (മുദിറ) 'steal, stamp' 117; mudrā

mūs'a (മൂശ) 'crucible' 44 77, 109; mūṣā

mēṭam (മേടം) 'Aries of the Zodiac, the ninth Mala-
yālam month' 109; mēṣa—

mēḷam (മേളം) 'musical harmony' 46, 77, 107; mēlā

mōs'am (മോശം) 'trick, deceit, fault, mistake'; 48, 77,
109; mōṣa—

yatṇam (യത്നം) 'effort' 124; yatna—

yantram (യന്ത്രം) 'machine' 79; yantra—

yaman (യമൻ) 'the God of Death and Hades' 79;
yama—

yuggamam³ (യുഗ്ഗമം) 'pair' 124 yugma—

r'aṅkē (രങ്ങ്) 'colour, dye, paint' 82, 127; raṅga—

r'atṇam (രത്നം) 'jewel, gem' 124; ratna—

r'asālan⁴ (രസാലൻ) 'a curry' 82, 141; rasāla—

r'ahassiyam (രാഹസ്സിയം) 'secret' 115; rahasya—

r'ājjiyam⁵ (രാജ്ജിയം) 'kingdom' 114; rājya—

r'āmaccam (രാമച്ചം) 'the root of Andropogon murica-
tus' 12, 82; *rāmajja—

r'āṁabāṇam (രാമബാണം) 'an insect which eats away
 palm leaves, paper etc' 104; rāmabāṇa—
 r'ukkēmini¹ (രൂക്മിണി) 'name of a daughter of Bhīṣ-
 maka and sister of Rukmin' 124; r'ukmiṇī
 r'evi² (രേവി) 'sun' (occurring in proper names) 26; ravi-
 r'ōmēs'an (രോമേശൻ) 'a hairy man' 48; rōmas'a—
 laggeṇam³ (ലഗ്ഗണം) 'the rising sign' 123; lagna—
 laṅka (ലങ്ക) 'the island of Ceylon' 125; laṅkā
 lajja (ലജ്ജ) 'bashfulness' 135; lajjā
 labbedhi⁴ (ലബ്ധി) 'acquisition' 112; labdhi—
 lālaṇam (ലാളനം) 'fondling' 83; lāḍana—
 lālityam (ലാളിത്യം) 'sweetness, beauty' 83; lālitya—
 lejja⁵ (ലേജ്ജ) 'bashfulness' 26; lajjā
 lehiyam (ലേഹിയം) 'syrup' 115; lehya—
 vaṅkan (വങ്കൻ) 'an audacious fellow' 127; vaṅga-
 'Bengal'
 vaṅkam (വങ്കം) 'lead, tin' 80, 127; vaṅga—
 vajjir'am⁶ (വജ്ജിരം) 'diamond' 117; vajra—
 vañcaṇa (വഞ്ചന) 'cheating' 126; vañcana—
 vañci (വഞ്ചി) 'bamboo, reed' 79, 98, 133; vaṁs'a—
 vañci (വഞ്ചി) 'boat' 79, 133; vaṁs'a—
 vañcika (വഞ്ചിക) 'treasury' 79, 133; vaṁs'ika—
 vaññi (വഞ്ചി) 'bamboo, reed' 79; vaṁs'a—
 vaṭa (വട) 'cake' 80, 99; vaḍā
 vaṭam (വടം) 'rope' 22, 31, 98; vaṭa—
 vatthu⁷ (വതു) 'thing' 122; vastu—

vaṇam (വനം) 'forest' 31; vana—
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 vaṇmīkam (വർമ്മികം) 'anthill' 80, 120; valmīka—
 vaṇhi (വൺഹി) 'fire' 133; vahni—
 vayampō (വയമ്പ്) acorus calamus (used for making
 children speak) 80, 97, 147; vacā
 vayassō (വയസ്സ്) 'age' 31; vayas—
 vayidyan¹ (വയിദ്യൻ) 'physician' 54; vaidya—
 var'āhan (വരഹൻ) 'a gold coin' 33, 88, 141; varāha—
 var'āli (വരളി) 'a musical mode' 11, 31, 99; varāḍi
 var'iṣam² (വരിഷം) 'rain, year' 119; varṣa—
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 varttamāṇam (വർത്തമാനം) 'news, particulars' 80; var-
 tamāna—
 varmam (വർമ്മം) 'vital part' 77; marma—
 valsar'am (വല്സരം) 'year' 121; vatsara—
 vasūr'i (വസൂരി) 'small pox' 77; masūrī
 vaḷli (വള്ളി) 'creeper' 22, 31, 80, 149; valli—
 vākkiam³ (വാക്കിയം) 'word' 114; vākya—
 vākkō (വാക്ക്) 136, 137; vāk—
 vāggēdāṇam⁴ (വാഗ്ഗേദാനം) 'promise' 112; vāgdāna—
 vācci (വാച്ചി) 'adze' 109; vās'i
 vāṭaka (വാടക) 'hire, rent' 33, 75, 98; bhāṭaka—
 vāṇam (വാണം) 'rocket' 33; vāṇa—
 vāṇiyan (വാണിയൻ) 'oilmonger' 80, 97, 139; vāṇija—
 vāta (വാത) 'oppression from evil spirits' 68, 101; bādha-
 vātu (വാതു) 'name, shortend form' 110, 150; vāsu—

vādhyān (വാദ്യാൻ) 'family priest' 56; upādhyāya—

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vādhyān (വാദ്യാൻ) 'priest, teacher' 56, 102, 105, 142;

upādhyāya—

vāyaṇa (വായന) 'reading' 33, 80, 97, 149; vācana—

vāyāṭi (വായാടി) 'a talkative person' 80, 97, 146;

vācāṭa—

vāyāṭi (വായാളി) 'a talkative person' 80, 97, 146; vācāla—

vāliya (വാലിയ) in vāliyakkār'an 'servant' 68, 114

148; bālya—

vāle (വാല്) 'tail' 33; vāla—

vālsallikku (വാത്സല്യക്ക) 'to love tenderly' 138; vātsalya—

vikaṭam (വികടം) 'a disturbing or troublesome state'

38, 98; vikaṭa—

vikṛti (വികൃതി) mischief, wickedness' 38, 100; vikṛti—

vigghenam² (വിഘ്നം) 'obstacle' 124; vighna—

vicār'ikku (വിചാരിക്ക) 'to think' 137; vicārayati

vitāṇam (വിതാനം) 'putting a canopy with clothes,

decoration' 38, 137; vitāna—

vittēs'an (വിത്തേടൻ) Name of Kubera; 48; vittēs'a—

vitthār'am³ (വിതരണം) 'breadth' 122; vistāra—

vidaggædhan⁴ (വിദ്യജ്ഞൻ) 'a clever man' 112; vidagdha—

vibhakti (വിഭക്തി) 'scholarship' 38; vibhakti—

vir'ute (വിരുതു്) 'accomplishment, a badge of honour'

101; viruda—

vir'utti (വിരുത്തി) 'land granted rent and tax free to

government servants' 46; vṛtti—

1. O. Mal.

2. Pr.

3. Coll.

4. Pr.

virecchikam¹ (വിരേച്ഛികം) 'scorpio of the Zodiac' 123;

vṛs'cika—

vilasu (വിലസ) 'shine' 137, 157; vilasati

villuvam² (വില്ലുവം) 'erataeva religiosa' 116; vilava—

vivar'am (വിവരം) 'detailed account' 38, 105, 106;

vivara—

viss'evāsam³ (വിശ്വേവാസം) 'faith, belief' 116; vis'vasa—

vis'eṣam (വിശേഷം) 'eminence, excellence, particulars';

38; vis'eṣa—

vismayam (വിശ്ചയം) 'wonder' 133; vismaya—

viḷampu (വിളമ്പ) 'to distribute food' 38, 129, 137, 151;

vilambhayati

viḷam⁴ (വിഴം) 'poison' 109; viṣa—

vīr'iyam⁵ (വീരിയം) 'strength power' 114; vīrya—

vīr'u (വീര) 'a timid person' 75; bhīru—

vṛtti (വൃത്തി) 'neatness' 134; vṛtti — 'mode of being, nature; kind'

velasu⁶ (വേലസ) See vilasu; 40

veli (വേലി) 'offering, oblation' 68; bali—

veṣam⁷ (വേഷം) See viḷam; 40

veḷampu (വേളമ്പ) See viḷampu; 40

vēla (വേല) 'labour, any piece of work' 46, 77, 149; māla—

vēli (വേലി) 'hedge or fence around a compound' 46, 145; vēlā

vēlu (വേലു) name, shortend form' 150; vēlāyudha—

vēḷa (വേള) 'a point of time' 80, 107; vēlā

1. Pr.

3. Pr.

5. Coll.

7. Coll.

2. Coll.

4. Coll.

6. Coll.

vaitaraṇi (വൈരരണി) 'name of the Hindu styx' 100;

vaitaraṇi—

vaidyar (വൈദ്യർ) 'physician, a name by which barbers are sometime referred to' 123; vaidya—

vair'avan (വൈരവൻ) 'name, proper' 75; bhairava—

vair'āgyam (വൈരാഗ്യം) 'malice' 114; vairāgya—

vair'āggyam¹ (വൈരാഗ്ഗിയം) See vair'āgyam, 114;

vairāgya—

vyasañikku (വ്യാസനിക്ക) 'to be grieved' 138; vyasana-

vyākhyāñikku (വ്യാഖ്യാനിക്ക) 'to comment' 138; vyā-

khyāna—

vyāḷam (വ്യാളം) 'a beast of prey, snake' 11; vyāḍa—

vriḷa (വ്രീള) 'shame, modesty' 11 vriḍā

s'akār'am (ശകാരം) 'abuse' 85; s'akāra—

ś'akār'ikku (ശകരീക്ക) 'revile' 85; s'akāra—

s'akuṇam (ശകുനം) 'omen' 85; s'akuna—

s'akti (ശക്തി) 'power, strength' 48; s'akti—

s'akkṇeti² (ശക്നതി) 'power' 84; 112; s'akti—

saṅka (ശങ്ക) 'apprehension, care' 85, 126; s'aṅkā

s'aṅku (ശങ്ക) shortend form of S'ankar'an' 126, 150;

S'aṅkara—

s'aṅkə³ 'a conch shell' 120; s'aṅkha—

s'atrugghēnan⁴ (ശത്രുഘ്നൻ) name of one of Rāma's brothers' 124; s'atrughna—

s'abbēdam⁵ (ശബ്ദം) 'noise' 112; s'abda—

s'ampaḷam (ശമ്പളം) 'salary' 85, 128; s'ambala—

1. Coll. 2. Pr. 3. Coll. 4. Pr. 5. Pr.

s'ākham (ശാഖം) 'the sixteenth lunar mansion' 56, 96;
vis'ākhā

s'āṭhyam (ശാഠ്യം) 'perverseness, obstinate opposition',
33; s'āṭhya—

s'ānti (ശാന്തി) 'the office of a priest' cf. s'āntikkār'an
126; s'ānti—

s'āṇmali (ശാണമലി) 'silk cotton tree' 120; s'ālmali—

s'āsam¹ (ശാസം) 'breath' 91; s'vāsa—

s'ikṣa (ശിക്ഷ) 'well disciplined, excellent, good' 38, 85,
s'ikṣā

s'iṣyan (ശിഷ്യൻ) 'servant' 38; s'iṣya—

s'iṣṣiyan¹ (ശിഷ്ഷിയൻ) 'servant' 115; s'iṣya—

s'īlam (ശീലം) 'practice, conduct' 107; s'īla—

s'ukam (ശുകം) 'a parrot' 84; s'uka—

s'ukkēlam³ (ശുക്കേളം) 'semen' See s'ukḷam; 118

s'ukḷam (ശുക്ലം) 'semen' 118; s'ukla—

s'unṭhi (ശുണ്ഠി) 'anger' 85; s'unṭhi—(ī)

s'us's'ērūṣa⁴ (ശുശ്രൂഷ) 'service' 118; s'us'rūṣā

s'eni⁵ (ശനി) 'saturn' 103; s'ani—

s'ēkhar'am (ശേഖരം) 'collection' 46; s'ēkhara- 'crown,
head'

s'ēṣam (ശേഷം) 'remainder' 85; s'ēṣa—

s'osaṇam⁶ (ശോസനം) 'breath' 91 s'vasana—

s'ōkam (ശോകം) 'grief, sorrow' 84; s'ōka—

ṣaḷkam (ഷഡകം) 'an aggregate of six' 112; ṣaṭka—

ṣaḷpadam (ഷഡപദം) 'bee' 113; ṣaṭpada—

samsār'am (സംസാരം) 'speech' 239; samsāra—

- sams'ayikku (സംശയിക്ക) 'to doubt' 138; sams'aya—
 saṅgati (സംഗതി) 'fact, reason' 89; saṅgati—
 saṅṅati¹ (സങ്ങതി) See saṅgati; 130
 sañcār'am (സഞ്ചാരം) 'transition, passing through'
 126; sañcāra—
 sammāṇam (സമ്മാനം) 'present' 89; sammāna—
 sar'asu (സരസ്യ) 'name, shortend form' 150; sarasvatī
 sarvassevam² (സർവ്വസ്വം) 'the whole property, the
 whole of anything' 116; sarvasva—
 salkār'am (സല്കാരം) 'hospitality' 112; satkāra—
 salgati (സല്ഗതി) 'liberation' 113; sadgati—
 salguṇam (സല്ഗുണം) 'good quality' 113; sadguṇa—
 salgur'u (സല്ഗുരു) 'a good teacher' 113; sadguru—
 salmam (സല്പഥം) 'seat, abode' 124; sadman—
 sahasseram³ (സഹസ്രരം) 'thousand' 118; sahasra—
 sākṣa (സാക്ഷ) 'a bar, a bolt' 12; sa + akṣa-?
 sād⁴ (സാദ്) 'taste' 91; svāda—
 sāmmerājjiyam⁵ (സാമ്രാജ്ജിയം) 'imperial rule' 118;
 sāmrajya—
 sāmi⁶ (സാമി) 'master' 91; svāmin—
 sāmraḷ (സാമ്രാൾ) 'king' 136; samrāṭ, the lengthening
 in the first syllable due to analogy with sām-
 rājya—
 sāvadhāṇam (സാവധാനം) 'delay' 33, 103; sāvadhāna—
 saḷigr'amam (സാളിഗ്രാമം) 'a kind of ammonite found
 in the river Gaṇḍakī, emblem of Viṣṇu' 108;
 sālagrāma—

siddhāntam (സിദ്ധാന്തം) 'persistency, stubbornness':

38, 126; siddhānta—

simaham (സിമഹം) 'lion' 134; simha—

simham (സിംഹം) 'lion' 133; simha—

sukham (സുഖം) 'comfort' happiness' 1, 7; sukha—

suṣir'am (സുഷിരം) 'hole' 10, 11; suṣira—

sūkṣikku (സൂക്ഷിക്ക) 'to take care of' 44; sūrṣati

sūtram (സൂത്രം) 'scheme, artifice' 44; sūtra—

sūr'yan (സൂര്യൻ) 'sun' 7; sūrya—

sojaṇam (സോജനം) 'relations' 91; svajana—

soppenam (സോപ്നം) 'dream' 91; svapna—

sor'am (സാരം) 'sound, noise' 91; svara—

sorṇam (സോണ്ണം) 'gold' 91; svarṇa—

solpam (സോല്പം) 'little' 61; svalpa—

svappenam (സ്വപ്നം) see soppenam; 124

har'ikku (ഹരിക്ക) 'to steal' 137; harati—

hariṣam (ഹരിഷം) 'joy' 119 harṣa—

harmmiyam (ഹർമ്മിയം) 'mansion' 115; harmya—

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akile (അകില) 'aloes' 32, 96; Pa. agalu; cf. Sk

agaru—

akkamāla (അക്കമാല) 'necklace of Elaeocarpus seeds'

22, 103, 108, 148; Pk. akkhamālā

akkar'am¹ (അക്കരം) 'letter' 23; Pa. Pk. akkhara;—

Sk. akṣara—

akki² (അക്കി) 'fire' 23, 135; Pa. Pk. aggi-; Sk. agni—

1. Coll. 2. O. Mal.

accan (അച്ഛൻ) 'father, title of male members of certain respectable Nāyar families' 19, 22, 114, 139; Pk. ajja- 'grand father'; Sk. ārya—

aṇṭi (അണ്ടി) 'kernel, stone, nut' 2, 23, 127, 150; Pk. aṇṭi-; Sk. aṣṭi or aṣṭhi—

attāṇi (അത്താണി) 'porter's rest' 23, 103, 122, 149; Pk. atthāṇī; Sk. āsthānī

apakaṭam (അപകടം) 'mischief, danger' 14, 23, 95, 99;

*apakaṭa-cf. Sk. apakṛta- 'injury, offence'

ampalam (അമ്പലം) 'temple' 22, 108, 128, 144; Pa. ambala-see P. T. S. Dict.

ampaḷam (അമ്പഴം) See ampāḷam; 23, 36, 105

ampāḷam (അമ്പാഴം) 'hog plum' 23, 99, 129; Pk. am-bāḍaya-; Sk. āmrātaka—

aypan (അയ്യൻ) 'lord, a little of Tamiḷ Brāhmans' 2, 19, 22, 114, 139; Pa. ayya-; Sk. ārya—

ar'akkan (അറക്കൻ) 'demon' 83; Pk. rakkha-; rakṣas—

ar'akke (അറക്ക) 'lac' 12, 83; *rakkhā cf. Sk. rākṣā

ar'attam¹ (അരത്തം) 'blood' 83, 112; Pa. Pk. ratta-; Sk. rakta—

alōhyam² (അലോഹ്യം) 56; Pk. alōkika-; Sk. alaukika—

aviṭṭam (അവിട്ടം) 'the twenty third asterism' 23, 38, 88, 105, 144; Pk. aviṭṭhā; Sk. s'raviṣṭhā

āṇa (ആണ) 'oath' 34, 103, 148; Pa. Pk. āṇā; Sk. ājñā

āyiliyam (ആയിലിയം, ആയില്യം) 'the ninth lunar mansion' 56, 110; cf. Pk. āsilisa 'to embrace'; Sk. ās'lōṣāh

āvāṇi (ഓവണി) 'the first Malayālam month' 88, 105;

Pk. sāvāṇa; Sk. s'rāvāṇa—

iccir'i¹ (ഇച്ചിരി) see ittir'i; 135

ittir'i (ഇത്തിരി) 'little' 13, 32, 39, 106, 146; Pa. Pk. ittara; Sk. itvara- 'low, vulgar.'

ilakkaṇam² (ഇലക്കണം) 'symptom' 84; Pa. Pk. lak-khaṇa—

uppar'ika (ഉപ്പരിക) 'a high mansion' 42; Pk. *uppariga- cf. Pk. uppari 'up, upon' and Sk. upariga- 'soaring above'

ummattam (ഉമ്മത്തം) 'thorn apple' 42; Pk. ummatta; Sk. unmatta—

ummattē (ഉമ്മത്തു) See ummattam; 42

ummar'am (ഉമ്മരം) veranda in front of the house' 42
Pk. ummara—

ummār'am (ഉമ്മാരം) veranda in front of the house' 2.
13, 34, 42, 106; Pa. ummāra; See Sk. ummbara-
the upper timber of a door frame'

uruppika (ഉറപ്പിക) 'rupee' 14, 42, 83; Pk. *ruppika-cf.
Pk. ruppa- 'silver' and Sk. rūpyaka—

ēṇi (ഏണി) 'ladder' 47, 88, 103; Pk. sēṇi- 'row' cf.
Sgh. hiṇi and Nep. sīṇi; Sk. s'rēṇi—

oṭṭakam (ഒട്ടകം) 'camel' 14, 52, 95; Pa. *oṭṭhaka-cf.
Pa. oṭṭha- 'camel'; Sk. auṣṭraka-?

oṭṭar (ഒട്ടർ) 'Orissa people' 52, 142; Pk. oḍḍa-; Sk. auḍra—

ōcchāṇam (ഓച്ചോണം) 'reverence, humility' 55, 103.
105; Pk. *avacchāyāṇa-cf. Pk. occhāyāṇa; Sk.
avacchādana—

- ṭṇam (ഓണം) 'the twenty second lunar asterism' 55;
 Pk. sāvapa—; Sk. s'rāvapa—
 ṭlakkam¹ (ഓലക്കം) 'attachment, splendour, majesty'
 20, 48, 108; Pk. ṭlaggā 'service, worship'; cf.
 Sk. avalagna—
 ṭhar'i (ഓഹരി) 'share' 36, 55, 146; Pa. avahāra—
 kakkaṭa (കക്കട) 'dagger' 58, 149; Pk. kakkaḍa-'crab';
 Sk. karkaṭa—
 kakkan (കക്കൻ) 'sediment' 58, 120, 141; Pa. Pk.
 kakka-; Sk. kalka—
 kaññi (കഞ്ഞി) 'rice gruel' 58, 105, 130; Pa. kañjiya-;
 Pk. kañjia—; Sk. kañjika—
 kaṇiyān (കണിയാൻ) 'one of the class of astrologers'
 66, 140; Pk. gaṇiya-; Sk. gaṇika—
 kaṇṇan (കണ്ണൻ) 'the God Kṛṣṇa' 58 132; Pa. Pk.
 kaṇha-; Sk. Kṛṣṇa—
 katti (കത്തി) 'razor' 58; *kattī cf. Sk. karttrī
 kattir'i (കത്തിരി) 'scissors' 32, 119; Pa. Pk. kattarī;
 Sk. kartarī
 kaññam (കന്നം) 'ear' 58; Pk. kannā-; karṇa—
 kaññi (കന്നി) virgin, the Zodiacal sign Virgo and the
 month corresponding to it' 58, 115; Pk. kannā;
 Sk. kanyā
 kappam (കപ്പം) 'tribute, subsidy' 58, 120; Pa. Pk.
 kappa—
 kappar'a (കപ്പര) 'beggars porringer' 72; Pk. khap-
 para-, kappara-; Sk. karpara—

kammār'an (കമ്മാരൻ) name of a Nāyar fighter ' 58;

120; Pk. kammāra-; Sk. karmakāra-

kayakku (കയക്ക) 'to rub, squeeze' 74; Pk. ghasāi

kayyan (കയൻ) 'good for nothing fellow, rascal, slave'

54, 72, 139; Pk. khāia —

kalḷe (കള്ള) 'liquor' 114; Pk. kallā; Sk. kalyā

kāmar'am (കാമരം) 'frame for sawing timber' 59;

*kāwara See N. D. under kāmro.

kāyam (കായം) 'wound' 34, 104; Pk. ghāya-; Sk. ghāta-

kāyal (കായൽ) backwater, lagoon' 34, 72,

146; Pk. khāa-; Sk. khāta—

kār'am (കാരം) 'caustic, potash' 34, 72, 106; Pa. Pk.

khāra-; Sk. kṣāra—

kāviṭi (കാവടി) 'an adorned pole with offering to

Subrahmaṇya' 31, 34, 58, 99, 105; Pk. kāvaḍa—

kiṭṭu (കിട്ട) 'name, proper' 132, 150; *kiṭṭha-; Sk. kṛṣṇa-

kiṇa (കിണ) 'ardour' 38, 74; Pk. ghiṇā; Sk. ghrṇā

kucci (കുച്ചി) 'stubble, strip, tassel, a piece of straw,

brush, penis' 42, 58, 145; Pk. kucca-; Sk. kūrca—

kucco (കുച്ച) See kucci-; 42, 58.

kuttaka (കുത്തക) 'contract, monopoly' 15, 42, 58; Pk.

*kuttaka cf. Pk. kutta- 'rent, lease'

kuntir'kkam (കുന്തിരിക്കം) 'resin of Boswellia Thurifera'

42, 44, 58, 106, 128; Pk. kundurukka-; Sk. kun-

duruka—

kuppāyam (കുപ്പായം) 'a garment such as a coat or a

shirt' 34, 42, 58, 110, 119, 144 Pk. kuppāsa-

Sk. kūrpaśa—

kuppi (കപ്പി) 'bottle' 43, 59; *kūppa-See N. D. under kuppā

kur'appam (കരപ്പം) 'a curry comb' 42, 72, 144; Pk, khurappa; Sk. kṣurapra—

kūṭār'am (കൂടാരം) 'tent' 99; Pk. *kūḍāāra-cf. Pk. kūḍāgāra—

keṇṭi (കെണ്ടി) 'inflammation of the scrotum' 29, 66. 127; Pa. Pk. gaṇṭhi; Sk. granthi—

kēmam (കേമം) 'excellence, well being' 47, 72, 92, 103. Pa, Pk. khēma—; Sk. kṣēma—

kēvaṇam (കേവണം) 'bed or socket for gem' 47; Pk. khēvaṇa—; Sk. kṣēpaṇa—

kēva (കേവ) 'crossing' 13, 47, 72, 92, 105; Pk. khēva; Sk. kṣēpa—

koṭṭa (കൊട്ട) 'kernel of fruits' 52; koṭṭha—; Sk. kōṣṭha—

koṭṭa (കൊട്ട) 'basket, bucket' 52, 58; Pk, Pk, koṭṭha; Sk, kōṣṭha-, 'a kind of vessel

koṭṭam (കൊട്ടം) 'costus speciosus' 2, 52, 58; Pa, koṭṭha; Sk, kuṣṭha—

koṭṭaka (കൊട്ടക) 'a stall or outhouse' 95; Pk. koṭṭhaka-cf, Sk, koṣṭha—

koṭṭār'am (കൊട്ടാരം) 'outhouse, palace' 52, 58; Pk, koṭṭhāra; Sk, kōṣṭhāgāra—

koṭṭi (കൊട്ടി) in koṭṭiyampalam 'a rest house for cows' 52, 66; Pa. Pk. goṭṭha-'cowpen'; Sk, gōṣṭha—

koṭṭil (കൊട്ടിൽ) 'cow-house' 52; Pa, Pk. goṭṭha; Sk. gōṣṭha—

- koppara (കൊപ്പര) 'a boiler chiefly of copper' 52; Pk.
koppara-; cf. Sk. karpāra-
- kōṇakam (കോണകം) 'a cloth to cover the privities'
48, 64; Pa, gōṇaka—
- cakkar'a (ചക്കര) 'jaggery, palm sugar' 87; Pa. sak-
kharā Pk, sakkarā; Sk. s'arkarā
- cakkē (ചക്ക) 'oil press' 28, 60, 217, 135, 245 7; Pa.
Pk. cakka-; Sk. cakra—
- caṇṇala (ചങ്ങല) 'chain' 23, 87, 131; Pa. saṁkhalā, Pk,
saṁkhalā, saṁkalā; Sk. s'ṛṅkhalā
- caṇṇāṭam (ചങ്ങാടം) 'junction of two boats' 2, 22, 34.
87, 98, 131; Pa, saṅghāṭa- 'raft' cf. Sk. saṅghāṭa-
'fitting and joining of timber'.
- caṇṇeta (ചങ്ങേത) 'Vedic text' 87; Pk. *saṅghita- cf.
Pk. saṅghia-; Sk. saṁhitā
- catakuppa (ചതകുപ്പ) 'anethum graveolens' 22, 42, 87.
100, 148; Pa. satapupphā; Sk. s'atapuspā
- catayam (ചതയം) 'the 24th nakṣatra' 101; Pk. *sadaya
cf. Sk. s'ataka—
- cappaḷa (ചപ്പള) in cappaḷācci 'vapid talk' 108; Pk
capphala-, capphalaya—
- capram (ചലം) 'canopy' 56; *chappara—
- camukka (ചമുക്ക) same as cavukka; 54, 60, 105.
- camukkāḷan (ചമുക്കാളൻ) See cavukkāḷan; 25, 54, 60,
105, 141
- cammaṭṭi (ചമ്മട്ടി) 'scourge' 2, 23, 60, 150; Pk. cam-
maṭṭhi-; Sk. carmapaṭṭa—

cammanti (ചമ്മന്തി) 'ground condiments' 60, 129; *cam-

mabandha- cf. Sk. carmabandhana- 'pepper'

cavaṇa (ചവൺ) 'pincers' 103; Pk. savana-; Sk. s'raṇa—

cavaḷam (ചവളം) 'lance' 2, 23, 87, 108, 136; Pk. savvala-;

See. Sk. lex. sarvalā.

cavukka (ചവുക്ക) 'square shed, guard house' 54, 60, 149

See. Pk. cāukka-; Sk. catuṣka—

cavukkāḷan (ചവുക്കളൻ) 'fine carpet' 25, 54, 60, 141,

Pk. *cāukkala-; Sk. *catuṣkala—

cāṇakam (ചൺകം) 'cowdung' 15; Pk. *chāṇāka-? cf

Pk. chāṇa-; Sk. chagaṇa—

cār'am (ചാരം) 'ashes' 34, 72; Pk. chāra-; Sk. kṣāra—

cikkē¹ (ചിക്ക) 'quickness' 87; Pk. siggha-; Sk. s'īghra-

ciṅkam² (ചിങ്കം) 'lion' 88; Pk. siṅgha-; Sk. siṃha—

ciṅkaḷam (ചിങ്കളം) 'a black monkey (imported from

Ceylon) 87, 129, 134; Pk. siṅghala-; Sk. siṃhala—

ciṅkār'am (ചിങ്കാരം) 'ornament' 39, 87, 127; Pa. Pk.

siṅgāra-; Sk. s'ṛṅgāra—

ciṅṇam (ചിങ്ങം) 'Leo, the first Mal. month' 87, 132,

134 111, 113; Pk. siṅgha-; Sk. siṃha—

ciṅṇaḷam (ചിങ്ങളം) See ciṅkaḷam; 87, 132,

cippam (ചിപ്പം) 'nice appearance, elegance' 39, 87;

Pa. Pk. sippa-; Sk. s'ilpa—

cippi (ചിപ്പി) 'oyster shell' 39, 87, 149; Pa. Pk. sippī;

Sk. s'ilpin—

cukkē (ചുക്ക) 'dry ginger' 42, 87; Pa. Pk. sukkha-; Sk.

Sk. s'uṣka—

cuṅkam (ചുങ്കം) 'toll, custom' 43, 87, 126; Pa. Pk. suṅka; Sk. s'ulka—

cunṇāmpə (ചുണ്ണമ്പ) 'lime' 25, 42, 60, 119, 147; Pa. Pk. cunṇa; Sk. cūrṇa—

cūṭə (ചൂട്ട) 'gambling, playing with dice' 45, 64; Pa. jūta; Sk. dyūta—

cekkə (ചെക്ക) See cakkə; 28, 60.

ceṭṭi (ചെട്ടി) 'one of the foreign merchant classes' 51, 87, 150; Pa. Pk. seṭṭhi; Sk. s'rēṣṣhin—

cemmān (ചെമ്മാൻ) 'a worker in leather' 28, 60, 120, 140; Pa. Pk. camma; Sk. carma—

cevala (ചെവല) 'pair' 66, 104, 108, 149; Pk. jamala; Sk. jamala—

cokkam (ചൊക്കം) 'beauty' 52, 60, 153; Pa. Pk. cokkha; Sk. caukṣa- 'pure, clean.'

corṇāli (ചൊർണാലി) 'a kind of rice' 52, 66, 105, 108; Pk. jonṇālīā

javiḷi (ജവിളി) 'double cloth, cloth in general' 31, 69, 104, 108; Pk. jamala; Sk. yamala—

jeviḷi¹ (ജെവിളി) see javiḷi; 27.

jōṇakan (ജോനക്കൻ) 'a class of foreign Muhammadans' 15, 48, 69, 103; Pk. *jōṇaka-cf. Pk. jōṇa; Sk. yavana—

ñāyam (ഞായം) 'reason, justice, right' 34, 76; Pa. ñāya; Sk. nyāya—

ḍambhə (ഡംഭ) 'pride' 70; Pk. ḍambha; Sk. dambha-ḍembhə² (ഡെംഭ) see ḍambhə; 26, 27

tattika (തതീക) 'auspicious, holy' in tattikakkuṭa 'a holy or dedicated umbrella' 88; Pk. satthiga-;

Sk. svastika—

tampalam (തമ്പലം) 'chewed betel' 108, 129; Pk. tam-bola—

tamman¹ (തമ്മൻ) name 135; Pk. dhamma-; Sk. dharma—

tayir (തയിർ) 'curds' 67; Pk. dahi-; Sk. dadhi—

tavi (തവി) 'a ladle' 30, 67, 116, 135; Pk. davvī; Sk. darvī

taḷika (തളിക) 'plate' 73; *thalikā cf. Pk. thalliā and thāla—

tāyi (തായി) 'wet nurse' 34, 74; Pk. dhāī

tikke (തിക്ക) 'strain, pressure, swiftness' 39, 61, 135;

Pa. Pk. tikkha-; Sk. tīkṣṇa—

tiṭam (തിടം) 'firm, stout' 38, 67; Pk. diḍha-; Sk. dṛḍha—

tiṭṭam (തിട്ടം) 'bold, confident' 38, 40, 74; Pk. dhiṭṭha-; Sk. dhṛṣṭa—

tiṇnam (തിണ്ണം) 'stiff, tight, aloud' 61, 132; Pa. Pk. tiṇha-; Sk. tīkṣṇa—

tīyati (തീയതി) 'day of the month' 41, 61; Pk. *tīatihi- cf. Pk. tīa 'of the past' and A. Mg. tihi- 'a lunar day'; Sk. atīta-and tithi—

tuññal (തുഞ്ചൽ) 'darning, patching' 61, 146; Pā. tunna-tulukkan (തുലുക്കൻ) 'a Turk' 14, 43, 61; *tulukkha- Sk. *tuluṣka-cf. Sk. turuṣka—

tūva (തുവ) 'various kinds of grass, nettle' 67, 116,
135; Pk. duvvā; Sk. dūrvā

toppi (തൊപ്പി) 'cap' 53, 61; *ṭoppa-(N.D.) See under
Nep. ṭop

tōṇi (തോണി) 'boat' 48, 67; Pa. Pk. dōṇī; Sk. drōṇi—
deṇṇam¹ (ദേണ്ണം) 'illness' 51; Sk. dainya—

naṭṭam (നടം) 'dance' 135; Pk. naṭṭha; Sk. nṛtta-
nāṇayam (നാണയം) 'coin' 76; Pk. *nāṇa (y) a-cf. Pk.
nāṇaga—

nāṇyam (നാണ്യം) 'coin' 56; Pk.* nāṇaya; Sk. nāṇaka-
nāviyan (നാവിയൻ) 'a S'ūdra barber' 13, 38, 76, 139;
Pk. nāvia; Sk. nāpita—

pakiṭṭe (പകിട്ട്) 'excellence, beauty' 135; Pk.
pagiṭṭha; Sk. prakṛṣṭa—

pakkam (പക്കം) 'side, lunar day, friendship' 23, 64,
121, 135; Pa. Pk. pakkha; Sk. pakṣa—

pakki (പക്കി) 'butterfly; any inferior bird' 64; Pa.
pakkhin Pk. pakkhi; Sk. paksin—

pacca (പച്ച) 'unripe, 14, 64; Pk *pacca- 'cf. Sk.
pacya- becoming ripe'

paccavaṭam² (പച്ചവടം) 'an entire piece of cloth 99;
Pk.* paccavaḍa; Sk. pracchadapaṭa—

pañcam (പഞ്ചം) see paññam; p. 80

paññam (പഞ്ഞം) 'sterility' 80; through Ka. bañje;
Pa. Pk. vañjha; Sk. vandhya—

paṭikkam (പടിക്കം) 'spittoon' 23, 39, 64, 135; Pa.
paṭiggaha-, Pk. paḍiggaha; Sk. pratigraha—

pattāṇam (പട്ടണം) 'town' 63; Pk. paṭṭaṇa-; Sk. pattana—

pattāyam (പട്ടയം) 'plate' 135; Pk. paṭṭaya—

paṇiyār'am (പണിയരം) 'sweetmeat, pastry' 14, 63, 103; Pk. *paṇiyāhāra-cf. A.Mg. paṇiya- 'tasteful' and Pk. āhāra—

paṇṭār'am (പണ്ടാരം) 'government, treasury' 75, 128; Pk. bhaṇḍāra-; Sk. bhaṇḍāgāra—

pattale (പത്തല) 'a flattend stick,' hedge stake, fibre etc' 63; Pk. pattala-; cf. Sk. pattrala—

pattāyam (പത്തായം) a large chest to hold grain or utensils' 25, 63, 104; Pk. pattaya-; Sk. pātraka-

patti (പത്തി) 'leaf, anything leaflike as the blade of an oar, panel, blade or hood of a serpent' 22, 63, 117, 150; Pa. patti-; Sk. pattrin—

pantayam (പന്തയം) 'stake' 15, 68; Pk. *bandhaya- cf. Sk. bandhaka- 'pledge.'

pantāyam (പന്തായം) See pantayam; 15, 25, 68, 129.

panti (പന്തി) 'row, esp. of guests at feasts, a range of buildings' 64, 126; Pa. paṇṭi Pk. paṇṭi-; Sk.

paṇkti—

pappaṭam (പപ്പടം) a thin crisp cake of kidney beans' 63; Pk. pappada-; Sk. parpaṭa—

pappara (പപ്പര) 'uncombed state of hair' 68, 107; Pk. babbari

par'iṣa (പരിഷ) 'assembly, assemblage, any set or class of people' 39, 64; Pa. Pk. parisā; Sk. pariṣad—

pallakkē (പല്ലക്ക) 'palanquin' 23, 25, 64, 132, 135; Pa.

Pk. pallaṅka-; Sk. palyaṅka—

pallakkē¹ (പല്ലക്ക) see pallakkē; 23, 25.

pāṭakam (പാടകം) 'a foot ring' 99; Pk. pāgaḍaga-;

Sk. pādakaṭaka—

pāvāṭa (പാവട) 'girl's petticoat, cloth spread in the streets as at a king's coronation' 14, 25, 64:

*pāvaṭa- cf. Sk. prāvṛta—

pāḷayam (പാളയം) 'tent' 63; Pk. *pālaya-*pallaka-cf.

N, D. pālla (cloth)?

puṭava (പുടവ) 'women's double cloth' 63; Pk. puḍaa-

(N, D.) Sk. puṭaka—

pūyam (പൂയം) 'the eighth lunar asterism' 45, 63; Pk.

pūsa-; Sk. puṣya—

pūrāyam² (പൂരായം) 'fib' 106; Pk. pūraya-; cf. Sk.

pūraka—

poccan (പൊച്ചൻ) 'pertaining to a load' in poccan kayar 81, 141; See poccam

poccam (പൊച്ചം) 'rope for tying bundles' 53, 81; Pk.

vojja-influenced by H. bōjh or M. bōja; Sk.* vōhya—

poṭṭē (പൊട്ട) 'a circular mark on the forehead' 81;

through Ka. boṭṭu; Pk. vaṭṭa—

bajji (ബജ്ജി) 'fried vegetable preparation' 75; Pk.

bhajjia-; Sk. bharjita—

makayir'am (മകയിരം) 'the fifth constellation' 2, 23,

79, 96, 110 106; Pk. magasira-; Sk. mṛgas'iras—

macci (മച്ചി) 'a barren women' 78; Pk. *vañjhā; Sk.

vandhyā

mañcetti (മഞ്ചെട്ടി) 'madder' 51, 79, 127; Pa. mañjeṭṭhī

maṭayan¹ (മാടയൻ) 'fool' 23, 104, 139; Pk. maḍaya;-
Sk. mṛtaka—

maṭhayan (മാഠയൻ) See maṭayan; 23, 79

maddalam (മാളം) 'a long finger drum' 2, 23, 79, 108,
135, 144; Pk. maddala-; Sk. mardala—

manti (മാന്തി) 'a black monkey' 77; Pk.* vanda- L*
vāndra-L Sk. vānara—

mayi² (മയി) 'antimony, blackness' 23, 79, 110; Pa. Pk.
masi-; Sk. maṣi—

mānikkam (മാണിക്കം) 'ruby' 34, 79; Pk. māṇikka-;
Sk. māṇikya—

māte³ (മാതേ) 'mother, lady' 34, 79, 101; Pk. mādu-
also cf. māukā from Sk. mātṛkā.

mār'ayān⁴ (മാരയൻ) 'a class of Nāyars, usually drum-
mers in temples' 34, 79, 104, 140; Pk. māraya-;
Sk. māraka—

mār'ān (മാരൻ) See mār'ayān; 34

mukkāṇi (മുക്കുണി) 'a sect of Brāhmins' 25, 42, 79,
103, 121, 146; Pk. mukkhapa-, mokkhapa-; Sk.
mōkṣapa—

muṭṭālan (മുട്ടാളൻ) 'fool' 42, 79, 147; Pk. muḍḍha-;
Sk. mugdha-contaminated with mūḍha—

mutte (മുതേ) 'pearl' 43, 79, 112; Pa. Pk. muttā; Sk.
muktā

r'āy⁵ (രായ്) 'night' 34, 82, Pk. rāī; Sk. rātri—

r'āvuttan (രാവുത്തൻ) 'a class of northern Muham-
madans' 34, 82, 139; Pk. rāutta-; Sk. rājaputra-

raṭṭiyār (రాటియార) 'a class of Telugu S'ūdras' 82, 142;

Pk. raṭṭhia-; Sk. rāṣṭrika—

rāṇi (రాణి) 'queen' 34, 82; Pk. rāṇī; Sk. rājñī

rāvuttan (రావుత్తన) 'see r'āvuttan; 82

reṭṭiyār¹ (రాటియార) see raṭṭiyāar; 27

rokkam (రాకం) 'ready money' 53, 82; rokka-see

N. D. under rōkaṛ

roṭṭi (రాటి) 'bread' 82, 146; Pk. roṭṭa—

lakkə (లక్క) 'aim' 121, 145; Pa. Pk. lakkha-; Sk

lakṣya—

latti (లాటి) 'horse dung' 83; Pk. laddī

lekkam (లెక్క) 'number, volume, esp. of journals' 51,

83, 114; Pk. lekkha-; Sk. lēkhyā—

lekkə (లెక్క) see lakkə, 27.

letti² (లెట్టి) see latti; 27.

leppam (లెప్పం) 'a wax-like material used to slick

glasses on to a frame' 51; Pk. leppa-; Sk. lēpyā—

loṭṭa³ (లొట్ట) 'empty, vapid, small, insignificant' 53,

83, 149; Pk. loṭṭa—

lōkiyam (లోకియం) 'politeness, adaptedness' 48, 83,

104; Pa. lōkiya—

vakka (వాక) 'rope, made of the bark of trees' 80;

Pk. vakka-; Sk. valka—

vakkam (వాకం) 'a varga or section of the Rig Veda'

23, 80, 135; Pa. Pk. vagga-; Sk. varga—

vakkāṇam (వాకాణం) dispute, struggle, quarrel' 34,

114; Pk. vakkāṇa-; Sk. vyākhyāna—

vaṅki (വങ്കി) 'a dagger' 80, 117, 126; Pa. Pk. vaṅka-;

Sk. vakra—

vaṭṭam (വട്ടം) 'circle' 19, 23, 80, 135; Pa. Pk. vaṭṭa-;

Sk. vṛtta—

vaṭṭakam (വട്ടക്കം) 'basin, platter' 19, 80; Pa. vaṭṭaka-

'cart' Pk, vaṭṭaka-, vaṭṭaga- 'a circular play-thing'

vaṭṭalaṁ (വട്ടലം) 'a large cooking vessel' 20 80;

*vaṭṭala—

vaṭṭi (വട്ടി) 'a round basket of grass, straw, cane or

palm leaf' 80; Pa. Pk, vaṭṭa-; Sk. vṛtta—

vaṭṭi (വട്ടി) 'lamp' in caṇṇalavaṭṭi a 'particular kind

of lamp with a chain' 80; Pk. vaṭṭi-; Sk. varti—

vaṭṭe (വട്ട്) 'ball, round lamp of metal, rim of a

wheel' 80, 145; Pa. Pk. vaṭṭa-; vṛtta-

vaḍḍi (വട്ട്) 'interest on money' 2, 22, 80, 150; Pa.

vaḍḍhi-; Sk, vṛddhi- 'increase'

vaṇṇam (വണ്ണം) 'shape, form, manner' 23, 119; Pa.

Pk. vaṇṇa-; Sk. varṇa—

vaṭṭe (വട്ട്) 'boiled rice' 75; Pa. Pk. bhatta-; Sk.

bhakta—

vayir'am (വയരം, വൈരം) 'diamond' 54, 80; Pk, vāira-;

Sk. vajra—

vaṣalaṁ (വഷളം) 'bad, foul, spoilt or depraved

person' 22, 80; Pa. vasala-; Sk. vṛṣala—

vāyaṇa (വായന) 'the act of playing instruments' 80;

Pk. vāyaṇa-; Sk. vādana—

vāli (വാലി) 'a kind of paddy' 80, 146; Pk, vālā

viṭṭu (വിട്ടു) 'name, proper' 132; *viṭṭhu-; Sk. viṣṇu—

viḍḍhi (വിഡ്ഢി) 'fool' 38, 140; Pk. viḍḍa-; Sk. vrīḍita-
viḍḍhiyān (വിഡ്ഢിയാൻ) 'a foolish man' see viḍḍhi;
38, 140

viyākkē (വിയാക്ക) 'wish esp. of pregnant women' 13,
125, 145; Pk. viakka-; Sk. vitarka- 'fancy, ima-
gination'

vir'iyam (വിരിയം) 'wild game' 38, 80, 104, 106; Pa.
viriya-; Sk. vīrya—

vekkam¹ (വെക്കം) 'quickly' 51, 80; Pk. vegga-; Sk.
vēga—

veṇṭa (വെണ്ട) 'hibiscus esculentus' 51; Pk. veṇṭa-; cf.
Sk. vṛṇṭāka—

veṭṭa (വെട്ട) 'turpentine' cf. tiruveṭṭappas'a 135; Pk.
veṭṭha-; cf. Sk. s'rīvēṣṭha—

veppara (വെപ്പറ) 'flurry' 106; Pk. vebbhara-; Sk.
*vihvar'a—

veprālam² (വെപ്രാളം) 'flurry' cf. veppara-; 106.

vempalam (വെമ്പലം) 'hurry, flurry' 51; Pk. vembhala.
Sk. *vihmala—

veḷḷar'i (വെള്ളരി) 'cucumber creeper' 51, 105; Pk.
vellariā

vēya (വേയ) 'reed' 47, 80, 110; Pk. vēasa-; Sk. vētasa-
vyākkē (വ്യാക്ക) 'see viyākkē' 56.

saddiya (സദ്ദിയ) 'feast' 15, 89, 112, 135; Pk. *saddhiya-
cf. Sk. sagdhi- 'eating together'

sadya (സദ്യ) 'feast' 56; Pk. *saddhiya—

suṇṇam (സുന്റം) 'a zero, a circular mark, 42, 89, 115;
Pk. sunna-; Sk. s'ūnya—

1. Post. and Coll.

2. Coll.

sojji (സോജ്ജി) 'a sweet wheaten cake' 14, 53, 89, 135;

*sojja-cf. H. sōjī; Sk. saudya-?

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[*Note.* Nepali words will be found quoted below after words, the etymologies of which are the same as or are related to those of the Nepali words discussed in Professor Turner's Nepali Dictionary.]

aṅki (അങ്കി) 'gown, bodice' 3, 23, 127, 149; M. aṅgī; cf. Sk aṅgikā

aṭhāṇa (അഠാണ) 'a musical mode' 34; H. aṭhānā; ṇ due to confusion with M. aḍāṇā

aṇa (അണ) 'an anna or one sixteenth of a Rupee' 3, 23, 103; M. aṇā; Nep. ānā

aṇṭāṇa (അണ്ടാണ) 'an open mouthed vessel' 24, 36 90, 128, 145; H. M. haṇḍā; Nep. hāri

āyimma (ആയിമ്മ) 'a woman of the Tamiḷ Brāhman community' 35; M. āīmāī

ās'ān (ആശാൻ) 'teacher' 19, 36, 97, 140; H. M. ājā; Nep. ājā

ujār (ഉജാർ) 'brightness, wakefulness' 17, 35 97; M. *ujārī cf. M. uj(a) rī (poet.) J. Block p. 296.

uṇṭi (ഉണ്ടി) 'bill of exchange' 43, 90, 128; H. M. huṇḍī; Nep. huṇḍi

uṇṭiyal (ഉണ്ടിയൽ) See uṇṭi; 43, 90, 146.

kakkir'i (കക്കിരി) 'cucumber' 3, 23, 59 117; H. kakrī; Nep. kākri

kaccēr'i (കച്ചേരി) 'public office' 24, 47, 59, 97, 106; H. M. kacērī; Nep. kacaḥari

kaccōr'am (കച്ചോരം) 'curcuma zerumbet' 23, 49, 97,
144; M. kacōrā; Nep. kacur

kaccōlam (കച്ചോലം) Same as kaccōr'am; 23, 49, 97.
144; M. kacōlā; Nep. kacur.

kaccara (കച്ചറ) See kacra; 24. 117.

kacra (കചറ) 'dirty, of low quality' 24. 59; H. M,
kacrā; Nep. kacar

kaṭi (കടി) 'a dish of pulse meal and spices' 24, 59,
100, 149; H. kaṭhī, M. kaḍhī; Nep. kaṛi.

kaṭipiti (കടിപിടി) 'commotion, affray' 23, 72, 99;
H. khaṭbaṛi

kaṭhār'i (കാഠരി) 'dagger' 34, 59; H. kaṭārī. Aspirate
due to prob. contam. with Sk. kuṭhāra-; Nep.
kaṭārī

kaṇṭi (കണ്ടി) 'a weight of 500 lbs' 23, 128, 149; M.
khādī; See Hobson Jobson p. 155.

kayita¹ (കയിത) See kaita; 54.

kalāl (കലാൽ) 'arrack farm' 24, 59, 108; H. M. kalāl;
Nep. kalwār

kaviñci (കവിഞ്ചി) 'whip' 23, 32, 72, 102; H. *khapācī
cf. H. khapāc and khapaccī

kaviṭi (കവിടി) 'a small shell used for counting and
for money' 59; H. kauṛī, M. kavḍī; Nep. kauṛi

kāṇṭa (കാണ്ടാ) 'rhinoceros' 36, 66, 128; gāḍā; Nep.
gaṇṭro

kāti (കാതി) 'thick cotton cloth' 36, 72, 101; H. M.
khādī; Nep. khādi

kāṇaṭa (കാണട) 'a musical mode' 17, 35, 59, 103; M.
kān (a) ḍā; J. Bloch. 309.

- kālə (കാല) 'water channel' 34, 72; H. khāl; Nep. khālei
- kiccaṭi (കിച്ചടി) 'a kind of curry' 39, 72, 113; H. khicṛī, M. khicṛī; Nep. khicari
- kuñcam (കുഞ്ചം) 'tassel, brush, bristless' 43, 59; M. kūcī; Nep. kuco
- kuñci (കുഞ്ചി) 'hair of horses or bristles of swains' 43, 59, 136; M. kūcī; Nep. kuco.
- kūññə (കുഞ്ഞ്) 'hump, useless portion of fruits' 45, 59; kūj Nep. kujo
- kūṇṭə (കുണ്ട) 'stump, pivot, tent peg' 45, 72; H. khūṭ; Nep. khuṭṭe
- kūtti (കുത്തി) 'bitch' 17, 45; kūṭī; Nep. kuti
- kəmpir'i (കേമ്പിരി) 'coarse cloth' 37; H. kāmri; Nep. kāmlo
- kaita (കൈത) 'Feronia elephantum' 101; H. kaithā; Nep. kaith
- kōṭṭi (കോട്ടി) 'marble' 49, 66, 99; H. M. goṭī; Nep. goṭo
- kōra (കോര) 'new or unbleached cloth' 49, 59, 107; H. M. kōrā
- gavupṭan (ഗവുപുത്തൻ) 'a class title of certain Tamil and Kanarese folk' 128, 139; M. gaṇḍī; Nep. gaṇḍo
- gōli (ഗോലി) 'marble' 48, 69, 108; H. gōlī; Nep. goli
- gōsāyi (ഗോസായി) 'a religious mendicant' 34, 48, 69; H. gōsāī; Nep. gosāī
- gōvi (ഗോവി) 'cabbage' 49, 69, 102; H. M. gōbhī; Nep. gobi

- cakkaṭṭā (ചക്കട്ട) 'goods cart' 24, 73, 113; H. *chakṛā*,
M. *chakḍā*
- cakkaṭṭā (ചക്കട്ട) 'goods cart' 24; See *cakkaṭṭā*
- caṇṇāti (ചങ്ങാതി) 'a companion' 87, 101, 120; H.
saṅgātī, *saṅghātī* M. *saṅgātī*; Nep. *saṅgāti*
- caṭṭiṇi (ചട്ടിണി) 'ground condiments' 3, 23, 60, 134,
149; M. *caṭṭi*; Nep. *caṭani* and *cāṭnu*
- cappaṭa (ചപ്പട്ട) 'flat' 24, 60, 113, 148; M. *capḍā*; Nep.
capleṭi
- cappaṭṭa (ചപ്പട്ട) 'vapid, flat, insipid' 24, 60, 113; H. M.
capṭā; Nep. *ceṭṭo* and *capleṭi*
- capparam (ചപ്പറ) 'a shed or thatch' 24, 73, 144; H.M.
chappar; Nep. *chāpro*
- cappātti (ചപ്പാത്തി) 'a flat cake' 24, 60, 101, 102; H. M.
capātī; Nep. *capāti*
- cākkāṇi (ചാക്കോണി) 'centipede' 25, 35, 60, 95, 146; M.
cākaṇ; Pk. *cakka*-cf Sk. *kuṇḍalin-* 'snake'
- cāti¹ (ചാതി) 'companion' 36, 87, 101; H. M. *sāthī*;
Nep. *sāthi*
- cātikkār'an² (ചാതിക്കാരൻ) 'companion' See *cāti*; 148.
- cāma (ചാമ) 'millet' 87; H. *sāmā*; Nep. *sāmā*²
- cāmpa (ചാമ്പ) 'rose apple' 35, 66, 129; M. *jābā*; Nep.
jāmu
- cāviṭi (ചാവടി) choultry, public building open on one
side, office' 35, 60, 134; M. *cāvḍī*; Hobson-Jobson
page 211.
- ciṅkāṭi (ചിങ്കാടി) 'a Turkish bow' 39, 99, 127; M.
s'igāḍī; Nep. *siṅaro*

- cittā (ചിട്ട) 'routine, list, schedule' 39, 60; H. M. ciṭṭhā
 ciṭṭi (ചിട്ടി) 'lottery, note, receipt' 39, 60; H. M. ciṭṭhī
 cimiṭṭāve (ചിമിട്ടാവ്) 'pincers, tweezers, tongs' 36, 39,
 60, 134; H. M. cimṭā
 cīṭṭe (ചീട്ട്) 'note' bill, bond, card' 41, 60, 99; H. cīṭhī
 cīṇi (ചീനി) 'sugar' 3, 41, 60, 103; H. cīnī; Hobson-
 Jobson p. 863.
 cūṭṭe (കൂട്ട്) 'the top of the cocoanut branch used as
 a torch' 45, 136; M. cūḍ; Nep. cur²
 cūtte (കൂത്ത) 'testicles, penis, female organ' 45, 60,
 136; H. M. cūt; Nep. cutar.
 cūr'i (കൂരി) 'dagger, knife in a walking stick' 45, 73;
 H. chūrī; Nep. churi
 cūḷa (കൂള) 'fireplace' 45; H. cūlhā, M. cūl; Nep. culo
 cēlā (ചേല) 'one forced to become a Muhammadan
 disciple, pupil, 47, 60, 108; H. cēlā; Nep. celo
 jagannāthan (ജഗന്നാഥൻ) 'a kind of cloth' 35, 70, 141;
 M. jagannāthī
 jāḍa (ജാഡ) 'cleverness, trick' 35, 70; M. jāḍā
 jāṭta (ജാത്ത) 'march of a band of people' 1, 36, 70
 101; H. M. jāthā cf. H. M. jathā; cf. Pk. jattā.
 jati (ജതി) 'musical rhythm' 69, 101; H. jati; cf. Sk.
 yati- 'a pause in music'
 jātra¹ (ജാത്ര) 'journey, voyage' 34, 69; H. jātrā
 jālar (ജാലർ) 'fringe' 75, 118; H. M. jhālar; Nep. jhālar
 jālar (ജാലർ) 'a cymbal' 34, 75; H. jhālri; Sk. jhallarī
 jukti² (ജുക്തി) 'reasoning' 69; H. jukti
 jeti (ജെതി) See jati; 27.

jōkkē (ജോക്ക) 'propriety, fitness, beauty, fashion'

48, 69, 136; H. jōg; cf. Pk. jogga—

jōṭi (ജോടി) 'pair, couple, set, match' 49, 70, 100. H.

jōṛī M. Jōḍī; Nep. Jor².

jōṭē (ജോട്) 'a pair of shoes' 49, 70, 100; H. jorā, M.

jōḍā; Nep. jor².

jōli (ജോലി) 'job work' 48, 69; H. jōlī; Nep. jolṭinu

ṭōppē (ടോപ്പ്) 49, 61, 136; H. M. ṭōp; Nep. ṭop

ṭōppē (ടോപ്പ്) 49, 61, 136; H. M. ṭōp; Nep. ṭop

ṭhāṇā (താണാ) 'station, place' 34, 76; H. ṭhānā conta-

minated by M. ṭhāṇē; Nep. thānā

ḍappa (ഡപ്പ) 'a tin vessel for holding oil' 70; H. ḍabbā;

Nep. ḍabbā

ḍappi (ഡപ്പി) 'a small box' 70, 146; H. M. ḍabbā; Nep.

ḍabbā

ḍāṅkar (ഡാങ്കർ) 'a curry' 35, 70, 127; M. ḍāgar

ḍāve (ഡാവ്) 'device, exaggeration, fib' 35, 70; M. ḍāv.

ḍīkkē (ഡിക്ക) 'pride, boasting, pomp' 41, 70; H. ḍīg

ḍeppa¹ (ഡെപ്പ) See ḍappa; 27.

ḍeppi² (ഡെപ്പി) See ḍappī; 27.

ḍōlakke (ഡോലക്ക) 'a small drum' 49, 75, 108; H. M.

ḍhōlak; Nep. ḍholak.

ḍōḷi (ഡോളി) 'litter, swinging cot' 49, 70; H. ḍōlī,

M. ḍōlī; Nep. ḍoli¹

takiṭē (തകിട്) 'thin meal plate' 18, 23, 32, 96, 99; H.

*tagara cf. H. tagar

takkiṭi (തക്കിടി) 'strong and stout' 23, 62, 113, 146;

H. tagrā; Nep. tagaro

- takkilī (തക്കിലി) 'weaver's reel' 23; 62, 119; H. taklī
 cf. H. takuā 'spindle' cf. Pk. takku—
- tampu (തമ്പ) 'tent' 62, 129; H. M. tambū
- tavala (തവല) 'a small cooking vessel of brass' 119;
 M. tavlī
- tākkə (താക്ക) 'aim proper time' 34, 62, 136; H. tāk;
 Nep. tāk
- tāmpālam (താമ്പാല) 'tray, salver, plate' 25, 62, 129;
 M. tābali cf. Pk. tamba-, Sk. tāmra—
- tippāyi (തിപ്പായി) 'a stand with three legs' 39, 62, 102;
 H. tipāī, M. tipāyī; Nep. tipāi
- tīvaṭṭi (തിവട്ടി) See dīvaṭṭi; 1. 67.
- tukkiṭa (തുകിട) 'a piece, a bit, a short musical hit'
 43. 62 113; M. tukḍā; Nep. ṭukro
- tukkiti (തുകിടി) division of a country, office of sub.
 collector' 43. 62, 113; H. tukṛī, M. tukḍī; Nep.
 ṭukro
- tuppaṭṭāve (തുപ്പാട്ടാവ) 'a veil or linen sheet of two
 breadths to cast around the shoulders' 36, 43, 67
 102, 145; H. M. dupaṭṭā
- tuppaṭṭi (തുപ്പാട്ടി) 'a mantle or sheet' 43; H. dupaṭṭā,
 dupaṭṭī M. dupaṭṭā
- tuppāyi (തുപ്പായി) 'interpreter' 34, 43, 67 102; H. du-
 bhāsīyā
- tumpa (തുമ്പ) 'a low and spreading bush, the flowers of
 which are offered to S'iva' 129; M. tūbā' Nep.
 tumbo
- tūta (തൂത) 'milk pot' 18, 45, 101; H. M. *dūdha cf. H.
 M. dūdh

tūppe (തുപ്പ്) 'leaved branches strewed for manure'

45, 73; *thūp cf. Ku. thūp; Nep. thupro

tēvār'am (തേവാരം) 'daily religious ceremonies' 35, 47;

67, 106; M. dēvhārā

tēviṭṭiyāl (തേവിടിയം) 'prostitute' 47, 67, 134, 142; H.

dēvṛī, M. dēvḍī

tōṭṭa (തോട്ട) 'cartridge' 49, 62, 99; H. M. tōṭā

tōppe (തോപ്പ്) 'grove, clump of trees' 49, 73; M.

thōb; Nep. thum¹

tōr'a (തോര) 'a string suspender' 49, 67; M. dōrā; Nep.

ḍoro

tōla (തോല) 'a weight of gold or silver' 3, 48, 62, 108;

H. tōlā; Nep. tōlā

dampiṭi (ചമ്പിടി) 'a copper coin of small value, money'

M. dambḍī; Nep. dām

dasra (ദശ) 'a festival held in honour of Durgā' 70;

M. dasrā; Nep. dasaharā and dasai

dār'i (ദാരി) 'a narrow border of a coloured strip of

cloth' 36, 75, 106; H. M. dhārī; Nep. dhār

dīvaṭṭi (ദീവട്ട) 'torch' 17, 41, 70, 134; M. *dīvṭī cf. M

divṭī; Nep. diwaṭ

dīvāli (ദീവോളി) 'bankruptcy' 17, 41, 71, 105; H.

*dīwālā, M. *dīvāḷē; cf. H. diwālā, M. divāḷē

Nep. diwāliyā

dīvāli (ദീവോളി) 'the lamp feast at the new moon of

October' 17, 35, 41, 70; H. *dīwāḷi. M. *dīvāḷi

cf. H. diwālī and M. divāḷi; Nep. diwāli

dempiti (ചെമ്പിടി) See dampiṭi; 27

desra (ദേശ) See dasra; 27

dōvi (දොව්) 'washerman' 49, 75; H. M. dhōbī; Nep. dhobi

dhāvati (ධාවති) 'running about hurriedly' 76, 101; M. dhāvati

dhōtti (දොත්ති) 'a small cloth' 48, 76, 100; H. dhōtī; Nep. dhoti

nañña (නණ්ණ) 'an unmarried Brāhman girl' 24, 77, 130, 148; H. M. naṅgā; Nep. nāgo

naṭṭuvan (නට්ටුව) 'dancing master' 99, 139; H. naṭu-wā; Nep. naṭuwa

nāṭa (නාට) 'tape, ribbon' 36, 77, 100, 148; H. nārā, M. nāṭā; Nep. nāro

nāṭṭe (නාṭṭ) 'nose jewel' 17, 36, 77, 136; H. M. nāth; Nep. nāth²

pakiṭa (පකිට) 'ace, drafts, a partic. game played on two pieces of brass or ivory' 17, 24, 32, 64, 96; M. *pagada cf. M. pagḍā

pakiṭi (පකිට්) 'fib, jest, fraud' 17, 24, 32, 64, 96, 100; H. *pagarī or M. pagadī cf. H. pagrī, M. pagḍī

pakiṭi (පකිට්) 'turban, the broad front of a turban' 17, 24, 32, 64, 100; H. *pagarī or M. pagḍī cf. H. pagrī, M. pagḍī; Nep. pagari

pakka (පක) 'mature, thorough, experienced' 24, 64, 99, 135; H. M. pakkā; Nep. pakkā and pako

pakkāli (පකුළු) 'a leathern water bag' 24, 36, 64, 96; H. M. pakhāl; Nep. pakhāl¹

paṅka (පඤ්ඤ) 'a large suspended fan' 24, 64, 127, 147; H. M. paṅkhā; Sk. pakṣa—

- pañcāyatte (പഞ്ചായത്തം) 'an assembly of five or more arbitrators' 24, 36, 64, 104, 126; H. M. pañcāyat
- paṭṭāṇi (പട്ടാണി) 'an Afghan, one of the four classes of foreign Mussulmen' 24, 35, 64, 99, 103, 146; M. paṭhān; Nep. paṭhān
- paṇṭār'i (പണ്ടാരി) 'treasurer' 24, 36, 75, 128; H. M. bhaḍārī; Nep. bhārārī
- patakkam (പതക്കം) 'jewelled breast plate' 24, 64, 95, 101, 144; H. M. padak; Sk. padaka—
- pattēmār'i (പട്ടേമാരി) 'a native sailing vessel' 3, 24, 47, 64, 101, 144; M. patēmārī; Hobson - Jobson p. 687.
- payisa (പയിസ) See paisa; 11, 34, 44.
- parā (പരാ) 'measure of capacity for grain' 24, 73, 107 148; M. pharā
- pāññan (പാഞ്ചന) 'friend' 35, 140; M. pākḥ; Nep. pākho
- pāññe (പാഞ്ച) 'side, party' 35, 64; M. pākḥ; Nep. pākho
- pāti (പാതി) 'half' 64, 101; M. pātī
- pār'a (പാര) 'crowbar' 35, 64; M. pāray
- pārāve (പാരാവ) 'sentry, guard' 3, 34, 64, 107; H. pārā; Nep. pahar.
- pāḷam (പാളം) 'a strip of metal' 35, 73; M. phāl; Nep. phālī²
- pāḷi (പാളി) 'rag, shred, leaf of a book' 35, 73, 146; M. phālā Nep. phālī²
- piññu (പിന്ന) 'weave, plait' 39, 68, 151; H. binnā; Nep. bunnu

pīccān (പിച്ഛൻ) in pīccān katti 'knife' 41, 68, 97, 141;

H. bīchā more commonly bicchū (Bate.) cf. H.

bichuā; Nep. bicchi¹

pukkāre (പുക്കാര) 'brawl, noise' 36, 43, 64, 96; H. M.

pukār; Nep. pukārā

punṭa (പുണ്ട) 'licentious' 128; M. punḍa

pūcci (പൂച്ചി) 'insect, butterfly' 3, 45, 64, 97; M. pūchī;

cf. Sk. puccha—

pūcce (പൂച്ച) 'a partic. game. of card' 45, 60, 136; M.

būj; cf. H. būjh; Nep. bujh and bujhnu²

pūjāri (പൂജാരി) an officiating Brāhman priest,' 97;

*pūjārī cf. M. pujārī

pūr'i (പൂരി) 'a kind of cake' 45, 64, 106; H. pūrī; Nep.

puri

pēkkan (പേക്കൻ) 'frog, toad' 47, 75, 141; H. M. bhēk;

Sk. bhēka—

pēṭa (പേട) in patir pēṭa 'a sweet meat' 47, 64; H.

peṭā. M. pēḍhā; Nep. peṭā

pēpi (പേണി) in patirpēpi 'a partic. sweetmeat' 47,

73, 103; M. phēpī; Pa. Pk. phēpa—

paisa (പൈസ) 'a partic. coin worth one-fourth of an

anna' 64; H. M. paisā; Hobson-Jobson p. 703.

pōkkir'i (പോക്കിരി) 'a dissolute or profligate fellow'

49, 64, 117; H. pōkrī

pōli (പോളി) 'a thin sweet cake made of wheat' 49,

64, H. pōlī; Nep. polnu¹

baṅkaḷāve (ബങ്കളാവ) 'a bungalow' 71, 119, 144;

bāglā; Hobson-Jobson p. 128

baḍāyi (ബഡായി) 'self praise, magnifying' 34, 71, H.

baṛāi; Nep. baṛāi²

baḍuva (ബഡുവ) 'a term of abuse' 100; H. baṛuvā

bale (ബാല) 'well done, fine, good, bravo.' 16, 24, 75, 108; M. bhalē; Nep. bhalo

bāpi (ബാപി) 'kind, manner, quality' 35, 71, 103; M. bāpi; Nep. bāni

bāṭṭa (ബാṭṭ) 'an allowance in addition to military pay' 34, 75, 100, 80; H. bhātā; Nep. bhāt

bāyi (ബായി) 'a term of respectful compellation added to the names of Kṣatriya women' 36, 71; H. M. bāi

biḥāg (ബിഹാഗ) 'a musical mode' 36, 39, 71; H. M. biḥāg

bīḍi (ബിഡി) 'cigarette' 41, 71; H. bīṛī; Nep. biro

bundi (ബുന്ദി) in kārābundi 'a partic. kind of sweet-meat' 43, 71; M. būḍī

beṅkaḷāve (ബെങ്കളാവ) See baṅkaḷāve; 27.

beḍāyi (ബെഡായി) See baḍāyi; 27.

bōṇḍa (ബോണ്ട) 'a spherical cake fried in oil or ghee' 49, 71; M. bōḍ

bhōṣ (ഭേഷ) 'beautiful, excellent' 16, 47, 76; H. M. bhōṣ; Nep. bhes

bharapi (ഭരപി) 'jar' 103; M. bharapi 'filling material'

maṭu (മടു) 'sweetness, honey' 3, 24, 19, 100, 149; M. maḍhū

maṭṭi (മട്ടി) 'sediment, dregs' 23, 79, 135, 149; H. maḍḍi

mayiṇa (മയിന) 'See mainā; 11, 34.

miṭṭai (മിട്ടായി) 'sweetmeats, confectioneries' 36, 39, 79, 99; H. M. mithāi; Nep. miṭho

mainā (മൈന) 'a partic. kind of bird, 79, 103; H. M. mainā; Nep. mainā¹

rava (റവ) 'wheaten flour' 105; M. ravā

rāv (റാവ്) 'title of Marāṭha Brāhmans' 35, 82; M. rāv; Nep. rāi¹

r'āyar (റായർ) 'title of Marāṭha Brāhmans' 35, 82, 142; M. rāy; Nep. rāi¹

rāṭṭe (റാട്ട്) 'spinning wheel, water wheel' 35, 82, 136; M. rāṭ.

lakkōṭṭe (ലക്കോട്ട്) 49, 83, 96, 145; M. lakōṭā cf. Pk. lakkhā

laṅkōṭṭi (ലക്കോട്ടി) 'loincloth' 49, 84, 99, 127; H. M. lāgōṭī; Nep. laṅauti

laṭṭu (ലട്ട്) 'a chiid's top' 83, 135, 149; H. laṭṭū; Nep. laṭṭu¹

laḍāyi (ലഡായി) 'quarrel' 34, 83; H. laṛāi; Nep. laṛāi

laḍḍu (ലഡ്ഡ്) a 'globular sweetmeat' 83, 84, 135; H. laḍḍū; M. laḍḍu; Nep. laḍḍu

lammāṇi (ലമ്മാണി) 'a caste of wandering dealers in corn' 131; lābān

lavuṇṭi (ലവുണ്ടി) 'a term of abuse referring to women' 128; H. laurī, M. laudī

lākkē (ലാക്ക) 'opportunity, easy circumstance' 35, 83, 136, M. lāg; Nep. lāg

lākkē (ലാക്ക) 'aim, butt' 36, 84.

laḍu (ലാഡു) 'a globular sweetmeat' 36, 84, 144; H. M.
laḍū; Nep. laḍḍu

lūṭṭə (ലൂട്ട്) 'plunder' 45, 84; H. M. lūṭ; Nep. luṭ and
luṭnu

lekkōṭṭə (ലേക്കോട്ട്) See lakkōṭṭə; 27, 83.

leñkōṭṭi (ലേക്കോട്ടി) See lañkōṭṭi; 27.

leṭṭu (ലെട്ടു) See laṭṭu; 27

leḍāyi (ലെഡായി) See laḍāyi; 11, 9.

leḍḍu (ലെഡ്ഡു) See laḍḍu; 27.

lōṭṭa (ലോട്ട) 'a metal cup' 47, 84, 99; H. M. lōṭā; Nep.
lohoṭā

lōṭṭə (ലോട്ട്) 'tumbling and tossing' 49, 84, 136; H.
M. lōṭ; Nep. loṭnu

vañkāḷun (വാങ്കാളൻ) 'big' 127; H. *baṅgāḷa

vattam (വട്ടം) 'exchange, discount' 68, 135, 144; G. M.
baṭṭā; Nep. baṭṭā¹

var'i (വരി) 'a wild growing rice' 24, 81; M. varī

var'e (വരേ) 'up to the period of' 16, 81; M. varē cf.
varī

vākke (വാക്ക) 'susceptibility or suitableness of carri-
age or conveyance' 2, 17; M. vāg; Nep. bāg³

vāññə (വാഞ്ഞ്) 68; H. M. bāk; Pa. Pk. vañka-; Sk.
vakra—

vāppa (വാപ്പ) 'father' 34, 68; H. bāp; Nep. bāp

vāvə (വാവ) 'a holiday, often used in the sense of full
moon and new moon' 35, 81; M. vāv

villa (വില്ല) 'badge, metal plate' 39, 68, H. billā

- vītam (വിതം) 'portion, share' 41, 68, 101, 144; H. bīdhā
 vīti (വിതി) 'width' 41, 101, 146; H. bītā; Nep. bittā
 vīre (വിറ) 'valour, power' 39, 81; H. M. vīr; Nep. bir².
 s'īma (ശീമ) 'foreign land, more commonly used in the restricted sense of England' 17, 41, 86, 148;
 M. *s'īmā cf. M. s'imā; Sk. śīmā
 s'umbhan (ശുംഭൻ) 'a dull sluggish and stupid fellow' 86; M. s'umbh
 s'ēpāyi (ശേണായി) 'a title of Koṅkaṇa Brāhmans' 17, 35, 86, 103 M. s'ēpāyī cf. M. s'ēpai; Nep. sen¹.
 s'ēvam (ശേവം) 'service' 47, 86, 105; M. s'ēvā; Sk. sevā
 s'ēvakkār'an (ശേവക്കാരൻ) 'servant' 47, 148; See s'ēvam
 sañci (സഞ്ചി) 'bag' 89, 126 M. sañcī
 sattē (സത്ത) 'essence, reality, goodness' 24, 89, 136
 H. M. sat; J. Bloch p. 413
 sāmpāre (സംപാരം) 'a kind of curry' 35, 89, 129; M. sābhār; Nep. sambhārnu
 sār'i (സാരീ) 'woman's cloth worn round the body and passing over the head' 35, 89, 106 H. sārī; Nep. sārī
 seṭṭe (സേട്ട) 'a wealthy Muslim merchant' 47, 89, 136
 H. seṭh; Nep. seṭh².
 sēre (സേര) 'a measure of weight or capacity' 47, 89; H. sēr; Nep. ser'
 sāva 'vermicelli' 47; 89; 105 M. sāvay; cf. Sk. sāvikā

(d) Malayālam Forms other than

Indo-Aryan Loans

- aṭa (അട) 'cake' 63
 anakkeṭṭe (അണക്കെട്ട്) 'embankment, dam' 30
 annan (അണ്ണൻ) 'brother' 138, 139
 annān (അണ്ണൻ) 'squirrel' 141
 aṇṇanaṭa (അന്നനട) 'the gait of a swan' 142
 annanaṭayāl (അന്നനടയാൾ) 'she who has the gait of a swan' 142
 appaṭi (അപ്പടി) 'whole, entire' 32
 appiṭi (അപ്പിടി) See appaṭi; 32
 amma (അമ്മ) 'mother, a term of respect for ladies' 35
 ammayār (അമ്മയാർ) 'a respectable lady' 142
 ayalpakkam (അയൽപക്കം) 'vicinity' 32
 ayilpakkam (അയിൽപക്കം) See ayalpakkam; 32
 ar'ikatte (അരികത്തു്) 'near' 95
 ar'iyatte (അരിയത്തു്) See ar'ikatte; 95
 ar'ivi (അരിവി) See ar'uvi; 44
 ar'uvi (അരുവി) 'fountain, waterfall' 44
 avan (അവൻ) 'he' 55
 avale (അവലു്) 'beaten rice' 32
 aval (അവൾ) 'she' 55, 142
 aviṭe (അവിടെ) 'there'; See maṭampīṇām avaiṭe
 vasatām 9
 avile (അവിലു്) See avale; 32
 āṭṭappirannāl (ആട്ടപ്പിറന്നാൾ) 'annual birthday' 132
 āṇṭe (ആണ്ടു്) 'possessed of' See ōlakkamāṇṭulla pil-
 lar'umāy i. e. ōlakkam, āṇṭe, ullā, pillar'um,
 āy 20
 āṇṭe (ആണ്ടു്) 'year' 32

āy (ഓയ്) 'with' See ṭlakkamāṇṭuḷḷa piḷḷar'umāy.

i. e. ṭlakkam, āṇṭe, uḷḷa, piḷḷar'um, āy 20

āyi (ഓയി) 'with' See pramādam āyi 'with splendour';

104, 143

āl (ഓൾ) 'person' 147

ālan (ഓളൻ) 'man' 147

iṅglāṇḍe (ഇംഗ്ലാണ്ടു) 'England' 25; l. w. from English

iṅglīṣe (ഇംഗ്ലീഷ്) 'English' 25

iñci kaṭikkuka (ഇഞ്ചികടിക്കുക) 'becoming angry' 85;

liter. biting the ginger; iñci 'ginger' and

kaṭikkuka 'bite'

iṭam (ഇടം) 'place' 40

iṇa (ഇണ) 'couple' 40

itaḷ (ഇതൾ) 'petal' 40

iṇam (ഇനം) 'kind' 40

ir'a (ഇര) 'prey' 40

ir'ippe (ഇരിപ്പ്) 'sitting' 147

-il (ഇൽ) 'in, on' locative ending; See cuḷḷikkampil 66

ila (ഇല) 'leaf' 40

illa (ഇല്ല) 'no, not, does not, exist' See nivṛtti illa

ivan (ഇവൻ) 'this man' 40, 105

iḷaya (ഇളയ) 'tender' 40

uppi (ഉപ്പി) 'eater' 145

uppe (ഉപ്പ്) 'salt' See intuppe 88

-um (ഉം) 'and' See 'ṭlakkam āṇṭe uḷḷapiḷḷar'umāy'

20, 'r'ayum pakalum' 34

unpyātiri (ഉണ്ണിയാതിരി) 86

unpiyārtiri (ഉണ്ണിയാർതിരി) 86

- uvar (ഉവർ) 'brackishness' 35
 uvvə (ഉവ്വ) 135
 uḷḷa (ഉള്ള) 'existing' See ṭlakkam āṇṭe uḷḷa piḷ-
 ḷar'um āy' 20
 ūṇə (ഉണം) 'meal' See kālattunə kālattə in the
 morning' and ūṇə 'meal'; 38
 ūvə (ഉവ്വ) See uvvə; 136
 eṭam (എടം) See iṭam; 40
 eṇa (എണ) See iṇa; 40
 eṭaḷ (എതൾ) See iṭaḷ; 40
 enne (എന്ന) 'in that way;' See cikkenne i. e. cikke+
 enne 87.
 eṇam (എന്നം) See iṇam; 40
 enniyē (എന്നിയേ) 'without' 56
 eṇṇye (എണ്ണയ്) 'without' 56
 eṇam (എന്നം) See iṇam; 40
 eman (എമൻ) See ivan; 105
 er'a (എര) See ira; 40
 empirān (എംപിരൻ) 'Tuḷu Brahman' 56
 emprān (എമ്പ്രൻ) See empirān; 56
 ela (എല) See ila; 40
 evan (എവൻ) See ivan; 40
 eḷaya (എളയ) See iḷaya; 40
 ekkar (എക്കർ) 'acre' 94; l. w. from English
 ēḷə (ഏഴ്) 'seven' 98
 or'u (ഒരു) 'one' 98
 oḷi (ഒളി) 'light' 20, 48
 oṭunnu (ഒടുന്നു) 'runs' 150
 ōn (ഓൻ) See avan; 55
 ōr (ഓർ) See uvar; 55

ṭḷ (ടൾ) See aval; 55

kaṭapram (കടലം) 'beach' 56

kaṭalppuram (കടൽപ്പുറം) 'beach' 56

kaññān (കന്നൻ) 'brazier' 140

kampa (കമ്പ) 'wooden peg which goes through a palmleaf book' 59

kampə (കമ്പ) 'knot, joint of reeds, bamboo' 59

kayar (കയർ) 'rope'; See kaccakkayar i. e. kacca +
kayar 57 and poccan kayar i. e. poccan + kayar 81

+ kar'ayunnu (കരയുന്നു) 'cries' 150

kallan (കല്ലൻ) 'stonemason' 140

kallə (കല്ല) 'stone' 140, 144

kavar'am (കവരം) bifurcated branch of a shoot' 59

-kaḷ (കൾ) plural particle added to neuter substantives and a plural of respect appended to rational substantives. See kurukkaḷ 65

kaḷi (കളി) 'play'; See cāttir'akkaḷi, i. e. cāttir'a +
kaḷi 55, 117

kaḷḷan (കള്ളൻ) 'thief' 138, 139

kaḷa (കഴ) 'pole' 98

kaḷiccu (കഴിച്ചു) 'was held' 143

kaḷuku (കഴുക) 'wash' 98

kāmpə (കാമ്പ) 'stick of an umbrella' 59

kār'an (കാരൻ) 'agent' 147

kālə (കാല) 'leg' 144

kāve (കാവ) 'split bamboo with ropes suspended from each end for carrying burdens' 59

- kāḷa (കാള) 'ox'; See cuḷḷikkampil cevalakkāḷa 66
 kāḷan (കാളൻ) 'a curry' 141
 kiṭāve (കിടാവ്) 'child; young one of a cattle' 56
 kiṇāve (കിന്നാവ്) 56
 kiṇṭan (കിണ്ടൻ) 'a rug' 141
 kiṭappə (കിടപ്പ്) 'lying' 147
 kuṭa (കുട) 'umbrella' 44
 kuṭam (കുടം) 'pot' 44, 143
 kuṭappan (കുടപ്പൻ) 'plantain flower' 141
 kuṭi (കുടി) 'drinking' 140
 kuṭiyan (കുടിയൻ) 'a drunkard' 140
 kuṭṭi (കുട്ടി) 'child' 145
 kuta (കുത) 'notch' 44
 kutir'a (കുതിര) 'horse' 148
 kutir'akkār'an (കുതിരക്കാരൻ) 'groom' 148
 kur'a (കുര) 'bark' 44
 kur'ivi (കുരിവി) See kur'uvi; 44
 kur'uvi (കുരുവി) 'sparrow' 44
 kula (കുല) 'bunch' 44
 kus'avan (കുശവൻ) 'potter' 44
 kūman (കൂമൻ) 'owl' 141
 kūmu (കൂമു) See kūvu; 105
 kūli (കൂലി) 'fare, wage' See kēvukūli i.e. kēve+kūli
 47
 kūva (കൂവ) 'East Indian arrow root' 136
 kūvu (കൂവു) 'to call out' 105
 keṭṭi (കെട്ടി) 'what is tied'; See keṭṭivitaṇam 38
 keṭṭiyaval (കെട്ടിയവൾ) 'wife' 8
 keṭṭə (കെട്ട്) in anakkeṭṭə 'dam' 30
 keṭṭə (കെട്ട്) 'bale, bundle' 30, 36

- keṭṭu (കെട്ടു) in keṭṭutāṭi 'beard about the chain' 30
 keṭṭan (കെണ്ടൻ) 'large' 30, 36
 keta (കേത) 'trembling, palpitation' 30
 keṇakku (കേനക്ക) 'to roar, sound harsh' 30
 kēlpikku (കേൾപ്പിക്ക) 'cause to hear' 111
 koṭa (കൊട) See kuṭa; 44
 koṭam (കൊടം) See kuṭam 44
 koṭṭe (കൊട്ട്) 'beating' 144
 koṭṭe (കൊണ്ടു) 'with'; See kar'am koṭṭutān pottayi-
 tvā, 9
 kota (കൊത) See kuta; 44
 kottan (കൊത്തൻ) 'one who cuts'; See caviṇṭikkottan
 and s'aviṇṭikkottan; i. e. caviṇṭi or s'aviṇṭi+
 kottan; 86.
 kor'a (കൊര) See kur'a; 44
 kola (കൊല) See kula; 44
 kos'avan (കൊശവൻ) See kus'avan; 44
 kōr'i (കോരി) 'having taken in heaps'; See tīkōr'i
 cor'iyura pūtam 44
 kōl (കോല) 'rod' 145
 kōḷi (കോഴി) 'fowl' 98
 kiṭāve (കൂവ) See kiṭāve; 56
 kiṇāve (കിന്നാവ) See kiṇāve; 56
 gavanmēṇṭe (ഗവൺമേണ്ടു) 'government' 25; l. w.
 from English
 cakiṇi (ചകിണി) 'layers of fibre enclosing the flesh of
 jackfruits' 27
 cakiri' (ചകിരി) cocoanut fibre' 27
 caṭukkaṇe (ചട്ടക്കനെ) 'suddenly' 2, 12
 caṭṭi (ചട്ടി) 'pot' 145

- camittu (ചമിട്ടു) See cavit̃tu; 105
 car'ive (ചരിവ്) 'slope' 27
 carukku (ചറക്ക) 'slip' 2, 12
 cavit̃tu (ചവിട്ടു) 'kick' 27, 105
 cali (ചളി) 'mud' 27
 caluññu (ചളങ്ങ) 'to be crushed' 2, 12
 calla (ചള്ള) 'mire' 2, 12
 cāṭunnu (ചാടുന്നു) 'jumps' 150
 cānnān (ചാന്നൻ) 'one of a class of palmyra culti-
 vators and toddy drawers in Travancore' 140
 cānnār (ചാന്നാര) 'a respectable Cānnān' 142
 cir'ikkunnu (ചിരിക്കുന്നു) 'laughs' 150
 cilakkunnu (ചിലയ്ക്കുന്നു) 'prattles' 150
 cuṭala (ചുടല) 'burning ground' 45
 cuṭu (ചുട്ട) 'bake' 45
 cuña (ചുന്) 'juice' 44
 cuma (ചുമ) 'cough' 44
 cumaṭe (ചുമട്ട്) 'load' 104
 cumappe (ചുമപ്പ്) 'redness' 104
 cumare (ചുമര) 'wall' 104
 cumal (ചുമല) 'shoulder' 104
 cuvaṭe (ചുവട്ട്) 'step, under portion' 55
 cuvaṭu (ചുവട്ട്) 'See cumaṭe; 104
 cuvappe (ചുവപ്പ്) 'See cumappe; 104
 cuvar'u (ചുവർ) 'See cumare; 104
 cuval (ചുവല) 'See cumal; 104
 culḷikkampē (ചുളിക്കമ്പ്) 'slender twig'; See
 culḷikkampil cevalakkāḷa 2, 46
 cūli (ചുഴി) 'a whirl' 98

- cūṭa (ചൂട്) 'heat' 45
 cekiṇi (ചെകിണി) See cakini; 27
 cekir'i (ചെകിരി) See cakir'i; 27
 cekkan (ചെക്കൻ) 'boy, servant' 2, 48
 ceppaṭi (ചെപ്പട്) 'jugglery' 32
 ceppiṭi (ചെപ്പിട്) See ceppaṭi; 32
 ceppukuṭam (ചെപ്പുകുടം) 'a copper pot' 132
 cempa (ചമ്പ) 132
 cer'ive (ചെരിവ്) See car'ive; 27
 ceru (ചെറു) 'small'; See cerumaṇṇalam, i. e. ceru+
 maṇṇalam; 77
 celi (ചെളി) See calī; 27
 ceviṭṭu (ചെവിട്ടു) See cavṭṭu; 27
 coṇa (ചൊന്ന) See cuṇa; 44
 coma (ചൊമ്മ) See cuma; 44
 cor'iyura (ചൊരിയുറ) 'pouring out'; See 'tīkōr'i cor'i-
 yura pūtam' 44
 cōṭa (ചോട്) See cūvaṭa; 55
 ṇāyar (ഞായർ) 'sun' 8; cf. ṇāyar ālca 'sunday'
 takal (തകൽ) 'drum' 32
 takil (തകിൽ) See takal. 32
 taṭa (തട) 'to obstruct' 143
 taṭi (തടി) 'stoutness' 140
 taṭiyan (തടിയൻ) 'a stout man' 140
 taṭṭa (തട്ട്) 'striking' 144
 tampān (തമ്പാൻ) 'one of a class of Kṣatriyas' 140
 tala (തല) 'head' 147
 talayāḷan (തലയോളൻ) 'headman' 147
 tān (താൻ) 'self' See karam koṇṭutān pottayitvā, 9

- tikayu (തികയ) 'to be enough' 40
 tiṅkaḷ (തിങ്കൾ) 'moon' 8; cf. tiṅkaḷāḷca 'monday'
 tir'ike (തിരികെ) 95
 tir'ie (തിരിയെ) See tir'ike 95
 tī (തി) 'fire' See 'tīkōr'i cor'iyura pūtam' 44
 tīyar (തീയർ) 'Tīyas' 142
 tuka (തുക) 'sum' 44
 tukal (തുകൽ) 'skin' 32
 tukil (തുകിൽ) See tukal; 32
 tupa (തൂപ്പ) 'help' 44
 tuppal (തൂപ്പൽ) 'spitting' 146
 tuppū (തൂപ്പു) 'spit' 146
 tuvakka (തുവക്ക) 'boring a hole into any vessel' 55
 tuvar'uka (തുവരുക) 'dry' 55
 tūppə (തൂപ്പ) 'sweeping' 147
 tekayu (തെകയ) See tikayu 40
 tekkə (തെക്ക) 'south' 141
 tekkan (തെക്കൻ) 'of the south' 141
 tēḷə (തേള) 'scorpion' 144
 toka (തൊക) See tuka; 44
 toṇa (തൊണ്ണ) See tupa 44
 toṇṇān (തൊണ്ണാൻ) 'cocoanut husk' 141
 tōkka (തോക്ക) See tuvakka; 55
 tōṭṭam (തോട്ടം) 'garden' 148
 tōṭṭakkār'an (തോട്ടക്കാരൻ) 'gardener' 148
 tor'uka (തോരുക) See tuvar'uka; 55
 tōḷi (തോഴി) 'a woman friend of a woman' 98
 -ttam. suffix employed to form abstract nouns from
 verbs, nouns and adjectives. See kur'uttam 2, 45

- nakke (നക്ക) 'licking' 144
 naṭannu (നടന്നു) 'took place' 144
 nañma (നന്മ) 'goodness' 120
 nampiyārtiri (നമ്പിയാർതിരി) 86
 nampūtir'i (നമ്പൂതിരി) 'a Brāhman of Kēr'aḷa' 2, 66
 nampyātir'i (നമ്പ്യാതിരി) 'a title of Brāhman generals' 86
 nāyar (നായർ) 'a Nāyar' cf. kiriyattil nāyar 91
 nālpate (നാല്പത) 'forty' 111
 nikattu (നികത്തു) 'level up' 40
 nilam (നിലം) 'ground' 143
 nilāve (നിലാവ്) 'moonlight' 56
 nilkkunnu (നിലക്കുന്ന്) 'stands' 150
 nīrkōli (നീർക്കോലി) 'water snake' 145
 nukam (നുകം) 'yoke' 44
 nekattu (നെകത്തു) See nikattu; 40
 neṭumaññāṭṭe (നെടുമങ്ങാട്) 'the name of a village in Travancore' 148
 neṭumaññāṭṭukār'an (നെടുമങ്ങാട്ടുകാരൻ) 'one who belongs to the place called neṭumaññāṭ' 148
 nēr'iyate (നേരിയതു) 'fine cloth' 56
 nēr'yate (നേരുതു) See nēriyate; 56
 nokam (നോകം) See nukam; 44
 nōkke (നോക്ക) 'seeing' 144
 nōṭṭam (നോട്ടം) 'examining' 147
 nōṭṭakkār'an (നോട്ടക്കാരൻ) 'examiner' 147
 nlāve (നിലാവ്) See nilāve; 56
 pakar'i (പകരി) 'a partic. kind of fish' 32
 pakal (പകല്) 'day' See rāyumu pakalum 34

- pakir'i (പകിരി) See pakar'i; 32
 paṭṭi (പട്ടി) 'dog' 145
 paṭṭi (പട്ടി) 'hamlet' 63
 paṇṭam (പണ്ടം) 'ornament, valuables' 8
 patir (പതിർ) 'empty corn husk'; See patir paṇi 73
 paṭṭe (പാട്ട്) 'village' 63
 paṇi (പനി) 'cold, water'; See paṇikkapaṇṭa 65
 pa'ippa (പരിപ്പ്) 'peas, beaten pulse' 63
 paḷam (പഴം) 'fruit' 36, 98
 parayuka (പറയുക) 'say' 113
 pāṭe (പാട്) 'settlement, hamlet, village' 63
 pāṭṭe (പാട്ട്) song; See cintupāṭṭe i.e. cinte + pāṭṭe 86
 pāṇar (പാണർ) 'a class of tailors, necromancers and musicians' 142
 pāraṇ (പാരാൻ) 'a partic. bird' 141
 pāliyattaccan (പാലിയത്തച്ഛൻ) 'a male member of the Pāliyam family in Cochin' 22
 pālam (പാലം) 'bridge'; See pālavum piṇṇitethāḥ, 9
 pāle (പാല്) 'milk' 144
 pāḷkalam (പാലകലം) 'a vessel to boil milk in' 111
 pāḷkuḷa (പാലകുഴ) 'a milk pail' 111
 pāḷu (പാഴ്) 'waste' 98
 piṭṭaka (പിടാക) 'small district' 56
 piṇṇiṭu (പിന്നിട) 'to cross' See pālavum piṇṇitethāḥ 9
 piṇṇave (പിറവ്) 'a dove' 56
 piḷave (പിലാവ്) 'the jack fruit tree' 56
 piḷḷar (പിള്ളർ) 'boys'; See ṭlakkam, āṇṭe, uḷḷa, piḷḷar'um, āy 20
 piḷa (പിഴ) 'wrong' 98

- piḷiyu (പിഴിയ) 'wring' 98
 puka (പുക) 'smoke' 44
 putappə (പുതുപ്പ) blanket, sheet' 44
 pəppar (പേപ്പർ) 94; l. w. from English
 poka (പൊക) See puka; 44
 potappə (പൊതുപ്പ) See putappə; 44
 pott—(പൊത്ത) 'to cover' See kar'am koṇṭutān pot
 tayitvā 19
 pṭāka (പടക) See piṭāka; 56
 prāve (പ്രാവ) See pirāve
 plāve (പ്ലാവ) See pilāve
 bukkə (ബുക്ക) 'book' 136; l. w. from English
 bōrāks (ബോറാക്സ്) 'borax' 106; l. w. from English
 makan (മകൻ) 'son' 138
 maṇṇāṭṭaccan (മണ്ണാട്ടച്ചൻ) 'a male member of the
 Maṇṇāṭ family' 22
 mañci (മഞ്ചി) 'boat' 78
 maṇṇūka (മണ്ണുക) 'bend' 78
 maṇam (മണം) 'odour' 143
 maṇṇa (മണ്ണ) 'calf of the leg' 78
 maṇṇān (മണ്ണാൻ) 'washerman' 78
 maṇṇān kaṭṭa (മണ്ണാൻകട്ട) 'a lump of clay' 141
 maṇṇə (മണ്ണ) 'clay' 141
 mattan (മത്തൻ) 'pumpkin' 141
 mar'inne (മരിൻ) See mar'unne 44
 mar'unne (മരുന്ന) 'medicine' 44
 makkān (മാക്കൻ) 'wild cat' 141
 māṭampi (മാടമ്പി) 'local chieftain' See māṭampiṇām
 aviṭe vasatām, 9

- māñam (മാനം) See vāñam 78
 māñmīli (മാന്മിഴി) 'eyes of a gazelle' 142
 māñmīliyāl (മാന്മിഴിയോൾ) 'she who has the eyes of a gazelle' 142
 miṭukkar (മിട്ടുകൾ) 'able persons' 141
 miña (മിന്) 'work' 78
 miñakkṣṭṭa (മിന്ദക്കുട്ട) 'state of being unoccupied' 78
 miḷuññuka (മിഴുങ്ങുക) 'devour' 78
 mukkālī (മുക്കാലി) 'three-legged stool' 145
 muṭṭal (മുട്ടൽ) 'hindrance' See s'āsam muṭṭal 91
 muṭṭan (മുണ്ടൻ) 'dwarf' 138
 muṭṭe (മുണ്ട) 'cloth' 144
 muña (മുന്) 'a point' 44
 mulla (മുല്ല) 'jasamine' See mullamaññalam; 77
 mūṭal (മൂടൽ) 'covering' 146
 mūṭu (മൂടു) cover 146
 mēttar (മേത്തർ) 'a respectable Muhammadan' 142
 mēñma (മേന്മ) 'superior quality' 120
 moṇṭi (മൊണ്ടി) 'a lame person' in moṇṭiccintē 86, 140, 145
 moṇṭiyāan (മൊണ്ടിയാൻ) 'a lame man' 140
 moṇṭu (മൊണ്ടു) 'to limp' 145
 moña (മൊന്) See muña; 44
 mōr (മോർ) 'butter milk,' 67
 rikkārtṭṭe (റിക്കാർട്ട്) 'record'; l. w. from English
 rūm (രൂം) 'room' 81; l. w. from English
 rūḷ (രൂൾ) rule 81; l. w. from English
 lōri (ലോറി) 'lorry' 106; l. w. from English
 vañci (വഞ്ചി) 'boat' 71

- vanaṇṇu (വണങ്ങ) 'to bend' 81
 vanna (വണ്ണ) 'calf of the leg' 78
 vannān (വണ്ണൻ) 'washerman' 78
 vannilla (വന്നില്ല) 'did not happen, did not come'; See
 nidāṇam vannilla 87
 vay (വയ) 'to abuse' 81
 vayal (വയൽ) 'field' 32
 vayil (വയിൽ) See vayal; 32
 var'āññāl (വരാഞ്ഞാൽ) 'if not becoming, if not hap-
 pening'; See nivṛtti var'āññāl 37
 var'āla (വരാല) 'a kind of fish' 56
 var'uttuka (വരുത്തുക) 'to effect'; See tiṭṭam var'ut
 tuka 37
 valiya (വലിയ) 'big' 56
 valya (വല്യ) 'big' 56
 vaḷam (വളം) 'manure' 143
 vaḷayu (വളയ) 'to go round' 19
 vaḷḷam (വള്ളം) 'boat'; See kavu vaḷḷam 47
 vaḷaṇṇuka (വഴങ്ങുക) 'bend' 78
 vāṇam (വാനം) 'sky' 73
 viṇa (വിന) 'work' 78
 viḷākam (വിളംകം) 'backyard, garden' 56
 vila (വില) 'price'; See nidāṇavila 37
 vilpāṭe (വിലപാട്) 'distance of a bow shot' 111
 ville (വില്ല) 147
 villāḷan (വില്ലാളൻ) 'bowman' 147
 vis'ari (വിശരി) 'fan' 40
 viḷuṇṇuka (വിഴുങ്ങുക) 'devour' 78
 veṇma (വെൺമ) 'whiteness' 120

- ves'ari (വെടരി) See vis'ari 40
 velluva (വള്ളുവ) 'the name of a place in Malabar';
 See Velluvakkammār'an; 58
 vēṭṭa (വേട്ട) 'hunting' 147
 vēṭṭakkār'an (വേട്ടക്കാരൻ) 'hunter' 147
 vēlakkāran (വേലക്കാരൻ) 'servant' 141
 vōṭṭe (വോട്ട്) 'vote' 136; l. w. from English
 vrāḷe (വ്രാല) See varāl; 56
 vḷākam (വഴക്കം) See viḷākam; 56
 sikraṭṭar'i (സിക്രട്ടേരി) 'secretary' 25; l. w. from
 English.
 sōppe (സോപ്പ്) 'soap' 136; l. w. from English.
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(e) Kanarese, Tamil and Telugu Words

(Indo—Aryan loans are given in Italics)

(1) Kanarese

- aḍe 'a kind of thin bread' 63
apakhyaṭi 'injured reputation' 32
avadhi 'leisure' 21
ekka in *ekkasare* 'going or running alone' 52 a
ojje 'a weight, load' 53.
otte 'camel' 52
olaga 'service, homage levee' 20, 48
kambi 'a thick bamboo laid across the shoulders for
 carrying burdens' 59
kaval 'a bifurcated or forked branch' 59
kāvu 'stalk, stem, handle' 59
kuvve 'East Indian arrow root' 136
kūve See *kuvve*; 136

- kottāri* 'the officer in charge of a granary' 52
kotte 'stone of fruit' 52
koppara 'a metal boiler' 52
koppara 'shoulder blade' 53
gaṭṭu 'a bank or shore, a dam or mound' 30
gaṭṭe 'a bale, a bundle, a ream of paper' 30
gaḍḍa 'the beard about the chin' 30
gaḍḍe See *gaṭṭe* 30
gaṇḍu 'a strong, powerful, manly male person; stoutness, strength, greatness' 30, 36
gada 'shaking' 30
gane 'to emit a loud sound' to roar' 30
caṇḍi 'a passionate violent female' 28
canda 'lovely, charming' 28
candira 'moon' 28
carce 'smearing the body with sandal' 28
ciru 'smallness' 47
cillara 'smallness' 47
cillu 'smallness' 47
ceṇḍi See *caṇḍi*; 28
cetti 'ie respectable compellation for a banker, merchant or tradesman and certain men of the arts of industry' 51
cenda See *canda*; 28
cendira See *candira*; 28
cerce See *carce*; 28
tambula 'the red spittle when chewing betel' 129
tāmbāpa 'a metal dish' 62
jōli 'business, affair' 48

- tāmbaḷa* See *tāmbāṇa* 62
- devva* 'an evil spirit or demon' 52
- naṇḷu* 'poison, impurity of the blood, paralysis of the brain' 76
- nirvāṇi* 'a person who goes naked and who is exonerated while living from future birth as well as ritual ceremonies' 37
- nāgasvara* 96
- paṭṭi* 'hamlet' 63
- paṇa* 'business, trade' 62
- pappu* 'split pulse of any kind' 63
- parivaṭṭa* 'a piece of cloth put round the head of persons at a temple on partic. occasions' 63
- pāḍi* 'settlement, hamlet, village' 63
- baggu to* 'bend' 81
- bajji* 'a caṭṭi made of roasted brinjals, chillies &c that are bruised with the fingers and mixed with curds' 75
- banje* 'barrenness' 80
- battala* 'a concave metal vessel, a bowl, a cup, a basin, a goblet' 80
- bayi* 'abuse' 81
- bette* 'cane, ratan' 52
- boggu* 'to bend' 81
- boṭṭu* 'an ornamental mark on the forehead in the form of a circlet; 81
- boyi* See *bayi*; 81
- muṭṭi* 'residue' 128
- rokka* 'ready money' 53

meṭam 'Aries of the Zodiac' 109

mōcam 109

rokkam 'ready money' 53

ṽtti 'width of a shingle' 41

s'ila 'little' 47

(3) Telugu

aṭṭu 'a flat thin cake roasted or baked on an iron pan' 63

abhāsamu 'disagreeable, bad, worthless' 33

ēḍu 'seven' 98

kaḍugu 'to wash' 98

koṭṭamu 'shed' 52

kottāramu 'a place to keep grain' 52

koppara 'a metal cauldren, boiler' 52

kopparamu 'shoulder blade' 53

kōḍi 'fowl' 98

gaḍa 'pole' 98

gaṇḍu 'strength, the male of lower animals' 36

tāmbāḷamu 'a tray, salver, plate, platter' 62

tōḍi 'a companion fellow' 98

tōmpu 'garden, grove' 49

paṇamu 'business, trade' 62

pappu 'split pulse, kernels of any kind freed from the shell' 63

pāḍu 'ruined, waste' 98

piḍutsu 'to squeeze wring, press out'; 98

bettamu 'cane, ratan, 52; Pk. vetta / Sk. vatasa

lekka 'reckoning' 51

peḍa 'wrong, erroneous' 98

suḍi 'a whirl, a circlet, a whirlpool' 98

suḷuvu 'ease' 108

setti 'merchant' 51

(4) Tulu

kottara 'palace, mansion' 52

toppi 'cap' 53

betta 'cane' 52

rokka 'ready money' 53

lekka 'an account' 51

setti 'a title of jains, the headman of a village' 51

(f) Indo-Aryan words cited for Comparison

1. Sanskrit

asantaḥ 'bad or contemptible men' 21

upariga- 'souring high' 42

eka- 'one' 52

edhethāḥ 9

kaṭutaila- 'mustard oil' 21

kavīnām 9

karpara- 'cup, pot, bowl' 52

kuṭhāra- 'an axe' 34

kōṣṭha- 'any enclosed space or area' 95

kṣetra- 'field' 52

gōpī 'torn or ragged cloths' 48

granthi- 'boil' 62

ghṛṇa- (Ved) 'heat, ardour' 38

devya- (R.V.) 'divine power' godhead' 52

puṭa- 'a cloth worn to cover the privities' 63

bhāṇḍa- 'a storehouse' 74

mṛta- 'useless, torpid' 23

- mūḍha- 'fool' 23, 28
 varṇayitvā 9
 vivaraṇa- 'explanation, specification' 38
 vihvārta- 'staggered, fallen' 106
 vihvāla- 'staggered, fallen' 106
 vīra- 'male of animals' 38
 vṛṣabha- 'Taurus' 46
 vētra- 'a kind of large reed' 52
 *vōhya- 'load' 53
 sagdhi- 'eating together' 56
 sambandha 60
 sphaṭa- 'the expanded hood of a snake' 73

2. Prakṛt

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 uppari- 'up' 42
 ekka- 52
 kipillikā 'ant' 22
 koppara- 53
 *khārāa- 43
 khetta- 52
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 devva- 52
 vetta- 52

3. Marāṭhī

- adāī 'income' 33
 ār 'an acuminate or pointed end of a stick' 33
 karaṇḍā a casket of metal, wood or ivory' 57
 kōpra 'a small iron cooking pot' 52

caukḍī 'a square on cloth' 25

ṭhāṇē 34

dūdḥ 45

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piṭhā 'spirit shop' 41

pīḍi 'the phallus' 128

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phalita 'an implication' 22

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būjh 45

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5. Singhalese

ambalam 'rest house' 22

nagā 'younger sister' 24

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petali 'flat' 63

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ganāunu 'stink' 65

tikho 39

thupro 'heap, pile' 45

pīd 67

bābari 68

bir 'a wild boar' 38

melo 'allotted task, job, work' 46

lekkho 'number' account' 31

sīṛdi 'ladder' 47

sukuṭi 'dried meat or fish' 42

7. Bengālī

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8. Kumaonī

thūp 'heap' 45

9. Kās'mīrī

pend 'ball' 67

10. Kālās'a

piṇḍor 'penis' 128

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vājhu 'rope for tying bundles' 53

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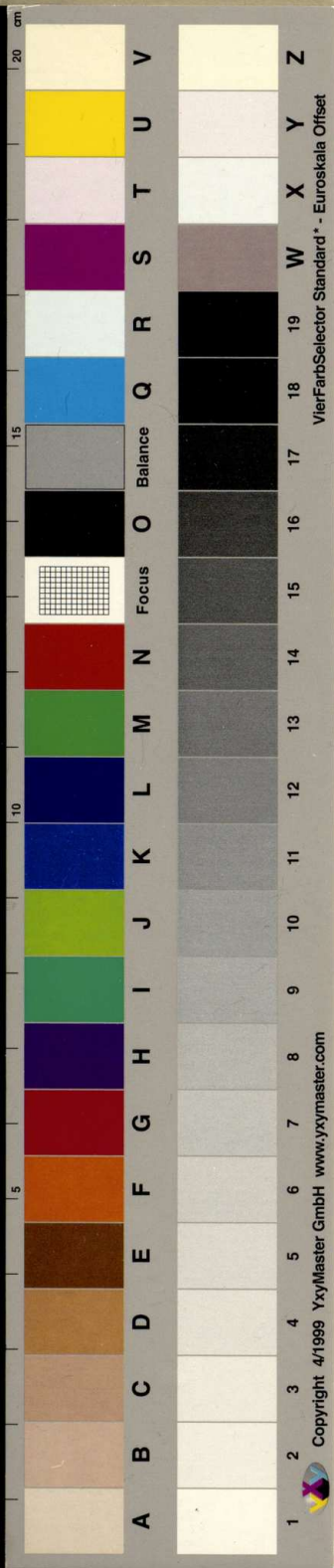
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