

INDO-ARYAN LOAN WORDS  
IN  
MALAYĀLAM

E. GODAVARNA

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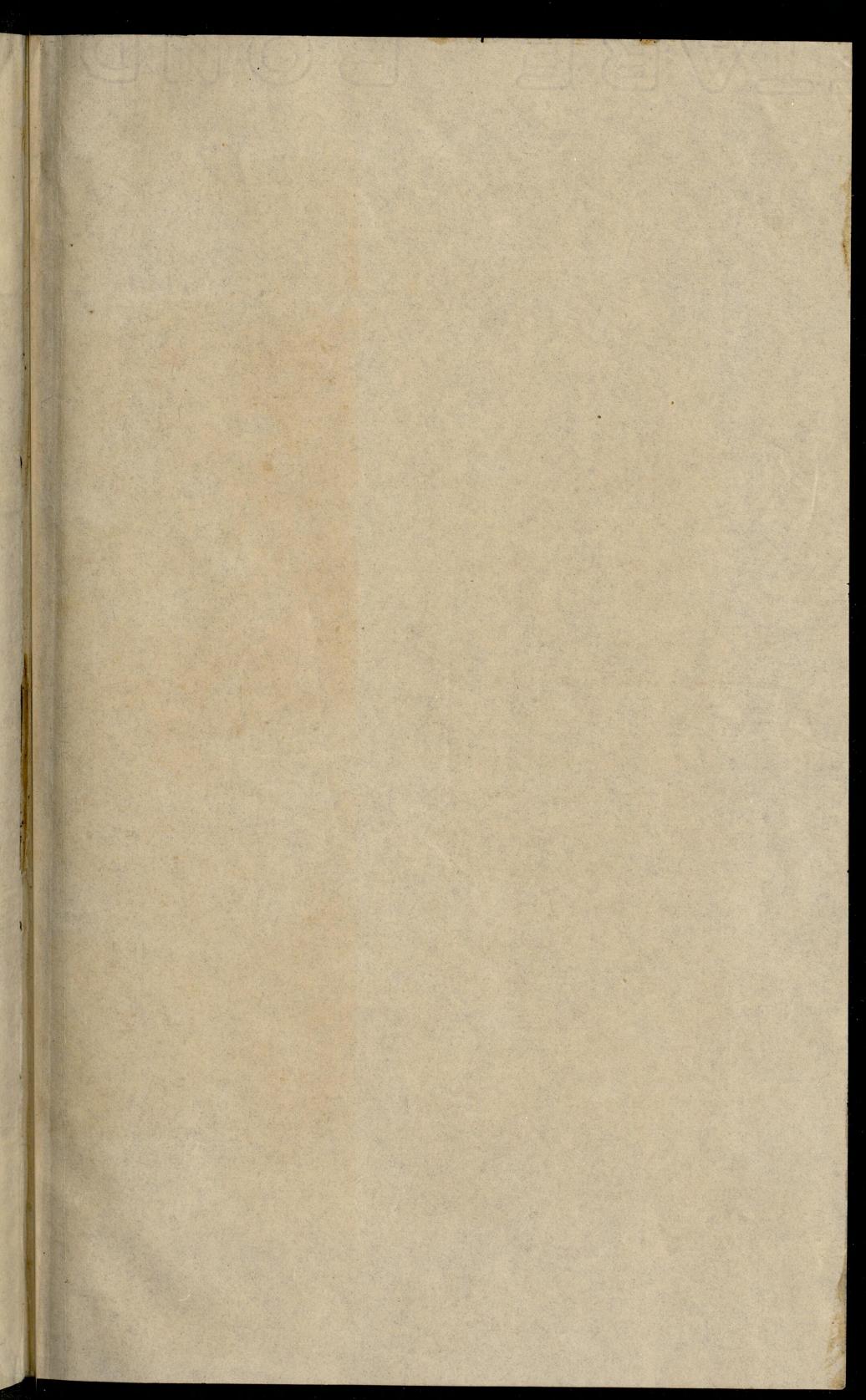
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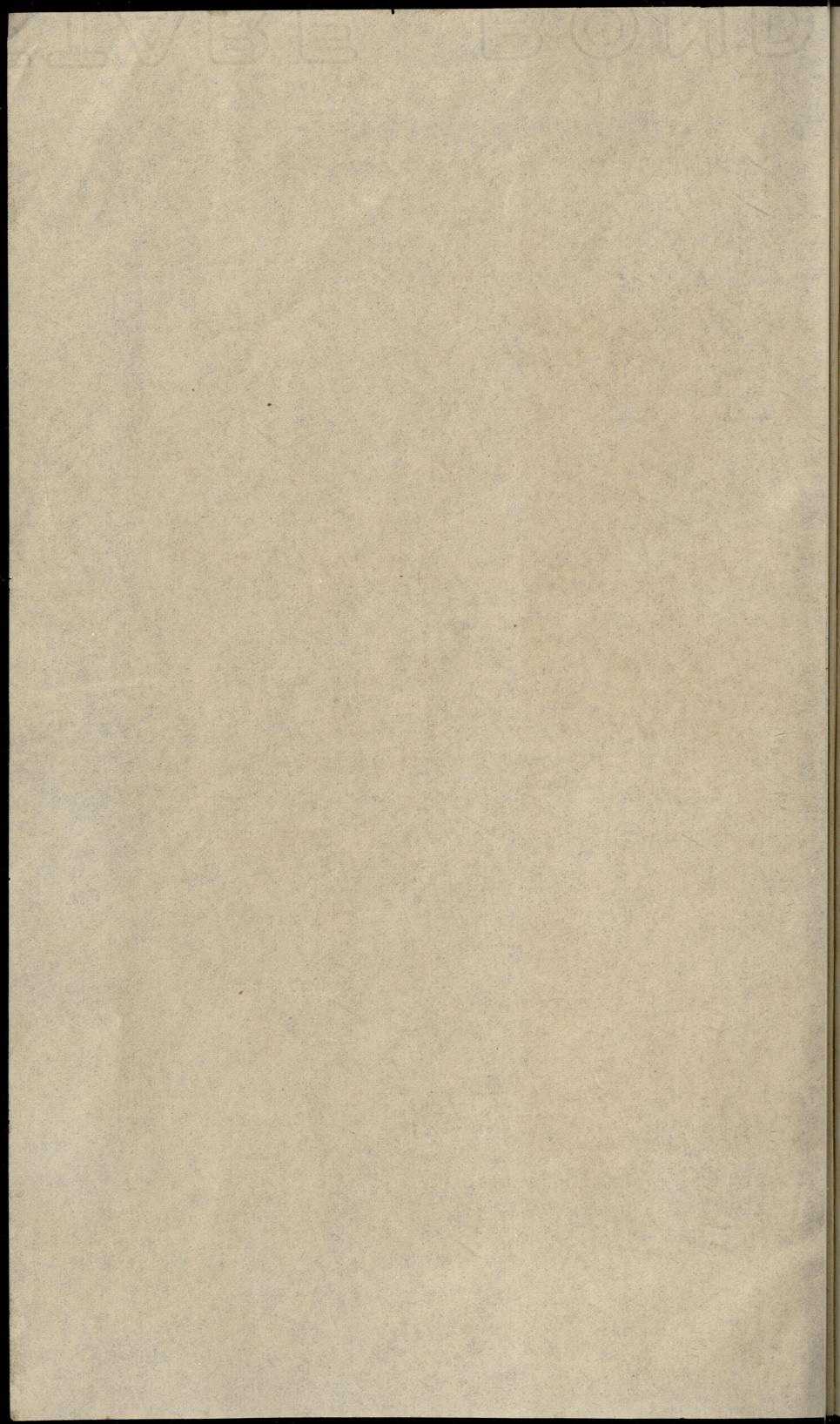


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# INDO-ARYAN LOAN WORDS

IN

## MALĀYALAM

BY

K. GODAVARMA, M. A., PH. D. (LOND.)

*Head of the Department of Malayalam*

*University of Travancore, Trivandrum.*

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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 Malayālam."

The Thesis is an attempt to explain the origin of the Indo-Aryan element in Malayālam 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 Malayālam 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. = Ardhamāgadhi  
 B. = Bengali  
 Dr. = Dravidian  
 H. = Hindustānī (i. e. Ūrdū, standard Hindi and  
       Hindi dialects)  
 I. A. = Indo-Aryan  
 K. = Kashmiri (kāś'mīrī)  
 Ka. = Kannada  
 Kal. = Kalasha  
 Ku. = Kumaonī  
 M. = Marāṭhī  
 Mal. = Malayālam  
 M.I.-A = Middle Indo-Aryan  
 Nep. = Nepali  
 N.I.-A = New Indo-Aryan  
 O.I.-A = Old Indo-Aryan  
 O. Mal = Old Malayālam  
 Pa. = Pāli  
 Pk. = Prakrit (Prākṛta)  
 S. = Sindhi  
 Sgh. = Singhalese  
 Sk. = Sanskrit  
 Tam. = Tamil  
 Te. = Telugu  
 Tu. = Tuļu

## 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. = RigVeda  
 Sing. = singular  
 Trav. = Travancore  
 Ved. = Vedic  
 Vol. = Volume  
 7 = changing to  
 < = is derived from  
 \* = indicates a hypothetical form

= = „ is the same as

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

### Books and Journals

Caldwell = Robert Caldwell, *A comparative Grammer 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'ālōtpatti*

M. S. L. = Mémoires de la Socie'te' de Linguistique de Paris.

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

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

R. C. = *R'āma car'itam.*

R.K.P. = *R'āmakathāppātt̄a*

U. S. = *Uṇṇunilīsandes'am*

### Transliteration

The system of the Royal Asiatic Society is followed for transliteration, except ο, ω, ʈ, ɳ, r' r ɻ and ε where ο is used for the final attenuated u of Malayālam, ω for the final attenuated u in Tamil, ʈ for ɔɔ, ɳ for əə (n-) r' for ə, r for o and ɻ for ə. ε is also used for the vocalism developing in ɻ and ɻ and in between consonant groups in colloquial Malayālam.

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

# INDO-ARYAN LOAN-WORDS

IN

## MALAYĀLAM

### PART I

#### INTRODUCTION

Malayālam which is the most Sanskritised of all the Dravidian languages,<sup>1</sup> 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-*  
*mañassə* ‘mind’; *sukha-sukham* ‘comfort,  
happiness’; *kṣamā kṣama* ‘endurance’; *mālā*  
*māla* ‘garland’; *nādi 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'; bhaṅgi 'way of dressing, fashion, toilet' *bhaṅgi* 'beauty'; sāṁsāra - 'the course, the world, secular life' *samsār'am* 'speech';

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

ambaṣṭha - 'a man of the medical caste' *ampatṭan* 'a barber'; kakṣāpaṭa-'cloth passed between the legs to cover the privities' *kaccavatam* 'commerce in clothes, trade in general'; jaṭāmāṁsi - *jaṭāmāñci* 'Indian spikenard'; ghana - *kañam* 'weight'; jyēṣṭha-*cēttan* 'elder brother'; bhikṣā *picca* 'the act of begging';

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

Pāli ayya-*ayyan* 'lord, a title of Tamil Brāhmans'; ummāra - *ummār'am* 'veranda in front of the house'; koṭṭha - *koṭṭam* 'costus speciosus'; vadḍhi-*vadḍi* 'interest on money, commission'; saṅghāṭa - 'union, raft' *caññāṭam* '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'; *cīnī cīnī* 'sugar'; *tōlā tōla* 'a weight of gold or silver'; *pārā pārāvə* 'sentry, guard'; *pūchī pacci* 'insect, butterfly'; Marāṭhī. *aṅgī aṅki* 'gown, bodice'; *aṇā aṇa* 'an anna or one-sixteenth of a rupee'; *catñī catñī* '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 Nambūdirī Brāhmans<sup>1</sup>. The dates and details of the Nambūdirī 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'<sup>2</sup>. 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 Nambūdirī Brāhmans, as embodied in the Grāmapaditti and in the Kēr'āḷotpatti 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'älōtpatti is of comparatively recent origin<sup>1</sup> and is therefore of little guidance from a chronological point of view. The Grāmapaditti<sup>2</sup> refers to two invasions of the Tuļu 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 inscription<sup>3</sup>. Mukkaṇṇa Kadamba, referred to in another Taḷgund record<sup>4</sup> as having brought 12,000 Brāhmans from Ahicchatra and having established them in the Agrahāra of Sthāṇugūḍhapura, is identified with Mayūras'arman by Bhandarkar<sup>5</sup> 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. 450-475<sup>6</sup>.

Kēr'älōtpatti 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 record<sup>7</sup> regarding Ahicchatra as the original starting point of the invaders. Thus the only fundamental disagreement between the Nambūdir'i traditions and the Tuļu traditions is in respect of the name of the leader of the second expedition which Kēr'älōtpatti attributes to Paras'urāma himself, while the Grāmapaditti

- 
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 Tuļu tradition has probably a better basis in history, since it recognises that the leaders of the two expeditions were different persons while the Nambūdirī 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 Nambūdirī culture and Tuļu culture followed in later history. The present Nambūdirī community may be considered, in the light of the above facts, to be representing two waves of Brāhmaṇ 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 Malayālam which could not have come through any other Brāhmanical influence besides that of the Nambūdirīs, 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 Āścaryacūḍāmaṇi and Unmādavāsavadattam (9th century A.D.<sup>1</sup>), Vāsudevabhaṭṭa of Yudhiṣṭhiravijaya

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

and Nalōdaya fame (the first half of the 9th century A. D.<sup>1</sup>) Laks̄midās'a who wrote S'ukasandēs'a (dated about 1480 A. D.<sup>2</sup>) and last but not least Nārāyaṇabhaṭṭa whose genius found expression in poetry, grammar and philosophy (1590 A. D.<sup>3</sup>) 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.<sup>4</sup> 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'.<sup>5</sup>

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.<sup>6</sup> 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 *Narāyaṇīya* (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 *Kēralōtpatti* (Mangalore edition) pp. 5 and 6.

grant of S'rīvīrarāghavacakravartin<sup>1</sup> which bestows certain trading rights and privileges on Ravigōvardhanan, 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'ala. 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 Malayālam 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 Mīmāṁsaka school of philosophy.<sup>2</sup> 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 Malayālam, probably points to the far-reaching influence wielded by Sanskrit over Malayālam even at an early stage in its history. Instances of Sanskrit words having replaced indigenous Malayālam 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 Malayālam Literature*, p. 92.

*candr'an* 'moon', *bhār'ya* 'wife' *ābhar'aṇam* 'ornament' cf. Malayālam words *ñāyar*, *tinkaḷ*, *kettiyaval*, *paṇṭam* conveying the above ideas, but no longer widely used in spoken Malayālam. 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'.<sup>1</sup>

The materials for tracing the successive stages of the importation of Sanskrit words into Malayālam 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 Malayālam phonetic system Ex. *kārya*-*kār'iyam*<sup>2</sup> *brāhmaṇa*-*pir'āmmaṇar*<sup>3</sup> *s'rīkaṇtha*-*cir'ikāṇṭan*.<sup>4</sup> The earliest Malayālam work *Rāmacar'itam* (13th or 14th century A. D.)<sup>5</sup> also contains Sanskrit words modified in this way. But a work entitled *Uṇṇunīlīsandēśam* dated 1315 A. D. on historical grounds<sup>6</sup> 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 Malayālam 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 *Uṇṇunīlīsandēśam* (edited by A. K. Pisharody) p. 22

substantives as ‘*pālvum piññītēthāḥ*<sup>1</sup>’, ‘*kar’am konṭu tāñ pottayitvā*<sup>2</sup>’ and ‘*māṭampiñam aviṭe vasatām*<sup>3</sup>’, in which it may be noted that *piññītēthāḥ*, *pottayitvā* and *māṭampiñam* are formed like Sanskrit *edhēthāḥ*, ‘varṇāyitvā’ and *kavīnām* from *Malayāḷam* *piññīṭ* - ‘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 Nambūdiri’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 stage<sup>4</sup>. 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. *Uṇṇunīlīsandēśam* is the best representative of the Sanskrit school while *Rāmacar’itam* embodies all the features of the *Tamil* school. The apparent exceptions to the rules of representation of Sanskrit sounds adduced in Part II

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1. *Uṇṇunīlīsandēśam*, Part I, verse 115.

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

3. *Uṇṇunīlīsandēśam*, Part I, verse 118.

4. See *Bhāṣa’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.<sup>1</sup>), R'āmakathappāṭṭ<sup>2</sup>, Kaṇiyārkuṭṭattil pōr pāṭṭ<sup>3</sup> (17th century A. D.<sup>3</sup>) and Kuñcutampikatha (18th century A. D.<sup>4</sup>), all composed in the south, while we see the mixed or the Maṇipravāla school dominating Malayālam literature until the first quarter of the 19th century. The three great writers of Malayālam 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.<sup>5</sup>), Eluttacechan (17th century A. D.) and Kuñjan Nambyār (18th century A. D.<sup>6</sup>)

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

1. There have come down in Malayālam a few Vēdic words probably handed down by the early Brāhmaṇ settlers. See ḥman - 'a friend, helper'; ḥmaṇa

1. Narayana Panikkar, *History of Malayālam literature*, Part I, p. 201.
2. The date of this work is unsettled.
3. Narayana Panikkar, *History of Malayālam literature*, Part II, p. 125.
4. A. K. Pisharady, *A critical survey of Malayālam language and literature*, p. 113.
5. Narayana Panikkar, *History of Malayālam 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'; *suśira* - *suśir'am* 'hole'.

2. The representation of Sanskrit-*ɖ*-as-*ɻ*- in certain words suggests the retention in Malayālam, ostensibly through the influence of the Nambūdiris, the pronunciation this sound had in the R̥gvēdic dialect. cf. *araɖu* - *araɻu* 'Colosanthes Indica'; *iɖā iɻa* 'earth'; *iɖā iɻa* 'praise'; *guɖa* - *guɻam* 'sugar'; *guɖikā* *guɻika* 'pill'; *guɖūci* *guɻuci* 'coccus cordifolius'; *gaɳɖi* *gauɻi* 'lizard'; *cauɖa* - *cauɻam* 'tonsure ceremony'; *nigaɖa* - *nigaɻam* 'a fetter'; *varāɖi* *varāɻi* 'a particular Rāga'; *vyāɖa* - *vyāɻam* 'a beast of prey, snake'; *vrīɖā* *vrīɻa* 'shame, modesty.'

3. In certain earlier borrowings, the date of which is unknown, the representation of Sanskrit (and Middle Indo-Aryan)-*ɖ*- as -*ɻ*- suggests that at the time these loans came into Malayālam, Malayālam - *ʈ*- had not moved to a partially voiced sound and that Sanskrit-*ɖ*- was represented by - *ɻ*-, the nearest equivalent to - *ɖ*- in the Malayālam sound system at the period concerned. Ex. Sk. *nādi* - (i) *nāli* 'a tube, a measure'; Sk. *nādikā* *nālika* '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 Malayālam (in the latter case

Malayālam, however, recording a Middle Indo-Aryan form) as also one case of Sanskrit -r- appearing as -l- in Malayālam, show that Malayālam has borrowed both from the r and l dialects, in a few instances, Malayālam 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 Malayālam speakers as l and ḥ 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 ḥ respectively in the pronunciation of the Malayālam 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 Malayālam.

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

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

Mal. par'ivattam 'royal garment' Sk. \* paripatṭa - ;

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

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

Secondly, there is evidence to show that Buddhism and Jainism flourished in Malabar as in the Tamil and in the Kannada countries.<sup>1</sup> As intimate commercial and political relations with Ceylon are also indicated by a South Travancore inscription<sup>2</sup> dated 98 Malayālam Era i. e., 919 A. D., it is possible that a few of the Middle Indo-Aryan forms in Malayālam may have come through Singhalese. Further, tradition ascribes a Ceylonese home for the Ilavas or Tiyans of Kēraḷa<sup>3</sup>. The etymologies of the words *īlam* and *tīyan* as derived by Gundert<sup>4</sup>, connecting them with Pa. *sīhala-* and Sk. *dvīpa-* respectively, also suggest the probability of their Singhalese origin. The change of initial s to h in a few

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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 :

*apakatam* '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' \* pāvaṭa - cf. Sk.

prāvṛta - 'mantle, cloak, wrapper' ;

*tulukkan* 'a Turk' \* tulukkha - 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*  
*jōñakan* 'a class of foreign Muhammadans' \* *jōñaka* -  
cf. Pk. *jōñā* ;

*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 Koñkaṇ 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 present<sup>1</sup>. In later years history records official immigration of Marāṭha Brāhmans in Travancore<sup>2</sup>.

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.<sup>1</sup>. 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 Urdu (Hindustānī) words.

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

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

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

M. \* varē cf. vari *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 Malayālam sounds while the voiceless stops of the former are represented by long stops in writing which evidently indicates that the speakers of Malayālam had close relations with the speakers of New Indo-Aryan and that the former attempted to represent New Indo-Aryan

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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 Malayālam go to prove that Malayālam has borrowed from the Middle Indo-Aryan at a time when the long stops of Malayālam 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 Malayālam —

(a) in words having long vowels against short vowels of later New Indo-Aryan Ex. *ujār* ‘brightness’ wakefulness’ M. \*ujārī cf. uj(a)rī; *jātta* ‘march of a band of people’ H. M. \*jāthā cf. H. M. jathā; *nātt̄a* ‘nose jewel’ H. M. \*nāth cf. H. M. nath; *s'ēñāyi* cf. M. s'ēñai; *dīvat̄ti* ‘torch’ M. \*dīv̄tī cf. M. div̄tī; *dīvāli* ‘the lamp feast at the New Moon of October’ M. \*dīvālī cf. M. divālī; *dīvāli* ‘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; *kattī* ‘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. ujārī; *kāñāta* ‘a musical mode’ M. kāñā; *pakiṭa* ‘ace, drafts, a partic. game played on two pieces of brass or ivory’ M. \*pagaḍā cf. M. pagḍā; *pakiṭi* ‘turban, the broad front of a turban’ H. \*pagaṛī or M. pagaḍī cf. H. pagṛī, M. pagḍī; *pakiṭi* ‘fib, jest, fraud’ H. \*pagaṛī or M. pagaḍī cf. H. pagṛī, M. pagḍī

(c) in words where Malayālam borrowings go back to forms with final vowels. *takītə* 'thin metal plate' H. tagara cf. H. taga r; *tata* 'milk-pot' H. M. \*dūdha cf. H. M. dūdh.

## PART II

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In this part an attempt is made to classify the Indo-Aryan loan words of Malayālam 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 Malayālam etymologists was to regard every Indo-Aryan word in the Malayālam vocabulary as a direct borrowing from Sanskrit. But an examination of the loan words will show that as from Sanskrit, Malayālam has also borrowed freely from Middle Indo-Aryan and New Indo-Aryan. Thus, for example, the word *ārya*- has come down to Malayālam in four different forms, *ār'iyan*, *ayyan*, *accañ* 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 *vattam* 'circle' which is usually connected with Malayālam *valayu* 'to go round' and explained as *val*+*tam*, the latter being a verbal derivative suffix. But the presence of Indo-Aryan suffixes like -ka- and -la- in related forms such as *vattakam* and

*vattalam* seems however to indicate that it has been borrowed from Middle Indo-Aryan *vat̪ta-*. Similarly Old Malayālam *olakkam* 'splendour' which Gundert has connected with the Malayālam word *oli* 'light' would appear on a comparison with the corresponding Kannada form *olaga* 'service, homage, levee' to be derived from Prākṛt *olaggā* 'devotion, worship', while its present sense 'splendour' may be considered as a secondary meaning acquired in the course of its use in Malayālam. The above suggestion would be corroborated by usages like '*olakkamāntulla pil!ar'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 Malayālam 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 Malayālam 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 Malayālam. 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 :

*aims'a-* 'part, portion,' *aims'am* 'part of a Talook';  
*akkā* 'mother' *akka* 'sister'; *akṣa* - *accə* 'axle';  
*agasti* - *akatti* 'sesbania grandiflora'; *agāra* - *akar'am* 'a Brāhmaṇ house'; *ańka* - 'military show, sham fight';  
*ańkam* 'fight, duel, battle'; *aṅgaṇa* - *ańkaṇam* 'courtyard'; *aṇḍa* - *aṇṭi* 'scrotum'; *adhikāra* - 'administration, jurisdiction' *adhikar'am* 'a small division of land for governing purposes'; *anuja* - coll. *ańyan* 'younger brother'; *anuvāda* - 'confirmation' *ańuvādam* 'permission'; *abhyāsa* - 'military practice' *abhyāsam* 'gymnastics'; *avakās'a-* 'room, opportunity' *avakās'am* 'occasion or cause for doing, title, claim, right';  
*avadhi* - 'conclusion, termination' *avadhi* 'leave, holiday' cf. Ka. *avadhi* 'leisure'; *asat* 'bad' *assattə* 'a wicked person' cf. Sk. *asantah* 'bad or contemptible men'; *kaṭuka* - 'pungent, n. name of a plant' lex. *kaṭutaila* - 'mustard-oil' *kaṭukə* 'mustard'; *kaṣaṇa* - 'rubbing, scratching' *kaṣaṇam* 'bit, piece, fragment';  
*kaṣṭi* - 'pain, trouble' *kaṣṭi* 'strait, scantiness'; *gañjā*

*kañcāvə* 'hemp'; *ghana - kañam* 'weight'; *cañḍa* - fierce, violent, impetuous' *cañti* 'obstinate or mischievous person'; *takṣan - taccan* 'carpenter, ploughmaker, builder'; *pañjī* or *pañji* - 'a ball of cotton from which thread is spun' *paññi* 'cotton'; *paṭṭa - patṭə* 'silk'; *papa - paṇam* 'a silver coin, wealth in general'; *phalita* - 'producing consequences, accomplished' *phalitam* 'wit, humour' cf. M. *phalita* 'an implication'; *bhaṭṭa - pattar* 'a name by which Koṅkan and Tamil Brāhmans are known in Malabar' When applied to Tamil Brāhmans the word implies disrespect See G. M. D.; *magha - makam* 'the tenth constellation'; *mantha - manta* 'churning - stick'; *malla* - 'wrestler, athlete' *malla* 'wrestling'; *vaṭa - vaṭam* 'rope'; *vallī valli* '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 Tamil Brāhmans'; *patti - patti* 'leaf, anything leaf-like as the blade of an oar, panel, blade, or hood of a serpent'; *vadḍhi - vadḍi* '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. *pipilikā*.

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

aṇṭhi - *aṇṭi* 'kernel, stone, nut'; atthāṇī 'assembly, meeting house; *attāṇi* 'porter's' rest'. cf. Pa. aṭṭhāna - 'stand, post'; ambāḍaya - *ampāḷam*, *ampalam* 'hog plum'; cammaṭhi - *cammaṭti* '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. *mathayan* with aspirate is probably due to contamination with Sk. mūḍha - ; maddala - *maddaḷam* 'a long finger drum'; saviṭṭhā *avīṭṭam* '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 R̥g Vēda' (used by Nambūdiris only) *vatṭa* - *vatṭam* 'circle'; vaṇṇa - *vanṇam* 'shape, form, manner'; saṅkhalā *caññala* 'chain'; apakaṭa - *apakaṭam* 'mischief, danger' cf. Sk. *apakṛta* - 'injury, offence'.

### (C) New Indo-Aryan :

Hindī kakrī *kakkir'i* 'cucumber'; khaṛbaṛī *kaṭipiṭi* 'commotion, affray'; tagṛā *takkiṭi* 'strong and stout'; taklī *takkili* 'weaver's reel'; maḍḍī *maṭṭi* 'sediment, dregs'; \* khapācī cf. khapaccī *kaviñci* 'whip'; \* tagara cf. tagaṛ *takīṭa* 'thin metal plate, ;

Marāṭhī aṅgī *aṇki* 'gown, jacket'; aṇā *aṇa* 'an anna or one sixteenth of a rupee'; kacorā, kacōlā *kacor'am*, *kaccōlam* 'curcuma zerumbet'; khāḍī *kaṇṭi* 'a weight of 500 lbs.'; caṭṇī *cattini* 'ground condiments';

capḍā *cappaṭa* 'flat'; paṭhāṇ *pattāṇi* '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 *bale* 'well done, fine, good, bravo'; madhū *maṭu* 'sweetness, honey' (poet.); varī 'a grass bearing grain' *var'i* 'a wild-growing rice :; pagadā *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory'.

Hindī & Marāṭhī kacērī *kaccer'i* 'public office'; kacrā *kacra*, *kaccara* 'dirty, of low quality'; H. kaṛhī, M. kaḍhī *kaṭi* 'a dish of pulse meal and spices'; kalāl *kalal* 'arrack farm'; capṭā *capaṭṭa* 'vapid, flat, insipid'; capātī *cappatti* 'a flat cake'; H. chakṛā, M. chakḍā *cakkattā* *cakkatā* 'goods cart'; chappar *capparam* 'a shed or thatch'; naññā 'naked' *nañña* 'an unmarried Brāhmaṇ girl'. For meaning cf. Sgh. nagā 'younger sister'; pakkā *pakka* 'mature, thorough, experienced'; pakhāl *pakkāli* 'a leathern water bag'; pañkhā *pañka* 'a large suspended fan'; pañcāyat *pañcāyattə* 'an assembly of five or more arbitrators'; padak *patakkam* 'jewelled breast plate'; bhādārī *panṭār'i* 'treasurer'; sat *sattə* (essence, reality, goodness); haṇḍā *anṭāvə* 'an open mouthed vessel'; H. \* pagarī or M. pagadī cf. H. pagrī and M. pagdī *pakiṭi* 'fib, jest, fraud'; H. \* pagarī or M. \* pagadī cf. H. pagrī and M. \* pagdī *pakiṭi* 'turban, the broad front of a turban'

#### *Exceptions:*

- (1) a = ā.

The penultimate short *a* of certain loan words containing more than two syllables appears as ā in

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

Sk. kāmalā *kāmala* ‘a form of jaundice’.

Pk. pattaya - ‘vessel, receptacle’ *pattāyam* ‘a large chest to hold grain or utensils’; mukkhāṇa - ‘liberation’ *mukkāṇi* ‘a sect of Brāhmans’; viakka - ‘doubt’ *vīyākkə* ‘wish, desire, especially of pregnant women’ cf. Sk. vitarka - ‘fancy, imagination’; bandhaya - ‘pledge’ cf. Sk. bandhaka - *pantayam* *pantāyam*. ‘stake’; caük-kala - *cavukkālan*, *camukkālan* ‘fine carpet having a square shape or containing square designs’ cf. M. caukdī ‘a square on cloth &c.’

*pāvāta* - cf. Sk. prāvṛta - mantle, cloak, wrapper’ *pāvāta* ‘girl’s petticoat, clothes spread in the streets as at a King’s coronation’.

Pa. Pk. pallāṅka - *pallakkə*, *pallakkə* ‘palanquin.’ M. cākan ‘a serpent, a species of coluber’ *cākkāṇi* ‘centipede’; tābalī *tampa!am* ‘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. cūṇa - *cūṇāmpə* ‘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 Malayālam Ex. England; *inglāndə* English *inglisə*; government *gavaṇmentə*; secretary *sikratter'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

Malayālam, 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, d, d, y*, and *r* is heard as *e* in the pronunciation of the Malayālis<sup>1</sup>. 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 Malayālam and as such it has undergone corruption in various words. The corrupt pronunciation of *a* in Malayālam is very much like *e*. Ex. Sk. *gandha - gendham*, Sk. *jana - jeñam*, Sk. *ḍambha*<sup>2</sup> *dembha*, 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 Malayālam, the sonant *y*, and the liquids *r* and *l* is pronounced *e* though written *a*"<sup>3</sup>.

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 Malayālis.

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 Malayālam Language*, 2nd ed., p. 8.

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

3. *Ker' alapāniñiyam*, 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 - *jevi*<sup>lī</sup> 'double cloth, cloth in general'; Pk. ḍambha - *dembhā* 'pride'; Pk. raṭṭhia - *rettiyār* 'one belonging to a class of Telugu S'ūdras'; Pa. Pk. lakkha - *lekkə* 'aim'; Pk. laddī *letti* 'dung of animals' New Indo-Aryan: H. jati *jeti* 'musical rhythm'; H. ḍabbā *deppa* 'a tin vessel for holding oil'; H. barāī *bedāyi* 'self-praise, magnifying'; H. latṭū *lettu* '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', *lekkōṭṭa* 'envelope'; H. M. ḍabbā *deppi* 'a small box'; H. M. baṅglā *benkalāvə* 'a bungalow'; H. M. lāgōṭī *lenkōṭṭi*; H. laḍḍū, M. laḍḍu *leddu* 'a globular sweetmeat.'

Indo-Aryan *a* preceeded 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. *cakinī*, *cekinī* 'layers of fibre enclosing the flesh of jack fruit'; *cakir'i*, *cekir'i* 'coco-nut fibre'; *cavittu*, *cevittu* 'kick'; *cali*, *celi* 'mud'; *car'ivə*, *cer'ivə* 'slope.'

The following forms with *e* in literary Malayālam, 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* *jhetiti* 'soon'; Sk. *jhampadā* - *cempatā* '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 Kannada showing a similar change. Ka. *candi* *cendi* '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. Malayālam *a* is not the equivalent of Hindi or Marāṭhi *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 Malayālam 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-khaḍgam* 'sword'; Sk. *chanda* - 'appearance, look, shape', *cantam* "beauty"; Sk. *phalaka-palaka* 'plank'; Sk. *ghaṇṭā ghaṇṭa* 'bell'; Sk. *dhana-dhañam* 'wealth, riches'; Sk. *bhaṅgi* '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 Sindhi. The surd stops and aspirates which are pronounced with greater energy have remained dentals in Sindhi, while *d* alone has been cerebralized<sup>1</sup>,

Voiceless stops of certain loanwords in Malayālam, going back to voiced stops followed by *a* in Indo-Aryan, are pronounced with *e* in colloquial Malayālam. Ex. Sk. *gati* - 'movement, procedure', *keti* 'means, way'; Sk. *garuda-ker'utan* 'Viṣṇu's bird'; Sk. *garbha-kerpam* 'pregnancy'; Sk. *garva-keruvə* 'pride'; Sk. *danda-*, OMal. *tenṭam* '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. *pantu* 'relation, friend'; Sk. *bala* - Tam. *pelam* 'strength'; Sk. *bandha* - Tam. *pentam* 'tie, bondage.'

The foregoing examples would suggest that Malayālam and Tamil 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 *kañcāvə* 'hemp' (Sk. *gañjā*), *tañtə* 'stick, pole' (Sk. *dañdā*-), *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 Kannada shows *ga-* < Primitive Dravidian *ga-*. (For the general loss of voice in the initial voiced stops of Tamil and Malayālam see Pre-Aryan and Pre-Dravidian, p. 48, "Sanskrit and Dravidian," by Jules Bloch.) Ex. *kettə* in *añakkettə* 'dam', Kan. *gañtu*; *kettə* 'bundle', Kan. *gañtə*; *kettu* in *kettutati* 'beard about the chin', Kan. *gañḍa*; *kenṭan* 'large', Kan. *gañdu*; *keta* 'trembling, palpitation', Kan. *gada*; *keñakku* '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 Malayālam.

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 Malayālam words. Ex. Sk. *vaṭa*-*vaṭam* 'rope'; Sk. *varṇa*-*varṇam* 'colour'; Sk. *vallī* *vallī* 'creeper'; Sk. *varaḍī* *var'āḍī* 'a musical tone'; Sk. *vana*-*vañam* '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 Malayālam 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 Malayālam converts *a* of the preceding syllable into *i*. This is analogous to the palatalisation of *a* in Saka when followed by *i* or *y*<sup>1</sup>.

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

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

Pa. Pk. *ittara - ittir'i* 'little'; *kattari kattir'i* 'scissors'; H. \**khapācī kaviñci* 'whip' H. \**pagarī* or M. *pagađī pakitī*.

In native Malayālam words also the above change is common. Ex. *appati, appiți* 'whole, entire'; *ceppati, ceppiți* 'jugglery' *pakar'i, pakir'i*, 'a partic kind of fish';

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

Sk. *kavala - kavilə* 'mouthful'; kāmalā *kāmila* 'jaundice'  
Pa. *agalu - akilə* 'aloes';

Malayālam words also show the same change. *avalə, avilə* '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. *kaṭora - (ā)* 'a kind of vessel' *kitār'am* 'cauldron, boiler.' *ā* for *ō* in the second syllable is perhaps due to confusion with Sk. *kaṭāha - ; karkaṭaka - karkitakam* 'sign of the zodiac Cancer, the twelfth Malayālam month.'

H. \**tagara takitə*

M. \**pagađā pakitā*

ā—ā

## (A) Sanskrit :

āpi-'the pin of the axle of a cart' āṇī 'nail'; ādāya-taking, seizing' ādāyam 'income' cf. M. adāi 'income'; ādhāra - 'support' ādhār'am 'document'; ābhāsa - 'semblance, fallacious appearance' ābhāsam 'low, vulgar' cf. Te. ābhāsamu 'disagreeable, bad worthless'; ārā 'a shoe maker's awl, a bore, a probe' ār'o 'a chip, a splinter, a sharp-pointed fibre' cf. M. ār 'an accumulated or a pointed end of a stick rope &c.'; ālasya - 'want of energy' ālasyam 'sickness of kings'; kalyāna - 'happiness, prosperity' kalyānam 'marriage'; kāhala - a kind of musical instrument' kālam (poet.) 'a trumpet'; chāyā 'shading or blending of colours' cāyam 'dye, paint'; jālikā 'net, jālika 'money - bag'; dāna tañam 'gift to a Brāhmaṇ'; nārāca - 'an iron arrow' nār'āyam 'a heavy double-pointed iron style'; pāna - 'a drinking vessel, cup' pāna 'a waterpot'; bhāgavata - relating to Viṣṇu, a follower or disciple of Viṣṇu' bhāgavatar 'a musician'; bhāṭaka - vāṭaka 'hire, rent'; varāha - 'boar' varāhan 'a gold coin'<sup>1</sup> from the stamp of a boar'; vāṇa - 'sound-ing' vāṇam 'rocket'; vācana - 'the act of reciting or reading' vāyaṇa 'reading'; vāla-vālə 'tail'; s'āṭhya - 'wickedness's s'āṭhyam perverseness, obstinate opposition'; s'āṇa-or s'āṇā cāṇa 'whetstone' s'ālā a house, building, shed, workshop' cāla 'a row of sheds, village'; sāvadhāna - 'attention' sāvadhāṇam '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'; *sānghāṭa-caññāṭam* 'junction of two boats'; *nāya-nāyam* 'reason, justice, right'.

Prākṛt *kāvāḍa-kāvīti* 'an adorned pcle with offerings to Subrahmaṇya'; *kuppāsa-kuppāyam* 'a garment' such as a coat or a shirt'; *khā* (y) a - *kāyal* 'backwater, lagoon' cf. Sk. *khāṭa* - 'moat, well, pond'; *ghāya-kāyam* 'wound'; *chāra-cār'am* 'ashes' *dhāī tāyi* 'wet nurse'; *mādu māṭa* 'mother, lady'; *māṇikka-māṇikkam* 'ruby'; *māraya 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:

Hindi *aṭhānā aṭhāṇa* 'a musical mode.' n due to confusion with M. *adāṇā*; *kaṭārī kaṭhār'i* 'dagger' prob. contam. with Sk. *kuṭhāra*; *khāl* 'inlet, canal' *kāla* 'water-channel'; *gōsāī gōsāyi* 'a religious mendicant,' *jātrā jātra* 'journey, voyage'; \* *jhālārī jālār* 'a cymbal', *ṭhānā thāṇa* 'station, place' contam. with M. *ṭhāṇe*; *tāk tākkā* 'aim, proper time,' *dubhāsiyā tuppāyī* 'interpreter'; *pārā pārāvā* 'sentry, guard'; *baṛāī baḍāyi* 'self-praise, magnifying'; *bhāṭā bāṭta* 'an allowance in addition to military pay,' *bāp vāppa* 'father' (in use among Muhammadans only); *laṛāī ladāyi* 'quarrel' (Munammadan);

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

Marāṭhī āimāī āyimma 'a woman of the Tamil Brāhmaṇ 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 uḍid &c., prepared with salt and pepper' *ḍāṅkar* 'a curry'; ḍāv ḍāvə 'device, exaggeration, fib'; dēvhārā 'ostentatious worship or piety' *tēvār'am* 'daily religious ceremonies'; paṭhān *pattāṇi*; pākh 'wing, side of a roof' *pāññā* 'side, party' cf. *pāñnan* 'friend'; pāray 'a pointed iron bar' *pār'a* 'crowbar'; phāl 'a slip or shred' *pālam* 'a strip of metal; phālā 'a shred, a slip, a torn piece' *pāli* 'rag, shred, the leaf of a book'; bāṇī bāṇi 'kind, manner; quality'; rāṭ *rāttə* '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 *lākkə* 'susceptibility or suitableness of carriage or conveyance'; vāv 'leisure' *vāvə* 'a holiday, often used in the sense of full moon or new moon'; sābhār *sāmpārə* 'a kind of curry'; \* dīvālī cf. *divālī* *dīvālī* 'the lamp-feast at the new moon of October'; \* s'ēṇāī cf. s'ēṇāī *s'enāyi* 'title of Koṇkaṇa Brāhmans',

Hindī & Marāthī ājā *as'ān* ‘teacher’ khādī *kati* ‘thick cotton cloth’; cimṭā *cimittāvə* ‘pincers, tweezers, tongs’; \* jāthā *jatta* ‘march of a band of people’; dhārī *dār'i* ‘a narrow border or a coloured strip of a cloth’; dupaṭṭā *tuppattāvə* ‘a veil or linen sheet of two breadths to cast around the shoulders’; H. nāṛā, M. nāḍā *nāṭa* ‘tape, ribbon’; pakhāl *pakkāli* ‘a leather water-bag’; pañcāyat *pañcāyattə* ‘an assembly of five or more arbitrators’ pukār *pukkārə* ‘brawl, noise’; bāī *bāyi* ‘a term of respectful compellation added to the names of Kṣattriya women’ cf. *Pārvatīi bāyi*, *Lakṣmi bāyi*, *Māngalā bāyi* &c.; bihāg *bihāg* ‘a musical mode’; bhāḍārī *pantār'i* ‘treasurer’ miṭhāī *mittāyi* ‘sweetmeats, confectioneries’; lāg *lakkə* ‘aim, butt’; lāḍū *lādu* ‘a globular sweetmeat’; sāthī *cāti* ‘companion’; haṇḍā *aṇṭāvə* ‘an open-mouthed metal vessel’; \* nāṭh cf. H. M. nāttə ‘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* ‘BraĀhman house’ perh. contam. with Sk. nagara - ; Sk. kakṣyāpāṭa - *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. *palam* ‘fruit’.

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

i = i.

(A) Sanskrit:

*iṣṭikā itṭika* 'brick'; *kiṅkiṇī kiññini* 'a small bell'; *cikitsā* 'medical attendance' *eikilsa* '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' *ciññam* 'a piece, a bit'; *chinnabhinna-* 'pierced through and through' *ciññabhiññam* 'at sixes and sevens'; *diṣṭa - tittam* 'that which has been determined, accuracy' cf. *tittam var'uttuka* 'ascertain exactly'; *nigada-* *nigalam* 'an iron chain for the feet, a fetter'; *nidāna-* 'putting or laying down' *nidānam* 'settlement, decision' cf. *nidan'am vannilla* 'It is not yet settled', *nidānavila* 'customary or average price'; *nirūpayati* *nir'apikku*, *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 varāññal* 'if not remedied'; *pitta-* 'bile (whose chief quality is heat)' *picca* 'madness' cf. *payittiyam* 'madness'; *pittala piccalā* 'brass'; *piṣṭa-* 'cake, pastry' *pittə* 'a thin meal cake, rice bread, flour'; *bhikṣā picca* 'the act of begging'; *bhitti - bhitti* 'wall'; *mis'rā-* 'mixed, blended' *mis'ram* 'disorder, confusion'; *vikaṭa-* 'uncommon, dreadful'

*vikātam* ‘a disturbing or troublesome state’; *vikṛti* - ‘changed condition of body or mind’; *vikṛti* ‘mischief wickedness’; *vitāna* - ‘canopy, cover’; *vitāñam* ‘putting a canopy with clothes’ also used in the general sense of decoration cf. *ketṭivitāñam* ‘decoration’; *vibhakti* - ‘inflection 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'ēṣa* - ‘distinction, speciality’; *vis'ēṣam* ‘eminence, excellence, particulars’; *s'ikṣā* ‘instruction, study, discipline’; *s'ikṣa* ‘well-desciplined, 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-cinta* ‘a musical mode’

### (B) Middle Indo-Aryan :

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

Prākṛt *ghīṇā* ‘contempt compassion’; *kīṇa* ‘ardour’ This word has kept the M.I.A. form but the older meaning. cf. *ghṛṇā* - (Ved.) ‘heat, ardour’; *nāvia* - *nāviyan* ‘a Sūdra barber’; *dīḍha* - *tīṭam* ‘firm, stout’; *dhiṭṭha-tīṭtam* ‘bold, confident’; *vidḍa* - ‘ashamed’, *vidḍhi*, *vidḍhiyān* ‘fool, foolish man’ The aspiration is probably due to the influence of Sk. *mūḍha* - ; *savīṭṭhā* *avīttam* ‘the twenty third asterism’;

Pālī & Prākṛt *ittara* - *itti'ri* 'little, small'; *tikkha-tikkha* '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'. § due to later Sanskritisation; *singāra-ciṅkār'am* 'ornament' cf. *cinkār'a(t)tōppə* 'an ornamental garden'; *sippa* - 'arts' *cippam* 'nice appearance, elegance'; *sippi* *cippi* 'oyster-shell';

(C) New Indo-Aryan :

Hindi *binnā piññu* 'weave, plait'; *billā villa* 'badge, metal-plate' ;

Marāṭhī *sīgāḍī ciṅkāṭi* 'a Turkish bow.'

Hindi & Marāṭhī H. *khicṛi*, M. *khicḍi* *kṛccati* 'a kind of curry'; *ciṭṭhā ciṭṭa* 'routine, list, schedule'; *ciṭṭhī ciṭṭi* 'lottery, note, receipt'; *cimṭā*, *cimittāvə* 'pincers, tweezers, tongs'; H. *tipāī*, M. *tipāyī* *tippāyi* 'a stand with three legs'; *bihāg* *bihāg* 'a musical mode'; *mīṭhāī mīṭṭāyi* 'sweetmeats, confectioneries'; *vīr vīrə* valour, power' ;

i = e.

Indo-Aryan *i* changes to *e* in colloquial Malayālam 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 Malayālam. 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* *velampu* 'to distribute food'; *vilasati velasu* 'shine, flourish'; *viṣa-veṣam* 'poison'; *hita* - *etam* 'suitability, easiness'.

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

L. V. Ramaswamy Aiyar observes that *i* when followed by a consonant of the (*t*) or (*t̄*) series, or by (*l*) or (*l̄*) (*ʂ*), (*r'*) or (*r*) and a back vowel, changes in the colloquial, into the easier (*e*)<sup>1</sup>. 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.); *eta!* 'petal' *ita!* (lit.) *etam* 'place' *itam* (lit.); *eṇa* 'couple'; *iṇa* (lit.); *eñam* 'kind'; *iñam* (lit.); *er'a* 'prey' - *ir'a* (lit.) *ela* 'leaf' *ila* (lit.); *evan* 'this man' *ivan* (lit.) *ves'ari* 'fan' *ris'ari* (lit.) *eḷaya* 'tender' *iḷaya* (lit.)

*i* = *ī*

#### (A) Sanskrit:

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

1. *A brief account of Malayālam Phonetics* p. 8.

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

(B) Middle Indo-Aryan:

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

(C) New Indo-Aryan:

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

Marāthī \* dīvṭī cf. divṭī dīvattī 'a torch'; \* dīvālī cf. divālī dīvāli 'the lamp - feast at the new moon of October'; \* sīmā cf. sīmā 'boundary or limit' sīma 'foreign land, more commonly used in the restricted sense of England'.

H.\* dīvālā or M.\* dīvālē. cf. H. divālā, M. divālē, dīvāli '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'umpa 'envy'; guḍikā guḍika '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’ *mutṭālan* ‘plunderer, one who takes the law into his own hands’. cf. M. *muṭhān* ‘gang, band’; *s'ukra* - (with *graha*) a receptacle for *Sōma* ‘*cukkir'i* ‘a drinking vessel in toddy shops’; *suruṅga-turuṅkə* ‘a subterranean cell’.

(B) Middle Indo-Aryan:

Pāli *ummāra* - *ummār'am* ‘veranda in front of the house’; *satapupphā catakappa* ‘*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. *kūrcā* - having the above meanings; *kuppāsa* - ‘bodice’ *kuppā-yam* ‘a garment such as a coat or a shirt’; *khurappa* - ‘an instrument for scraping grass for horses’ *kur'appam* ‘a curry-comb’; *mukkhaṇa* - ‘liberation’ *mukkāṇi* ‘a sect of Brāhmans’; *muḍḍha* - *mutṭālan* ‘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 ‘skyscraper’; *kuttaka* - cf. *kutta* - ‘rent, lease’ *kuttaka* ‘contract, monopoly’. G. M. D. surmises connection with H. *guttā*; *ruppika* - cf. *ruppa* - ‘silver’ *uruppika* ‘rupee’.

Pāli & Prākṛt *cunṇa* - *cunṇāmpə* ‘lime’; *sukkha-cukkə* ‘dry ginger’ cf. Nep. *sukuṭi* ‘dried meat’;

or fish' *suṅka - cuṅkam* 'toll, custom'; *mutṭā mutṭə* 'pearl' \* *kūppa* - (N. D.) *kuppi* 'bottle'; \* *tulukkha* - cf. Sk. *turuṣka - tulukkan* 'a Turk, a Muhammadan'.

(C) New Indo-Aryan :

Hindi *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 bundī* a partic. kind of sweetmeat' used always with the word *kār'ā* (M. I. A. *khāraa*-?) in front as *kār'abundi*.

Hindi & Marāṭhī :

H. *tukṛī*, M. *tukḍī tukkiṭī* 'division of a country'; office of sub-collector'; *dupaṭṭā tuppattāvə* 'a veil or linen sheet of two breadths to cast around the shoulders'; H. *dupaṭṭī*, M. *dupaṭṭā tuppatti* 'a mantle or sheet'; *pukār pukkārə* 'brawl, noise'; *hundī unṭī, unṭiyal* 'bill of exchange'.

u = o.

*u* when followed by a short consonant preceding an open vowel changes to *o* in colloquial Malayālam. This is analogous 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'a-vam* 'oppression, nuisance'; *upāya - opāyam* 'means, artifice'; *guna - konam* 'good quality'; *guda - kotam* 'anus';

The above change is common in native Malayālam 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 Malayālam 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'upam* 'suitable'.

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

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

ū = ū.

#### (A) Sanskrit:—

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

(B) Middle Indo-Aryan :

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

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

(C) New Indo-Aryan :

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

Marāthī cūḍ *cattā* 'the top of the cocoanut branch used as a torch'; būj 'a term at cards' *pucca* 'a particular game of card' cf. H. būjh lēnā 'to settle the amount of gain and loss at cards'.

Hindi & Marāthī cūṭ *cattā* 'testicles, penis, female organ'; H. cūlhā, M. cūl *cūla* 'fireplace' (perh. an instance of borrowing and reborrowing. cf. Mal. *cuṭu* 'bake', *cuṭa* 'heat', *cuṭala* 'burning ground', Ka. suḍu 'to burn', sūḍu 'burning'; lūṭ *luttā* 'plunder'; \* dūḍha cf. H. M. dūdh 'milk' *tata* 'milkpot'; kūj *kuññā* 'hump', useless portion of fruits' cf. B. kūj 'hump' and Nep. kujo for the several similar forms expressing defects or deformities' \* kūti cf. H. kutiyā *katti* 'bitch'; thūp *tappā* 'leaved branches strewed for manure' cf. Ku. thūp 'heap' and Nep. thupro 'heap, pile'.

Sanskrit ि = coll. irə.

िtu - *irətu* 'season'; िsi - *irəsi* 'sage'; किति - *kirəti* 'action'; कृपा *kirəpa* 'compassion'; कृष्ण - *kirəṣṇan* 'the god कृष्ण'.

## Exceptions :

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

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

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

Sanskrit l = coll. ilə.

kṛpta - *kiḷap̄atam* 'ordered, prepared'.

ə = ē.

(A) Sanskrit:

ēṣāṇa - 'the act of seeking, probing' *ēṣāṇi* 'backbiting, calumny'; kṣētra - 'a sacred spot, a place of pilgrimage' *kṣetram* 'a temple'; chēda - 'deprivation, want' *cetam* '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' *mēlam* 'musical harmony'; vēlā 'limit, boundary' *vēli* 'hedge or fence around a compound'; s'ēkhara - 'crown, head' *s'ēkharām* collection'; sēvaka - votary, worshipper, servant' *cēva kan* 'vassal, servant, soldier'; hētu - *etu* (poet.) 'cause'.

## (B) Middle Indo-Aryan:

Prākṛt khēva - *kēvə* 'crossing' cf. *kevukali* 'freight', *kevuvallam* 'ferry boat'; khēvaṇa - 'attaching to, fixing' *kevaṇam* 'bed or socket for gem vēasa - *vēya* 'reed'; sēṇi 'row' *ēṇi* 'ladder' cf. Sgh. hiṇi and Nep. sīri 'ladder'.

Pāli & Prākṛt khēma - *kemam* excellence, wellbeing'.

## (C) New Indo-Aryan:

Hindi cēlā 'disciple, pupil' (J. Bloch connects the word with the Dr. root, in Ka. cillara, cillu, ciru 'smallness', Ta. s'ilā 'little',<sup>1</sup>; cēlā cēlā 'one forced to become a Muhammadan'; sēṭh 'money-broker, banker' *setṭa* 'a wealthy Muslim merchant'; sēr sērə 'a measure of weight or capacity'.

Marāṭhī dēvhārā 'ostentatious worship or piety' *tevār'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'evakkār'an* 'servant'; sēvay sēva 'vermicelli; \*s'ēnāī cf. sēnāī s'ēnāyi 'title of Koṇkaṇa Brahmans'.

Hindi & Marāṭhī kacērī *kaccēr'i* 'public office'; H. dēvī, M. dēvdī 'porch, threshold' *tevitiyāl* prostitute'; bhēk pēkkan 'frog, toad'; H. pērā, M. pēdhā *pēta* in *patirpēta* 'a sweetmeat'; bhēṣ 'dress, fashion, colour', *bhēṣ* 'beautiful, excellent'.

ō = ḥ

## (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'; *kōṭṭārə* 'Name of an ancient town of historical importance in Travancore'; *kōṇa* - *kōṇa* 'corner, angle'; *kōṣ'a* - *kōyam* 'penis'; *gōṣṭhi* 'a kind of dramatic entertainment in one act' *gōṣṭhi* 'scurrilities, pranks'; *gōla* - *gōlam* 'globe, ball'; *tōḍī tōṭī* 'a musical mode'; \* *bhōjanaka pōṇakam* (O. Mal.) 'a satra in which Brāhmans are fed.' *mōṣa* - 'a robber, thief, plunderer' *mōṣ'am* 'thick, deceit, fault, mistake'; *rōmas'a* - 'hairy' *rōmēs'an* 'hairy man' - due to confusion with final *es'a* in compounds cf. *alakēs'an gānes'an*, *dhañes'an*, *vittes'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 *olaggā* 'service, devotion' *olakkam* 'attachment, splendour, majesty' cf. Ka. *olaga* 'services, homage, levee audience, durbar' G. M. D. connects *olakkam* with Mal. *oli* 'splendour'; \* *jōṇaka* - cf. *jōṇa* - *jonakan* 'a class of foreign Muhammadans'.

Pa. Pk. *dōṇī*, *tōṇi* 'boat'.

(C) New Indo-Aryan:

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

small cloth'; pōkri 'a blackguard, low fellow' *pokkir'i* 'a dissolute or profligate fellow'.

Marāṭhī kacōrā, kacōlā *kaccor'am*, *kaccolam* 'curcuma zerumbet'; thōb 'tuft, clump' *toppa* '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'; bōd̄ cf. H. bōdā 'capsule, pod, seed vessel' *bōnda* 'a spherical sweetmeat fried in oil or ghee'; lakhōṭā 'closed letter' *lakkōṭṭa* 'envelope'.

Hindi & Marāṭhī kōrā *kōra* 'new or unbleached cloth'; gōtī *kōtti* 'marble'; gōbhī 'a medicinal herb' *gōvi* 'cabbage'; H. jōrā, M. jōḍā *jōṭa* 'a pair of shoes', H. jōṛī, M. jōḍī *jōṭi* 'pair, couple, set, match'; ṭōp *toppa* 'wig'; H. ḍōlī M. ḍōlī *ḍōli* 'litter, swinging cot'; ḫōlak *ḍōlakkā* 'a small drum'; tōṭā *tōṭta* 'cartridge'; dhōbī *dōvi* 'washerman' *lāgōṭī lānkōṭṭi* 'loin-cloth'; lōṭ *lōṭṭa* 'tumbling, tossing'; lōṭā *lōṭta* '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 Prākrit Grammars that a long vowel followed by a long consonant going back to Primitive Aryan consonant-groups is usually found to become short<sup>2</sup> and also on the appearance of *e* and *o* in New Indo-Aryan languages before

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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; 'hrasvah̄ saṁyōgē.

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 *e* and *o* 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 Gujarātī<sup>1</sup> 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.<sup>2</sup>

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 consonants<sup>1</sup> 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 consonant<sup>2</sup> 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. *mañjetṭhi* - *mañcetti* 'madder'; Pk. *lekkha* - ∠ Sk. *lēkhya* - *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. *lēpya* - *leppam* 'a wax-like material used to stick glasses on to a frame, Ka. *leppa* 'plastering'; Pk. *vegga* - ∠ Sk. *vēga* - *vekkam* 'quickly'; Pk. *venṭa* 'stalk' cf. Sk. *vṛṇtāka* 'the egg-plant' *venṭa* 'Hibiscus esculentus'; Pk. *vembhalā* - *vempalam* 'hurry, flurry'; Pk. *vellariā* 'creeper' *vellari* 'cucumber creeper'; Pa. Pk. *setṭhi* - ∠ Sk. *s'rēṣṭhin* - *cetṭi* 'one of the foreign merchant classes' Ka. *cetṭi* 'a respectful compellation for a banker, merchant or tradesman and for certain men of the arts of industry', Tam. *cetṭi* 'merchant', Te. *setṭi* 'merchant', Tu. *setṭi* '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 *e* in the Dravidian languages concerned may also be noted in this connexion.

Ka. ekka in ekkasare ‘going or running alone’ from Pk. ekka -  $\angle$  Sk. ēka - ; Tam. khettu from Pk. khetta -  $\angle$  Sk. kṣētra - ; Ka. devva ‘an evil spirit or demon’ from Pk. devva -  $\angle$  Sk. dēvya - ; Ka. betta, Te. bettam, Tu. betta ‘cane, ratan’ from Pk. vetta -  $\angle$  Sk. vētra - .

### M. I. A. o = o

Pa. \* oṭṭhaka - cf. oṭṭha -  $\angle$  Sk. auṣṭra - *oṭṭakam* ‘camel’ cf. Ka. oṭṭe, Tam. oṭṭakam; Pk. oḍḍa - *oṭṭar* ‘Orissa people, chiefly of the tank-digger’s caste’ Pa. koṭṭha -  $\angle$  Sk. kuṣṭha - ‘costus speciosus’ *kotṭam*; Pk. koṭṭha -  $\angle$  Sk. kōṣṭha - *kotṭa* ‘kernel of fruit’, Ka. koṭṭe ‘stone of fruit’, Tam. koṭṭai; Pa. Pk. koṭṭha - ‘abdomen, receptacle’ cf. Sk. kōṣṭha - ‘a kind of vessel’ *kotṭa* ‘basket, bucket’; Pk. koṭṭhāra -  $\angle$  Sk. kōṣṭhāgāra - *kottār'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’  $\angle$  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 -  $\angle$  Sk. gōṣṭha - *kotti* ‘cow-house’ see also *kotti* in *kottiypalam* ‘a rest-house for cows’, Tam. koṭṭam Te. koṭṭamu ‘shed, cowstall’; Pa. Pk. cokkha - *cokkam* ‘beauty’; Pk. joṇnāliā *corṇāli* ‘a kind of rice’ probably influenced in form by coll. Mal. *corṇam* ‘gold’ on account

of the yellow colour of the grain; \* *toppa*<sup>1</sup> - *toppi* 'cap' Tam. Te. and Tu. *toppi*; \* *rokka*<sup>2</sup> - *rokkam* 'ready-money,' Tam. *rokkam*, Ka. Tu. *rakka*, Te. *rokku*; \* Pk. *lötta*<sup>3</sup> - 'silly' *lötta* 'empty, vapid, small, insignificant'; Pk. *vöjha* - *Sk.* \* *vöhya* - '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.* *kürpara* - ; Tam. *kötti* 'gathering, assembly' from Pk. *gotthī* - *Sk.* *gōsthī*.

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'varyā* - *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 \**rakka* - under Nep. *rōkaṛ* in Nepali Dictionary by R. L. Turner.

3. Belonging to the group *laṭṭha* - , *lötta* - &c. meaning deficient. See N. D. *lōth*.

taila - *tayilam* 'oil'; paittika - 'of a billious temperament';  
*payittiyan* '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 *mayaīna* 'a partic. kind of bird'.

au = coll. avu

(A) Sanskrit:

*audārya* - *arudar'yan* 'generosity'; *kautuka* - *kavutukam* 'eagerness'; *kaurava* - *karur'avan* 'Kuru's descendant'; *kaus'ala* - *kavus'alam* 'cleverness'; *kṣaura* - *kṣavur'am* 'shaving'.

(B) Middle Indo-Aryan:

Pk. caükka - *cavukka*, *camukka* 'square shed, guard-house'; \*caükkala - *cavukkālan*, *camukkālan* 'fine carpet'.

(C) New Indo-Aryan:

M. gaudi *gavuṇṭan* 'a class title of certain Tamil and Kannada folk';

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

ava, āva and upa = ḥ

In certain words, Indo-Aryan ava, āva and upa appear in Malayālam as ḥ

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

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

Pk. sāvāṇa - *oṇam*  $\angle$  \* āvaṇam 'the twenty-second lunar asterism'; \* avacchāyaṇa - cf. occhāyaṇa - 'concealing, hiding' *occhāñam* '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 o given to guru with proper gestures'.

o for upa occurs only in the vulgar dialect of Malayālam.

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

The above changes are found in native Malayālam words. also, see *avan*, *oṇ* 'he'; *aval*, *o!* 'she'; *uvar*, *or* 'brackishness'; *cuvat̪a*, *cōt̪a* 'step, under portion'; *tuvakka*, *tōkka* boring a hole into any vessel'; *tuvar'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.

*añyam* in *añya utṭe* ‘daily meals given to Brāhmans at temples’ from Sk. āhnika -; *uttrātam* ∠ \* *uttarāṭṭātam* ∠ Sk. *uttarāṣṭāḍha* - ‘The twenty-fourth asterism’; *płas'*ə ‘Butea Frondosa used as sacred fuel’ ∠ Sk. *palās'a* -; *ps'ācə* ‘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.; *nānyam* ‘coin from Pk. \* *nāna* (y) a - cf. Pk. *nāṇaga* - ∠ Sk. *nāṇaka-paittyam* ‘madness’ from Sk. *paittika* - ‘of a billious temperament’; *sadya* ∠ \* *saddiya* from Pk. \* *saddhiya* - cf. Sk. *sagdhi* - ‘eating together’; *vyākkə* ‘wish esp. of pregnant women’ from Pk. *viakka* - ∠ Sk. *vitarka* -

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

*eññye* ∠ *enniyē* ‘without’; *emprān* ∠ *empir'ān* ‘a Tuļu Brāhman’; *kṭāvə* ∠ *kiṭāvə* ‘child, young one of cattle’; *kñāvə* ∠ *kināvə* ‘dream’; *nlāvə* ∠ *nilāvə* ‘moonlight’; - *ner'yata* ∠ *ner'iyata* ‘fine cloth’; *prāvə* ∠ *pirāvə* ‘a dove’; *plāvə* ∠ *pilāvə* ‘the jack-fruit tree’; *pṭāka* ∠ *piṭāka* ‘small district’; *vrālə* ∠ *var'ālə* ‘a kind of fish’; *vłākam* ∠ *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: *kamṣa - 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’; *kakṣapaṭa -* ‘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 - kaṭukə* ‘mustard’; *kaṭōra-*(ā) *kiṭār'am* ‘cauldron, boiler’; *kaṇṭa -* O. Mal. *kaṇṭam* ‘neck’; *kadalī<sup>1</sup>* *kataļi* ‘plantain or banana tree’; *kanda-* ‘prolapsus uteri’ *kantə* ‘membrum muliebre’; *kapāla-*  
*kavālam* ‘skull’; *kampa -* ‘trembling, tremor’ *kampam* ‘a man of unsteady mind’; *kambala<sup>2</sup>* - ‘a woollen blanket, or cloth or upper garment’ *kampaṭam*, *kampili* ‘carpet, rug’; *karaṇḍaka -* ‘a basket’ *kar'anṭakam* ‘chunam box’ for meaning cf. M. *karaṇḍā* ‘a casket of metal wood or ivory’; *kali -* strife, discord, quarrel’ *kali* ‘anger’;

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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 - *kavila* 'mouthful'; kaṣapa - *kaṣapam* 'bit, piece, fragment'; kāca - *kāyam* 'an eye disease'; kāla - 'a fixed or right point of time' *kālam* 'morning' cf. *kālattāṇa* 'morning meal' cf. Sk. ubhau kālau 'the morning and the evening'; kāhalā *kālam* (poet) 'trumpet'; kiñkiñī *kiññinī* 'a small bell'; kusumbha - *kusu'mpa* 'envy' kōṭṭa - *kōṭṭa* 'fort'.

(B) Middle Indo-Aryan:

Pāli koṭṭha - *kōṭṭam* 'costus speciosus'.

Prākṛt kakkāḍa - 'crab' *kakkaṭa* 'dagger'; kannā - *kaññam* 'ear'; kannā *kaññi* 'virgin, the zodiacal sign virgo, and the month corresponding to it'; kammāra - 'servant, attendant' *kammār'an* 'name of a Nāyar fighter cf. *veḷluvakkammār'an*'; kāvaḍa - *kāvīṭi* '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'; koṭṭhāra-kottar'am 'outhouse, palace'; \*kuttaka - *kuttaka* 'contract, monopoly'.

Pāli & Prākṛt Pa. kañjiya - Pk. kañjia - *kaññi* 'rice gruel'; kañha-*kannan* 'the god Kṛṣṇa'; kappa - 'fixed, fit to be received'; *kappam* 'tribute, subsidy'; kattarī *kattir'i* 'scissors'; kakka - *kaṭṭkan* 'sediment'; koṭṭha - 'abdomen, receptacle' *kōṭṭa* 'basket, bucket'; \*kattīl *katti* 'razor' \*kāwara - (N. D.) See Nep.

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1. See N. D. under katranu for the representatives of the two dialectal forms in Sk. kartṛī and karttari, 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. *kambu* 'branch, twig, stick' *kavalai* 'a branch, fork' *kāmaram* 'a grove' *kāmpu* '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 :

Hindi *kakrī kakkir'i* 'cucumber'; *kaṭarī* '*kaṭhār'i* 'dagger':

Marāṭhī *kān(a)dā kāñata* 'a musical mode'; *kuci* *kuñcam* 'tassel, brush, bristleless'; *kuci* *kunci* 'hair of horses or bristles of swains'.

Hindi and Marāṭhī *kacēr'i kaccēr'i* 'public office'; *kaerā 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. *kavdi 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'; *canda* - *canti* '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 *caükka - cavukka, camukka* ‘a square house, guard - house, toll - office’; *cammaṭṭhi - cammaṭṭi* ‘scourge’; \**caükkala - cavukkālan, camukkālan* ‘fine carpet’.

Pāli and Prākṛt *cakka - cakkə, cekkə* ‘oil-press’; *camma - cemman* ‘a worker in leather’ (Ref. p. 27 for the change of a to e after palatals); *cūṇa - cuṇṇāmpə* ‘lime’; *cokha - cokkam* beauty’; \**cammabandha -* cf. Sk. *carmabandhana* - ‘pepper’ *cammanti* ‘ground condiments’ G. M. D. connects the word with Sk. *sambandha* - (?)

(C) New Indo-Aryan :

Hindi *cīthī cīṭṭə* ‘note, bill, bind, card’; *cīnī cīnī* ‘sugar’; *cēlā cēlā* ‘one forced to become a Muhammadan’.

Marāṭhī *caṭṭī cattīnni* ‘ground condiments’; *capḍā cappaṭa* ‘flat’; *cākaṇ cākkāṇi* ‘centipede’; *cāvḍī cārīti* ‘choultry, public building open on one side, office’.

Hindi and Marāṭhī *capṭā cappatṭa* ‘vapid, flat, insipid’; *capāṭī cappāṭti* ‘a flat cake’; *ciṭṭhā ciṭṭa* ‘routine, list, schedule’; *ciṭṭhī ciṭṭi* ‘lottery, note, receipt’; *cīnī cīmīṭṭāva* ‘pincers, tweezers, tongs’; *cūṭ cattə* ‘testicles, penis female organ’.

$\dot{t} = \ddot{t}$

(A) Sanskrit :

$\ddot{t}i\ddot{p}pa\ddot{n}i$  *tippaṇī* 'a gloss, a commentary';  $\ddot{t}ikā$  *tīkā* 'a commentary'.

(B) New Indo - Aryan :

H. M.  $\dot{t}\ddot{o}p$  *toppə* 'wig'

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

Sk.  $\dot{t}a\ddot{n}ka$  - *taṅkam* 'gold'

M. I. A. \*  $\dot{t}oppa$  - (N. D.) *toppi* 'cap'

$t = t$

Sanskrit: *takṣan* - *taccaṇ* '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';  $\angle$  *tāmasī* 'sleep' *tāmasam* 'stay, tarrying'; *tuttha* - *tuttam* 'sulphate of copper'; *tulā* *tu/ām* 'balance, Libra, a weight of one hundred Palas cross-beam or joist'; *tōḍī* *tōṭī* 'a musical mode'.

Middle Indo-Aryan :

Pāli. *tunna* - 'needle' *tuññal* 'darning, patching'.

Prākṛt \* *tīyatihī* *tīyati* 'day of the month'.

Pāli and Prākṛt *tikkha* - *tikkə* 'strain, pressure, swiftness' *tīnha* - *tīnnam* 'stiff, tight, aloud, quick'; \* *tulukkha* - *tulukkan* 'a Turk, a Muhammadan'.

## (C) New Indo-Aryan:

Hindi *takli takkili* 'weaver's reel'; tagrā *takkiti* 'strong and stout'; tāk *takkə* 'aim, proper time'; tōlā *tola* 'a weight of gold or silver'.

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

Hindi and Marāṭhī tambū *tampu* 'tent'; H. tipāī, M. tipāyi *tippāyi* 'a stand with three legs'; H. tukrī M. *tukdī tukkiṭī* 'division of a country, office of sub-collector'; tōṭā *tōṭta* 'cartridge'; \*tāmbāla - cf. M. tābalī *tampālam* 'tray, salver, plate' cf. Ka. tāmbāla, tāmbāṇa; Te. tāmbālamu.

p = p

## (A) Sanskrit:

pakṣa - 'side, party' *pakṣam* 'partiality, preference'; pakṣē (at the end of compounds) 'on the other hand' *pakṣe* 'on the other hand'; panñji - (i) *paññi* 'cotton'; paṭṭa - *paṭṭe* 'silk'; paṇa - *paṇam* 'a silver coin, money in general'; paṇa - business' *paṇi* 'work, labour' cf. Ka. paṇa Te. panamu 'business, trade'; pattra - *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'iskār'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'os'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* - *pāna* 'a waterpot'; *pitta* - *picca* 'madness'; *pittala* - *piccalā* 'brass'; *piṣṭa* - *pitṭa* 'a thin meal cake, rice bread, flour'; *pīṭhikā* *pitika* 'shop'; *puccha* *puccham* 'contempt, derision'; *pura* - *pur'a* 'room, shed, building'; *pūra* - *pār'am* 'abundance'; \* *paripaṭṭa* - *par'ivattam* 'royal garment' cf. Ka. *parivatṭa*.

(B) Middle Indo - Aryan :

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

Prākṛt *paṭṭaṇa* - *paṭṭanam* 'town' (But. cf. Mal. Tam. and Ka. *paṭṭi* 'hamlet' Mal. *paṭṭa* Tam. *pāḍu*, Ka. *pāḍi* 'settlement, hamlet, village' Mal. *paṭṭa* and Tam. *paṭṭu* 'village') *pattala* - 'thin' *pattalə* 'a flattend stick, hedge stake, fibres' cf. Sgh. *pāṭali*, *petali* 'flat'; *pattaya* - *pattayam* 'a large chest to hold grain or utensils'; *pappaṭa* - *pappatam* 'a thin crisp cake of kidney beans' (an instance of borrowing and reborrowing cf. Mal. *par'ippə* 'peas, beaten pulse, and *aṭa* 'cake' Ka. *pappu* 'split pulse of any kind, and *aḍe* 'a kind of thin bread' Tam. *paruppui*, 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* - *pāyam* 'the eighth lunar asterism'; \* *pañiyāhāra* - cf. A. Mg. *pañiya* - 'tasteful' *pañiyār'am* 'sweetmeat, pastry' \* *pālaya* - cf. N. D. \**pālla* - 'cloth' *pālayam* '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* 'row, esp. of guests at feasts, a range of buildings, arrangement, order'; *parisā* *par'iṣa* 'assembly, assemblage, any set or class of people, party' ; 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* *pūr'i* 'a kind of cake'; *pōkri* *pōkkir'i* 'a dissolute or profligate fellow'.

Marāṭhī *paṭhāṇ* *pattāṇi* 'an Afghan, one of the four classes of foreign Mussulmen'; *patēmārī* *pattēmār'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. *pagdā* *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory'.

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

'a turban, the broad front of a turban'; H. *pagarī* 'deceit', M. *pagađī* 'evil course' *pakiđi* 'fib, jest, fraud'.

## 2. Voiced Stops.

The earlier works in Malayālam as Rāmacar'itam and Kappas'sarāmāyanam and the traditional songs handed down by word of mouth go to prove that Malayālam in its ancient stages did not possess voiced stops in the initial position. Although modern Malayālam has unlike Tamil developed an alphabet that is capable of representing correctly all Sanskrit sounds, there still survives in literary Malayālam 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 kañcāvə* 'hemp'; *gañđa - kañṭa* 'a boil' cf. *pañikkanta* '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. *ganānu* 'stink'; *guru - kur'u* in *kur'uttam* 'respect for elders' *kur'ukkal* 'a class of respectful Nāyars'.

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

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

(B) Middle Indo-Aryan:

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

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

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

(C) New Indo-Aryan:

H. M. goṭī *kotṭi* 'marble'.

\* gāḍā *kāṇṭā* 'rhinoceros'.

j = c.

jaṭā *cēṭa* '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-*cūṭa* 'gambling or playing with dice'.

Prākṛt jamala-*cevala* 'pair' cf. the riddle '*cuṭṭikampil cevalakkāla*' 'two oxen on a slender twig'; joṇṇāliā *corṇāli* 'a kind of rice'.

(C) New Indo-Aryan:

Marāṭhī jābā *cāmpa* 'rose apple'.

d = t.

(A) Sanskrit:

daṇḍa-*taṇṭa* 'stick, pole, oar'; daṇḍa- (in compounds) 'arm or leg' *taṇṭa* occurring in compounds only as *kaittaṇṭa*, *kāltaṇṭa* 'forearm, foreleg'; daṇḍa-*taṇṭa*

'stalk'; *danda* - O. Mal. *teṇṭam* 'fine, punishment, trouble'; *dāna* - *tāñam* 'gift to a Brāhmaṇ'; *dāya* - *tāyam* 'inheritance'; *diṣṭa* - *tīṭtam* 'that which has been determined, accuracy'; *dēva* - *tēvan* 'a title of honour' cf. *dēvan palmanābhan* 'one of the former Dewans of Travancore'; *dēvi tēvi* 'name of women (proper)'.

(B) Middle Indo-Aryan:

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

*Pāli* & *Prākṛt* *dōṇī tōṇi* 'boat'.

(C) New Indo-Aryan:

*Hindi* *dubhāsiyā* *tuppāyi* 'interpreter';

*Marāṭhī* *dēvhārā* *tervār'ām* 'religious worship, daily religious ceremonies'; *dōrā* *tōr'a* 'a string suspender'; \**dīvṭī* cf. *divṭī* coll. *tīvatī* 'a torch'.

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

H. *dēvṛī*, M. *dēvdī* *teviṭiyāl* 'prostitute'; \**dūdha* *tūta* 'milk-pot'.

b = p.

(A) Sanskrit:

*bandha* - *pantam* 'fastening a torch formed by fastening rags at the end of a stick'; Gundert derives Mal. *pants* 'ball' from Sk. *bandha* - This is better connected with the word which is represented in K. *pēnd* 'ball', M. *pēd* 'tuft of grass', Sgh. *peñda* 'ball' (See Nep. *pid*): *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. bābāri 2.

## (C) New Indo-Aryan:

Hindī bīchā *piccān* (*katti*) 'knife'; binnā *piññu* 'weave, plait'.

Marāṭhī būj *pūccə* 'a prtic. game of card'.

b = v.

A deviation from the usual change of Indo-Aryan voiced stops to voiceless stops in Malayālam 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 Malayālam speaker as the nearest equivalent to *b* and *bh*.

## (A) Sanskrit:

*bali* - *veli* 'offering, oblation'; *bādha* - 'molestation, affliction'; *vāta* 'oppression from evil spirits'; *bālyā-vāliya* in *vāliyakkār'an* 'servant'. Note the custom of Malabar to employ children as servants. A servant is also known as '*cekkān*' 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 *vattam* 'exchange, discount'; bāk *vāññə* '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 - *gulam* 'mollasses'; *guḍikā* *gulika* 'pill'; gulma - *gunman* 'enlargement of the spleen'; gōṣṭhī *gōṣṭhi* '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-jalam* 'cold, sluggish'; *jātya* - 'legitimate, genuine'; *jātyam* 'excellence'; *jālikā* 'net'; *jālika* 'money-bag'.

(B) Middle Indo-Aryan :

Prākṛt *jamala-javili* 'double cloth, cloth in general';

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

(C) New Indo-Aryan :

Hindi *jati* *jati* 'musical rhythm'; *jātrā* coll. *jatra* 'journey, voyage'; *jukti* 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. *jōṛī*, M. *jōḍī jōṭī* ‘pair, couple, set, match’; \* *jāthā* cf. H. M. *jathā jātta* ‘march of a band of people’.

d = d.

(A) Middle Indo-Aryan:

Prākṛt *ḍambha* - *dambha* ‘pride’.

(B) New Indo-Aryan:

Hindī *dabbā dappa* ‘tin vessel for holding oil’; *ḍig* *ḍikkə* ‘pride, boasting, pomp’.

Marāṭhī *ḍāgar*, *ḍāṅkar* ‘a curry’; *ḍāv* *ḍāvə* ‘device, exaggeration, fib’.

Hindī & Marāṭhī *ḍabbā ḍappi* ‘a small box’; H. *ḍolī*, M. *ḍolī*, *ḍoḷi* ‘litter, swinging cot’.

d = d.

(A) Sanskrit:

*danḍa* - ‘pole’; *danḍippə* ‘pole dance’; *datta* - *dattə* ‘adoption’; *dāha* - ‘internal heat, fever’; *dāham* ‘thirst’; *dīna* - *dīna'm* ‘illness’; *dīpārādhana* - coll. *dīvār'ādhan'a* ‘waving of a lamp before an idol’; *duṣṭa* - *duṣṭə* ‘wickedness, contamination’; *dūta* - *dūtə* ‘message’; \* *dalavāha* - ? - *daļavāyi* ‘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 dīvattī* ‘torch’; \* *dīvālī* cf. *divālī dīvāli* ‘the lamp feast at the New Moon of October’.

Hindi & Marāṭhī H \* dīvālā, M \* dīvālē *divāli*  
 'bankruptcy'.

(A) Sanskrit :

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

(B) New Indo-Aryan :

Hindi *barāi badāyi* 'selfpraise, magnifying'; *bīrī bīdi* 'cigarette'.

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

Hindi & Marāṭhī *bāglā bankalāvā* '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 Malayālam. In the pronunciation of voiced aspirates by Malayālam 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'; *kantam* 'a piece of land, especially a rice field'; khaṇḍa - *kantam* 'piece, fragment'; khaṇḍatē *kantikku* 'cut, break'.

## (B) Middle Indo-Aryan :

Pālī khaia 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 - *kēvə* 'crossing'.

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

## (C) New Indo-Aryan :

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

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

Hindī & Marāṭhī khāḍī *kāti* '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 - *ciññam* 'a piece, a bit'; chinnabhinna - *ciñña-bhiññam* '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* — \*chā-  
ṇaka - ? *cāṇakam* ‘cowdung’.

(C) New Indo-Aryan :

Hindi chūrī *car'i* ‘dagger, knife in a walking stick’.

Hindi & Marāṭhī H. *chakṛā*, 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-taļika*  
‘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 Malayālam; *phalaka-palaka* ‘plank’; *phalā-*  
*hāra-* ‘feeding or living on fruits’; *palahār'am* ‘light  
refreshment, sweetmeats’; cf. M. *phaṭār* ‘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 pā!am* ‘a strip of metal’; *phālā pāli* ‘rag,  
shred, the leaf of a book’; *phēṇī, pēṇi* in *patirpeṇi* ‘a  
particular sweetmeat’.

gh = k.

## (A) Sanskrit:

ghana - *kañam* 'weight'.

## (B) Middle Indo-Aryan:

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

jh = c.

## Sanskrit:

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

dh = t.

## (A) Sanskrit:

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

## (B) Middle Indo-Aryan:

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

bh = p.

## (A) Sanskrit:

bhaṭa - 'warrior, combatant' *paṭa* 'army'; bhaṭṭa - *pattar* 'a name by which the Koṅkaṇ and Tamil Brāhmans are known in Malabar'; bhaṇḍa - *pantam* 'utensils'; bharati *par'ippa* 'superintending' *par'ippukāra'n* 'superintendent of a kitchenstore'; bhāṇḍikā 'implement, tool' *pāṇṭika* in *pāṇṭikas'āla* 'warehouse'; cf. Sk. bhāṇḍas'ālā 'a storehouse, magazine'; bhiksā *picca* 'the act of begging'; bhūta - *pūtam* 'ghost'; bhajana - coll. *payañam* 'worship'; bhārata - coll. *pā'r'atam* 'The Mahābhārata'.

(B) Middle Indo-Aryan :

Prākṛt bhaṇḍāāra-pantār'am 'government, treasury'.

(C) New Indo-Aryan :

H. M. bhāḍārī pantār'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 - vāṭaka 'hire, rent'; bhīru - coll. vīr'u 'a timid person'; bhairava - 'name of a form of S'iva', vair'avan 'name, proper'.

(B) Middle Indo-Aryan :

Pa. Pk. bhatta - vatt̑ə 'boiled rice'.

The following words in which Indo-Aryan voiced aspirates show loss of aspiration only in Malayālam are presumably borrowings of a period at which the Malayālam 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. jhāl̑rī jālar 'a cymbal'; bhāṭā bātta 'an allowance in addition to military pay'.

M. bhal̑ē balē 'well done, fine, good, bravo!'.  
H. M. jhāl̑ar jālar 'fringe'; dhōlak dōlakkə '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* - *khaḍgam* ‘sword’; *phalita* - *phalitam* ‘humour’; *ghaṇṭā* *ghaṇṭa* ‘bell’; *bhaṅgī* *bhaṅgi* ‘beauty’; *bhāgavata* - *bhāgavatar* ‘musician’; *bhitti* - *bhitti* ‘wall’.

H. *ṭhānā* contam. with M. *ṭhānē* *ṭhānā* ‘station, place’ H. *dhōtī* *dhōtti* ‘a small cloth’; M. *dhāvati* *dhāvati* ‘running about hurriedly’; H. M. *bhēṣ* *bhēṣ* ‘beautiful, excellent’.

#### 4. Nasals.

Pāli ñ = ñ.

ñāya - ñāyam ‘reason, justice, right’.

Prākṛt n = n.

\* ñāṇaa - cf. ñāṇaga - ñāṇayam ‘coin’; ñāvi(y)a - ñāviyan ‘a Sūdra barber’.

n = n.

(A) Sanskrit :

nāḍa - *nāḍam* ‘stalk’; nāḍi - (ī)- *nāḍi* ‘a tube or bamboo joint, a bamboo vessel for measuring corn or oil, a small measure’; nāḍikā *nāḍika* ‘a measure of time’; nānāvidha - ‘various sorts’; nānāvidham ‘disorder, profligacy, rout’; nārāca - *nār'āyam* ‘a heavy double pointed iron style’; nāsā *nāsi* (poet.) ‘nose’; nigadā - *nigadām* ‘an iron chain for the feet, fetter’; nirvāṇa - *nirmāṇam* ‘nudity’; niyama - *nemam* ‘rule, regularity’; \* nams'u - cf. nams'uka - ‘injurious, destructive’ *nañcə* ‘poison’ cf. Ka. nañju ‘poison, impurity of the blood, paralysis of the brain, etc.’.

## (B) New Indian :

H. M. *naṅgā* 'naked'; *nañña* 'an unmarried Brāhmaṇ girl'; H. *nāṛā*, M. *nāḍā nāṭa* 'tape, ribbon'; \* *nāṭha* cf. H. M. *nath* *nattə* 'nosejewel'.

m = m.

## (A) Sanskrit :

*maṅgala - maññalam* 'a word meaning auspicious occurring with the house names of Nambūdīrī Brāhmaṇs' cf. *cennamaññalam*, *cerumaññalam*, *mullamaññalam*'; *mangalya* - coll. *maññalyam* 'the marriage token'; *mañca* - 'a stage or platform on a palace or on columns' *maccə* 'upper story'; *matta - mattə* 'intoxication'; *mantha - mantə* '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 - malla* 'wrestling'; *muñja - muñña* 'Premna integrifolia'; *muṣṭa - muṭṭālan* 'plunderer, one who takes the law into his own hands'; *mustā mutta* 'Cyperus Rotundus'; *mūṣā mūṣ'a* 'crucible' *mēlā mēlam* 'musical harmony'; *mōṣa - mōṣ'am* 'trick, deceit, fault, mistake'.

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

Malayālam *m* sometimes goes back to *v* as in *manti* 'a black monkey' ∕ \* *vandi* l. w. M. I. A. \* *vanda* - ∕ O.I.A. \* *vāndra* - ∕ *vānara* - ; *maṇikkir'āmam* 'traders' guild'

Iw. Sk. *vāṇiggrāma-*; *macci* 'a barren woman'  $\angle^*$  *vājhi*  
 Iw. Pk. \* *vañjhā*  $\angle$  Sk. *vandhyā*. Weakly articulated  
 sounds like *v*, *y*, *r'*, *l*, *ɻ*, *ɻ* 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. *maṇañnuka* (K. G.) from earlier *valañnuka*  
 'bend, bow'; Mal. *maṇṇa* (coll.) from earlier *vapṇa*  
 'the calf of the leg'; Mal. *maṇṇān* 'washerman'  
 from earlier *vapṇān*; Mal. *māñam* from earlier  
*vāñam* 'sky'; Mal. *miña* in *miñakkeṭə* 'state of  
 being unoccupied' from earlier *viña* 'work'; Mal.  
*miļuññuka* from earlier *viļuññuka* 'devour'; Mal.  
*mentōnni* cf. Tam. *vēndon'd'ri* 'gloriosa superba';  
 Mal. *maiñatti* from earlier *vaiñatti* 'foreign washer-  
 woman'; Tam. *naman* Iw. Sk. *yama-*; Mal. *nukam* Iw.  
 Sk. *yuga-*; Te. *nēnu*  $\angle^*$  *yēn-* 'I'; Mal. *ñandə*  $\angle^*$  *yanḍə*  
 cf. Te. *eṇḍri* and Ka. *eṇḍrakāyi* 'crab'; Mal. *nīntu*  
 $\angle^*$  *yīndu* 'swim' cf. Te. *īdu*; Mal. *nī*  $\angle^*$  *nī*  $\angle^*$  *nīñ*  
 $\angle^*$  *yīñ* 'you'; Mal. *nañkar'am* 'anchor' Iw. Persian  
*lāgūr*; Ka. *kāmaṇe* for *kāmale* 'a form of jaundice'  
 cf. Sk. *kāmalā*; Mal. *nampāli* 'a caste of wandering  
 dealers in corn' Iw. Sk. *lambāḍa-*; Ka. *kunḍāṇi* for  
*kunḍali* 'having ear-rings'; Tam. *akkañam*  $\angle$  *akkar'am*  
 Iw. Pk. *akkhara-*; Mal. *peruman'am*  $\angle$  *perumar'am* 'a  
 kind of tree'; Ka. *tāmbāṇa* for *tāmbāla* 'a metal, copper  
 or brass plate'; *miṇuññuka* (Trichur) for *miļuññuka*  
 'devour'; *mañklāvə* Iw. H. *bāglā*.

(B) Middle Indo-Aryan :

Pālī mañjeṭṭhī *mañcetti* ‘madder’.

Prākṛt magasira - *makayir'am* ‘the fifth constellation’; maḍaya - *mathyan* ‘fool’; maddala - *maddalam* ‘a long finger drum’; māṇikka - *māṇikkam* ‘ruby’; mādu māṭə ‘mother, lady’; māraya - *mār'ayān* ‘a class of Nāyars, usually drummers in temples’; mukkhaṇa - *mukkāṇi* ‘a sect of Brāhmans’; muḍḍha - *muṭṭālan* ‘fool’.

Pālī & Prākṛt masi - *mayi*, *mai* ‘antimony, blackness’; muttā *mutṭa* ‘pearl’.

(C) New Indo-Aryan :

Hindi maḍḍī *maṭṭi* ‘sediment, dregs’.

Marāṭhī madhū *matu* ‘sweetness, honey’.

Hindi & Marāṭhī miṭhāī *miṭṭāyi* ‘sweetmeats, confectioneries’ mainā *maiṇa* ‘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; *vāṅga - vāṅkam* ‘lead tin’; *vacā* ‘a kind of aromatic root’; *vayampə* ‘acorus calamus (used for making children speak)’; *vadā vāṭa* ‘cake’; *vartamāna* - ‘being, existing’ *varṭtamāñam* ‘news, particulars’; *varāha - varāhan*; *valmīka - vanmīkam* ‘anthill’; *vallī valī* ‘creeper’; *vācana - vāyaña* ‘reading’; *vācāṭa - vāyāṭi* ‘a talkative person’; *vācāla - vāyāli* ‘talkative person’ *vāṇija* - ‘merchant’; *vāṇiyān* ‘oilmonger’; *vēlā vēṭa* ‘point of time, hour’.

(B) Middle Indo-Aryan :

*vaddhi - vaddi* ‘interest on money, commission’; *vasala - vaṣaḷan* ‘bad, foul, spoil or depraved person’: § due to later sanskritisation; *viriya - viriyam* ‘wild game’.

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

*Pāli & Prākṛt vagga - vakkam* ‘a Varga or a section of the Rg. Veda’; *vañka* ‘crooked’ *vañki* ‘a dagger’ cf. H. *bāk*; *vaṭṭa - vat̄tam* ‘circle’; *vaṭṭa - vat̄ṭa* ‘ball, round lump of metal, rim of a wheel’; *vat̄ṭa - vatti* ‘a round basket of grass, straw, cane or palm leaf’; Pa. *vat̄ṭaka* - ‘cart’ Pk. *vaṭṭaka* - ‘a circular plaything’ - *vat̄ṭakam* ‘basin, platter’; *vat̄ṭala - vattaḷam* ‘a large cooking vessel, a brasspan’ cf. Ka. *baṭṭala*.

*Exception* : Pa. Pk. *vañjha - pañcam*, *paññam* ‘sterility’; Iw. from - Kannada cf. *bañje* ‘barrenness’.

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

(C) New Indo-Aryan :

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

Hindi & Marāṭhi *vīr* *vīrə* 'valour, power'.

### 6. Liquids.

The usual change of Indo-Aryan *r* is to *r'* (palatalised) in Malayālam. 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 Malayālam 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 Malayālam speaker to his own non-palatalised *r*. The representation of *r* by alveolar *r* in Malayālam is also noticeable in the borrowings from other foreign languages, such as English. cf. ഒം (room), ഒം (rule), ഒക്സോട്ട് (record), all pronounced and represented in writing with alveolar *r*.

r = r'

## (A) Sanskrit :

raṅga - *r'ankə* '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 rāī *r'āy* 'night'.

## (C) New-Indo-Aryan :

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

r = r.

## (A) Middle Indo-Aryan :

Prākṛt rat̄hia - 'an officer of the King, King's representative' *rattiyār* 'a class of Telugu Sūdras'; rāutta - *rāvuttan* 'a class of northern Muhammadans' (this word is pronounced also with palatal r); rāṇī *rāṇi* 'queen'; rot̄ta - *rot̄ti* 'bread'; \*rokka - (N. D.) *rok̄kam* '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 Malayālam with *r'* or *r* and a prothetic vowel. This phenomenon is regular in earlier Malayālam works like Rāmacar'itam. As no Malayālam 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'āññā* 'stage'; ravi - *ir'avi* '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.) *arantam* 'elephant-dung'.

(B) Middle Indo-Aryan:

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

Pāli & Prākṛt ratta - *ar'attam* (poet.) 'blood'; \*rakkhā cf. Sk. rāksā *ar'akka* 'lac'; \*ruppika - *uruppika* 'Rupee'.

1 = 1.

(A) Sanskrit:

lāḍana - *lā!anam* 'fondling'; lālitya - *lā!ityam* 'sweetness, beauty'.

(B) Middle Indo-Aryan:

Pāli lōkiya - *lokiyam* 'politeness, adaptedness'.

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

Pāli & Prākṛt lakkha - *lakkha* 'aim'.

(C) New Indo-Aryan:

Hindi latṭū *latṭu* 'a child's top'; larāī *ladāyi* 'quarrel'.

Marāṭhī lakhōṭā *lakkotṭa* 'envelope'; lāg *lākka* 'opportunity, easy circumstance'.

Hindī & Marāṭhī lāgōṭī *lankōṭti* 'loin cloth'; H. laḍḍū. M. laḍḍu *laḍḍu* 'a globular sweetmeat'; lāg lākkə 'aim, butt'; lādū lādū 'a globular sweetmeat'; lūṭ, lāṭṭə 'plunder'; lōṭ 'rolling' lōṭṭə 'tumbling and tossing'; lōṭṭā lōṭṭā 'a metal cup'.

*l* shows a prothetic vowel in the following loan words:

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

### 7. Sibilants.

s'

*s'* is represented by *c* in the earlier works of Malayālam like Rāmacar'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 Uṇṇunīlīsandēśam which has a large proportion of Sanskrit words of a highly literary character has words like *car'am* (*s'ara-*), *cilōkam* (*s'lōka-*) *cakkiyār* (*s'ākyā-*) 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 Malayālam 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 Malayālam words

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

(A) Sanskrit :

*s'āṇa* - *canam* 'flax'; *s'arāva* - *car'āvam* 'dish'; *s'ākyā* - 'a Buddhist mendicant' *cākkiyār* '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'ālā* - *cāla* 'the sal tree, Vatica Robusta'; *s'āla* - 'a kind of fish'; *cāla* 'sardine'; *s'āstra* - *cāttir'am* 'religious learning, scripture' cf. *cāttir'akkali* '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 Malayālam 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* - *cakuñam* *s'akuñam* 'omen'; *s'añkā* *cañka* *s'añka* 'apprehension, care'; *s'ambala* - 'provender or provisions for a journey' *campalām*, *s'ampałam* 'salary'; *s'ēṣa* - *cēḷam*, *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'uṇṭhi* - (ī) 'dry ginger'; *s'uṇṭhi* 'anger' obviously Sanskitisation 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'evā s'evam 'service'; \*s'īmā s'īma 'foreign land, more commonly used in the sense of England'; \*s'enāī s'enāyi 'title of Koṅkaṇa Brāhmans'.

s.

s is represented in Malayālam by c and t. As in the case of s' considerable irregularity is met with in the representation of s in the old Malayālam texts. A mixture of the languages of peoples of various degrees of Sanskrit learning and the newness of the sound to the speakers of Malayālam 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 - cārā 'essence, juice'; sapiṇḍi - caviṇṭi in caviṇṭikkottan 'a professional carrier of corpses'; sindhu - cintā 'a musical mode' cf. cintupāṭṭa, kāviṭiccinta, moṇṭiccinta etc.; sēmantī 'the Indian white rose'; cemanti 'chrysanthemum Indicum'; sēvaka - cevakan '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  $\angle$  nampiyātir'i, unnyātir'i  $\angle$  unniyātir'i &c. See also pāṭṭaccōmār'a 'a respectable Sōma-sacrificer'.

## (B) Middle Indo-Aryan:

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

Prākṛt savvala - *cavalam* 'lance'; siggha - *cikkə* 'quickness' cf. *cikkennə* 'quickly'; siṅgha - *ciññam* 'Leo, the first Malayālam month'; siṅghala - *ciṅkalam* *ciññalam* 'a black monkey' (imported from Ceylon); \*saṅghita - cf. saṅghia - *caññeta* 'Vedic text'.

Pālī & Prākṛt Pa. Sakkharā, Pk. sakkarā *cakkar'a* 'jaggery, palm-sugar'; saṅkhala *caññala* 'chain'; siṅgāra - *cinkar'am* 'ornament'; sippa - *cippam* 'nice appearance, elegance'; sippi *cippi* 'oyster shell'; sukkha - *cukkə* 'dry ginger'; suṅka - *cunkam* 'toll, custom'; set̄hi - *cetti* 'one of the foreign merchant classes'.

## (C) New Indo-Aryan:

Hindi sāmā *cāma* 'millet'.

Hindi & Marāṭhi saṅgātī *caññātī* 'a companion'; sāthī *cāti* cf. *cātikkār'an* 'companion'.

s = t.

The substitution of *t* for Sanskrit *s* is frequent in Rāmacar'itam and Rāmakathāppāṭṭē both of which represent the southern dialect. Excepting in these *t* is very rare in literary Malayālam. Modern colloquial Malayālam 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 Malayālam 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 *cinkam* (*singha-*) and *tār'ati* (*sārathi-*) occurring side by side in the same text, cannot be satisfactorily accounted for.

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

*saṅkēta - tankētam* 'the assembly of a parish' (K. U.)  
*satya - tatyam* 'truth' (R. K. P.); *santati - tantati* 'progeny' (R. K. P.); *susēna - tuṣēṇan* 'name, proper' (R. C.);  
*sēnā tēṇa* 'army' (R. C.).

Examples of colloquial *t* for Sanskrit *s* are many. The following are only a few illustrating the change:  
*sambandha - tammantam* 'marriage'; *sāvitri tātri* 'name, proper'; *suśira - tulir'am* 'hole'; *svalpa - tolpam* 'little';  
*svairā - toyir'am* 'following one's own inclinations'.

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

Sk. *suruṅga - turuṅkə* 'a subterranean cell'; *sūci tūsi'* '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 Malayālam.

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

Sk. or Pk. *sīsa - īyam* 'lead.'

Sk. *sahasra - āyir'am* 'thousand'.

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

Pk. *sāvaṇa - āvāṇi* 'the first Malayālam 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. ḥṇi) 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' *sammāñam* 'present, prize, ; *saṁsāra* - 'course, the world, secular life' *samsār'am* 'speech'.

(B) Midle Indo-Aryan :

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

(C) New Indo-Aryan :

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

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

Hindi & Marāṭhī *sat* *sattē* 'essence, reality, goodness'.

Sanskrit § = c.

śadaṅga - 'the six works auxiliary to the Vēda';  
 caṭaṇṇa - 'ritual' ṣaṣṭi - coll. catti in cattipartti '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'; harēnuka - 'a kind of pea, drug, perfume' ar'enukam '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'; hētu - etu (poet.) 'motive, cause'.

#### (B) New Indo-Aryan:

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

### CONSONANT GROUPS, INITIAL

Stop + y

In colloquial Malayālam y disappears.

jyēṣṭha - ceṭṭan 'elder brother'; jyōtisa - jōtisam 'astronomy'; jyōtis - jōtissə '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 - dīpə* ‘island’; *dvēṣya -*  
 ‘odious, detestable’ *dēṣyam* ‘anger’.

sv

*s'vasana - s'osañam* ‘breath’; *s'vāsa - s'āsam* ‘breath’ cf. *s'āsam muṭṭal* ‘gasping for breath’.

sv

*svajana - sojañam* ‘relations’; *svapna - sopənam* ‘dream’; *svara - sor'am* ‘sound, noise’; *svarṇa - sorṇam* ‘gold’; *svalpa - solpam* ‘little’; *svāda - sādə* ‘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 - trapə* ‘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 Brāhmaṇ’.

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 Brāhmaṇ 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 Malayālam is a proof of the negligible element of voice, if not the total absence of voice, characterising the pronunciation of voiced aspirates by native Malayālam 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* - *klānti* 'fatigue'; *pluti* - *płuti* 'a leap';  
*glāni* - *glān'i* 'exhaustion'.

## s' l

*s'lōka* - coll. *cilōkam* 'a stanza'.

## kṣ

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

*kṣāma* - *kṣāmam* 'famine'; *kṣāṇa* - *kṣāṇam* '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 - *tutti* 'praise'; stōka - *tōkam* 'little'; cf. *tōkapparañan* 'a gentle breeze' (U. S.); stōtra - *tōttir'am* 'a hymn of praise'; sthalī 'place, district', *talī* 'an ancient division of land'; sthānu - 'name of S'iva' *tānu* 'name proper'; sthira - 'firm, strong' *tiram* 'vigour, strength'; sthāla - *tālam* 'dish'; sthūṇā *tāṇa* 'pillar of a house'; sphaṭa - *paṭam* 'expanded hood of a snake'; sphaṭikāri *paṭikar'am* 'alum'.

The above words, excluding *tottir'am* may be loans either from Sanskrit or Prākṛt, for, in Malayālam 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 Malayālam when *n* combines with *y* it becomes an alveolar sound in the pronunciation of the Malayālam 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 Malayālam are in general very weakly articulated. As postulated by Julee Bloch

with regard to Tamil<sup>1</sup>, Malayālam also presumably at one time contained only surd consonants. In Modern Malayālam 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 Malayālam were partially voiced in between vowels, the long stops were retained voiceless. But the so-called long stops of Malayālam 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 Malayālam 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 Malayālam - *k* -. But New Indo-Aryan - *k* - is written *kk* and pronounced single *k* as all *kk* of Malayālam. This bears testimony to the fact that there was direct contact of the Malayālam - 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 Malayālam had become *g*. New Indo-Aryan - *k* - must have sounded as *kk* to the ears of the Malayālam 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 Malayālam, Ex. *ekkar* (acre) *peppar* (paper) *rikkārtta* (record).

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

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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 Malayālam proper, c and p of Sanskrit have not been voiced in the loan words, although they too share the general weak articulation of Malayālam 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*; avakās'a - *avakās'am*;  
kaṭuka - *kaṭukə*; jīraka - *cīr'akam*; sēvaka - *cēvakan*.

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

adhika - *adhiyam* 'much'; churikā *cur'iya* 'dagger'; nāḍikā *nāliya*; paittikka - *payittiyam* 'madness'; sālika - *cāliyan* 'weaver'; cf. the above change in native Malayālam words as *ar'ikattə*, *ar'iyattə* 'near'; *tir'ike*, *tir'iye* 'back'.

Middle Indo-Aryan.

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

\*apakaṭa - *apakaṭam*.

New Indo-Aryan k = kk

M. cākāṇ cākkāṇi; \*padaka - cf. padak *patakam* 'an orament 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'ākh-am / 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 Malayālam by k, the latter being the sound nearest to g in the Malayālam 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. \*tagāra *takiṭə*.

M. \*pagaḍā *pakīta*.

H. *pagaṭī*, M. \**pagaḍī* *pakiṭī*.

Sanskrit gh = k

maghā *makam*.

## 2. Palatals

As there is no c in Malayālam 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 Malayālam speaker was not sufficiently acquainted with c.

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

*Exceptions:*

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

New Indo-Aryan c = cc

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

H. M. kacērī *kaccer'i*.

New Indo-Aryan ch. = cc

H. pūchī *pūcci*: bīcha *piccān* in *piccānkatti*.

Sanskrit j = y

aja - O. Mal. *ayan* 'Brahma'; anuja - coll. *añyan* bhajana - coll. *payañam*; vāñija - *vāñyan*; \*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 Brāhmaṇ 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 ṭ of Hindī. ṭh, ḍ and ḍh are

also represented by the same sound in the early borrowings with the exception that  $\ddot{d}$  is found in a few old loans as  $\mathring{l}$  and  $\mathring{t}$ . Of these,  $\mathring{l}$  is said to be the retention by the Nambūdiris of the pronunciation the sound had in the Vēdic dialect. The fact that Nambūdiris when reciting Vēdic texts, even to this day, pronounce  $\mathring{l}$  for  $\ddot{d}$  is cited in support of the above assumption. Words in which Sanskrit and Middle Indo-Aryan  $\ddot{d}$  is found as  $\mathring{l}$  probably belong to a period when Malayālam -  $\mathring{t}$  - was still pronounced as a surd consonant. The nearest sound to  $\ddot{d}$  at the period in question may have been  $\mathring{l}$  in the linguistic consciousness of the Malayālam speaker. cf. Telugu -  $\mathring{d}$  - / Primitive Dravidian -  $\ddot{d}$  =  $\mathring{l}$  in Malayālam.

Ex. Te. *ēdu*, Mal. *ēlə* 'seven'; Te. *kaḍugu*, Mal. *kaḷuku* 'to wash'; Te. *kōḍi*, Mal. *kōli* 'fowl'; Te. *gaḍa*, Mal. *kaḷa* 'pole'; Te. *tōḍi* 'a friend'; Mal. *tōli* 'a woman friend of a woman'; Te. *pāḍu*, Mal. *pālu* 'ruined, waste'; Te. *piditsu*, Mal. *piḍiyu* 'to squeeze, wring, press out'; Te. *peḍa*, Mal. *piṭa* 'wrong'; Te. *sudi*, Mal. *cūli* 'a whirl, a circlet, a whirlpool'. Hindī  $\mathring{r}$  and  $\mathring{rh}$  and Marāṭhī  $\mathring{d}$  and  $\mathring{dh}$  appear in Malayālam as -  $\mathring{t}$  - (early) or  $\mathring{d}$  (later) while  $\mathring{t}$  is found as long  $\mathring{t}$  only.

Sanskrit or Middle Indo-Aryan  $\mathring{t}$  =  $\mathring{t}$

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

Pa. *sāṅghāṭa* - *caññāṭam*.

\* apakaṭa - *apakaṭam*.

New Indo - Aryan ṭ = ṭṭ

H. naṭuwā *nattuvan* 'dancing master'.

H. M. gōṭī *kotti*; tōṭā *totta*; lāgōṭī *laṅkotti*; lōṭā *lotta*.

Sanskrit ṭh = ṭ

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

pāṭhaka - *pāṭhakam* 'story-telling at temples by Nambyārs'. pīṭhikā *pīṭika*; maṭha - *maṭam* 'a Brāhmaṇ house'.

New Indo - Aryan ṭh = ṭṭ

H. cīṭhī *cittə*.

M. paṭhān *pattāni*.

H. M. mithāī *mitṭāyi*.

Sanskrit ḍ = ḍ

araḍu - *ar'aḷə* 'the tree Colosanthes Indica';

guḍa - *guḷam*; guḍikā *guḷika*; guḍuci *guḷuci* 'coccus cordifolius'; cauḍa - *cavuḷam* 'tonsure ceremony'; varāḍī *var'āli*.

Sanskrit and Middle Indo - Aryan ḍ = ḍ

Sk. nāḍi - (ī) *nāli*; nāḍikā *nālikā*.

Pk. ambāḍaya - *ampāḷam*.

Indo - Aryan ḍ and ṣ = ṭ

Sk. tōḍī *toti*; vaḍā *vata*; ṣaḍaṅga - *caṭaṇṇə*.

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

H. kaṛbaṛī *kaṭipiṭi*; \* tagaṛa *takiṭə*.

M. sīgāḍī *ciṅkāti*; \* pagadā *pakiṭa*.

H. M. H. jōṛā, M. jōḍā jōṭā; H. jōṛī. M. jōḍī jōṭī.;  
H. nāṛā, M. nāḍā nāṭā; H.\* pagarī, M. pagadī pakītī;  
H. baruvā 'pimp' *baḍuwa* 'a term of abuse'.

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

Indo-Aryan ḍh and H. ḡh = 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 borrowings 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 Malayāḷam was still pronounced tt and had not been simplified into single t.

Sanskrit and Middle Indo-Aryan t = t

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

Pa. satapupphā *catakuppa*.

New Indo-Aryan t = tt

H. dhōṭī *dhōtti*; bhāṭā *bātta*.

M. patēmārī *pattēmār'i*.

H. M. capātī *cappātti*.

\* kūtī *katti*.

*Exceptions :*

H. jati *jati*; bītā *vīti*.

M. dhāvati *dhavati*; pātī *pāti*.

H. M. saṅgātī *caññāti*.

Sanskrit th = t

kathā coll. *kata* 'story'.

New Indo-Aryan th = tt

\* jāthā *jätta*.

*Exceptions :*

H. kaithā *kaita*.

H. M. sāthī *cāti*.

Indo Aryan d = t

Sk. kadalī *katali*; guda - coll. *kotam*; chēda - *cetam*;  
uttaraprōṣṭhapadā *uttrātati* 'the 26th asterism';  
pūrvaprōṣṭhapadā *pur'ur'uttāti* 'the 25th asterism'.  
viruda - *vir'uts*.

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

H. M. khādī *kāti*; padak *patakam*.

Indo - Aryan dh = t

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

H. bīdhā *vītam*.

H. M. \* dūdha *tata*.

### 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* / \**uvādhyār* 'priest, teacher'; kakṣāpaṭa-kaccavaṭam; gōpāla - coll. *kōvālan*; dvīpa - *dīva* *dīpā-*rādhana - *dīvār'ādhaṇa*; svarūpa - *toruvam* see *toruvak-kār* 'Nayars employed in Kṣattriya families called Svarūpams.

New Indo-Aryan p = pp.

H. M. capātī *cappatti*; H. tipāī. M. tipāyī *tippāyi*; dupatṭīā *tuppatṭāvə*.

*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 n = n

Sk. ēṣāna - *ēṣāṇi*; kaṣāna - *kaṣāṇam*; kalyāṇa - *kalyāṇam*; nārayana - *nār'āṇan*, *nāṇan* (abbreviated form); nārayaṇī *nāṇi* abbreviated form)

Pk. *atthāṇī attāṇī*; *āṇā āṇa*; *mukkhaṇa - mukkāṇi*;  
*sēṇi - eṇi*; \* *paniyāhāra* - *paniyār'am*; *savaṇa* - *cavāṇa*  
 'pincers, a secondary meaning from the ear - like holders.  
 See Ka. *savaṇa* 'pincers'.

*Exceptions :*

In the following two words Pk. *n̄* is found as *ñ*.

Pk. \* *avacchāyaṇa* - *occhāñam*.

Pk. \* *jōṇaka* - *jōñakan*.

M. *aṇā aṇa*; *paṭhāṇ paṭṭāṇi*; *phēṇi pēṇi*; *bāṇi bāṇi*; *bharanī* 'filling - material' *bharani*. 'jar'; \* *s'ēṇāī s'ēṇāyī*.

Indo-Aryan *n* = *ñ*

*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* - *aṇuvādām*; *āsana* - *āsañam* 'buttocks';  
*ghana* - *kaṇam*; *Jānakī Jāñū* 'Name, abbreviated' *dāna-tāñam*; *dīna* - *dīñam*; *nidhāna* - *nidāñam*; *sāvadhāna-sāradhāñam*; *s'ani* - *s'ēṇi* 'saturn'

H. *cīnī cīñi*.

M. *kān(a)dā kāñata*.

H. M. *mainā maiña*.

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

Indo-Aryan *m* = *m̄*

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

*amāntam* 'delay' ∠ \* long in coming (as *amāvāsyā* is the final day of the dark half); *amēdhya* - *amedhyam* 'excrement'; *pramāṇa* - *pramāñam* 'document'; *pramāda* - 'Intoxication, madness' *pramāḍam* 'grand scale'

see *kalyānam 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 Malayālam while literary Malayālam shows m. Ex. *cumappə*, coll. *cuvappə* ‘redness’; *cumar'ə* coll. *cuvar'ə* ‘wall’; *cumaṭə* coll. *cuvatə* ‘load’; *cumal* coll. *cuval* ‘shoulder’.

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

\* *ambāmāma - ammāvan* ‘maternal uncle’.

Pk. *jamala - cevala*; *jamala - javili*.

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

### 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 - *occhaṇam*.

- (3) Sk. upādhyāya - *vādhyār*;  
Pk. ambāḍaya - *ampālam*; joṇṇāli (y) ā *corṇāli*;  
vellari (y) ā. *vellar'i*.  
Pa. kañjiya - Pk. kañjia - *kaññi*.  
M. sēvay *sēva*.

Indo-Aryan v = v

Sk. anuvāda - *añuvādam*; avakāś'a - *avakāś'am*;  
avadhi - *avadhi*; bhāva - 'appearance' *bhāvam* 'arrogance, pride'; bhaviṣyat *bhaviṣyattə* 'that what is going to happen'; vivara - *vivar'am*.

Pk. kāvāḍa - *kāvīti*; khēva - *kēvə*; saviṭṭhā, *avittam*;  
sāvāṇa - *āvāni*.

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

H. M. H. \* dīvālā or M. dīvālē *dīvāli*

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 *camukkā!an* (Pk. \*caukkala-) cf. colloquial m for literary v in native Malayāḷam words, *ivan* coll. *eman* 'this man', *kuvu* 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* - *ādyasāñam* superintending an affair from start to finish'.

Sk. *sāvitrī tātri* 'name, proper'.

### Liquids

Indo-Aryan r = r'

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

Pa. *ummāra* - *ummār'am*; *viriya* - *vir'iyan*; *vairāgya* - 'disgust, aversion' *vairāgyam* 'a blind zeal'.

Pk. *kundurukka* - *kuntir'ikkam*; *pūraya* - cf. sk. *pūraka* - 'filling, satisfying' *pār'āyam* 'fib'; *magasira* - *makayir'am*; *vēbbhara* - L sk. \* *vihvara* - cf. *vihvala* - and *vihvarita* - 'staggered, fallen' 'veppar'a 'flurry'. see *veprālam*.

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

H. *pūrī pūr'i*; *sārī sār'i*.

M. *dēvhārā tēvār'am*.

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

Although Indo-Aryan r is usually represented in Malayālam 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 Malayālam country. In Malayālam, r of foreign spoken languages is invariably represented by alveolar r. cf. English words represented in writing as *bōrāks* (borax) *lōri* (lorry)

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

Pk. babbarī *pappara*.

H. pārā *pārāvə*.

M. pharā *para*.

H. M. kōrā *kōra*.

### I.

I is found represented in the loan words both as l and ī. But it may be observed that after the long close front vowel ī I 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 I. Ex. kīla - *kīlam* 'wedge, bolt, nail'; nīla - *nīlam* 'blue'; pipīlikā *pipīlika* 'ant'; mīlana - *mīlañam* '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. kēli - *kelī* 'play'; prahēlikā *prahēlika* 'enigma, riddle'; mēlā *mēlam*; vēlā *vēla*; hēlita - *ełitam* 'mockery'.

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

## Indo-Aryan l = ɿ

Sk. ūrmilā ūrmīla ‘name, proper’; kalabha - *kaļa-bham* ‘young elephant, mixture of perfumes’ kṣālana-kṣāļaṇam - ‘washing’; jālikā jālika; pulaka. *puļakm* ‘horripilation’; pralaya - *praļayam* ‘dissolution’; sālagrāma - *sāļigrāmam* ‘a kind of ammonite found in the river Gaṇḍaki, emblem of Viṣṇu’ cf. Ka. sāligrāma; sulabha - *cuļu* / \*suļuva ‘easy’ cf. Te. suļuvu ‘easy’ and Ka. suļuva ‘facility’.

The following Middle Indo-Aryan loans showing l in Malayālam may represent Middle Indo-Aryan l or ɿ.

Mal. *cappaļa* ‘untrue, vapid’ in *cappaļacci* ‘vapid talk’ cf. Pk. capphala –

Mal. *javiļi* Pk. jamala –

Mal. *maddaļam* Pk. maddala –

Mal. *cavalam* Pk. savvala –

## Indo-Aryan l = ɿ

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

Pa. ambala - *ampalam*.

Pk. akkhamālā *akkamāla*; ḥaggā ḥakkam; tambola-tampalam ‘chewed betel’.

jamala - *cevala*; joṇnāliā *corṇāli*

H. gōli *gōli*; cēlā *cēlā*; tolā; *tōla*

M. bhalē *bale*

H. M. kalāl *kalāl*; ḥōlak *ḍōlakkə*

H. sālū sāluva, sālva ‘a shawl’ See Sgh. saluva,

Sanskrit s' = y

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

*Exception:*

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

Sanskrit § = l

Old Malayālam and present-day colloquial Malayālam have l for Sanskrit § while modern literary Malayālam shows only §.

O. Mal. *masi* - *maļi* 'antimony, blackness'; s'ēsa-*cēlam* 'remainder'; *viṣa* - *viļam* 'poison'; coll. *auśadha*-*avuļatam* 'medicine'; *kaśaya* - *kaļāyam* 'decoction'; *santoşa* - *tantoļam* 'joy'; *susira* - *tuļir'am* 'hole'.

*Exceptions:*

The following words having s' or t̄ for Sanskrit § are early loan words from Tamil in which Sanskrit § is represented as c and t̄.<sup>1</sup>

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 t̄ is through haplology); uttarāṣāḍha - *uttaraṭam* 'the twenty-first lunar asterism,' Tam. uttirāṭam / \*uttirāṭāṭam; ḫabha - *iṭavam*, Tam. iṭapam; mēṣa-*mēṭam* 'Aries of the Zodiac, the 9th Malayālam 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 - *iyam* 'lead'.

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

Pa. Pk. masi - *mayi*

Later on t takes the place of s. Rāmacar'itam contains many words having t for Sanskrit s. Modern Malayālam 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 - *āñkār'am* (poet.) 'pride, haughtiness'; kāhalā *kālam*; mahābhārata - coll. *māvār'atam*; mahārāja - *mār'āya* in *mār'āyamāngalam* '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  $\alpha$  is developed in between. An un-exploded stop of Sanskrit thus becomes an exploded stop in Malayālam. 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 Malayālam 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 l respectively.<sup>1</sup> The sounds approximating unexploded t or d and t or d were perhaps l and l to the Malayālam 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, lk and lp. cf. Malayālam words showing the above groups.

*palkalam* 'a vessel to boil milk in'; *palkula* 'a milk pail'; *nalpatə* 'forty'; *vilpətə* 'distance of a bow-shot'; *kelpikkū* 'cause to hear'.

In the following paragraphs the sign  $\alpha$  has been used to represent the vocalism developing in between consonants when Sanskrit words containing consonant groups are adopted into Malayālam.

1. See the treatment of find t and t.

kt.

ukti - *ukkət̪i* 'speech'; bhakti - *bhakkət̪i* 'devotion'; s'akti - *s'akkət̪i* 'power'. Contrast with this middle Indo-Aryan loans such as *ar'attam*, *mutta*, showing assimilation.

pt.

kłpta - *kłppət̪am*; gupti - *guppət̪i*, 'concealing'; prāpti - *prāppət̪i* 'attainment'.

gd.

vāgdāna - *vāggədāñam* '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 responsibilities'; labdhi - *labbədhi* 'acquisition.'

tk.

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

ṭk.

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

tp.

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

tp.

saṭpada - *salpadam* 'bee'.

dg.

sadgati - 'happy state'; *salgati* 'liberation'; sadgūpa - *salgupam* '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 Malayālam. The following New Indo-Aryan words are written and pronounced as represented below.

pt.

H. M. capṭā *cappatta*.

kd.

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

cd.

H. khicṛī, M. khicḍī *kiccati*.

pd.

M. capḍā *cappaṭa*.

gd.

H. tagṛā *takkiti*.

## (2) Consonants in contact with y.

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

Stop + y

Sk. vairāgya - 'disgust, aversion' coll. *vair'āggiyam* (lit. *vair'āgyam*) 'malice'; sākya - lit. cākkiyār; rājya-coll. *r'ājjiyam* 'kingdom'; nāṭya - coll. *nāṭtiyam* '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 Malayālam and colloquial forms which appear with i in modern poetry.

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

ly.

bālyā - *vāliyā* in *vāliyakkār'an* (lit); kalyāṇa - coll. *kalliyāṇam*; tulya - coll. *tulliyam* 'equal'. 'Contrast M. I.—A. loan *ka!lə*. 'liquor' (Pk. *kallā*).

Sibilant + y  
s'y.

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

s'y.

Sk. manusya - mañus'siyan 'man'; siṣya - s'iṣṣiyan. bhaviṣyat coll. bhaviṣṣiyattə (lit. bhaviṣṣiyattə) '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. lehya - lehiyam 'syrup'.

nasal + y

Sk. anyāya - aṇṇiyāyam 'injustice'; punya - punni-yam '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 - cattuvam 'power'. In modern

colloquial Malayālam 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 Malayālam. Ex. garva - *keruvə*; 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'əvam* 'horse'; vis'vāsa - *vis's'əvāsam* 'faith, belief'.

sv.

Sk. āsvādana - *āssəvādaṇam* 'tasting'; sarvasva-  
*sarvassəvam* 'the whole property'.

nasal + v

Sk. anveṣāṇa - *aññəvēṣāṇam* 'searching'; kaṇva-  
*kaṇṇəvan* '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 Malayālam speakers with a vowel in between. In old Malayālam it is invariably i

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

In modern colloquial Malayālam 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*; ādrā *atira* / \*āttira 'the sixth nakṣatra cf. *tiruvatira*; abhra - *abbharam* 'mica'; vajra - *vajjir'am* 'diamond'; mudrā *muddir'a* 'seal, stamp'. Contrast M. I.—A. loans as *cakk̄a*, *patti*, *vanki*.

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*; pokrī *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 Malayālam shows ο between v and r against i of old Malayālam.

pativrata O. Mal. *pativir'ata* coll. *pativērata* 'a chaste woman',

sibilant + r  
s'us'rūṣā 'wishing to hear'; sus'sərūṣā 'service';

sr.

sahasra - sahass̄oram 'thousand'.

nasal + r

sāmrājya - sāmm̄rājjiyam 'Imperial rule';

N. I—A. lr

H. jhālṛī jālar

### (5) Consonants in contact with l.

#### (A) Sanskrit:

In old Malayālam the above group develops i. Ex. s'ukla - cukki<sub>l</sub>am 'white'. In modern colloquial Malayālam 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 l̄ irrespective of the voiced or voiceless nature of the preceding consonants. (cf. initial kl, gl, p. 92.)

s'ukla - s'ukl̄am (lit.) s'ukkəl̄am (coll.) 'semen'.

s'l.

as'lila - as'səl̄ilam 'vulgar'.

ml.

amlā - amma<sub>l</sub>am '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 *takkili*.

H. M. bāglā *bañkalāvə*.

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

r + sibilant.

rs' and rs show i in between.

rs'

ars'as - *ar'is'asse* 'piles'; karṣ'aṇa - *kar'isaṇam* 'troubling, hurting'.

rs.

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

r + h

arhati *ar'ihikkku* 'to deserve'.

r + nasal

ṛñ shows no change while rm in old Malayālam and colloquial Malayālam has developed u.

ṛñ

karpa - *karpan* 'name of a king of the Aṅga country; varpa - *varpam* 'colour'. Contrast M. I.—A. loans *cūppāmpə*, *vāppam* etc.

rm

karma - O. Mal. *kārumām*, 'action'; dharma - coll. *tarumam* 'charity'. Contrast M. I.—A. loans *kammār'an*, *cemmān* etc.

l + stop

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

lm

l is partially assimilated producing nm. This change is regular in Malayālam words also. Ex. nal+ma *nañma* 'goodness'; mēl + ma *meñma* 'superior quality'. Compare similar treatment of lm in Malayālam as vel+ma *veñma* 'whiteness'.

kalmaṣa - *kañmaṣam* 'stain, dirt, sin'; gulma-*guñman*; jālma - *jāñman* 'contemptible fellow'; valmīka-*vañmīkam*; sālmali - *sāñmali* 'silk cotton tree'.

#### Stops in contact with sibilants.

kṣ.

In old Malayālam ṣ is found assimilated to k in a few words like *ir'añpiyākkān* (Sk. *hiranyaśaka-*) *tāmmirākkān* (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 Malayālam and modern Malayālam texts indicate the characteristic Malayālam change. kk for Sanskrit kṣ is due to the influence of Tamil which appears to have generalised the Middle Indo-Aryan way of representation in the

literary dialect while retaining  $\ddot{t}c$  in the colloquial dialect. This is evidenced by the alternatives with kk and  $\ddot{t}c$  in Tamil as akki, a $\ddot{t}ci$  (Sk. aksi-); ilakkam, ila $\ddot{t}cam$  (Sk. laksha-); ilakka $\ddot{n}am$ , ila $\ddot{t}cha $\ddot{n}am$  (Sk. laksha $\ddot{n}a$ -); cākki, cā $\ddot{t}ci$  (Sk. sākṣin-); pakki, pa $\ddot{t}ci$ , (Sk. pakṣin-)$

In this connection the remark of Anavaratavināyakam Pillay that the change of  $k\ddot{s}$  to kk seems to be foreign to Tamil, if one is to judge by the popular pronunciation of today,<sup>1</sup> is also worth considering.

$k\ddot{s} + cc$

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*, *lakka* showing kk.

$ts = ls$

utsāha - *ulsaham* 'energy, strenuous exertion'; autsukya - *aulsukyam* 'zeal, anxiety'; tatsamaya - *talsamayam* 'at that time'; matsara - *malsar'am* 'hostility, envy, jealously'; 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 šk and šp 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 Malayālam. Modern colloquial forms show an aspirate as well after assimilation, although aspirated forms are not met with in old Malayālam. It is the same phonetic principle as found in Middle Indo - Aryan that manifests itself in modern colloquial Malayālam. 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  $\text{ṣk}$  and  $\text{ṣp}$  normally remain in Malayālam.

$\text{st} = \text{tt}$

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 Malayālam, the presence of a short vowel against a long vowel of Sanskrit (āsthāna - ) points to its being borrowed from Middle Indo - Aryan.

$\text{ṣt} = \text{ṭṭ}$

*iṣṭikā itṭka*; piṣṭa - *pitṭe*; muṣṭa - *mutṭālan*; ṣaṣṭi-  
coll. *cattī* in *cattipartti*.

The following colloquial forms illustrate aspiration after assimilation :

kaṣṭha - *kattham* 'hardship, trouble'; naṣṭha - *naṭṭham* 'loss'; s'iṣṭha - *cittam* 'remainder'.

sth = t̪

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 - *kottam* 'cowpen'.

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

pr̥ṣṭha - coll. *perattam*.

It may be observed that in old Malayālam s'c remains except in Rāmacar'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'iyyam 'wonder' (R. C.)

In modern colloquial Malayālam we find aspiration accompanying assimilation. Ex. ās'carya - ācchar'iyyam; nis'caya - *nicchayam*; pas'cattāpa - *pacchattāpam* 'repentance'; pr̥yas'citta - *prāchittam*; vṛ̥s'cika - *virəcchikam* 'Scorpio of the Zodiac'.

Stop + nasal.

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

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

ghn.

vighna - *vigghənam* 'obstacle'; s'atrughna . s'atrughənan 'Name of one of Rāma's brothers'.

pn.

svapna - *svappənam* 'dream'.

km.

rukmiṇī *rukkm̥iṇī* 'name of a daughter of Bhṛṣ-maka and sister of Rukmin.'

gm.

yugma - *yuggəmam* 'pair'.

tn.

patnī *pat̥ni* 'wife'; yatna - *yat̥nam* 'effort' ratna-r'at̥nam 'jewel, gem'.

dm.

kuḍmala - *kud̥maḷam* 'bud'.

tm.

ātmā (Nom. Sing.) *āl̥māvə* 'soul'.

dm.

padma - *pal̥mam* 'lotus'; sadman - *sal̥mam* 'seat, abode'.

Nasal + stop.

Nasals in contact with stops, the latter whether voiceless, voiced or aspirated are represented in the earlier loan words as nk, nc, nt, 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 ḥg, ḥj, ḥd, nd or mb. Malayālam words of written ḥn, ḥñ, ḥp, 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 Malayālam speakers has to be assigned to a very early period in the history of Malayālam. It may be observed that aspirated voiced stops never show assimilation in colloquial Malayālam. In the pronunciation of the Malayālam speaker gh in ḥgh 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 Malayālam 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 preceeding nasals, in Sindhi, for a parallel treatment.

nasal + voiceless stops.

$\grave{n}k = \grave{n}k.$

Sanskrit :

aṅka - *aṅkam*; ahaṅkāra - *āṅkār'am*; kalaṅka  
*kalāṅkam* 'spot, stain'; laṅkā *laṅka* 'The island of

Ceylon'; s'aṅkā *s'anka*; s'ankara - *s'anku*, *canku* (shortened form)

Middle Indo - Aryan :

Pa. Pk. suṅka - *cuṇkam*; vaṅka - *vaṇki*.

ñc = nc.

Sanskrit :

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

New Indo - Aryan :

M. kūci *knñci*; sañci *sañci*.

H. M. pañcāyat *pañcāyatt̄*.

nt̄ = nt̄

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. *tantōṣam*; siddhānta - *siddhāntam*.

Middle Indo-Aryan :

Pa. panti - Pk. pantī *panti*.

mp = mp.

Sanskrit :

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

nasal + voiceless aspirates.

ñkh = nk.

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

New Indo-Aryan :

H. M. pañkhā *panka*.

n̄th = n̄t.

Sanskrit :

kañtha - O. Mal. *kantam*.

Middle Indo-Aryan :

Pk. aṇṭhi - *aṇti*.

Pa. Pk. gaṇṭhi - *kenti*.

nth = nt.

Sanskrit :

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

nasal + voiced stops

ṅg or g = nk

Sanskrit :

aṅgaṇa - *aṅkaṇam*; gangā O. Mal. *kenka* 'Ganges';  
raṅga - *r'aṅkə*; vaṅga - *vaṅkam*; suruṅga - *turuṅkə*;  
vaṅga - Bengal' *vaṅkan* 'an undacious fellow.'

Middle Indo-Aryan :

Pa. Pk. siṅgāra - *cīṅkār'am*.

New Indo-Aryan :

M aṅgī aṅki; dāṅgar, dāṅkar; s'īgādī *cīṅkāti*.

H. M. lāgōṭī *laṅkōṭti*. H. \*baṅgāla *vaṅkālām* 'big'  
perhaps anything connected with Bengal was considered  
big because of its political and commercial importance.

ñj = nc.

Sanskrit :

gañjā *kañcāvə*; añjana - O. Mal. *añcañam* 'ointment,  
chiefly of eyes'; kuñjara - O. Mal. *cuñcar'am* 'elephant'.

Middle Indo-Aryan :

Pa. mañjet̄ti *mañcet̄ti*.

ṇḍ or ḍ = nt

Sanskrit:

anḍa - *aṇti*; karaṇḍaka - *kar'aṇṭakam*; khaṇḍa-  
*kantam*; gaṇḍa - *kaṇṭa*; caṇḍa - *caṇṭi*; daṇḍa - *tant̄a*;  
 pāṇḍu - *pāṇṭa*; maṇḍa 'the thick part of milk' *manti*  
 'residue' See also later *maṭṭi* / *māṭi* cf. Ka. *maṭṭi* Tam.  
*maṇṭi* & *maṭṭi*; maṇḍapa - *maṇṭapam*. See *maṇṭapat-*  
*tumvatalkkal* 'a Thasildars office'; \* ranḍa - *arantam*.

Middle Indo - Aryan:

Pk. bhaṇḍāāra - *pant̄ar'am*.

New Indo - Aryan:

M. khāḍī; *kanti*; gāḍī *gavunṭan*; puṇḍa. licentious' *puṇṭa* in *puṇṭacci* 'a term of abuse,' a secondary  
 sense from *puṇḍa*. cf. M. piḍi 'the phallus' Kal. piṇḍor  
 penis.'; lauḍī *lavunṭi*

H. M. bhāḍāri *pant̄ar'i*; H. M. haṇḍā *aṇṭavə*; huṇḍī  
*unti*; gāḍā *kāṇṭā*.

nd = nt

Sanskrit:

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

Middle Indo - Aryan :

Pk. kundurukka - *kuntir'ikkam*.

mb or b = mp.

Sanskrit:

ambaṣṭha - *ampattan*; kambala - *k a m p a l a m*;  
 s'ambala - *s'ampaṭam*.

Middle Indo - Aryan : Pa. ambala - *ampalam*,

Pk. ambāḍaya - *ampālam*; 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'; tāmbalī *tampālam*.

H. M. tambū *tampu*

nasal + voiced aspirates

ngh - nk

Middle Indo-Aryan :

Pk. sīnghala - *ciñkalam*.

ndh = nt

Sanskrit :

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

Middle Indo - Aryan :

Pk. bandhaya - *pantayam*.

cammabandha - *cammanti*.

mbh or bh

Sanskrit :

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

New Indo - Aryan :

M. sābhār *sāmpārə*.

Assimilation of voiced stops to the preceding nasal.

ng = ññ

Sanskrit: mañgala - *maññalam*; raṅga - *ar'aññə*;  
lavaṅga - *ilavaññam*; ṣaḍaṅga - *caṭaññə*.

bhaṅgī coll. *bhaññi*; saṅgati - coll. *saññati*.

New Indo-Aryan:

H. M. naṅgā *nañña*; saṅgatī *caññati*.

Sanskrit: ñj = ññ

pañji (i) *paññi*; muñja - *muñña*; añjana - coll.  
*aññañam* 'ointment for eyes'; añjali - coll. *aññali*  
'putting together the hollowed palms of both hands as a  
mark of respect'; mañjula - coll. *maññulam* 'beautiful';  
mañjari - coll. *maññar'i* 'flower bunch'.

Middle Indo-Aryan:

Pa. kañjiya - Pk. kañjia - *kaññi*.

ñd - nn

Sanskrit:

dandā - coll. *daññə* 'staff'; dandā - coll. *daññippə*;  
pāñdava - coll. *pāññavan* 'a son of Pāñdu'; piñḍa - coll.  
*piññam* 'a ball of rice offered to deceased ancestors';  
mañḍapa - coll. *maññapam* 'a raised ground'; muñḍana-  
coll. *muññapāñam* 'shaving'.

nd = nn

Sanskrit:

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

m b or ~ b = mm

Sanskrit :

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

\*ambāmāma - *ammāvan*.

New Indo-Aryan :

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

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

*Exceptions:*

(1) Although in the popular Malayālam 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 Tamil or from the South Travancore dialect of Malayālam which latter even to this day manifests Tamil influences. In Tamil, written nk, nc, nt, nt and mp are in actual pronunciation ng, nj, nd, nd and mb respectively. (cf. Caldwell's transcription of Tamil words.) If the Malayālam speaker borrows a word as *kinkipi* (written) from Tamil he hears it spoken as *kingipi* and naturally reproduces it as *kiññipi*, provided the borrowing takes place after the assimilation period previously referred to.

Sk. *kinkipi*      *kiññipi*

Pa. *samghāṭa-*      *cāññāṭam*,

Pa. Pk. *saṅkhala*      *caññala*

Pk. siṅgha- = d *ciññam*

Pk. siṅghala- *ciññalām*

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 Malayālam, there are a few instances of the nasal being assimilated to the following stop. As native Malayālam 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. *anṭa* 'year' but *āṭtappiranna!* 'annual birth day' *cempa* 'copper' but *ceppukutam* 'a copper pot.'

Sk. *aṅka* - *akkam* ' digit'; *mañca* - *macca* *manthamatta*; Pa. Pk. *pallaṅka* - *pallakkə*.

Sk. Sibilant + nasal.

*s'n* = *s'n*

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

*śṇ* = *śṇ*

*uṣṇa* - *uṣṇam* 'heat.'

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

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

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

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

$\dot{s}'m = s'm.$

kās'mīra - *kās'mīr'ām* 'a shawl from Cashmere.'

$\dot{s}m = \dot{s}m$

ūṣmā (nom. sing.) *uṣmāvə* 'heat.'

$sm = sm.$

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

nasal + sibilant.

ṁs' and ḡs are both represented by ūc.

ṁs' = ūc.

vamis'a - *vañci*; vamis'ika - *vañcika*; \*nams'u - *nañca*.

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

ṁs = ūc

kaṁsa - *kañcan*; jaṭāmāṁsi *jaṭamāñci*.

Sk. h + nasal

hn.

In old Malayālam and modern colloquial Malayālam hn shows ūn while in the learned pronunciation it becomes ūh. cihna - O. Mal. and coll. *cīñnam*; (learned) *cīñham*; vahni - O. Mal. and coll. *vañni* 'fire'; (learned) *vañhi*.

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

Brahmā (nom. sing.) O. Mal. *pir'amman* coll. *pir'am-māvə*; brahmī O. Mal. and coll. *pir'ammī* 'clerodendrum Siphonanthus'; brāhmaṇa - Old Mal. and coll. *pir'āmma-nan* 'a Brāhman.'

In the learned pronunciation hm is always mh brahmā (nom. sing.) *br'amhāvə*; brahmī *br'amhi*; brāhmaṇa-*br'amhanan*.

mh.

mh develops a in between in colloquial Malayālam while in the learned pronunciation it remains.

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

Contrast M. I. - A. loans *cinnam*, *cinkaḷam* where nk and nn represent M. I. - A. ngh.

#### Other New-Indo Aryan groups

ṭṇ

M. caṭṇī *cattīni*.

mṭ

H. M. cimṭā *cimittava*.

vṭ

M. \*dīvṭī *dīvatti*.

vḍ or vṛ

M. cāvḍī *cāviṭi*.

H. M. H. dēvṛī, M. dēvḍī *teritiyāl*.

#### Long Consonants

Long consonants of Sanskrit, Middle Indo-Aryan and New Indo-Aryan are represented in Malayālam by long consonants in writing but pronounced as single consonants like all written long consonants of Malayālam. (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. *pattiyam*, *pattayam* 'a spear with a sharp edge'; vṛtti 'mode of being, nature, kind' vṛtti 'neatness'.

Pa. Pk. cakka - *cakkə*; Pa. Pk. vaṭṭa - *vattam*; dhamma - *tamman* 'name abbreviated from Dharmarāja' cf. *tamman ter'uva* 'a street in Trivandrum'; naṭṭa-naṭṭam 'dance' cf. *naṭṭam tir'iyyuka* 'to be subject to difficulties'; pagiṭṭha - *pakiṭṭa* 'excellence, beauty'; paṭṭaya *pattayam* 'plate'; pallaṅka - *pallakka*; siri-vetṭha - *tir'uvetṭa* cf. *tir'uvetṭappas'a* 'turpentine.'

H. baṭṭā *vattam*; H. latṭū *lattu*.

H. M. pakkā *pakka*

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

Pa. Pk. aggi - *akki*; Pa. paṭiggaha - Pk. paḍiggaha. *paṭikkam*; vagga - *vakkam* pakkha - *pakkam*; cokkha - *cokkam*; tikkha-tikke; H. maddī *matti*.

In later borrowings or forms Sanskritised later, voice remains.

Sk. lajjā *lajja*.

Pk. maddala - *maddaḷam*

M. I.—A.\* saddhiya - *saddiya*

M. I.—A.\* sojja - *sojji*

H. laḍḍū, M. laḍḍu *laḍdu*

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

Sk. pitta - *piccə*; pittala - *piccaṭa*.

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 *kūvə* 'East Indian arrow-root' against *kava* of Mal.

Pk. *savvala - cavałam*.

### 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 Malayālam t and ṭ are also pronounced as l and ḥ (cf. the treatment of t and ṭ followed by stops p. 112)

Note similar doublings in English words borrowed in Malayālam such as book *bukkə*, vote *vottiə* soap *soppə*.

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

*tad tal* 'that'; *etad etal* 'this'; *samrāṭ* (nom sing) *samrāl* king.'

Note : The pronunciation of final t and ṭ of Sanskrit as l and ḥ in Malayālam 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* *sēttə*; M. *rāṭ* *rātṭe*.

H. M. *cūṭ* *catte*; *ṭōp* *tōppə*; *lōṭ* *lōtṭə*; sat *sattə*; *nāṭh* *nātṭə*; H. *jōg* *jokkə*; M. *cūḍ* *catte*; *būj* *paccə*; H. M. *lāg* *lākkə*.

### PART III

#### Grammatical Suffixes of the loan words.

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

Substantives are borrowed in their stem forms or nominative singular forms

Stem forms : catur - *catur'am*; cetas - *cetassə* 'mind'; manas - *mañassə*; vitāna - *vitāñam*

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 *cālikku*; dars'ayati *dars'ikku* 'to see'; prāpayati *prāpikku* 'to obtain, reach'; praves'ayati *praves'ikku* 'to enter'; vicārayati *vicār'ikku* 'to think'; vilambhayati *viļampu* 'to serve food.'

In addition to the above, a large number of verbs are made up by adding Malayālam 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 Malayālam from will be seen to trace its origin to the accusative singular 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 - *vyasañikku* 'to be grieved'; vyākhyāna - *vyākhyāñikku* 'to comment'; sains'aya - *sains'ayikku* 'to doubt.'

The uses of the Malyālam 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 Kēr'aḷapāṇīyam and Caldwell's Comparative Grammer 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<sup>1</sup>* and that *ān* is more frequently employed when a single male member of any community or class is denoted.

*an*

Mal. *annan* 'brother'; *kallan* 'thief'; *makan* 'son'; *muntan* 'dwarf'.

Sanskrit :

*ambaśtha* - *ampattan*; *kāraṇam* 'a legal document'; *kār'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

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<sup>1</sup> *Ker'aḷapāṇīyam* p. 140.

family are executed by him. Hence *kārapāvan* 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*; *vāñija* *vāñyan*.

Middle Indo-Aryan :

Pa. *ayya* - *ayyan*.

Pk. *ajja* - *accañ*; *khaia* - *kayyan*; *nāvi(y)a* - *nāviyan*; *maṭaya* - *maṭayan*; *rāutta* - *r'āvuttan*.

New Indo-Aryan :

H *naṭuwā* *naṭṭuvan*.

an has replaced the final i of M. *gañḍi* in *gavuṇṭan*.

It is true that an and ān are extensively met with in modern Malayālam 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*, *kal!an* etc. quoted above. These are to be derived as *kal!*-an, *aṇṇ*-an, *mak*-an etc and not as *kal!a*-an, *aṇṇa*-an, *maka-an* etc. In the case of Indo - Aryan a stems which show final - an when borrowed into Malayālam, we may rightly assume that they are analogical adaptations on the model of the - an types familiar to the Malayālam speaker. In words like *ampatṭan* and *vāñyan* from sk. *ambaṣṭha* - and *vāñija* -, 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 Malayālam 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 Malayālam.

ān

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 as'ān*.

(2) an is suffixed to an abstract or neuter noun to form concrete masculine - singular appellatives<sup>1</sup>. *taṭi* 'stoutness' *taṭiyan* 'a stout man'; *kuṭi* 'drinking' *kuṭiyan* 'a drunkard'; *kallə* 'stone' *kallan* 'stone mason'.

M. *pākh paññān*.

(3) ān is sometimes added to i . stems to distinguish gender when the i - stems stand by themselves for rational singulars.

*moṇti* 'a lame person' *moṇtiyān* '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 ān which he considers as a formative of neuter nouns, sometimes used instead of am.<sup>2</sup> But a considerable number of neuter substantives ending in an and ān in Malayālam perhaps

<sup>1</sup> Caldwell, *A comparative Grammar of the Dravidian*, p. 223.

<sup>2</sup> *Ibid*, p. 226

points to the fact that originally *an* and *ān* were appended to masculine and neuter stems alike.

an

Mal. *kālan* 'a curry'; *kiṇṭan* 'a rug'; *kutappan* 'plantain flower' *kaman* 'owl'; *mattan* 'pumpkin.'

Sanskrit :

*gulma* - *gunman*; *rasāla* - *r'asālan*; *varāha* - *var'āhan*.

Middle Indo-Aryan :

Pa. Pk. *kakka* . *kakkan*.

\**caukkala* - *cavukkālan*, *camukkālan*.

New Indo-Aryan :

*an* has replaced ī of M. *jagannāthī* in *jagannāthan*.

*an* has been added to H. M. *bhek* in *pekkan*.

ān

Mal. *appān* 'squirrel'; *toppān* 'cocoanut husk'; *pārān* 'a partic. bird'; *makkan* 'wild cat'.

No examples from Indo-Aryan.

(5) *an* and *ān* are also employed for forming adjectives from abstract or neuter nouns.

*tekka* 'south' cf. *tekkan bhāṣa* 'language of the South'; *maṇṇa* 'clay' cf. *maṇṇān katta* 'a lump of clay'.

Pk. *vōjjha* - *pōccan* in *pōccan kayar*.

H. bīchā *pīccān* in *pīccān katti*.

ar and ār

*ar* is the rational plural<sup>1</sup>. Ex. *mitukkar* 'able persons' (men or women); *velakkār'ar* 'servants' (men or

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<sup>1</sup> *Ker'alapāṇinīyam*, p. 151.

women). It occurs in class names as *tīyar* 'Tiyas'; *pānār* 'a caste of tailors, necromancers and musicians'.

Pk. *oḍḍa* - *ottar*.

*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*; *sākyā* - *cakkiyār*.

Middle Indo-Aryan :

Pk. *raṭṭhia* - *rattiyār*.

New Indo-Aryan :

*rāy rāyar*.

al

al / aval<sup>1</sup> is suffixed to neuter nouns to form concrete feminine singular appellatives.

*aññanaṭa* 'the gait of a swan' *aññanaṭayāl* 'she who has the gait of a swan'; *māñmili* 'eyes of a gazelle' *māñmiliyāl* 'she who has the eyes of a gazelle'.

M. *dēvdi* and H. *dēvrī tēvitiyāl*.

am

am is the neuter singular suffix taken by stems ending in a<sup>2</sup>. According to Caldwell am is a neuter formative, forming a part of the noun itself, not of the inflexional additions.

<sup>1</sup> Caldwell, A Comparative Grammar of the Dravidian,

<sup>2</sup> Keralapāṇinīyam, p. 146.

[p. 227,

*kuṭam* ‘pot’; *nilam* ‘ground’; *maṇam* ‘odour’; *valam* ‘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’ *anyonyam* ‘friendship; avasara - ‘occasion’ opportunity ‘*ava-sar'am*’ urgency, hurry; asāra - without strength or value, unprofitable ‘*asar'am*’ little’; āgraha - persistence, favour’ *āgr'aham* ‘desire’; ādya - ‘first’ *ādyam* in *ādyame* ‘again’ cf. *ādi(y)e* 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 āyikāliccu* ‘the marriage was conducted in a non-pompous manner’; kalāpa - ‘collection, bundle’ *kalāpam* ‘uproar, confusion, quarrel’; tatasthā - ‘near at hand’ *tatassam* ‘obstacle’ The change of meaning is perhaps due to the influence of the Mal, root *tata* - ‘to obstruct’; par'āsyā - the face of others’ *par'āsyam* <\**par'āsyā-*? 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.’ pais'unya - cf. pais'sunya vādin ‘slanderous’ *paisūnyam* ‘backbiting’ envy’; nārāca - *nār'āyam*; magha - *makam*; saapa - *caṇam*; chāyā cāyam; tāmasī tāmasam; pālī pālam.

### Middle Indo-Aryan :

Pa. ambala - *ampalam*.

Pk. kuppāsa - *kuppāyam*; khurappa - *kur'appam*;  
maddala - *maddalam*; saviṭṭhā *avittam*,

New Indo-Aryan :

H. batṭā *vattam*; 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 *patakam*.

ə occurs finally in neuter substantives and nonus of action connected with verbal stems.

Ex. *kalla* 'stone'; *kāla* 'leg'; *telə* 'scorpion'; *pālə* 'milk'; *muṇṭə* 'cloth'.

*kotṭə* '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* - *katukə*; *paṭṭa* - *pattə*; *manthamantə*; *raṅga* - *ar'añña*.

Middle Indo-Aryan :

Pk. *viakka* - *viyākkə*.

Pa. Pk. cakka - *cakkə*; lakkha - *lakkə*; vat̄ṭa - *vat̄ṭə*.

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 pitāvə* 'father'; *brahmā brahmāvə*; *mātā matāvə* 'mother'; *uṣmā uṣmāvə* 'heat'; *gañjā kañcāvə*.

New Indo-Aryan:

H.M. *dupattā tuppattāvə*; *bāglā baṅkālāvə*, *handā antāvə*.

i

i is found used (1) as an ending of neuter substantives. Ex. *kut̄ti* 'child'; *catti* 'pot'; *patti* 'dog'; (2) as an ending for agent nouns connected with verbal roots or primitive underived nouns<sup>1</sup>.

Ex. *unni* 'eater' from *un-* 'to eat'; *mon̄ti* 'cripple' from *mon̄tu* 'to limp'; *nirkōli* 'watersnake' cf. *kōl* 'rod'; *mukkāli* 'three-legged stool' cf. *kāl* 'leg'.

Sanskrit:

*aṇḍa* - *aṇṭi*; *ucca* - *ucci*; *ēṣapa* - *ēṣāṇi*; *kakṣa* - *kacci*; *s'ukra* - *cukkir'i*.

*nāsā* *nāsi*; *vēlā* *veli*.

1. Caldwell, *A Comparative Grammar of the Dravidian*, pp. 552 and 553,

In the following examples i occurs in rational substantives :

Sanskrit :

cāñḍa - *canti*; vācaṭa - *vayati*; vācāla - *vayāli*.

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 *riti*.

M. phālā *pāli*.

H.M. ḍabbā *dappi*.

i is added to the final consonant of the following  
New Indo-Aryan words :

M. cākaṇ *cakkāni*; paṭhāṇ *paṭṭāni*.

al

al forms nouns from verbs<sup>1</sup>.

Ex. *tuppal* 'spitting' *tuppu* 'spit'; *matal* 'covering'  
*matu* 'cover'.

In Indo-Aryan loans al is found affixed even to nouns.

Pa. tunna - *tuññal*.

Pk. khāa - *kāyal*.

H.M. hundī *untiyal*.

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<sup>1</sup> *Ker'ala pāṇinīyam*, p. 314.

pə

pə forms nouns from verbs.<sup>1</sup>

Ex. *ir'ippə* 'sitting'; *kitappə* 'lying'; *tappə* 'sweeping'.

In Indo-Aryan loans pə is added to nouns also.

Sanskrit :

*bharati par'ippə* 'governing, superintending'; *danda* 'dandippə'; coll. *dannippə*.

*vacā vayampə*.

Middle Indo-Aryan :

Pa. Pk. *cunpa* - *cunpampə*.

ālan

ālan means a man and is employed to form concrete masculine-singular appellations from abstract or neuter nouns. Although Malayālam grammarians consider ālan as a single formative<sup>2</sup> it is obviously an enlargement of Mal. āl 'person' with the addition of an (masculine singular suffix). Ex. *tala* 'head' *talayaļan* 'head man'; *villa* 'bow' *villāļan* 'bowman'.

Sk. muṣṭa - *mutṭāļan*.

Pk. muḍḍha - *mutṭāļan*.

kār'an

kār'an denotes agent or doer of an action.

Ex. *nōttam* 'examining' *nōttakkār'an* 'examiner'; *vētta* 'hunting' *vētakkār'an* 'hunter'. kār'an is used

<sup>1</sup> *Ker'aļapāniñiyam*, p. 314.

<sup>2</sup> Frohnmeier, *A progressive Grammar of the Malayālam 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'; *neṭumānnāṭa* 'the name of a village' *neṭumānnāṭtukār'an* 'one who belongs to the place called Neṭumānnāṭa'.

Sanskrit :

*bharati pr'ippukār'an*, from the verbal noun *par'ippa*; *bālyā - valiyakkār'an*.

New Indo-Aryan :

M. *s'evā s'evakār'an*.

H.M. *sāthī cātikkār'an*.

**Shortening of final vowels**

Final a, i and u of Indo-Aryan words are in the majority of instances shortened into a, i and u respectively.

Sanskrit :

*akkā akka*; *iṣṭikā ittiķā*; *citrā cittir'a*; *jālikā jaļika*. *māṭrķā* 'mother, source, origin' *māṭrķa* 'type.'

Middle Indo-Aryan :

Pa. *satapupphā catakappa*.

Pk. *akkhamālā akkamāla*.

Pa. Pk. *āṇā apa*.

New Indo-Aryan :

M. *capdā cappata*; *pharā para*; *s'īmā s'īma*.

H.M. *naṅgā nañña*; H. *nāṛā*, M. *nāḍā nāṭa*; *pañkhā panka*.

Sanskrit :

nārāyaṇī nāṇī (shortend form); bhangī bhangī;  
bhāgirathī pāyi (shortend form) vallī valī.

Middle Indo-Aryan :

Pk. atthāṇī attāṇī; davvī tavi; rāṇī rāṇī.

Pa.Pk. sippī cippi.

New Indo-Aryan :

H. maddī matti.

M. angī anki; khāḍī kanṭī; caṭṇī cattīni; patemārī  
pattemārī.

H.M. H. kaṛhī M. kaḍhī kati.

ū

New Indo-Aryan :

H. latṭū latṭu.

M. maḍhū maṭu; lāḍū lāḍu.

Final a, i and u of Sanskrit and Middle Indo-Aryan  
stems sometimes remain in the loan words.

a

Sanskrit :

ucca-ucca; pittala-piccaṭa; muñja-muñha; mēla-  
vēla; vācana-vāyaṇa.

Middle Indo-Aryan :

Pk. kakkāḍa - kakkāṭa; caukka - cavukka; jaṭmala -  
cevala; loṭṭa - lotta.

Sanskrit :

agasti - akatti avadhi - avadhi; kaṣṭi - kaṣṭi; bhitti -  
bhitti.

## Middl Indo-Aryan :

Pa. patti - *patti*; vad̩hi - *vad̩di*

Pk. an̩hi - *an̩ti*; cammaṭhi - *cammaṭti*; set̩hi - *cetti*.

Sanskrit:

u

paru - *par'u*; sthānu - *tānu*; 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. kiṭha - *kittu*; Sk. keraḷa - *keļu*; Sk. kumāra - *komar'u*; Sk. gōvinda - *kōntu*; Sk. gömati *gomu*; Pk. canda - *cantu*; Sk. Janārdana - *cattu*; Sk. janaki *janu*; Sk. nārāyapa - *nānu*; Sk. padmanābha - *pappu*; Sk. paramēśwara - *par'amu*; Sk. paramēśvara *pāccu*; Sk. pārvati *pāru*; Sk. mādhava - *mātu*; Sk. vāsudēva *vāsu*; Sk. vēlāyudha - *velu*; 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 Malayālam, one destitute of any formative addition to the theme as. *otunnu* 'runs', *kar'ayunnu* 'cries' *cātunnu* 'jumps', and the other the root of which takes a formative kk. as *nilkkunnu* 'stands', *cilaykkunnu* 'prattles', *cir'ikkunnu* 'laughs'. Gundert gives the name of strong and weak verbs to the above two classes<sup>1</sup>. Of the types

<sup>1.</sup> A grammar of the Malayālam Language (Second Eddition), p. 60.

ending in-*kkunnu* (when the root ends in *r*, *l* or *!)* -*akkunnu*, -*ikkunnu* and -*ukkunnu* (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 Malayālam 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 kantikku*; *cālayati cālikku*; *nirūpayati*  
*nir'apikku*; *stambhate tampikku*.

For more examples see p. 1.

Exceptions :

Sk. *gandha kentu*; *vilambayati viḷampu*; *vilasati*  
*vilasu*.

H. *binnā piññu*.

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16. anno. et. 17. mense. iunij. anno. 1600. in  
francis. 16. ab aliis. dicitur. quod. anno. 1600.  
est. 10. annos. et. 2. meses. et. 10. dies. et. 10. horas.  
item. 16. inter annos. 1599. et. 1601. non. 1600.  
magnitudine. est. hec. velut. 16. annos. et. 10. meses.  
et. 10. dies. et. 10. horas. et. 10. min. et. 10. sec.  
16. annos. et. 10. meses. et. 10. dies. et. 10. horas.  
et. 10. min. et. 10. sec. et. 10. millesim. et. 10. millesim.  
et. 10. millesim. et. 10. millesim. et. 10. millesim.

16. anno. et. 17. mense. iunij. anno. 1600.  
in. alio. modo. dicitur. quod. anno. 1600.  
est. 16. annos. et. 10. meses. et. 10. dies. et. 10. horas.

anno. 1600. et. 17. mense. iunij. anno. 1600.

## PART IV

## INDEX

The following index consists of six sections.

- (a) Sanskrit loans.
- (b) Middle Indo-Aryan loans.
- (c) New Indo-Aryan loans.
- (d) Malayālam 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 Malayālam forms and also forms indicating the natural way of pronouncing foreign words by the Malayālam Speaker are also included in the index and these will be found shown as such in the footnotes by the abbreviated forms Coll., O. Mal. and Pr. respectively.

**(a) Sanskrit Loans.**

anis'am (അംഡം) 'part of a Talook' 21; See Hobson-Jobson p. 18; ams'a—

akatti (അക്കത്തി) 'sesbania grandiflora' 21, 96, 122, 149; agasti—

akattiyan<sup>1</sup> (അക്കത്തിയൻ) 'name of a sage' 114; agastya-ākar'am (അക്കം) 'a Brāhmaṇ house' 21, 36, 96; agāra-akka (അക്ക) 'sister' 21, 148; akkā  
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1. O. Mal.

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 accutān<sup>2</sup> (അചുതൻ) Name, 115; acyuta—  
 accē (അച്ചു) 'axle' 21, 121, 144; akṣa—  
 añcañam<sup>3</sup> (അംചനം) 'ointment, chiefly of eyes' 127;  
     añjana—  
 añcitam (അംചിതം) 'beautiful' 126; añcita—  
 aññañām<sup>4</sup> (അംഞ്ഞതം). 'ointment for the eyes' 130;  
     añjana—  
 aññañali<sup>5</sup> (അംഞ്ഞലി) 'putting together the hollowed  
     palms of both hands as a mark of respect' 130;  
     añjali—  
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 ativitayam (അതിവിടയം) 'the plant Aconitum Ferox';  
     109; ativisṭā  
 atis'ayikku (അതിരസിക്ക) 'to be astonished' 137;  
     atis'aya - 'pre-eminence'  
 attam (അത്തം) 'evening' 122; asta—  
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 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—  
 adhiyam<sup>6</sup> (അധിയം) 'much' 95; adhika—  
 adhvāṇikku (അധവാനിക്ക) 'to labour, to exert' 137;  
     adhvāṇam (acc, of adhvāṇ)  
 aṇiyān<sup>7</sup> (അണിയൻ) 'younger brother' 21, 44, 97; anuja-  
 anir'ūpam<sup>8</sup> (അണിരൂപം) 'suitable' 44; anurūpa—

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1. Pr.	3. O. Mal.	5. Pr.	7. Coll.
2. Coll.	4. Pr.	6. Coll.	8. Pr.

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 abbharam<sup>5</sup> (அப்பெரம்) 'mica' 117 ; abhra—  
 abbhiyāsam<sup>6</sup> (அப்பெய்சியங்கம்) 'gymnastics' 114 ; abhyāsa—  
 abhyāsam (அப்பொஸம்) 'gymnastics' 21 ; abhyāsa—  
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 ammēṭam<sup>7</sup> (அம்மெடம்) 'sonr' 118 ; amla—  
 ayan (அயன்) 'Brahma' 97 ; aja—  
 ayamōdakam (அயமோடகம்) 'caraway seed' 22, 97 ;  
 \*ajamōdakā  
 ayikyam<sup>8</sup> (அயிகு) 'union, unity' 53 ; aikya—  
 ayittam (அயித்தம்) 'pollution' 44, 109 ; as'uddha—  
 ayis'var'yam<sup>9</sup> (அயிஸ்வர்யு) 'glory, supernatural power'  
     53 ; ais'varyā—  
 ar'aññe (அரங்கே) 'stage' 83, 130, 144 ; raṅga—

ar'acan (அரசன்) 'king' 83, 84; rājan—

ar'an<sup>1</sup> (அரன்) 'The name of God S'iva' 90; hara—

ar'aḷe (அராலே) 'the tree Colosanthes Indica' 11, 99; aradū—

ar'itālam (அரிதாலம்) 'yellow orpiment' 90; haritāla—

ar'is'asse<sup>2</sup> (அரிச்சை) 'piles' 119; ars'as—

ar'iikkku<sup>3</sup> (அரிகிகு) 'deserve' 119; arhati

ar'enukam (அரெஞ்சுகம்) 'a bitter pungent grain, 90; harēnuka—

aranṭum (அரண்டு) 'elephant dung' 12, 83, 12, 128;

\* ranḍa - cf Sk. lanḍa - excrement'.

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avajayam<sup>4</sup> (அவஜயம்) 'defeat' 102; apajaya—

avaddham<sup>5</sup> (அவதம்) 'unmeaning, nonsensical' 102; abaddha—

avadhi (அவதி) 'holiday, leave' 1, 21, 105, 149; avadhi—

avamṛtyu<sup>6</sup> (அவமர்த்யு) 'sudden or accidental death' 102; apamṛtyu—

avar'a (அவர) 'bean' 104; amara—

avasar'am (அவஸரம்) 'urgency, hurry, 143; avasara— 'occasion'

avasmār'am (அவஸ்மாரம்) 'epilepsy' 102; apasmāra—

avasvaram (அவஸ்வரம்) 'unmusical' 102; apasvara—

avikhyāti (அவிக்ஷயாதி) 'ill fame' 32; \*apakhyāti—

avudār'yam<sup>7</sup> (அவுடார்யம்) 'generosity' 54; audārya—

avulsukyam<sup>8</sup> (அவுல்சுக்யம்) 'zeal, anxiety' 121; autsukya—

avulatam<sup>9</sup> (அவுலதம்) 'medicine' 109; auśadha—

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as's'evam<sup>1</sup> (အေဒါးသဝ်) 'horse' 116; as'va—  
 as's'elilam<sup>2</sup> (အေဒွဲဗီလမ်) 'vulgar' 118; as'lila—  
 asatte (အတော်တ္ထ) 'a wicked person' 21; asat  
 asār'am (အစားစာဝ်) 'little' 143; asāra - 'without  
     strength or value'.  
 alakēs'an (အလေ့ခက်ဇား) 'name of Kubēra' 48; \*alakēs-  
     s'a - cf. alakēs'vara—  
 āgr'aham (အေဂရဟဝ်) 'desire' 143; āgraha - 'persistence  
     favour'  
 āṅkār'am<sup>3</sup> (အဓနာစဝ်) 'pride, haughtiness' 110, 125;  
     ahaṅkāra—  
 āccar'iyam<sup>4</sup> (အဓဖိယာဝ်) 'wonder' 123; āscarya—  
 ācchar'iyam<sup>5</sup> (အဓဖိရိယာဝ်) 'wonder' 123; āscarya—  
 āṭakam<sup>6</sup> (အဓကဝ်) 'an oil measure' 100; āḍhaka—  
 āṭi (အာဒိ) 'name of a month corresponding to part of  
     June and July' 109; āṣāḍha—  
 āṇi (အာဏီ) 'nail' 33; āṇi—  
 ātir'a (အတိဝါဝ်) 'the sixth nakṣatra' 117; \*āttira from  
     ārdrā  
 ādāyam (အဓော်သဝ်) 'income' 33, 104; ādāya—  
 ādiyē (အဓိဒေါ်) 'again' 143; ādi—  
 ādyam (အဓော်) 'first' 143; ādyā—  
 ādyamē (အဓော်ဒေါ်) 'again' 143; ādyā—  
 ādyasāñnam<sup>7</sup> (အဓော်ဆောင်ဝ်) 'superintending an affair  
     from start to finish' 106; ādyavasāna—  
 ādhār'am (အဓားစဝ်) 'document' 33; ādhāra—  
 āntram (အဓာ်တ္ထ) 'a disease in the form of the niflam-  
     mation of the scrotum' 103; āntra—  
 ānyam<sup>8</sup> (အဓော်ဝ်) 'daily' in ānyaāñṭītē 'daily meals given  
     to Brāhmans at temples' 55; āhnika—

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2. Pr.           4. Coll.         6. O. Mal.       8. O. Mal.

āpattē (ಅಪತ್ತ) 'misfortune' 7, 136; āpad—  
 ābhar'aṇam (ಅಭರಣ) 'ornament' 8; ābharaṇa—  
 ābhāsam (ಅಭಾಸ) 'low, vulgar' 1, 33; ābhāsa—  
 āyir'am (ಅಯಿರ) 'thousand' 88, 110; sahasra—  
 āyisse<sup>1</sup> (ಅಯಿಲ್ಲ) 'long life' 44; āyus—  
 ār'am<sup>2</sup> (ಅರ್) 'necklace' 90; hāra—  
 ār'iyan<sup>3</sup> (ಅರಿಯಂ) 'an Ārya' 19; ārya—  
 ār'ə (ಅರ್) 'a chip, a splinter, a sharp-pointed fibre'  
     33; ārā—  
 ārbhāṭam (ಅರ್ಬಹಾಟ) 'pomp, show' 98; \*ārabhaṭa—cf.  
     ārabhaṭi—  
 ālasyam (ಅಲಸ್ಯ) 'sickness of kings' 2, 33; ālasya—  
 ālassiyam<sup>4</sup> (ಅಲಸ್ಯಿಯ) see ālasyam; 115  
 al? māvē<sup>5</sup> (ಅಲ್? ಮಾವೆ) 'soul' 124; ātmā (nom. sing.)  
 āvis'yam<sup>6</sup> (ಅವಿಷ್ಯ) 'necessity' 31; āvas'ya—  
 āvis's'iyam<sup>7</sup> (ಅವಿಷ್ಜಿಯ) see āvis'yam; 115  
 ās'āri (ಅಸಾರಿ) 'carpenter' 97; ācārin—  
 āsañam (ಅಸಂಮ) 'buttockss' 103; āsana—  
 āsyam<sup>8</sup> (ಅಸ್ಯ) 'jest' 90; hāsyā—  
 āssēvādan'am<sup>9</sup> (ಅಸ್ಯೆವಾದನ) 'tasting' 116; āsvādana—  
 itavam (ಆಸ್ಯ) 'Taurus of the Zodiac, the tenth  
     Malayālam month' 46, 109; iṣabha—  
 iṭṭika (ಇಟ್ಟಿಕ) 'brick' 37, 122, 148; iṣṭikā  
 itam<sup>10</sup> (ಆಸ್ಯ) 'good, welfare' 90; hita—  
 intu (ಆಸ್ಯ) in intuppē 'rock salt' 88, 129; sindhu - cf.  
     sindhuja—  
 innir'a<sup>11</sup> (ಆಸ್ಯಂ) 'Goddess Lakṣmi' 130; indirā  
 innumati<sup>12</sup> (ಆಸ್ಯಂಥಂ) 'name, proper' 139; indumati

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ir'aṇṇiyākkān<sup>1</sup> (இரண்ணியாக்கான்) ‘Name of an Asura’  
 120; I. w. from Tamil; hiraṇyākṣa—  
 ir'avi (இவை) in names like ir'avitāyan, ir'avi vurman  
 ‘sun’ 83; ravi—  
 ir'avitāyan (இவைதாயன்) Name 110; ravidāsa—  
 irētu<sup>2</sup> (இரெடு) ‘season’ 45; ṛtu—  
 irēsi<sup>3</sup> (இரெசி) ‘sage’ 45; ṛsi—  
 ilavaññam (இலவஞ்சம்) ‘wild cinnamon’ 84, 130;  
 lavaṅga—  
 iḷa (இள) ‘earth’; iḍā  
 īyam (இயம்) ‘lead’ 88, 110; sīsa—  
 īḷa (இள) ‘praise’; īḍā  
 ukkēti<sup>4</sup> (உக்கெடி) ‘speech’ 112; ukti—  
 ucca (உச்ச) ‘noon’ 41, 140; ucca—  
 ucci (உச்சி) ‘the crown of the head’ 41, 145; ucca—  
 uttar'avē (உத்தரவே) ‘permission from a superior, oder’  
 144; uttaram ‘answer’  
 uttar'āṭam (உத்தராடம்) the twenty first lunar mansion’  
 56, 100, 109; uttarāśāḍha—  
 uttr̥tiṭāti (உற்றுத்தாடி) ‘the 26th asterism’ 101; uttara-  
 prōṣṭhapadā  
 udyōgam (உடியோடு) ‘job, employment’ 41; udyoga—  
 udyōgasthan (உடியோடுஸந) ‘officer’ 41; udyoga + stha  
 upāyam (உபாயம்) ‘poor and humble in worldly posi-  
 tion’ 143; upāya—  
 ur'uvam (உவுவம்) ‘form’ 83; rūpa—  
 ulake<sup>5</sup> (உலகீ) ‘world’ 84; lōka—  
 ulkanṭha (உலகந்தா) ‘longing for, anxiety’ 112;  
 utkanṭhā

ulkarsam (ଉଲ୍କରସମ) 'abundance, eminence' 112;  
 utkarṣa—  
 ulpatti (ଉଲ୍ପତ୍ତି) 'origin' 112; utpatti—  
 ulpalam (ଉଲ୍ପାଳମ) 'lotus' 108, 112; utpala—  
 ulsāham (ଉଲ୍ସାହମ) 'energy, strenuous exertion' 121;  
 utsāha—  
 uṣṇam (ଉଷ୍ଣମ) 'heat' 132; uṣṇa—  
 īrdhvam (ଉର୍ଧ୍ୟମ) 'beyond reach, unsuccessful' 44;  
 īrdhva—  
 īrmilla (ଉର୍ମିଲା) 'name, proper' 108; īrmilā  
 īśmāvə (ଉଶ୍ମାଵେ) 133, 145; īśmā (nom. sing.)  
 etam<sup>1</sup> (ଓତମ) 'suitability, easiness' 40; hita—  
 ētal (ଓତଲ) 'this' 136; ētad—  
 ētu<sup>2</sup> (ଓତୁ) 'cause' 46, 90, 150; hētu—  
 ēṣāpi (ଓଜ୍ଜ୍ବଳି) 'backbiting, calumny' 46, 102, 145;  
 ēṣāṇa—  
 ēlitam (ଓଲିତମ) 'mockery' 107; hēlita—  
 otayam<sup>3</sup> (ଓତ୍ୟମ) 'sunrise' 43; udaya—  
 oteñān (ଓତେନାନ) 'name, proper' 43; udayana—  
 opakār'am<sup>4</sup> (ଓପକାରମ) 'use, 43; upakāra—  
 opadr'avam<sup>5</sup> (ଓପାଦ୍ରବମ) 'oppression, nuisance' 43;  
 upadrava—  
 opāyam<sup>6</sup> (ଓପାୟମ) 'means, artifice' 43; upāya—  
 ðōdr'avam<sup>7</sup> (ଓଡ଼ାବମ) 'same as upadr'avam'; 55;  
 upadrava—  
 ðōmañā (ଓମନ) 'darling' 10, 47; ðōman - (m) and ðōmanā  
 (f) 'friend, helper' (R. V.)  
 ðos'ār'am<sup>8</sup> (ଓସାରମ) 'mark of attention' 55; upacāra.—  
 aulsukyam (ଓଲ୍ସୁକ୍ୟମ) 'zeal, anxiety' 121; aut-  
 sukya—

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kacca (കാച്ച) 'hem of a garment tucked into the waist band, cloth in general' 29, 57, 121; kakṣā  
 kacca (കാച്ച) in kaccakkayar 'girth of an elephant' 57;  
 kakṣyā 'girth of an animal'  
 kaccapparam (കാച്ചപ്രാം) 'girdle, zone' 57; kakṣyaprā  
 (R. V.)  
 kaccavaṭam (കാച്ചവാടം) 'commerce in clothes, trade in general' 2, 36, 57, 98, 121; kakṣapaṭa—  
 kacci (കാച്ചി) 'straw, stubble, rubbish' 57, 121, 145 ;  
 kakṣa—  
 kañcan<sup>1</sup> (കഞ്ചൻ) 'the name of the uncle of Kṛṣṇa' 57,  
 133; kamīsa—  
 kañcāvə (കഞ്ചാവു) 22, 30, 65, 127, 145; gañjā  
 kaṭu (കാട്ട) 'extreme, excessive' fierce' 57; kaṭu—  
 kaṭukə (കാട്ക) 'mustard' 21, 57, 95, 98, 144; kaṭuka—  
 kaṭṭham<sup>2</sup> (കാട്ടം) 'hardship, trouble' ; 123; kaṭha—  
 kaṇṇəvan<sup>3</sup> (കണ്ണ്‌വൻ) 'name of a sage' 116'; kaṇva—  
 kaṇṭa (കണ്ട) 'a boil' 65, 128; gaṇḍa—  
 kaṇṭam<sup>4</sup> (കണ്ടം) 'piece, fragment' 72; khaṇḍa—  
 kaṇṭam<sup>5</sup> (കണ്ടം) 'a piece of land, especially a rice field' 72, 128; khaṇḍa—  
 kaṇṭam<sup>6</sup> (കണ്ടം) 'neck' 57, 127; kaṇṭha—  
 kaṇṭakam (കണ്ടകം) 'thorn' 126; kaṇṭaka—  
 kaṇṭikkku<sup>7</sup> (കണ്ടിക്ക) 'cut break' 72, 151; khaṇḍatē  
 kata (കാത) 'story' 101; kathā  
 katali (കാതലി) 'plantain or banana tree' 57, 101;  
 kadali  
 kañam (കാനം) 'weight' 2, 22, 74, 103; ghana—  
 kante (കാന്തേ) 'membrum muliebre' 57, 128; kanda—

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kañmaśam<sup>1</sup> (കമ്മം) 'stain, dirt, sin' 120; kalmaśa—  
 kampam (കമ്പ) 'pillar' 93; skambha—  
 kampam (കമ്പ) 'a man of unsteady mind' 57; kampa—  
 kampałam (കമ്പാലം) 'carpet, rug' 57, 128; kambala—  
 kampili (കമ്പിലി) 'carpet, rug' 31, 57; kambala—  
 kar'apitakam (കരണകം) 'chunam-box' 57, 128; karap—  
 daka—  
 kar'is'añam<sup>2</sup> (കിസാം) 'troubling, hurting' 119; kar—  
 s'ana—  
 kar'umam<sup>3</sup> (കുമം) 'action' 120; karma—  
 karkitakam<sup>4</sup> (കക്കിടകം) 'cancer of Zodiac, the twelfth  
     Malayālam month' 32, 98, 119; karkataka—  
 karpan (കപ്പന്ന) name of a king of Aṅga' 119; karpa—  
 kartavṛθ (കർത്തവ്യ) 'agent, a class name of certain  
     Nāyar Landlords' 119; kartā  
 kalāpam (കലാപം) 'uproar, confusion' 143; kalāpa—  
     'collection, bundle'  
 kali (കലി) 'anger' 57; kali—  
 kalkam (കള്ളം) 'sediment deposited by oily substan—  
     ces' 120; kalka—  
 kalpaña (കല്പന) 'command, order' 58, 120; kalpanā  
 kalyāṇam (കല്യാണം) 'marriage' 33, 58, 102, 143; kalyāṇa—  
 kalliyāṇam (കല്ലിയാണം) see kalyāṇam; 114  
 kavālām<sup>5</sup> (കവാലം) 'skull' 57; kapāla—  
 kaviyam (കവിയം) 'rice offering to the deceased' 114;  
     kavya—  
 kavilē (കവിഴ്സ്) 'mouthful' 32, 58; kavala—

kavutukam<sup>1</sup> (കവുതുകം) 'eagerness'; 54; kautuka—  
 kaur'avan<sup>2</sup> (കവുവാൻ) 'Kuru's descendant' 54; kaur-  
     ava—  
 kavus'alam<sup>3</sup> (കവുലാം) 'cleverness' 54; kaus'ala—  
 kaṣapam (കാസപം) 'bit, piece, fragment' 21, 58, 102;  
     kaṣapa—  
 kaṣṭi (കാഷ്ടി) 'strait, scantiness' 21, 149; kaṣṭi—  
 kaṭaṅkam (കാളകം) 'spot, stain' 125; kalaṅka—  
 kaṭabham (കാളം) young elephant, mixture of per-  
     fumes' 108; kalabha—  
 kaṭāyam<sup>4</sup> (കാടായം) 'decoction' 109; kaṭāya—  
 kāntar'i<sup>5</sup> (കാന്തരാറി) 'Name of the wife of Dhṛtarāṣṭra'  
     129; gāndhārī  
 kāmāla (കാമല) 'a form of jaundice' 25; kāmalā  
 kāmila (കാമില) 'a form of jaundice' 32; kāmalā  
 kāyam (കായം) 'an eye-disease' 58, 97; kāca—  
 kār'apavan (കാരാവാൻ) 'the head of a family'; 138,  
     139; kāraṇam  
 kār'iyam<sup>6</sup> (കാരിയം) 'fact, business' 8, 114; kārya—  
 kālam (കാലം) 'morning' 58; kāla—  
 kāviyam<sup>7</sup> (കാവിയം) 'poem' 114; kāvya—  
 kās'mīr'am (കാശ്മീരം) 'a shawl from Cashmere' 133;  
     kās'mīra—  
 kālam<sup>8</sup> (കാലം) 'a trumpet' 33, 53, 110; kāhalā  
 kiññipi (കിഞ്ഞിപി) 'a small bell' 37, 58, 131; kiñkipi  
 kitār'am (കിടാം) 'cauldron, boiler' 32, 57; kaṭōra  
 kir'iyam<sup>9</sup> (കിരിയം) 'service' 91; kriyā  
 kirēti<sup>10</sup> (കിരേതി) 'action' 45; kṛti—  
 kirēpa<sup>11</sup> (കിരേപാ) : compassion' 45; kṛpā

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kirəṣṇan<sup>1</sup> (கிரீஸ்ன) 'the God Kṛṣṇa' 45; Kṛṣṇa—  
 kilep̄etam<sup>2</sup> (கிலெப்பெடம்) 'ordered, prepared' 46; klp̄ta—  
 klp̄petam (கால்புதம்) see kilepetam; 112; klp̄ta—  
 kilam (கிளம்) 'wedge, bolt, nail' 107; kila—  
 kuñcar'am<sup>3</sup> (கன்வைரம்) 'elephant'; 127; kuñjara—  
 kuṭumbacchidram (கடுவைக்டிடம்) 'internal dissensions  
     in a family' 37; Sk. kuṭumba+chidra—  
 kuḍmaḷam (குடும்பலம்) 'bud' II. 124; kuḍmala—  
 kutumam (குடுமம்) 'flower' 110; kusuma—  
 kur'u (குரு) 'in kur'ukkaṭ' 'a class of respectful Nā-  
     yars' 65; guru—  
 kur'u (குரு) in kur'uttam 'respect for elders' 65; guru—  
 kus'umpe (குசுமபூ) 'envy' 41, 58; kusumbha—  
 keṅka<sup>4</sup> (கெக்க) 'Ganges' 127; gaṅgā—  
 keti<sup>5</sup> (கெதி) 'means, way' 29, 65, 100; gati—  
 kentu (கெந்து) 'stink' 65, 129, 151; gandha—  
 kemp̄ir'am<sup>6</sup> (கெம்பிரி) 'deep, solemn' 129; gambhīra—  
 ker'antan<sup>7</sup> (கெராண்டம்) 'book' 127 grantha—  
 ker'utam<sup>8</sup> (கெருடம்) 'Viṣṇu's bird' 29, 65; garuḍa—  
 keruve<sup>9</sup> (கெருவு) 'pride' 29, 65, 116; garva—  
 kerpam<sup>10</sup> (கெற்பம்) 'pregnancy' 29, 65; garbha—  
 kēli (கெலி) 'play' 107; keli—  
 kēlu (கெலு) 'name, shortend form of kēr'alān' 150;  
     kerala—  
 kailāsam (கைகலாஸம்) 'the mountain Kailāsa' 108;  
     kailāsa—  
 koṇam<sup>11</sup> (கொணம்) 'good quality'; 43, 65; guṇa—  
 kotam<sup>12</sup> (கொடம்) 'anus' 43; 65, 101; guda—  
 komar'u (கொமரு) 'name' 150; kumāra—

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kōṭī (കുടി) 'crore or ten millions' 47; kōṭī—  
 kōṭṭī (കുട്ടി) 'fort' 47, 58, 134; kōṭṭī—  
 kōṭṭīam (കുട്ടിം) 'cowpen, fane' 123; gōṣṭha—  
 kōṭṭārē (കുട്ടാരേ) 'name of an ancient town of historical importance in Travancore' 48; kōṭṭāra—  
 kōṇē (കോൺ) 'corner, angle' 48; kōṇa—  
 kōntu (കുന്തു) 'name, shortened form of Gōvinda' 128, 150; Govinda—  
 kōmati<sup>1</sup> (കുമതി) 'name, proper' 66; gōmati  
 kōyam<sup>2</sup> (കുയം) 'penis' 48, 109; kōs'a—  
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1. Coll.

2. Coll.

3. Coll.

4. Coll.

5. Pr.

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 guppēti<sup>1</sup> (ଗୁପ୍ତେତି) 'concealing' 112 ; gupti—  
 gulam (ଗୁଲାମ) 'mollasses' 11, 69, 99 ; guḍa—  
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 gendham (ଗେନ୍ଦମ) 'smell' 26 ; gandha—  
 gōmu (ଗୋମୁ) 'name, shortened form of gōmati' 150 ;  
     gōmati  
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 cakram (ଚକ୍ର) 'wheel, a Travancore coin valued 1/28  
     of a Rupee' 29, 59, 39 ; cakra—  
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     128, 146; canḍa—  
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 cannañam<sup>4</sup> (କାନ୍ଦାନାମ) 'sandalwood' 130; candana—  
 cameta (କାମେତ) 'fuel for holy fire' 86, 104; samidhā  
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     from boils' 66: jala—  
 calikku (କାଳିକୁ) 'to move' 937; calati  
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oākkiyar (ஊக்கியர்) 'a class of story tellers and actors of religious plays in temples' 84, 85, 114, 142; s'ākyā—

cāpa (பாம்) 'whetstone' 33, 85; s'āpa—(ā)

cāttir'am (ஊத்திரம்) 'religious learning, scripture' 85, 117; s'astra—

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cāla (பால) 'a row of sheds, village' 33, 85; s'ālā

cāla (பால) 'the sal tree, vatica Robusta' II. 65; s'āla—

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cāliyan (பாலியன்) 'a weaver' 95, 139; s'ālika—

cāla (பால) 'sardine' 85; sāla—

cikilsa (விகில்ஸ) 'medical treatment' 37, 60: cikitsā

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cittam (வினம்) 'mind' 134; citta—

cittira (வினிற) 'the fourteenth lunar mansion' 37, 60, 96, 117, 148; III. 10; citrā

cintə (விட்டம்) 'a musical mode' 38, 86, 129; sindhu—

cintūr'am (விட்டம்) 'vermillion' 128; sindūra—

ciññam (விளம்) 'a piece, a bit' 57, 72; chinna—

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ciññabhiññam (விளவிளம்) 'at sixes and sevens' 37, 72; chinnabhinna—

ciñham<sup>2</sup> (விளம்) 'sign, mark' 133; cihna—

cir'amam<sup>1</sup> (ചിംമം) 'effort,' 92; s'rama—  
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     s'rīkanṭha—  
 cir'utēvi (ചിത്തേവി) 'name, proper' 92; s'ridēvi  
 ciłokam<sup>2</sup> (ചിലുകം) 'a stanza' 74, 92; s'lōka—  
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 cīla (ചില) '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.'  
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 cummañam<sup>4</sup> (ചുമനം) 'kiss' 131: cumbana—  
 cur'iya<sup>5</sup> (ചുരി) 'dagger' 95; churikā  
 cuļu (ചുളി) 'easy' 108; sulabha > \*suluva  
 cēta (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;  
     jhampaḍa—  
 cer'uvam (ചെവാം) See car'uvam; 11, 28, 60.  
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 cētam (ചെതം) 'loss' 46, 72, 101; chēda—  
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 cēnnan (ചെന്നൻ) 'name, proper' 66, 105; jayanta—  
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     mantī

cēvakan (ഓവകൻ) 'servant, soldier' 46, 85, 95; sēvakacēlam<sup>1</sup> (ഓവക്ലം) 'see s'ēsam; 85, 109.

cornam<sup>2</sup> (ഓവാമ്പം) gold' 52; svarpa—cōti (ഓവാതി) 'the fifteenth lunar asterism' 100; svāti—cōma (ഓവാമ) in cōmātiri · a Sōma sacrificer' 86; sōma-caulam (ഓവഷളം) 'tonsure ceremony' 11; caula—chidr'am (ഓഹിരു) 'split, disaster' 37; chidra—jaṭāmāñci (ഇടംമാന്തി) 'Indian spikenard' 2, 69, 133; jaṭāmāñsi

jaṭam (ഓളം) 'cold, sluggish' 69; jaḍa—

jātyam (ഓംത്യു) 'excellent' 69; jātya—

jāñu (ഇംനു) 'name abbreviated form of jāñaki' 103, 150; jāñakī

jāñman (ഇംനുന) 'contemptible fellow' 120; jālma—

jāla (ഓല) 'flame' 91; jvālā

jālikā (ഇംളിക) 'money bag' 33, 69, 108, 148; jālikā

jeńam<sup>3</sup> (ഇംനം) 'people' 26; jana—

jor'am<sup>4</sup> (ഇംറം) 'fever' 90; jvara—

jolikku<sup>5</sup> (ഇംഗിക്ക) 'to burn brightly' 90; jvalati

jōtiśam<sup>6</sup> (ഇംതിശം) 'astronomy' 90; jyōtiṣa—

jōtisse<sup>7</sup> (ഇംതിസ്സ്) 'brightness' 90; jyōtis—

jheṭiti<sup>8</sup> (ഇതിടി) 'soon'; 28; jhaṭiti

ñāti<sup>9</sup> (ഇതാതി) 'kinsman' 93; jñāti—

ñānam<sup>10</sup> (ഇതാനം) 'knowledge' 93; jñāna—

ṭippaṇi (ശിപ്പണി) 'a gloss, a commentary' 61; ṭippaṇī

ṭika (ശിക) 'a commentary' 61; ṭīkā

taṅkam (തങ്കം) 'gold' 61; taṅka—

taṅkētam<sup>11</sup> (തങ്കെതം) 'the assembly of a parish' 88;

saṅkēta—

1. Coll. 3. Pr. 5. Pr. 7. Pr. 9. O. Mal. 11. O. Mal. & Coll.

2. Coll. 4. Pr. 6. Pr. 8. Pr. 10. O. Mal.

tac̄can (തച്ചൻ) 'sawer of wood, carpenter, plough-maker, builder, stonemason' 22, 29, 61, 121, 139; takṣan—

taṭassam (താസ്സം) 'obstacle' 143; taṭastha - 'near at hand'

tanṭa (in compounds) (തന്ത) see kaittanṭa 'forearm' kāltaṇṭa 'foreleg' 66; see dāṇḍa - (in compounds)

tanṭe (തന്ത്) 'stalk' 67, 128; dāṇḍa—

tanṭe (തന്ത്) 'stick, pole, oar' 30, 66; dāṇḍa—

tatyam<sup>1</sup> (തത്യം) 'truth' 88; satya—

tantati<sup>2</sup> (തന്തതി) 'progeny' 88, 126; santati—

tantōḍam<sup>3</sup> (തന്തോഡം) 'joy' 109, 126; santōṣa—

tantram (തന്ത്രം) 'strategem, trick' 61; tantra—

tampikku (തമ്പിക്ക), paralyse' 93, 129, 137, 151; stambhatē

tammantam<sup>4</sup> (തമ്മന്തം) see sambandham; 88, 129, 131;

tayilam<sup>5</sup> (തയിലം) 'oil' 54; taila—

tarkam (തർക്കം) 'dispute, altercation' 61; tarka—

tarumam<sup>6</sup> (തദര്മ്മം) see dharmam; 74, 120.

tal (തല) 'that' 136; tat—

talkālam (തലകാലം) 'for the time being' 112; tatkāla-

talsamayam (തലസമയം) 'at that time' 121; tatsamaya—

taḷi (താളി) 'an ancient division of land' 93; sthalī

tāṇu (താണു) 'name, proper' 93, 150; sthāṇu—

tātri (താത്രി) 'name, proper' 88, 106, sāvitrī

tāṇam (താണം) 'gift' to a Brāhmaṇa' 33, 67, 103; dāna-tāmasam<sup>7</sup> (താമസം) indolence, sloth, delay, procrastination' 61; tāmasa—

tāmasam (താമസം) 'stay, tarrying' 61, 143; tāmasī  
 tāmmūlam<sup>1</sup> (താമ്മുലം) 'betel' 131; tāmbūla—  
 tāyan (തായൻ) in ir'avitāyan 'devotee (of the sun)' 110;  
 dāsa—  
 tāyam (തായം) 'inheritance' 47, 67 110; dāya—  
 tār'ati<sup>2</sup> (താരതി) 'charioteer' 88; sārathi—  
 tālam (താലം) 'dish' 93; sthāla—  
 tālpar'iyam<sup>3</sup> (താലപരിയം) 'meaning, purport' 112, 114;  
 tātparya—  
 tiṭṭam (തിട്ടം) 'that which has been determined, accuracy' 37 67; diṣṭa—  
 tiram (തിരം) 'vigour, strength' 93, 107; sthira—  
 tuti<sup>4</sup> (തൃതി) 'praise' 93; stuti—  
 tuttam (തൃത്തം) 'sulphate of copper' 41, 61; tuttha—  
 turuṇkē (തുരുങ്ക്) 'a subterranean cell' 42, 88, 107, 127;  
 suruṅga—  
 tulām (തുലാം) balance, libra, a weight of 100 palas,  
 cross beam or joist' 41, 61; tulā  
 tulliyam<sup>5</sup> (തുലിയം) 'equal' 114; tulya—  
 tuḷir'am<sup>6</sup> (തുളിരം) 'hole' 88, 109; suṣira—  
 tuḷēṇan<sup>7</sup> (തുളേനൻ) 'name, proper' 88; suṣēṇa—  
 tūṇē (തുളം) 'pillar of a house' 93; sthūṇā  
 tūmmirākkān<sup>8</sup> (തുമ്മിരാക്കാൻ) 'Name of a rāks̄asa' 120;  
 dhūmrākṣa—  
 tūs'i (തുസി) 'needle' 44, 88 97; sūci  
 tūlli<sup>9</sup> (തുളി) 'dust' 44, 74; dhūli—  
 teṇtam<sup>10</sup> (തെண്ടം) 'fine, punishment, trouble' 29, 67;  
 danḍa—  
 tēṇa (തെന) 'army' 88; sēṇā

tēvan (തേവൻ) 'a title of honour' 46, 67; dēva—  
 tēvi (തേവി) 'name of women, proper' 46, 67; dēvī  
 toyir'am<sup>1</sup> (അത്യാഭിരം) 'following one's own inclinations'  
 88; svaira—  
 tor'uvam (തൊവാം) 'svārūpa' cf. tor'uvakkār,  
 Nayars employed in kṣattriya families called  
 svarūpams' 102; svarūpa—  
 tolepam<sup>2</sup> (അതംപം) 'little' 88; svalpa—  
 tōkam<sup>3</sup> (അതംകം) 'little' 93; stōka—  
 tōti (അതംടി) 'a musical mode' 48, 61, 99; tōḍī  
 tōttir'am<sup>4</sup> (അതംത്തിരം) 'a hymn of praise' 93; stōtra—  
 trapa (ത്രപ) 'bashfulness' 91; trapā  
 iv̄t̄t̄e (അഭിശ്വ) 'a ray' 136, 137; tvit—  
 daṇḍippe<sup>5</sup> (അണ്ണിപ്പ) 'pole - dance' 70, 130, 147;  
 daṇḍa—  
 daṇṇippe (അണ്ണിപ്പ) 'pole - dance' 70, 130, 147; daṇḍa—  
 daṇṇe (അണ്ണ) 'staff' 130; daṇḍa—  
 dattē (അഡ്ട) 'adoption' 70 datta—  
 daya (അഡ) 'kindness' 7; dayā  
 dars'ikku (അഡിക്ക) 'to see' 137; dars'ayati  
 dalavāyi (അഡവായി) 'commandant, general' 12, 70;  
 dalavāha—  
 But cf. M. dalvī (dalapati) J. Bloch p. 425.  
 dāham (അഡാഹ) 'thirst' 70; dāha—  
 dikke (അഡിക്ക) 'direction, quarter' 136, 137; dik—  
 dīnam (അഡിന) 'illness' 40, 70, 103; dīna—  
 dīpe (അഡിപ) 'island' 91, 102 dvīpa—  
 dīvār'ādhaṇā<sup>6</sup> (അഡിവാർഘാഡാ) 'waving of a lamp before  
 an idol' 70, 102; dīpārādhana—  
 dīve<sup>7</sup> (അഡിവ) see dīpe; 102.

duggədham (දුග්ධ) 'milk' 112; dugdha—  
 duṣṭe (දුෂ්ත) 'wickedness, contamination' 41, 70; duṣṭa-  
 duhkham (දුහ්ඛ) 'sorrow' 7; duhkha—  
 dūtē (දුට්) 'message' 44, 70, 100; dūta—  
 deya (දෙය) see daya; 26.  
 deyivam (දෙයිව) 'God' 53; daiva—  
 devasam (දෙවස) 'day' 40; divasa—  
 dēsyam (දෙස්ය) 'anger' 91; dvēṣya—  
 doyam (දෙය) 'double' 90 dvaya—  
 dr'ōham (දුරෝහ) 'injury, offence' 91; drōha—  
 dhańam (ධාන) 'wealth' riches' 29; dhana—  
 dhanēś'an (ධෘණේෂාන) 'name of Kubēra' 48; dhanēś'a—  
 dharmam (ධර්ම) 'duty, right, piety'; dharma—  
 nakam (නකම) 'nail' 96; nakha—  
 nañce (නැනු) 'poison' 76, 133; naṁs'u—  
 naṭṭham (නැත්ත) 'loss' 123; naṣṭa—  
 nadi (නඩී) 'river' 1; nadi  
 nanni (නන්නී) 'gratitude' 130; nandi—  
 nampāli (නම්පාලි) 'a cast of wandering dealers in  
 corn' 78; lambāḍa—  
 nākam (නාකම) 'serpent' 96 nāga—  
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     'sternutatory'  
 nāgasvaram (නාගසුරා) a pipe, the sound of which is  
     supposed to please snakes and set them in dan-  
     sing'  
 nāṭṭiyam (නාට්ඩිය) 'acting, pretension' 114; nāṭya—

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nāñi (நானி) 'name, abbreviated form of nār'āyan' 102 149; nārāyāñi

nāñu (நான்) 'name, shortend form of nār'āyañan'; 150.

nāñāvidham (நாநாவிலம்) 'disorder, profligany, rout' 2, 76; nāñāvidha—

nārāñan (நாரான்) 'name, proper' 102, 105, 106, 107; nārāyana—

nār'āyam (நாரையம்) 'a heavy double-pointed iron style' 33, 76, 97, 143; nārāca—

nāsi<sup>1</sup> (நாஸி) 'nose' 76, 145; nāsā

nāñam (நாஞம்) 'stalk' 76; nāñā—

nāñi (நாஞி) 'a tube or bamboo joint, a bamboo vessel for measuring corn or oil, a small measure'; 11, 76, 99 nāñi - (ி)

nāñika (நாஞிக) 'a measure of time' 11, 76, 99; nāñikā

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pakṣa—

pakṣē (பக்ஷே) ‘on the other hand’ 62; pakṣē

pacci (பச்சி) ‘bird’ 121; pakṣi—

paccimam (பச்சிமம்) ‘west’ 123; pas'cima—

pacchāttāpam (பச்சாட்டாபம்) ‘repentance’ 123; pasc'āt-tāpa—

paññi (பஞ்சி) ‘cotton’ 22, 62, 30; pañji - (ī)

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paṭam (படம்) ‘expanded hood of a snake’ 73, 93,  
phaṭa - or sphāṭa—

paṭala (படல) ‘cluster’ 98; paṭala—

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pāṇam (පැණම) 'a silver coin, wealth in general' 22, 62  
pana—

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pantam (පැන්තම) 'fastening, a torch formed by fastening rags at the end of a stick' 67; bandha—

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     to be known publicly' 143; parāsyā—  
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     knot  
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     36, 73; phalāhāra—  
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     Nambyārs' 99; pāṭhaka—  
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     63; pāra—  
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     bhāgīrathī  
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pir'āmmaṇar<sup>5</sup> (பிராமணர்) 'Brāhmans' brāhmaṇa—

pirēṭṭam<sup>6</sup> (பிரீட்டு) 'back, buttocks' II. 103; pṛṣṭha—

pīṭika (பிடிகை) 'shop' 40, 63, 99; pīṭhikā

puccham (புக்கு) 'contempt, derision' 42, 63; puccha—

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 māla (മാല) 'garland' 1; mālā  
 māvār'atam<sup>5</sup> (മാവാരതം) 'Mahābhārata' 102, 110;  
     mahābhārata—  
 mis'ram (മിസ്രം) 'disorder, confusion' 37; mis'ra—  
 milāniām (മിലാനിം) 'act of closing the eyes' 107; milana-  
 mukam<sup>6</sup> (മിക്കം) 'face' 96; mukha—

muñña (මුණ්න) ' Premna integrifolia ' 42 77, 130, 149;

muñja—

muṭṭālan (මුජ්ජලං) ' plunderer, one who takes the law  
into his own hands ' 42, 77, 122, 147; muṣṭa—

muṇḍaṇam<sup>1</sup> (මුංදණං) ' shaving ' ; 130; muṇḍana—

mutta (මුත්ත) ' cyperus Rotundus ' 42, 77, 122; mustā

mutte (මුත්තේ) ' joy, delight ' 42; mut—

muddir'a<sup>2</sup> (මුද්දා) ' steal, stamp ' 117; mudrā

mūs'a (මුසා) ' crucible ' 44 77, 109; mūṣā

mēṭam (මෙටැම) ' Aries of the Zodiac, the ninth Mala-

yālam month ' 109; mēṣa—

mēḷam (මෙළම) ' musical harmony ' 46, 77, 107; mēlā

mōs'am (මෝසාම) ' trick, deceit, fault, mistake ' ; 48, 77,  
109; mōṣa—

yat?nam (යත්තම) ' effort ' 124; yatna—

yantram (යත්තම) ' machine ' 79; yantra—

yaman (යමන) ' the God of Death and Hades ' 79;

yama—

yuggemam<sup>3</sup> (යුග්ගම) ' pair ' 124 yugma—

r'aṅkē (රාංකේ) ' colour, dye, paint ' 82, 127; raṅga—

r'at?nam (රාත්තම) ' jewel, gem ' 124; ratna—

r'asālan<sup>4</sup> (රාසාලං) ' a curry ' 82, 141; rasāla—

r'ahassiyam (රාහාසිය) ' secret ' 115; rahasya—

r'ājjiyam<sup>5</sup> (රාජ්ජිය) ' kingdom ' 114; rājya—

r'āmaccam (රාමක්කම) ' the root of Andropogon murica-  
tus ' 12, 82; \*rāmajja—

r'āmabāṇam (രാമബാണം) 'an insect which eats away palm leaves, paper etc' 104; rāmabāṇa—  
r'ukkemini<sup>1</sup> (രുക്കേമിനി) 'name of a daughter of Bhīṣma and sister of Rukmin' 124; r'ukmiṇī  
r'evi<sup>2</sup> (രൈവി) 'sun' (occurring in proper names) 26; ravi-  
r'ōmēś'an (രോമേശൻ) 'a hairy man' 48; rōmas'a—  
laggaṇam<sup>3</sup> (ലജ്ഞം) 'the rising sign' 123; lagna—  
laṅka (ലങ്ക) 'the island of Ceylon' 125; laṅkā  
lajja (ലജ്ജ) 'bashfulness' 135; lajjā  
labbedhi<sup>4</sup> (ലബ്ദൈ) 'acquisition' 112; labdhi—  
lālaṇam (ലാളം) 'fondling' 83; lāḍana—  
lālityam (ലാളിത്യം) 'sweetness, beauty' 83; lālitya—  
lejja<sup>5</sup> (ലെജ്ജ) 'bashfulness' 26; lajjā  
lēhiyam (ലേഹിയം) 'syrup' 115; lēhya—  
vañkan (വക്ഞ) 'an audacious fellow' 127; vaṅga—  
'Bengal'  
vañkam (വക്ങം) 'lead, tin' 80, 127; vaṅga—  
vajjir'am<sup>6</sup> (വാജ്ജിരം) 'diamond' 117; vajra—  
vañcaṇa (വച്ചുന) 'cheating' 126; vañcana—  
vañci (വച്ചി) 'bamboo, reed' 79, 98, 133; vams'a—  
vañci (വച്ചി) 'boat' 79, 133; vams'a—  
vañcika (വച്ചിക) 'treasury' 79, 133; vams'ika—  
vaññi (വച്ച്തി) 'bamboo, reed' 79; vams'a—  
vat̄a (വട്ട) 'cake' 80, 99; vadā  
vat̄am (വട്ടം) 'rope' 22, 31, 98; vat̄a—  
vatthu<sup>7</sup> (വട്ടു) 'thing' 122; vastu—

vañam (വാനം) 'forest' 31; vana—  
 vañí (വാനി) see vañhi' 133; vahni—  
 vañmíkam (വാനമികം) 'anthill' 80, 120; valmíka—  
 vañhi (വാന്ഹി) 'fire' 133; vahní—  
 vayampé (വയംപേ) acorus calamus (used for making  
     children speak) 80, 97, 147; vacá—  
 vayasse (വയസ്സേ) 'age' 31; vayas—  
 vayidyan<sup>1</sup> (വയിഡ്യൻ) 'physician' 54; vaidya—  
 var'âhan (വരംഹൻ) 'a gold coin' 33, 88, 141; varâha—  
 var'âli (വരംളി) 'a musical mode' 11, 31, 99; varâdî—  
 var'isam<sup>2</sup> (വരിഷം) 'rain, year' 119; varsha—  
 varnam (വർണ്ണം) 'colour' 31 119; varna—  
 varttamânam (വർത്തമാനം) 'news, particulars' 80; var-  
     tamâna—  
 varmam (വർമ്മം) 'vital part' 77; marma—  
 valsar'am (വല്ലസറം) 'year' 121; vatsara—  
 vasûr'i (വസുരി) 'small pox' 77; masûrî—  
 valli (വള്ളി) 'creeper' 22, 31, 80, 149; valli—  
 vâkkiyam<sup>3</sup> (വാക്കിയം) 'word' 114; vâkyâ—  
 vâkke (വാക്കേ) 136, 137; vâk—  
 vâggdânam<sup>4</sup> (വാഗ്ഗദാനം) 'promise' 112; vâgdâna—  
 vâcci (വാച്ചി) 'adze' 109; vâs'i—  
 vâtaka (വാടക) 'hire, rent' 33, 75, 98; bhâtaka—  
 vânam (വാനം) 'rocket' 33; vâna—  
 vâñiyân (വാനിയൻ) 'oilmonger' 80, 97, 139; vâñija—  
 vâta (വാത) 'oppression from evil spirits' 68, 101; bâdha-  
 vâtu (വാതു) 'name, shortend form' 110, 150; vâsu—

vādhyān (வாட்யான்) 'family priest' 56; upādhyāya—

vādhyāyan<sup>1</sup> (வாட்யாயன்) See vādhyān; 56

vādhyān (வாட்யான்) 'priest, teacher' 56, 102, 105, 142;  
upādhyāya—

vāyaṇā (வாயன்) 'reading' 33, 80, 97, 149; vācana—

vāyāṭi (வாயாடி) 'a talkative person' 80, 97, 146;  
vācāṭa—

vāyāṭi (வாயாடி) 'a talkative person' 80, 97, 146; vācāla-

vāliya (வாலிய) in vāliyakkār'an 'servant' 68, 114  
148; bālyā—

vālē (வாலே) 'tail' 33; vāla—

vālsallikku (வாஸலிக்க) 'to love tenderly' 138; vātsalya-  
vikaṭam (விதக்டம்) 'a disturbing or troublesome state'  
38, 98; vikaṭa—

vikṛti (வித்தி) mischief, wickedness' 38, 100; vikṛti—

vigghenam<sup>2</sup> (விக்ஞம்) 'obstacle' 124; vighna—

vicār'ikku (விசாரிக்க) 'to think' 137; vicārayati

vitāṇam (விதாணம்) 'putting a canopy with clothes,  
decoration' 38, 137; vitāna—

vittēs'an (வித்தெண்) Name of Kubēra; 48; vittēs'a—  
vitthār'am<sup>3</sup> (வித்தம்) 'breadth' 122; vistāra—

vidaggedhan<sup>4</sup> (விடக்ஜ்வன்) 'a clever man' 112; vidagdha-

vibhakti (விசைதி) 'scholarship' 38; vibhakti—

vir'ute (விருது) 'accomplishment, a badge of honour'  
101; viruda—

vir'utti (விருத்தி) 'land granted rent and tax free to  
government servants' 46; vṛtti—

virēcchikam<sup>1</sup> (விரீஷ்சிகம்) ‘scorpio of the Zodiac’ 123;

vṛṣ'cika—

vilasu (விலஸு) ‘shine’ 137, 157; vilasati

villuvam<sup>2</sup> (விலுவம்) ‘eratæva religiosa’ 116; vilava—

vivar'am (விவரம்) ‘detailed account’ 38, 105, 106;

vivara—

viss'evāsam<sup>3</sup> (விஸ்வாஸம்) ‘faith, belief’ 116; vis'vasa—

vis'ēśam (விஸ்வேஶம்) ‘eminence, excellence, particulars’;

38; vis'ēśa—

vismayam (விழுயம்) ‘wonder’ 133; vismaya—

viłampu (விளம்பு) ‘to distribute food’ 38, 129, 137, 151;

vilambhayati

viłam<sup>4</sup> (விளம்) ‘poison’ 109; visa—

vīr'iyam<sup>5</sup> (விரீயம்) ‘strength power’ 114; vīrya—

vīr'u (விறு) ‘a timid person’ 75; bhīru—

vṛtti (வுட்டி) ‘neatness’ 134; vṛtti — ‘mode of being, nature; kind’

velasu<sup>6</sup> (வெலாங்) See vilasu ; 40

veli (வெலி) ‘offering, oblation’ 68; bali—

veśam<sup>7</sup> (வெஶம்) See viłam ; 40

velampu (வெலங்பு) See viłampu ; 40

vēla (வெல) ‘labour, any piece of work’ 46, 77, 149;

mēla—

vēli (வெலி) ‘hedge or fence around a compound’ 46, 145; vēlā

vēlu (வெலு) name, shortend form’ 150; vēlāyudha—

vēla (வெலா) ‘a point of time’ 80, 107; vēlā

vaitarāṇī (வைதரணி) 'name of the Hindu styx' 100;  
vaitarāṇī—

vaidyar (வைடுற) 'physician, a name by which barbers  
are sometime referred to' 123; vaidya—

vair'avan (வைவான்) 'name, proper' 75; bhairava—

vair'āgyam (வைவாங்யம்) 'malice' 114; vairāgya—

vair'āggiyam<sup>1</sup> (வைவாங்கியம்) See vair'āgyam, 114;  
vairāgya—

vyasaṇikku (விழாநிக்க) 'to be grieved' 138; vyasana-  
vyākhyāṇikku (விழாவ்யாநிக்க) 'to comment' 138; vyā-  
khyāna—

vyālām (விழல்) 'a beast of prey, snake' 11; vyāda—  
vrīla (விள) 'shame, modesty' 11 vrīdā

s'akār'am (கைார்) 'abuse' 85; s'akāra—

s'akār'ikku (கைாரிக்க) 'revile' 85; s'akāra—

s'akuṇam (கைஞ்) 'omen' 85; s'akuna—

s'akti (கைதி) 'power, strength' 48; s'akti—

s'akkēti<sup>2</sup> (கைத்தி) 'power' 84; 112; s'akti—

sāṅka (கங்க) 'apprehension, care' 85, 126; s'aṅkā

s'aṅku (கங்கு) shortend form of S'ankar'an' 126, 150;

S'aṅkara—

s'aṅkē<sup>3</sup> 'a conch shell' 120; s'aṅkha—

s'atruggħħənan<sup>4</sup> (ಅತ್ರಂಗಂನ) name of one of Rāma's  
brothers' 124; s'atrughna—

s'abbədām<sup>5</sup> (ಅಬ್ಬೆಡ್ಮ) 'noise' 112; s'abda—

s'ampaḷam (ಅಪ್ಪೆಳ್ಮ) 'salary' 85, 128; s'ambala—

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1. Coll.    2. Pr.    3. Coll.    4. Pr.    5. Pr.

s'ākham (ಆಾಕ್ಹಾ) 'the sixteenth luñar mansion' 56, 96;  
 vis'ākhā  
 s'āthyam (ಆಾತ್ಯಾಮ) 'perverseness, obstinate opposition,'  
 33; s'āthya—  
 s'ānti (ಆಾಂತಿ) 'the office of a priest' cf. s'āntikkār'an  
 126; s'ānti—  
 s'ānmali (ಆಾಂಮಲಿ) 'silk cotton tree' 120; s'ālmali—  
 s'āsam<sup>1</sup> (ಆಾಸಾಮ) 'breath' 91; s'vāsa—  
 s'ikṣa (ಇಕ್ಷಾ) 'well disciplined, excellent, good' 38, 85,  
 s'ikṣā  
 s'isyan (ಆಿಷಿಯಾನ) 'servant' 38; s'isya—  
 s'iṣṣiyan<sup>1</sup> (ಆಿಷ್ಷಿಯಾನ) servant' 115; s'isya—  
 s'īlam (ಆಿಲಾಮ) 'practice, conduct' 107; s'īla—  
 s'ukam (ಅಕ್ಷಾಮ) 'a parrot' 84; s'uka—  
 s'ukkēlām<sup>3</sup> (ಅಕ್ಷೆಲಾಮ) 'semen' See s'uklām; 118  
 s'uklām (ಅಕ್ಷಲಾಮ) 'semen' 118; s'ukla—  
 s'uṇṭhi (ಅಣ್ಣಿ) 'anger' 85; s'uṇṭhi—(ಿ)  
 s'us's'ērūṣā<sup>4</sup> (ಅಃಃ್ರುಷಾ) 'service' 118; s'us'rūṣā  
 s'enī<sup>5</sup> (ಆಎನಿ) 'saturn' 103; s'ani—  
 s'ēkhar'am (ಆಾಖಾರಾಮ) 'collection' 46; s'ēkhara- 'crown,  
 head'  
 s'ēsam (ಆಾಶಾಮ) 'remainder' 85; s'ēṣa—  
 s'osañam<sup>6</sup> (ಆಾಂಸಾನಾಮ) 'breath' 91 s'vasana—  
 s'ōkam (ಆಾಂಕಾಮ) 'grief, sorrow' 84; s'ōka—  
 ṣalākam (ಅಳಾಕಾಮ) 'an aggregate of six' 112; ṣatka—  
 ṣalāpadam (ಅಳಾಪಡಾಮ) 'bee' 113; ṣatpada—  
 samsār'am (ಾಂಸಾರಾಮ) 'speech' 289; samsāra—

sams'ayikku (സംശയിക്കു) 'to doubt' 138; sams'aya—  
 saṅgati (സംശയത്തി) 'fact, reason' 89; saṅgati—  
 sañnatil (സഞ്ചതി) See saṅgati; 130  
 sañcār'am (സഞ്ചാരം) 'transition, passing through'  
     126; sañcāra—  
 sammānām (സമ്മാനം) 'present' 89; sammāna—  
 sar'asu (സംശയ) 'name, shortend form' 150; sarasvatī  
 sarvassēvam<sup>2</sup> (സവാല്ലഭം) 'the whole property, the  
     whole of anything' 116; sarvasva—  
 salkār'am (സലക്കാരം) 'hospitality' 112; satkāra—  
 salgati (സലഗതി) 'liberation' 113; sadgati—  
 salguṇam (സലഗുണം) 'good quality' 113; sadgupa—  
 salgur'u (സലഗുരു) 'a good teacher' 113; sadguru—  
 sal?mam (സലമം) 'seat, abode' 124; sadman—  
 sahassēram<sup>3</sup> (സഹസ്രം) 'thousand' 118; sahasra—  
 sākṣa (സാക്ഷ) 'a bar, a bolt' 12; sa + akṣa-?  
 sāde<sup>4</sup> (സംശ്വരം) 'taste' 91; svāda—  
 sāmmerājjiyam<sup>5</sup> (സംമ്രാജ്യിയം) 'imperial rule' 118;  
     sāmrājya—  
 sāmi<sup>6</sup> (സാമി) 'master' 91; svāmin—  
 sāmrāṭ (സംഘടം) 'king' 136; samrāṭ, the lengtherning  
     in the first syllable due to analogy with sām-  
     rājya—  
 sāvadhāṇam (സാവധാനം) 'delay' 33, 103; sāvadhāna—  
 sāligr̄āmam (സാലിഗ്രാമം) 'a kind of ammonite found  
     in the river Gaṇḍakī, emblem of Viṣṇu' 108;  
     sālagrāma—

siddhāntam (සිද්ධාන්ත) 'persistency, stubbornness':

38, 126; siddhānta—

simaham (සිමහ) 'lion' 134; simha—

simham (සිංහ) 'lion' 133; simha—

sukham (සුභ) 'comfort' happiness' 1, 7; sukha—

suśir'am (සුශිර) 'hole' 10, 11; suśira—

sūkṣikku (සුක්ෂික) 'to take care of' 44; sūrkṣati

sūtram (සුට්ට) 'scheme, artifice' 44; sūtra—

sūr'yan (සුරුය) 'sun' 7; sūrya—

sojañam (සොජාන) 'relations' 91; svajana—

soppēnam (සොප්පාන) 'dream' 91; svapna—

sor'am (සොඡාන) 'sound, noise' 91; svara—

sorṇam (සොර්ණ) 'gold' 91; svarṇa—

solpam (සොල්ප) 'little' 61; svalpa—

svappēnam (සැප්පාන) see soppēnam; 124

har'ikku (හරික) 'to steal' 137; harati—

hariṣam (හරිෂ) 'joy' 119 harṣa—

harmmiyam (හංමිය) 'mansion' 115; harmya—

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akile (ංකිලු) 'aloes' 32, 96; Pa. agalu; cf. Sk.

agaru—

akkamāla (ංකමාල) 'necklace of Elœocarpus seeds'

22, 103, 108, 148; Pk. akkhamālā

akkar'am<sup>1</sup> (ංකමං) 'letter' 23; Pa. Pk. akkhara;—

Sk. akṣara—

akki<sup>2</sup> (ංකි) 'fire' 23, 135; Pa. Pk. aggi; Sk. agni—

1. Coll. 2. O. Mal.

accan (അച്ചൻ) 'father, title of male members of certain respectable Nāyar families' 19, 22, 114, 139; Pk. ajja-'grand father'; Sk. ārya—  
 antī (അംഗി) 'kernel, stone, nut' 2, 23, 127, 150; Pk, antī; Sk. aṣṭi or aṣṭhi—  
 attāṇi (അത്താണി) 'porter's rest' 23, 103, 122, 149; Pk. atthāṇī; Sk. āsthāṇī  
 apakaṭam (അപകടം) 'mischief, danger' 14, 23, 95, 99;  
     \*apakaṭa-cf. Sk. apakṛta- 'injury, offence'  
 ampalam (അമലം) 'temple' 22, 108, 128, 144; Pa.  
     ambala-see P. T. S. Dict.  
 ampalam (അമലം) See ampālam; 23, 36, 105  
 ampālam (അമലം) 'hog plum' 23, 99, 129; Pk. am-  
     bāḍaya-; Sk. āmrātaka—  
 aypan (അയ്യൻ) 'lord, a little of Tamil Brāhmans' 2,  
     19, 22, 114, 139; Pa. ayya-; Sk. ārya—  
 ar'akkan (അരക്കൻ) 'demon' 83; Pk. rakkha-; rakṣas—  
 ar'akke (അരക്കേ) 'lac' 12, 83; \*rakkhā cf. Sk. rākṣa  
 ar'attam<sup>1</sup> (അറ്റം) 'blood' 83, 112; Pa. Pk. ratta-; Sk.  
     rakta—  
 alōhyam<sup>2</sup> (അലോഹ്യം) 56; Pk. alōkika-; Sk. alaukika—  
 aviṭṭam (അവിട്ടം) 'the twenty third asterism' 23, 38,  
     88, 105, 144; Pk. aviṭṭhā; Sk. s'raviṣṭhā  
 āṇa (അണം) 'oath' 34, 103, 148; Pa. Pk. āṇā; Sk. ājñā  
 āyiliyam (അയിലിയം, അയിലും) 'the ninth lunar man-  
     sion' 56, 110; cf Pk. āsilisa 'to embrace'; Sk.  
     āś'lēśāḥ

āvāpi (അവാപി) 'the first Malayālam month' 88, 105;

Pk. sāvāpa-; Sk. s'rāvapa—

iccir'i<sup>1</sup> (ഇച്ചിറി) see ittir'i; 135

ittir'i (ഇത്തിരി) 'little' 13, 32, 39, 106, 146; Pa. Pk.

ittara-; Sk. itvara-'low, vulgar.'

ilakkapam<sup>2</sup> (ഇലക്കപം) '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—

ummatte (ഉമ്മത്തെ) See ummattam; 42

ummar'am (ഉമ്മാം) veranda in front of the house' 42

Pk. ummara—

ummār'am (ഉമ്മാംം) veranda in front of the house' 2, 13, 34, 42, 106; Pa. ummāra-; See Sk. ummbara- the upper timber of a door frame'

uruppika (ഉറ്റപ്പിക) 'rupee' 14, 42, 83; Pk. \*ruppika-cf.

Pk. ruppa-'silver' and Sk. rūpyaka—

ēṇi (എണി) 'ladder' 47, 88, 103; Pk. sēṇi- 'row' cf.

Sgh. hiṇi and Nep. siṇi; Sk. s'reṇi—

oṭṭakam (ഓട്ടകം) 'camel' 14, 52, 95; Pa. \*oṭṭhaka-cf

Pa. oṭṭha-'camel'; Sk. auṣṭraka-?

oṭṭar (ഓട്ടർ) 'Orissa people' 52, 142; Pk. oḍḍa-; Sk. audra—

ōcchāṇam (ഓച്ചാനം) 'reverence, humility' 55, 103,

105; Pk. \*avacchāyāṇa-cf. Pk. occhāyāṇa-; Sk.

avacchādana—

ōnam (ଓନମ) the twenty second lunar asterism' 55;

Pk. sāvāṇa—; Sk. s'rāvāṇa—

ōlakkam<sup>1</sup> (ଓଲକମ) 'attachment, splendour, majesty' 20, 48, 108; Pk. ḍalaggā 'service, worship'; cf. Sk. avalagna—

ōhar'i (ଓହରି) 'share' 36, 55, 146; Pa. avahāra—

kakkaṭa (କକ୍ତା) 'dagger' 58, 149; Pk. kakkada-'crab'; Sk. karkaṭa—

kakkan (କକନ) 'sediment' 58, 120, 141; Pa. Pk. kakka-; Sk. kalka—

kaññi (କଣ୍ଣି) 'rice gruel' 58, 105, 130; Pa. kañjiya; Pk. kañjia—; Sk. kāñjika—

kañiyān (କଣ୍ଣିଯାନ) 'one of the class of astrologers' 66, 140; Pk. ganiya-; Sk. gaṇika—

kañnan (କଣ୍ଣନ) 'the God Kṛṣṇa' 58 132; Pa. Pk. kanha-; Sk. Kṛṣṇa—

katti (କଟି) 'razor' 58; \*kattī cf. Sk. karttri

kattir'i (କଟିରି) 'scissors' 32, 119; Pa. Pk. kattari; Sk. kartari

kańnam (କଣମ) 'ear' 58; Pk. kanna-; karṇa—

kańni (କଣି) virgin, the Zodiacial sign Virgo and the month corresponding to it' 58, 115; Pk. kannā; Sk. kanyā

kappam (କପମ) 'tribute, subsidy' 58, 120; Pa. Pk. kappa—

kappar'a (କପରା) 'beggars porringer' 72; Pk. khappara-, kappara-; Sk. karpara—

- kammār'an (കമ്മാറൻ) name of a Nāyar fighter' 58;  
 120; Pk. kammāra-; Sk. karmakāra-
- kayakku (കയക്കു) 'to rub, squeeze' 74; Pk. għasäi
- kayyan (കയൻ) 'good for nothing fellow, rascal, slave'  
 54, 72, 139; Pk. khäia—
- kallē (കല്ലേ) 'liquor' 114; Pk. kallā; Sk. kalyā
- kāmar'am (കാമറം) '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 (കാവിട്ടി) 'an adorned pole with offering to  
 Subrahmaṇya' 31, 34, 58, 99, 105; Pk. kāvada—
- kiṭṭu (കിട്ടു) 'name, proper' 132, 150; \*kiṭṭha-; Sk. kṛṣṇa-
- kiṇa (കിണ) 'ardour' 38, 74; Pk. ghiṇā; Sk. ghṛṇā
- kucci (കുച്ചി) 'stubble, strip, tassel, a piece of straw,  
 brush, penis' 42, 58, 145; Pk. kucca-; Sk. kūrca—
- kuccē (കുച്ചേ) See kucci-; 42, 58.
- kuttaka (കുതക) 'contract, monopoly' 15, 42, 58; Pk.  
 \*kuttaka cf. Pk kutta- 'rent, lease'
- kuntir'kkam (കുന്തിരക്കം) 'resin of *Boswellia Thuringifera*'  
 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. kūrpāsa—

- kuppi (കുപ്പി) 'bottle' 43, 59; \*kūppa-See N. D. under kuppā
- kur'appam (കുരപ്പം) 'a curry comb' 42, 72, 144; Pk, khurappa-; Sk. kṣurapra—
- kūṭār'am (കുടാരം) 'tent' 99; Pk. \*kūḍāara-cf. Pk. kūḍāgāra—
- keṇṭi (കെന്തി) '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, khēvana—; Sk, kṣepana—
- kēvə (കേവ) 'crossing' 13, 47, 72, 92, 105; Pk. khēva-; Sk, kṣepa—
- koṭṭa (കേട്ട) 'kernel of fruits' 52; koṭṭha-; Sk kōṣṭha—
- koṭṭa (കേട്ട) 'basket, bucket' 52, 58; Pk. Pk, koṭṭha-; Sk, kōṣṭha-, 'a kind of vessel'
- koṭṭam (കേട്ടം) 'costus speciosus' 2, 52, 58; Pa, koṭṭha-; Sk, kuṣṭha—
- koṭṭaka (കേട്ടക) 'a stall or outhouse' 95; Pk. koṭṭhaka-cf, Sk, koṣṭha—
- koṭṭār'am (കേട്ടാരം) 'outhouse, palace' 52, 58; Pk, koṭṭhāra-; Sk, kōṣṭhāra—
- koṭṭi (കേട്ടി) in koṭṭiyampalam 'a rest house for cows' 52, 66; Pa. Pk. goṭṭha- 'cowpen'; Sk, gōṣṭha—
- koṭṭil (കേട്ടിൽ) 'cow-house' 52; Pa, Pk. goṭṭha-; Sk. gōṣṭha—

koppara (කොපර) 'a boiler chiefly of copper' 52; Pk.

koppara-; cf. Sk. karpara-

kōṇakam (කොනාකම) 'a cloth to cover the privities'  
48, 64; Pa, gōṇaka—

cakkar'a (සකර) 'jaggory, palm sugar' 87; Pa. sak-  
kharā Pk, sakkarā; Sk. s'arkarā

cakke (සක්) 'oil press' 28, 60, 217, 135, 245 7; Pa.  
Pk. cakka-; Sk. cakra—

caññala (ඡණල) 'chain' 23, 87, 131; Pa. samkhala, Pk,  
saṅkhala, saṅkalā; Sk. s'rṅkhala

caññāṭam (ඡණටම) 'junction of two boats' 2, 22, 34.  
87, 98, 131; Pa, saṅghāṭa- 'raft' cf. Sk. saṅghāṭa-  
'fitting and joining of timber'.

caññeta (ඡණට) 'Vedic text' 87; Pk. \*saṅghita- cf.  
Pk. saṅghia-; Sk. samhitā

catakuppa (ඡතකප) 'anethum graveolens' 22, 42, 87.  
100, 148; Pa. satapupphā; Sk. s'atapuspā

catayam (ඡතය) 'the 24th nakṣatra' 101; Pk. \*sadaya  
cf. Sk. s'ataka—

cappaṭa (ඡපට) in cappaṭacci 'vapid talk' 108; Pk  
capphalā-, capphalaya—

capram (ඡපල) 'canopy' 56; \*chappara—

camukka (ඡමුක) same as cavukka; 54, 60, 105.

camukkālan (ඡමුකාලන) See cavukkālan; 25, 54, 60,  
105, 141

cammaṭṭi (ඡම්බි) 'scourge' 2, 23, 60, 150; Pk. cam-  
maṭṭhi-; Sk. carmapaṭṭa—

cammanti (මතෙනි) 'ground condiments' 60, 129; \*cam-mabandha- cf. Sk. carmabandhana- 'pepper'  
 eavaṇa (ඡවණ) 'pincers' 103; Pk. savavaṇa-; Sk. s'ravaṇa—  
 cavaḷam (ඡවලම) 'lance' 2, 23, 87, 108, 136; Pk. savvala-;  
 See. Sk. lex. sarvalā.  
 cavukka (ඡටක) 'square shed, guard house' 54, 60, 149  
 See. Pk. cäukka-; Sk. catuṣka—  
 cavukkālan (ඡටකාලන) 'fine carpet' 25, 54, 60, 141;  
 Pk. \*cäukkala-; Sk. \*catuṣkala—  
 cāṇakam (ජංණකම) 'cowdung' 15; Pk. \*chāṇaka—? cf  
 Pk. chāṇa-; Sk. chagana—  
 cār'am (ජංගම) 'ashes' 34, 72; Pk. chāra-; Sk. kṣāra—  
 cikke<sup>1</sup> (ඡිකේ) 'quickness' 87; Pk. siggha-; Sk. s'īghra-  
 ciṅkam<sup>2</sup> (ඡිකම) 'lion' 88; Pk. siṅgha-; Sk. simha—  
 ciṅkaḷam (ඡිකළම) 'a black monkey (imported from  
     Ceylon) 87, 129, 134; Pk. siṅghala-; Sk. siṁhala—  
 ciṅkār'am (ඡිකාරම) 'ornament' 39, 87, 127; Pa. Pk.  
     siṅgāra-; Sk. s'īngāra—  
 ciñnam (ඡිණම) 'Leo, the first Mal. month' 87, 132,  
     134 111, 113; Pk. siṅgha-; Sk. siṁha—  
 ciñnaḷam (ඡිණළම) See ciṅkaḷam; 87, 132,  
 cippam (ඡිපම) 'nice appearance, elegance' 39, 87;  
 Pa. Pk. sippa-; Sk. s'ilpa—  
 cippi (ඡිප්පි) 'oyster shell' 39, 87, 149; Pa. Pk. sippi;  
 Sk. s'ilpin—  
 cukke (ඡුක්කේ) 'dry ginger' 42, 87; Pa. Pk. sukkha-; Sk.  
     Sk. s'uṣka—

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1. Poet.    2. O. Mal.

cūṇkam (ଚୁଣକ) 'toll, custom' 43, 87, 126; Pa. Pk. suṇka-; Sk. s'ulka—  
 cūṇāmpē (ଚୁଣ୍ଣାମ୍ପ) 'lime' 25, 42, 60, 119, 147; Pa. Pk. cūṇa-; Sk. cūrṇa—  
 cūṭe (ଚୁଟ) 'gambling, playing with dice' 45, 64; Pa. jūta-; Sk. dyūta—  
 cekkē (ଚେକ୍କ) See cakke; 28, 60.  
 cēṭti (ଚେଟି) 'one of the foreign merchant classes' 51, 87, 150; Pa. Pk. setṭhi-; Sk. s'rēshin—  
 cemmān (ଚେମନ) 'a worker in leather' 28, 60 120, 140; Pa. Pk. camma-; Sk. carma—  
 cēvala (ଚେଵଳ) 'pair' 66, 104, 108, 149; Pk, jamala-; Sk. jamala—  
 cokkam (ଚେଙ୍କମ) 'beauty' 52, 60, 153; Pa. Pk. cok-  
 kha-; Sk. caukṣa- 'pure, clean.'  
 corṇāli (ଚେନ୍ଦରାଲି) 'a kind of rice' 52, 66, 105, 108;  
 Pk. joṇāliā  
 javili (ଜୀବିଲି) 'double cloth, cloth in general' 31, 69,  
 104, 108; Pk. jamala-; Sk. yamala—  
 jevili (ଜୀବିଲି) see javili; 27.  
 jōñakan (ଜୋନକାନ) 'a class of foreign Muhamma-  
 dans' 15, 48, 69, 103; Pk. \*jōñaka-cf. Pk. jōṇa-;  
 Sk. yavana—  
 nāyam (ନୀୟମ) 'reason, justice, right' 34, 76; Pa.  
 nāya-; Sk. nyāya—  
 dambhē (ଧଂଭେ) 'pride' 70; Pk. ḍambha-; Sk. dambha-  
 ḍembhē<sup>2</sup> (ଧେଂଭେ) see ḍambhē; 26, 27

- tattika (தட்டிக) 'auspicious, holy' in tattikakkūṭa 'a holy or dedicated umbrella' 88; Pk. satthiga-; Sk. svastika—
- tampalam (தம்பல) 'chewed betel' 108, 129; Pk. tam-bola—
- tamman<sup>1</sup> (தம்மன்) name 135; Pk. dhamma-; Sk. dharma—
- tayir (தயிர்) 'curds' 67; Pk. dahi-; Sk. dadhi—
- tavi (தவி) 'a ladle' 30, 67, 116, 135; Pk. davvī; Sk. darvī
- taļika (தலிக) 'plate' 73; \*thalikā cf. Pk. thallia and thāla—
- tāyi (தாயி) 'wet nurse' 34, 74; Pk. dhāī
- tikkē (திக்கே) 'strain, pressure, swiftness' 39, 61, 135; Pa. Pk. tikkha-; Sk. tīkṣṇa—
- tiṭam (திடம்) 'firm, stout' 38, 67; Pk. diḍha-; Sk. dṛḍha—
- tiṭṭam (திட்டம்) 'bold, confident' 38, 40, 74; Pk. dhiṭṭha-; Sk. dhṛṣṭa—
- tipṇam (திழ்ணம்) 'stiff, tight, aloud' 61, 132; Pa. Pk. tipha-; Sk. tīkṣṇa—
- tiyati (தியதி) 'day of the month' 41, 61; Pk. \*tiatihi- cf. Pk. tīa 'of the past' and A. Mg. tihi- 'a lunar day'; Sk. atīta-and tithi—
- tuṇnal (துண்ணல்) 'darning, patching' 61, 146; Pā. tunna-tulukkan (துண்ணக்குன்ன) 'a Turk' 14, 43, 61; \*tulukkha- Sk. \*tuluṣka-cf. Sk. turuṣka—

tūva (තුව) 'various kinds of grass, nettle' 67, 116,  
135; Pk. duvvā; Sk. dūrvā

toppi (තොපි) 'cap' 53, 61; \*toppa-(N.D.) See under  
Nep. top

tōṇi (තොණී) 'boat' 48, 67; Pa. Pk. dōṇī; Sk. drōṇī—  
deṇṇam<sup>1</sup> (දෙණ්න) 'illness' 51; Sk. dainya—

naṭṭam (නැට්) 'dance' 135; Pk. naṭṭha-; Sk. nṛtta.  
nāṇayam (නාණය) 'coin' 76; Pk. \*nāṇa (y) a-cf. Pk.  
nāṇaga—

nāṇyam (නාණ්ඩ) 'coin' 56; Pk. \*nāṇaya-; Sk. nāṇaka-  
nāviyan (නාවියන) 'a Sūdra barber' 13, 38, 76, 139;  
Pk. nāvia-; Sk. nāpita—

pakiṭṭe (පකිට්) 'excellence, beauty' 135; Pk.  
pagiṭṭha-; Sk. prakṛṣṭa—

pakkam (පක්) 'side, lunar day, friendship' 23, 64,  
121, 135; Pa. Pk. pakkha-; Sk. pakṣa—

pakki (පකි) 'butterfly; any inferior bird' 64; Pa.  
pakkhin Pk. pakkhi-; Sk. paksin—

pacca (පච්) 'unripe' 14, 64; Pk. \*pacca- 'cf. Sk.  
pacya- becoming ripe'

paccavaṭam<sup>2</sup> (පච්චටම) 'an entire piece of cloth 99;  
Pk. \*paccavaḍa-; Sk. pracchadapaṭa—

pañcam (පණ්ම) see paññam; p. 80

paññam (පණ්ම) 'sterility' 80; through Ka. bañje;  
Pa. Pk. vañjha-; Sk. vandhya—

paṭikkam (පටික්ම) 'spittoon' 23, 39, 64, 135; Pa.  
paṭiggaha-, Pk. paḍiggaha-; Sk. pratigraha—

pattanam (පාත්‍රම) 'town' 63; Pk. pattana-; Sk.

pattana—

pattayam (පාත්‍රම) 'plate' 135; Pk. pat̄taya—

pañiyār'am (පැණියාරුම) 'sweetmeat, pastry' 14, 63, 103; Pk.\*pañiyāhāra-cf. A.Mg, pañiya- 'tasteful' and Pk. ahāra—

pañīr'am (පැණිරුම) 'government, treasury' 75, 128;

Pk. bhaṇḍāra-; Sk. bhaṇḍāgāra—

pattale (පට්ටලේ) 'a flattend stick,' hedge stake, fibre etc' 63; Pk. pattala-; cf. Sk. pat̄trala—

pattāyam (පට්ටායුම) 'a large chest to hold grain or utensils' 25, 63, 104; Pk. pattaya-; Sk. pāttraka-

patti (පට්ටී) 'leaf, anything leaflike as the blade of an oar, panel, blade or hood of a serpent' 22, 63, 117, 150; Pa. patti-; Sk. pat̄trin—

pantayam (පැන්තායුම) 'stake' 15, 68; Pk. \*bandhaya- cf. Sk. bandhaka- 'pledge.'

pantāyam (පැන්තායුම) See pantayam; 15, 25, 68, 129.

panti (පැන්තී) 'row, esp. of guests at feasts, a range of buildings' 64, 126; Pa. pantī Pk. pantī-; Sk. papkti—

pappaṭam (පැප්පාතුම) 'a thin crisp cake of kidney beans' 63; Pk. pappada-; Sk. parpaṭa—

pappara (පැප්පාරා) 'uncombed state of hair' 68, 107; Pk. babbarī

par'iṣa (පැරිෂා) 'assembly, assemblage, any set or class of people' 39, 64; Pa. Pk, parisā; Sk. pariṣad—

pallakkē (പാലക്കേ) 'palanquin' 23, 25, 64, 132, 135; Pa.

Pk. pallaṅka-; Sk. palyaṅka—

pallākkē<sup>1</sup> (പാലക്കേ) see pallakkē; 23, 25.

pāṭakam (പാടകം) 'a foot ring' 99; Pk. pāagadaga-;  
Sk. pādakaṭaka—

pāvāṭa (പാവാട) 'girl's petticoat, cloth spread in the  
streets as at a king's coronation' 14, 25, 64:

\*pāvāṭa- cf. Sk. prāvṛṭta—

pāṭayam (പാഡാം) 'tent' 63; Pk. \*pālaya-\*pallaka-cf.

N, D. pālla (cloth)?

puṭava (പുടവ) 'women's double cloth' 63; Pk. puḍaa-  
(N, D.) Sk. puṭaka—

pūyam (പുയം) 'the eighth lunar asterism' 45, 63; Pk.  
pūsa-; Sk. puṣya—

pūrāyam<sup>2</sup> (പുരായം) 'fib' 106; Pk. pūraya-; cf. Sk.  
pūraka—

poccan (പോച്ചൻ) 'pertaining to a load' in poccan  
kayar 81, 141; See poccam

poccam (പൊച്ചം) 'rope for tying bundles' 53, 81; Pk.  
vojjha-influenced by H. bōjh or M. bōja; Sk.\*  
vōhya—

potṭe (പോട്ടേ) 'a circular mark on the forehead' 81;  
through Ka. boṭṭu; Pk. vatt̄a—

bajji (ബാജി) 'fried vegetable preparation' 75; Pk.  
bhajjia; Sk. bharjita—

makayir'am (മകയിരം) 'the fifth constellation' 2, 23,  
79, 96, 110 106; Pk. magasira-; Sk. mīgas'iras—

macci (മാസി) 'a barren women' 78; Pk. \*vañjhā; Sk.  
vandhyā

mañcetti (മഞ്ചേട്ടി) 'madder' 51, 79, 127; Pa. mañjetṭhi

maṭayan<sup>1</sup> (മാതയൻ) 'fool' 23, 104, 139; Pk. maḍaya;-  
Sk. mṛtaka—

maṭhayān (മാതയൻ) See maṭayan; 23, 79

maddalam (മദ്ദലം) 'a long finger drum' 2, 23, 79, 108,  
135, 144; Pk. maddala-; Sk. mardala—

manti (മന്തി) 'a black monkey' 77; Pk,\* vanda-/\_\*  
vāndra-/\_ Sk. vānara—

mayi<sup>2</sup> (മയി) 'antimony, blackness' 23, 79, 110; Pa. Pk  
masi-; Sk. maśi—

mānikkam (മാനിക്കം) 'ruby' 34, 79; Pk. māṇikka-;  
Sk. māṇikya—

mātē<sup>3</sup> (മാതീ) 'mother, lady' 34, 79, 101; Pk. mādu-  
also cf. māukā from Sk. māṭrakā.

mār'ayān<sup>4</sup> (മാരൈയൻ) 'a class of Nāyars, usually drum-  
mers in temples' 34, 79, 104, 140; Pk. māraya-;  
Sk. māraka—

mār'ān (മാരാൻ) See mār'ayān; 34

mukkāpi (മുക്കാപി) 'a sect of Brāhmans' 25, 42, 79,  
103, 121, 146; Pk. mukkhāpa-, mokkhāpa-; Sk.  
mokṣāpa—

muṭṭālan (മുട്ടാളൻ) 'fool' 42, 79, 147; Pk. muḍḍha-;  
Sk. mugdha-contaminated with mūḍha—

muttē (മുട്ടേ) 'pearl' 43, 79, 112; Pa. Pk. muttā; Sk.  
muktā

r'āy<sup>5</sup> (രാവ്) 'night' 34, 82, Pk. rāī; Sk. rātri—

r'āvuttan (രാവുത്തൻ) 'a class of northern Muham-  
madans' 34, 82, 139; Pk. rāutta-; Sk. rājaputra-

raṭṭiyār (రాట్టియారు) 'a class of Telugu S'ūdras' 82, 142;

Pk. raṭṭhia-; Sk. rāṣṭrika—

rāṇī (రాణి) 'queen' 34, 82; Pk. rāṇī; Sk. rājñī

rāvuttan (రావుత్తన) 'see r'āvuttan' 82

reṭṭiyār<sup>1</sup> (రాట్టియారు) see raṭṭiyāar; 27

rokkam (రోక్కం) 'ready money' 53, 82; rokka-see

N. D. under rōkar

rotṭi (రాట్టి) 'bread' 82, 146; Pk. rotṭa—

lakke (లక్కె) 'aim' 121, 145; Pa. Pk. lakkha; Sk. lakṣya—

latti (లత్తి) 'horse dung' 83; Pk. laddī

lekkam (లెక్కం) 'number, volume, esp. of journals' 51, 83, 114; Pk. lekkha-; Sk. lēkhya—

lekkē (లప్పక్కె) see lakke, 27.

letti<sup>2</sup> (లెప్పి) see latti; 27.

leppam (లెప్పమ్) 'a wax-like material used to slick glasses on to a frame' 51; Pk. leppa-; Sk. lēpya—

lotṭa<sup>3</sup> (లొంగ్) 'empty, vapid, small, insignificant' 53, 83, 149; Pk. lotṭa—

lōkiyam (లోకియం) 'politeness, adaptedness' 48, 83, 104; Pa. lōkiya—

vakka (వక్క) 'rope, made of the bark of trees' 80; Pk. vakka-; Sk. valka—

vakkam (వక్కం) 'a varga or section of the Rig Veda' 23, 80, 135; Pa. Pk. vagga-; Sk. varga—

vakkāṇam (వక్కానం) 'dispute,, struggle, quarrel' 34, 114; Pk. vakkāṇa-; Sk. vyākhyāna—

- vañki (வங்கி) 'a dagger' 80, 117, 126; Pa. Pk. vañka-;  
Sk. vakra—
- vat̄tam (வட்டம்) 'circle' 19, 23, 80, 135; Pa. Pk. vat̄ta-;  
Sk. vṛtta—
- vat̄takam (வட்டகம்) 'basin, platter' 19, 80; Pa. vat̄taka-  
'cart' Pk. vat̄taka-, vat̄taga- 'a circular play-  
thing'
- vat̄talam (வட்டலம்) 'a large cooking vessel' 20 80;  
\*vat̄tala—
- vat̄ti (வட்டி) 'a round basket of grass, straw, cane or  
palm leaf' 80; Pa. Pk. vat̄ta-; Sk. vṛtta—
- vat̄ti (வட்டி) 'lamp' in caññalavaṭṭi a 'particular kind  
of lamp with a chain' 80; Pk. vat̄ti-; Sk. varti—
- vat̄te (வட்டே) 'ball, round lamp of metal, rim of a  
wheel' 80, 145; Pa. Pk. vat̄ta-; vṛtta-
- vad̄di (வட்டி) 'interest on money' 2, 22, 80, 150; Pa.  
vad̄dhi-; Sk. vṛddhi- 'increase'
- vañnam (வங்னம்) 'shape, form, manner' 23, 119; Pa.  
Pk. vañna-; Sk. varṇa—
- vat̄te (வட்டே) 'boiled rice' 75; Pa. Pk. bhatta-; Sk.  
bhakta—
- vayir'am (வயிரம், ஏவம்) 'diamond' 54, 80; Pk, väira-;  
Sk. vajra—
- vasalan (வசலன்) 'bad, foul, spoilt or depraved  
person' 22, 80; Pa. vasala-; Sk. vṛṣala—
- vāyaña (வாயன) 'the act of playing instruments' 80;  
Pk. vāyana-; Sk. vādana—
- vāli (வாலி) 'a kind of paddy' 80, 146; Pk, vālā
- viṭṭu (விட்டு) 'name, proper' 132; \*viṭṭhu-; Sk. viṣṇu—

viḍḍhi (விழ்சி) 'fool' 38, 140; Pk. viḍḍa-; Sk. vrīdita-  
viḍḍhiyāan (விழ்சீங்க) 'a foolish man' see viḍḍhi;  
38, 140

viyākkē (விழுக்கே) 'wish esp. of pregnant women' 13,  
125, 145; Pk. viakka-; Sk. vitarka- 'fancy, ima-  
gination'

vir'iyan (விரிவன்) 'wild game' 38, 80, 104, 106; Pa.  
viriya-; Sk. ; vīrya—

vekkam<sup>1</sup> (வெக்கம்) 'quickly' 51, 80; Pk. vegga-; Sk.  
vēga—

venṭa (வெந்த) 'hibiscus esculentus' 51; Pk. venṭa-; cf.  
Sk. vr̥ṇṭāka—

vetṭa (வெட்ட) 'turpentine' cf. tiruveṭṭappas'a 135; Pk.  
vetṭha-; cf. Sk. s'rīvēṣṭha—

veppara (வெப்பர) 'flurry' 106; Pk. vebbhara-; Sk.  
\*vihvar'a—

veprālam<sup>2</sup> (வெப்ராலம்) 'flurry' cf. veppara-; 106.

vempalam (வெம்பலம்) 'hurry, flurry' 51; Pk. vembhala.  
Sk. \*vihmala—

vellar'i (வெள்ளி) 'cucumber creeper' 51, 105; Pk.  
vellariā

vēya (வெய) 'reed' 47, 80, 110; Pk. vēasa-; Sk. vētasa-  
vyākkē (விழுக்கே) 'see viyākkē' 56.

saddiya (ஸ்திவ) 'feast' 15, 89, 112, 135; Pk. \*saddhiya-  
cf. Sk. sagdhi- 'eating together'

sadya (ஸாதி) 'feast' 56; Pk. \*saddhiya—

suññam (ஸுஞ்சம்) 'a zero, a circular mark, 42, 89, 115;  
Pk. sunna-; Sk. s'ūnya—

1. Poet. and Coll.      2. Coll.

sojji (ସୋଜ୍ଜି) 'a sweet wheaten cake' 14, 53, 89, 135;  
 \*sojja-cf. H. sōjī; Sk. saudya-?

### (c) New Indo-Aryan Loans

[*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.]

añki (ଆଙ୍କି) 'gown, bodice' 3, 23, 127, 149; M. aṅgī; cf. Sk. aṅgikā

aṭhāṇa (ଆଠାଣ) 'a musical mode' 34; H. ar̥hānā; p. due to confusion with M. adāṇā

aṇa (ଆନା) 'an anna or one sixteenth of a Rupee' 3, 23, 103; M. aṇā; Nep. ānā

aṇṭāvə (ଆଣଟାବେ) 'an open mouthed vessel' 24, 36 90, 128, 145; H. M. hanḍā; Nep. hāri

āyimma (ଆୟିମା) 'a woman of the Tamil Brāhmaṇ community' 35; M. āīmāī

ās'ān (ଆସାନ) 'teacher' 19, 36, 97, 140; H. M. ājā; Nep. ājā

ujār (ଉଜାର) 'brightness, wakefulness' 17, 35 97; M. \*ujārī cf. M. uj(a) rī (poet.) J. Block p. 296.

uṇṭi (ଉଣ୍ଟି) 'bill of exchange' 43, 90, 128; H. M. hunḍī; Nep. hunḍi

uṇṭiyal (ଉଣ୍ଟିଯାଳ) See uṇṭi; 43, 90, 146.

kakkir'i (କକିରି) 'cucumber' 3, 23, 59 117; H. kakrī; Nep. kākri

kaccer'i (କାଚରି) 'public office' 24, 47, 59, 97, 106; H. M. kacērī; Nep. kacahari

kaccōr'am (காசுரம்) 'curcuma zerumbet' 23, 49, 97,

144; M. kacōrā; Nep. kacur

kaccōlam (காசுலம்) Same as kaccōr'am; 23, 49, 97,

144; M. kacōlā; Nep. kacur.

kaccara (காசு) See kacra; 24, 117.

kacra (காசு) 'dirty, of low quality' 24, 59; H. M.,  
kacrā; Nep. kacar

kaṭi (கடி) 'a dish of pulse meal and spices' 24, 59,  
100, 149; H. kaṭhī, M. kaḍhī; Nep. kaṛi.

kaṭipiṭi (கடிபிடி) 'commotion, affray' 23, 72, 99;  
H. khaṭbarī

kaṭhār'i (காதரி) 'dagger' 34, 59; H. kaṭārī. Aspirate  
due to prob. contam. with Sk. kuṭhāra; Nep.  
kaṭāri

kaṇṭi (கண்டி) 'a weight of 500 lbs' 23, 128, 149; M.  
khāḍī; See Hobson Jobson p. 155.

kayita<sup>1</sup> (கயிட) See kaita; 54.

kalāl (கலால) 'arrack farm' 24, 59, 108; H. M. kalāl;  
Nep. kalwār

kaviñci (கவின்சி) 'whip' 23, 32, 72, 102; H. \*khanācī  
cf. H. khapāc and khapacci

kaviṭi (கவிடி) 'a small shell used for counting and  
for money' 59; H. kauṛī, M. kavḍī; Nep. kaurī

kāṇṭa (காண்ட) 'rhinoceros' 36, 66, 128; gāḍā; Nep.  
gaī ro

kāti (காடி) 'thick cotton cloth' 36, 72, 101; H. M.  
khāḍī; Nep. khādi

kāñāṭa (காந்த) 'a musical mode' 17, 35, 59, 103; M.  
kān (a) ḍā; J. Bloch. 309.

- kālə (காலை) 'water channel' 34, 72; H. khāl; Nep. khālcī  
 kiccaṭi (கிச்சடி) 'a kind of curry' 39, 72, 113; H. khicṛī, M. khicḍī; Nep. khicaṛī  
 kuñcam (குஞ்சம்) 'tassel, brush, bristless' 43, 59; M. kūcī; Nep. kuco  
 kuñci (குஞ்சி) 'hair of horses or bristles of swains' 43, 59, 136; M. kūcī; Nep. kuco.  
 kūññə (குஞ்சு) 'hump, useless portion of fruits' 45, 59; kūj Nep. kujo  
 kūṇṭe (குஞ்சே) 'stump, pivot, tent peg' 45, 72; H. khūṭ; Nep. khūṭṭe  
 kūtti (குஞ்சி) 'bitch' 17 45; kūti; Nep. kuti  
 kēmpir'i (கெம்பிரி) 'coarse cloth' 37; H. kāmrī; Nep. kāmlo  
 kaita (கைத) 'Feronia elephantum' 101; H. kaithā; Nep. kaīth  
 kōṭṭi (கோட்டி) 'marble' 49, 66, 99; H. M. gōṭī; Nep. goṭo  
 kōra (கோர) 'new or unbleached cloth' 49, 59, 107; H. M. kōrā  
 gavuṇṭan (வவுண்டன்) 'a class title of certain Tamil and Kanarese folk' 128, 139; M. gaūḍī; Nep. gaūṭo  
 gōli (கோலி) 'marble' 48, 69, 108; H. gōlī; Nep. goli  
 gōsāyi (கோஸாயி) 'a religious mendicant' 34, 48, 69; H. gōsāī; Nep. gosāī cf. U.  
 gōvi (கோவி) 'cabbage' 49, 69, 102; H. M. gōbhī; Nep. gobi

- cakkaṭā (ଚକ୍ରତା) 'goods cart' 24, 73, 113; H. chakṛā,  
M. chakḍā
- cakkaṭṭā (ଚକ୍ରତ୍ତା) 'goods cart' 24; See cakkaṭā
- caññāti (ଚନ୍ଦାତି) 'a companion' 87, 101, 120; H.  
saṅgātī, saṅghātī M. saṅgātī; Nep. saṅgātī
- caṭṭipī (ଚଟ୍ଟିପି) 'ground condiments' 3, 23, 60, 134,  
149; M. caṭṇī; Nep. caṭani and cāṭnu
- cappaṭā (ଚପ୍ତା) 'flat' 24, 60, 113, 148; M. capḍā; Nep.  
capleṭi
- cappaṭṭā (ଚପ୍ତା) 'vapid, flat, insipid' 24, 60, 113; H. M.  
captā; Nep. ceptō and capleṭi
- capparam (ଚପ୍ରାମ) 'a shed or thatch' 24, 73, 144; H.M.  
chappar; Nep. chāpro
- cappātti (ଚପ୍ରାତ୍ତି) 'a flat cake' 24, 60, 101, 102; H. M.  
capātī; Nep. capātī
- cākkāṇi (ଚଙ୍ଗାଣି) 'centipede' 25, 35, 60, 95, 146; M.  
cākaṇ; Pk. cakka-cf Sk. kuṇḍalin- 'snake'
- cāti<sup>1</sup> (ଚାତି) 'companion' 36, 87, 101; H. M. sāthī;  
Nep. sāthī
- cātikkār'an<sup>2</sup> (ଚାତିକାରନ) 'companion' See cāti; 148.
- cāma (ଚାମ) 'millet' 87; H. sāmā; Nep. sāmā<sup>2</sup>
- cāmpa (ଚାମ୍ପା) 'rose apple' 35, 66, 129; M. jābā; Nep.  
jāmu
- cāviṭi (ଚାଵିଟି) 'choultry, public building open on one  
side, office' 35, 60, 134; M. cāvḍī; Hobson-Jobson  
page 211.
- cinkāti (ଚିଙ୍କାତି) 'a Turkish bow' 39, 99, 127; M.  
s'igādī; Nep. siñaro

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1. O. Mal. 2. O. Mal.

- cīṭṭā (ଚିତ୍ତ) 'routine, list, schedule' 39, 60; H. M. cīṭṭhā
- cīṭṭi (ଚିତ୍ତି) 'lottery, note, receipt' 39, 60; H. M. cīṭṭhī
- cimīṭṭāvə (ଚିମିତ୍ତାବ୍ଦୀ) 'pincers, tweezers, tongs' 36, 39, 60, 134; H. M. cimṭā
- cīṭṭhə (ଚିତ୍ତର) 'note' bill, bond, card' 41, 60, 99; H. cīṭṭhī
- cīnī (ଚିନୀ) 'sugar' 3, 41, 60, 103; H. cīnī; Hobson-Jobson p. 863.
- cūṭṭe (ଚୁଟ୍ଟେ) 'the top of the cocoanut branch used as a torch' 45, 136; M. cūḍ; Nep. cur<sup>2</sup>
- cūtṭe (ଚୁଟ୍ଟେ) 'testicles, penis, female organ' 45, 60, 136; H. M. cūt; Nep. cutar̄.
- cūr'i (ଚୁରି) 'dagger, knife in a walking stick' 45, 73; H. chūrī; Nep. churi
- cūlā (ଚୁଲା) 'fireplace' 45; H. cūlhā, M. cūl; Nep. culo
- cēlā (ଚେଲା) 'one forced to become a Muhammadan disciple, pupil' 47, 60, 108; H. cēlā; Nep. celo
- jagannāthan (ଜଗନ୍ନାଥ) 'a kind of cloth' 35, 70, 141; M. jagannāthī
- jāḍa (ଜାଢା) 'cleverness, trick' 35, 70; M. jāḍā
- jātta (ଜାତ୍ତା) 'march of a band of people' 1, 36, 70, 101; H. M. jāthā cf. H. M. jathā; cf. Pk. jattā.
- jati (ଜତି) 'musical rhythm' 69, 101; H. jati; cf. Sk. yati- 'a pause in music'
- jātra<sup>1</sup> (ଜାତ୍ରା) 'journey, voyage' 34, 69; H. jātrā
- jālār (ଜାଲାର) 'fringe' 75, 118; H. M. jhālār; Nep. jhālār
- jālār (ଜାଲାର) 'a cymbal' 34, 75; H. jhālī; Sk. jhallari
- jukti<sup>2</sup> (ଜୁକ୍ତି) 'reasoning' 69; H. jukti
- jeti (ଜେତି) See jati; 27.

- jōkkə (ജോക്ക്) 'propriety, fitness, beauty, fashion' 48, 69, 136; H. jōg; cf. Pk. jogga—  
jōti (ജോടി) 'pair, couple, set, match' 49, 70, 100. H. jōtī M. Jōdī; Nep. Jor<sup>2</sup>.  
jōtē (ജോട്ട്) 'a pair of shoes' 49, 70, 100; H. jorā, M. jōdā; Nep. jor<sup>2</sup>.  
jōli (ജോലി) 'job work' 48, 69; H. jōlī; Nep. jol̄inu  
tōppə (തോപ്പ്) 49, 61, 136; H. M. tōp; Nep. top  
tōppə (തോപ്പ്) 49, 61, 136; H. M. tōp; Nep. top  
t̄hānā (ഥാനാ) 'station, place' 34, 76; H. t̄hānā contaminated by M. t̄hānē; Nep. thānā  
dappa (ഡപ്പ) 'a tin vessel for holding oil' 70; H. dabbā; Nep. dabbā  
dappi (ഡപ്പി) 'a small box' 70, 146; H. M. dabbā; Nep. dabbā  
dāñkar (ഡാങ്കർ) 'a curry' 35, 70, 127; M. dāgar  
dāvə (ഡാവ്) 'device, exaggeration, fib' 35, 70; M. dāv.  
dikkə (ഡിക്ക്) 'pride, boasting, pomp' 41, 70; H. dīg  
deppa<sup>1</sup> (ഡെപ്പ) See dappa; 27.  
deppi<sup>2</sup> (ഡെപ്പി) See dappi; 27.  
dōlakkə (ഡോലക്ക്) 'a small drum' 49, 75, 108; H. M. d̄hōlak; Nep. dholak.  
dōli (ഡോളി) 'litter, swinging cot' 49, 70; H. dōlī.  
M. dōlī; Nep. doli  
takiṭə (തകിട്ട്) 'thin meal plate' 18, 23, 32, 96, 99; H. \*tagara cf. H. tagar  
takkiṭi (തകിട്ടി) 'strong and stout' 23, 62, 113, 146; H. tagrā; Nep. tagaro

- takkili (ତକ୍କିଲି) 'weaver's reel' 23; 62, 119; H. takli  
 cf. H. takuā 'spindle' cf. Pk. takku—
- tampu (ତମ୍ପୁ) 'tent' 62, 129; H. M. tambū
- tavala (ତବଳ) 'a small cooking vessel of brass' 119;  
 M. tavli
- takkē (ତକ୍କେ) 'aim proper time' 34, 62, 136; H. tāk;  
 Nep. tāk
- tāmpālam (ତାମ୍ପାଳମ) 'tray, salver, plate' 25, 62, 129;  
 M. tābali cf. Pk. tamba-, Sk. tāmra—
- tippāyi (ତିପ୍ପାଯି) 'a stand with three legs' 39, 62, 102;  
 H. tipāī, M. tipāyī; Nep. tipāi
- tīvat̄ti (ତିଵାତି) See dīvat̄ti; 1. 67.
- tukkiṭa (ତୁକ୍କିଟା) 'a piece, a bit, a short musical hit'  
 43, 62, 113; M. tukdā; Nep. tukro
- tukkiti (ତୁକ୍କିଟି) division of a country, office of sub.  
 collector' 43, 62, 113; H. tukrī, M. tukdī; Nep.  
 tukro
- tuppaṭṭīvā (ତୁପ୍ପାଟିବା) 'a veil or linen sheet of two  
 breadths to cast around the shoulders' 36, 43, 67  
 102, 145; H. M. dupaṭṭā
- tuppaṭṭī (ତୁପ୍ପାଟି) 'a mantle or sheet' 43; H. dupaṭṭā,  
 dupaṭṭī M. dupaṭṭā
- tuppāyi (ତୁପ୍ପାଯି) 'interpreter' 34, 43, 67, 102; H. du-  
 bhāsiyā
- tumpa (ତୁମ୍ପା) 'a low and spreading bush, the flowers of  
 which are offered to S'iva' 129; M. tūbā' Nep.  
 tumbo
- tūta (ତୁଟା) 'milk pot' 18, 45, 101; H. M. \*dūdha cf. H.  
 M. dūdh

- tūppē (ତୁପ୍ପେ) 'leaved branches strewed for manure' 45, 73; \*thūp cf. Ku. thūp; Nep. thupro
- tēvār'ām (ତେବାରାମ) 'daily religious ceremonies' 35, 47; 67, 106; M. dēvhārā
- tēviṭiyāl (ତେବିଟିଆଳ) 'prostitute' 47, 67, 134, 142; H. devī, M. dēvī
- tōṭītā (ତୋଟିତା) 'cartridge' 49, 62, 99; H. M. tōṭītā
- tōppē (ତୋପ୍ପେ) 'grove, clump of trees' 49, 73; M. thōb; Nep. thumi<sup>1</sup>
- tōr'a (ତୋରା) 'a string suspender' 49, 67; M. dōrā; Nep. doro
- tola (ତୋଳ) 'a weight of gold or silver' 3, 48, 62, 108; H. tōla; Nep. tōla
- dampiṭi (ଦମ୍ପିଟି) 'a copper coin of small value, money' M. dambḍī; Nep. dām
- dasra (ଦାସ୍ରା) 'a festival held in honour of Durgā' 70; M. dasrā; Nep. dasaharā and dasai
- dār'i (ଦାରି) 'a narrow border of a coloured strip of cloth' 36, 75 106; H. M. dhārī; Nep. dhār
- dīvat̄ti (ଦିଵାତି) 'torch' 17, 41, 70, 134; M. \*dīvītī cf. M. divītī; Nep. diwat̄
- dīvali (ଦିଵାଲି) 'bankruptcy' 17, 41, 71, 105; H. \*dīwala, M. \*dīvalē; cf. H. diwālā, M. divālē Nep. diwaliyā
- dīvali (ଦିଵାଲି) 'the lamp feast at the new moon of October' 17, 35, 41, 70; H. \*dīwāli. M. \*dīvali cf. H. diwāli and M. divāli; Nep. diwāli
- dempiṭi (ଦେମ୍ପିଟି) See dampiṭi; 27
- desra (ଦେସ୍ରା) See dasra; 27

- dōvi (ডোবি) 'washerman' 49, 75; H. M. dhōbī; Nep. dhobi
- dhāvati (ধাবতি) 'running about hurriedly' 76, 101; M. dhāvatī
- dhōtti (ধোত্তি) 'a small cloth' 48, 76, 100; H. dhōtī; Nep. dhoti
- nañña (ନଞ୍ଜା) 'an unmarried Brāhmaṇ girl' 24, 77, 130, 148; H. M. nañgā; Nep. nāgo
- nañuvan (ନଞ୍ଚବନ) 'dancing master' 99, 139; H. nañuwā; Nep. nañuwā
- nāṭa (ନାଟ) 'tape, ribbon' 36, 77, 100, 148; H. nārā, M. nāṭā; Nep. nāro
- nāttē (ନାତ୍ତେ) 'nose jewel' 17, 36, 77, 136; H. M. nāth; Nep. nāth<sup>2</sup>
- pakīta (পকিট) 'ace, drafts, a partic. game played on two pieces of brass or ivory' 17, 24, 32, 64, 96; M. \*pagadā cf. M. pagdā
- pakiṭi (পকিটি) 'fib, jest, fraud' 17, 24, 32, 64, 96, 100; H. \*pagarī or M. pagadī cf. H. pagrī, M. pagdī
- pakiṭi (পকিটি) 'turban, the broad front of a turban' 17, 24, 32, 64, 100; H. \*pagarī or M. pagdī cf. H. pagrī, M. pagdī; Nep. pagari
- pakka (পক) 'mature, thorough, experienced' 24, 64, 99, 135; H. M. pakkā; Nep. pakkā and pāko
- pakkāli (পকାଳି) 'a leathern water bag' 24, 36, 64, 96; H. M. pakhāl; Nep. pakhāl<sup>1</sup>
- pañka (পঞ্জা) 'a large suspended fan' 24, 64, 127, 147; H. M. pañkhā; Sk. paksā—

pañcāyatto (පාන්චායටො) 'an assembly of five or more arbitrators' 24, 36, 64, 104, 126; H. M. pañcāyat

pañtāpi (පාන්තාපි) 'an Afghan, one of the four classes of foreign Mussulmen' 24, 35, 64, 99, 103, 146; M. pañthāp; Nep. pañthān

pañtār'i (පාන්තාරී) 'treasurer' 24, 36, 75, 128; H. M. bhañdāri; Nep. bhañrāri

patakam (පාතකං) 'jewelled breast plate' 24, 64, 95,

M. 101, 144; H. M. padak; Sk. padaka—

pattemār'i (පාතෙමාරී) 'a native sailing vessel' 3, 24, 47, 64, 101, 144; M. patemārī; Hobson - Jobson p. 687.

payisa (පැයිසා) See paisa; 11, 34, 44.

parā (පාර) 'measure of capacity for grain' 24, 73, 107

148; M. pharā

pāññan (පාන්ඡන) 'friend' 35, 140; M. pākh; Nep.

pākho

pāññē (පාන්ඡේ) 'side, party' 35, 64; M. pākh; Nep.

pākho

pāti (පාති) 'half' 64, 101; M. patī

pār'a (පාරා) 'crowbar' 35, 64; M. pāray

pārāvē (පාරාවේ) 'sentry, guard' 3, 34, 64, 107; H.

pāra; Nep. pahar.

pālam (පාලම) 'a strip of metal' 35, 73; M. phāl; Nep.

phāli<sup>2</sup>

pāli (පාලි) 'rag, shred, leaf of a book' 35, 73, 146;

M. phālā Nep. phāli<sup>2</sup>

piññu (පිණු) 'weave, plait' 39, 68, 151; H. binna;

Nep. bunnu

**piccān** (පිචාන) in **piccān katti** 'knife' 41, 68, 97, 141;

H. bichā more commonly bicchū (Bate.) cf. H. bichuā; Nep. bicchi<sup>1</sup>

**pukkārē** (පුකාරේ) 'brawl, noise' 36, 43, 64, 96; H. M. pukār; Nep. pukārā

**punṭa** (පුණ්තා) 'licentious' 128; M. punḍa

**pūcci** (පුස්සි) 'insect, butterfly' 3, 45, 64, 97; M. pūchi; cf. Sk. puccha—

**pūcce** (පුස්සේ) 'a partic. game. of card' 45, 60, 136; M. būj; cf. H. būjh; Nep. bujh and bujhnu<sup>2</sup>

**pūjāri** (පුජාරී) 'an officiating Brāhmaṇ priest' 97; \*pūjārī cf. M. pujārī

**pūr'i** (පුරි) 'a kind of cake' 45, 64, 106; H. pūrl; Nep. puri

**pēkkan** (පෙක්කන) 'frog, toad' 47, 75, 141; H. M. bhēk; Sk. bhēka—

**peṭa** (පෙට) in patir peṭa 'a sweet meat' 47, 64; H. peṭā. M. pedhā; Nep. peṭā

**pēpi** (පෙපි) in patirpēpi 'a partic. sweetmeat' 47, 73, 103; M. phēpi; Pa. Pk. phēpa—

**paisa** (පැයා) 'a partic. coin worth one-fourth of an anna' 64; H. M. paisā; Hobson-Jobson p. 703.

**pōkkir'i** (පොකිරී) 'a dissolute or profligate fellow' 49, 64, 117; H. pokri

**pōli** (පොලි) 'a thin sweet cake made of wheat' 49, 64; H. pōlī; Nep. polnu<sup>1</sup>

**baṅkalāvē** (බංකලාවේ) 'a bungalow' 71, 119, 144; bagla; Hobson-Jobson p. 128

**baḍayi** (ബാധായി) 'self praise, magnifying' 34, 71, H.

barāī; Nep. barāī<sup>2</sup>

**baḍuva** (ബാധുവ) 'a term of abuse' 100; H. baḍuvā

**balē** (ബാലേ) 'well done, fine, good, bravo.' 16, 24, 75, 108; M. bhale; Nep. bhalo

**bāṇi** (ബാണി) 'kind, manner, quality' 35, 71, 103; M. bāṇī; Nep. bāni

**batta** (ബാറ്റ) '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. bāī

**bihāg** (ബിഹാഗ്) 'a musical mode' 36, 39, 71; H. M. bihāg

**bidi** (ബിഡി) 'cigarette' 41, 71; H. bīrī; Nep. biro

**bundi** (ബുംഡി) in kārābundi 'a partic. kind of sweet-meat' 43, 71; M. būdī

**benkalāvē** (ബെങ്കലാവേ) See baṅkalāvē; 27.

**bedāyī** (ബെദായി) See baḍayi; 27.

**bōñda** (ബോംഡ) 'a spherical cake fried in oil or ghee' 49, 71; M. bōḍ

**bhēś** (ഭേശ്) 'beautiful, excellent' 16, 47, 76; H. M. bhēś; Nep. bhes

**bharāṇi** (ഭരണി) 'jar' 103; M. bharāṇī 'filling material'

**maṭu** (മട്ട) 'sweetness, honey' 3, 24, 19, 100, 149; M. maḍhū

**maṭṭi** (മട്ടി) 'sediment, dregs' 23, 79, 135, 149; H. maddī

- H mayīna (මයින) 'See maiṇa; 11, 34.
- miṭṭai (මිඳ්ටායි) 'sweetmeats, confectionerries' 36, 39, 79, 99; H. M. mithāī; Nep. miṭho
- maiṇa (මෙමෙ) 'a partic. kind of bird, 79, 103; H. M. maina; Nep. mainā<sup>1</sup>
- rava (රැව) 'wheaten flour' 105; M. ravā
- rāv (රාව) 'title of Marāṭha Brāhmaṇs' 35, 82; M. rāv; Nep. rāi<sup>1</sup>
- rāyāyar (රෝයාය) 'title of Marāṭha Brāhmaṇs' 35, 82, 142; M. rāy; Nep. rāi<sup>1</sup>
- rāṭṭe (රෑංඩු) 'spinning wheel, water wheel' 35, 82, 136; M. rāṭ.
- lakkōṭṭe (ලක්කොතු) 49, 83, 96, 145; M. lakkōṭṭā cf. Pk. lakkhā
- lañkōṭṭi (ලක්කොති) 'loincloth' 49, 84, 99, 127; H. M. laṅgōṭṭi; Nep. lañauṭi
- laṭṭu (ලටු) 'a chiid's top' 83, 135, 149; H. laṭṭū; Nep. laṭṭu<sup>1</sup>
- laḍayi (ලයායි) 'quarrel' 34, 83; H. laṛāī; Nep. larāi
- laḍḍu (ලයුදු) 'globular sweetmeat' 83, 84, 135; H. laḍḍū; M. laḍḍu; Nep. laḍḍū
- lammāḍi (ලම්මාංඩි) 'a caste of wandering dealers in corn' 131; läbāṇ M. ;301 'නිත්' (නිත්) පිටපත
- lavunṭti (ලවුණ්ටි) 'a term of abuse referring to women 128; H. lauṛī, M. laudī
- lākkē (ලාක්කේ) 'opportunity, easy circumstance' 35, 83, 136, M. läg; Nep. läg
- lākkē (ලාක්කේ) 'aim, butt' 36, 84.

- lādu (ଲାଦୁ) 'a globular sweetmeat' 36, 84, 144; H. M.  
 lādū; Nep. laḍḍu
- lūṭṭe (ଲୁଟ୍ଟେ) 'plunder' 45, 84; H. M. lūṭ; Nep. luṭ and  
 luṭnu
- lekkōṭṭe (ଲେକ୍କୋଟ୍ଟେ) See lakkōṭṭe; 27, 83.
- lenkōṭṭi (ଲେନ୍କୋଟ୍ଟି) See laṅkōṭṭi; 27.
- letṭu (ଲେଟ୍ଟୁ) See laṭṭu; 27.
- ledāyi (ଲେଦାୟି) See ladāyi; 11, 9.
- ledḍu (ଲେଡ୍ଦୁ) See laḍḍu; 27.
- loṭṭa (ଲୋଟ୍ଟା) 'a metal cup' 47, 84, 99; H. M. lōṭā; Nep.  
 lohoṭā
- loṭṭe (ଲୋଟ୍ଟେ) 'tumbling and tossing' 49, 84, 136; H.  
 M. lōṭ; Nep. loṭnu
- vanikalun (ବାଙ୍କାଳୁନ) 'big' 127; H. \*baṅgāla
- vaṭṭam (ବାତ୍ତମ) 'exchange, discount' 68, 135, 144; G. M.  
 batṭā; Nep. batṭā<sup>1</sup>
- var'i (ବାରୀ) 'a wild growing rice' 24, 81; M. vari
- var'e (ବାରେ) 'up to the period of' 16, 81; M. varē cf.  
 vari
- vākkē (ବାଙ୍କେ) 'susceptibility or suitableness of carri-  
 age or conveyance' 2, 17; M. vāg; Nep. bāg<sup>3</sup>
- vāññe (ବାଙ୍ଗେ) 68; H. M. bāk; Pa. Pk. vaṅka-; Sk.  
 vakra—
- vāppa (ବାପ୍ପା) 'father' 34, 68; H. bāp; Nep. bāp
- vāvē (ବାବେ) 'a holiday, often used in the sense of full  
 moon and new moon' 35, 81; M. vāv
- villa (ବିଲ୍ଲା) 'badge, metal plate' 39, 68, H. billā

- vītam (விடம்) 'portion, share' 41, 68, 101, 144; H. bīdhā
- vīti (விடி) 'width' 41, 101, 146; H. bītā; Nep. bittā
- vīre (விரை) 'valour, power' 39, 81; H. M. vīr; Nep. bir<sup>2</sup>.
- sīma (சிமை) 'foreign land, more commonly used in the restricted sense of England' 17, 41, 86, 148; M. \*sīmā cf. M. sīmā; Sk. sīmā
- s'umbhan (உம்பன்) 'a dull sluggish and stupid fellow' 86; M. s'umbh
- s'ēpāyi (பெருமை) 'a title of Konkaṇa Brāhmans' 17, 35, 86, 103 M. s'ēpāyī cf. M. s'ēpāī; Nep. sen<sup>1</sup>.
- s'ēvam (பெருவு) 'service' 47, 86, 105; M. s'ēvā; Sk. sēvā
- s'ēvakkār'an (பெருவகாரன்) 'servant' 47, 148; See s'ēvam
- sañci (ஸங்கி) 'bag' 89, 126 M. sañcī
- sattē (உடல்) 'essence, reality, goodness' 24, 89, 136 H. M. sat; J. Bloch p. 413
- sāmpārē (ஸங்காரே) 'a kind of curry' 35, 89, 129; M. sābhār; Nep. sambhārnu
- sār'i (ஸாரி) 'woman's cloth worn round the body and passing over the head' 35, 89, 106 H. sārī; Nep. sāri
- sētē (ஸெத்) 'a wealthy Muslim merchant' 47, 89, 136 H. sēth; Nep. seth<sup>2</sup>.
- sērē (ஸூரை) 'a measure of weight or capacity' 47, 89; H. sēr; Nep. ser'
- sēva 'vermicelli' 47; 89; 105 M. sēvay; cf. Sk. sēvika

(d) Malayālam Forms other than  
Indo-Aryan Loans

- aṭa (അട) 'cake' 63  
 aṇakketṭe (അണക്കെട്ട്) 'embankment, dam' 30  
 aṇnan (അണ്ണൻ) 'brother' 138, 139  
 aṇnān (അണ്ണന്ന്) 'squirrel' 141  
 aṇṇanaṭa (അണ്ണന്ത) 'the gait of a swan' 142  
 aṇṇanaṭayāl (അണ്ണന്തയാൽ) 'she who has the gait of  
a swan' 142  
 appati (അപ്പടി) 'whole, entire' 32  
 appiti (അപ്പിടി) See appati; 32  
 amma (അമ) 'mother, a term of respect for ladies' 35  
 ammayār (അമയാർ) 'a respectable lady' 142  
 ayalpakkam (അയൽപക്കം) 'vicinity' 32  
 ayilpakkam (അയിൽപക്കം) See ayalpakkam; 32  
 ar'ikattē (അരിക്കട്ട്) 'near' 95  
 ar'iyattē (അരിയട്ട്) See ar'ikatte; 95  
 ar'ivi (അരിവി) See ar'uvi; 44  
 ar'uvi (അരിവി) 'fountain, waterfall' 44  
 avan (അവൻ) 'he' 55  
 avalē (അവലു) 'beaten rice' 32  
 aval (അവല) 'she' 55, 142  
 aviṭe (അവിടേ) 'there'; See maṭampiṇām avaṭe  
 vasatām 9  
 avile (അവിലു) See avalē; 32  
 aṭṭappirannāl (അട്ടപിറന്നാഡ്) 'annual birthday' 132  
 aṇṭe (അണ്ടേ) 'possessed of' See olakkamāṇṭullā pil-  
 lar'umāy i. e. olakkam, aṇṭe, ullā, pillar'um,  
 ay 20  
 aṇṭe (അണ്ടേ) 'year' 32

- āy (അയ്) 'with' See ḥlakkamāntulla pilla'r'umāy.  
 i. e. ḥlakkam, āntē, ullā, pilla'r'um, āy 20
- āyi (അയി) 'with' See pramādam āyi 'with splendour';  
 104, 143
- āl (അംശം) 'person' 147
- ājan (അജൻ) 'man' 147
- īnglāndθ (ഇംഗ്ലേംഡ്) 'England' 25; l. w. from English  
 īnglišθ (ഇംഗ്ലീഷ്) 'English' 25
- iñci kañikkuka (ഇണിക്കിക്കുക) 'becoming angry' 85;  
 liter. biting the ginger; iñci 'ginger' and  
 kañikkuka 'bite'
- itam (ഇടം) 'place' 40
- ipa (ഇമ) 'couple' 40
- ital (ഇതം) 'petal' 40
- iñam (ഇമം) 'kind' 40
- ir'a (ഇറ) 'prey' 40
- ir'ippe (ഇറിപ്പ്) 'sitting' 147
- il (ഇൽ) 'in, on' locative ending; See cuñikkampil 66
- ila (ഇല) 'leaf' 40
- illa (ഇല്ല) 'no, not, does not, exist' See nivṛtti illa
- ivan (ഇവൻ) 'this man' 40, 105
- ilaya (ഇലയ) 'tender' 40
- unni (ഉന്നി) 'eater' 145
- uppə (ഉപ്പ്) 'salt' See intuppə 88
- um (ഉം) 'and' See 'ḥlakkam āntē ullapilla'r'umāy'  
 20, 'r'ayum pakalum' 34
- unnyatiri (ഉന്ന്യാതിരി) 86
- unniyārtiri (ഉന്നിയാർതിരി) 86

- uv̄ar (ଉବାର) 'brackishness' 35  
 uv̄v̄e (ଉବ୍ବେ) 135  
 ull̄a (ଉଲା) 'existing' See olakkam ante ull̄a pil-  
 lar'um āy 20  
 ūn̄e (ଉନ୍ନେ) 'meal' See kālattuṇe kālattē in the  
 morning' and ūn̄e 'meal'; 38  
 ūv̄e (ଉବ୍ବେ) See uv̄v̄e; 136  
 eṭam (ଓତମ) See iṭam; 40  
 eṇa (ଓଣମ) See iṇa; 40  
 etal̄ (ଓତଳ) See ital̄; 40  
 enn̄e (ଓନ୍ନେ) 'in that way;' See cikkenne i. e. cikke +  
 enn̄e 87.  
 eñam (ଓନମ) See iñam; 40  
 enniȳe (ଓନ୍ନିୟେ) 'without' 56  
 eñíye (ଓନ୍ନିୟ୍ୟ) 'without' 56  
 eñam (ଓନମ) See iñam; 40  
 eman (ଓମନ) See ivan; 105  
 er'a (ଓରା) See ira; 40  
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 vilākam (விலாகம்) 'backyard, garden' 56  
 vila (வில) 'price'; See nidānavila 37  
 vilpāṭe (விலப்பாடு) 'distance of a bow shot' 111  
 ville (விலை) 147  
 villālan (விலைாலன்) 'bowman' 147  
 vis'ari (விசுரி) 'fan' 40  
 viluññuka (விழங்க) 'devour' 78  
 veṇma (வெண்ம) 'whiteness' 120

- ves'ari (வெரி) See vis'ari 40  
 velluva (வெலுவ) 'the name of a place in Malabar';  
     See Velluvakkammār'an; 58  
 vēṭṭa (வெட்ட) 'hunting' 147  
 vēṭṭakkār'an (வெட்காரன்) 'hunter' 147  
 vēlakkāran (வேலக்காரன்) 'servant' 141  
 vōṭṭe (வோட்ட) 'vote' 136; l. w. from English  
 vrālē (விரால்) See varāl; 56  
 vilākam (விலாகம்) See vilākam; 56  
 sikraṭṭer'i (ஸிக்ரத்தீ) 'secretary' 25; l. w. from English.  
 sōppe (ஸோப்பீ) 'soap' 136; l. w. from English.
- 

### (e) Kanarese, Tamil and Telugu Words

(Indo—Aryan loans are given in Italics)

#### (i) Kanarese

- ade 'a kind of thin bread' 63  
 apakhyati '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

- kottari* 'the officer in charge of a granary' 52  
*kotte* 'stone of fruit' 52  
*koppara* 'a metal boiler' 52  
*koppara* 'shoulder blade' 53  
*gat̄tu* 'a bank or shore, a dam or mound' 30  
*gat̄te* 'a bale, a bundle, a ream of paper' 30  
*gadda* 'the beard about the chin' 30  
*gadde* See *gat̄te* 30  
*gandu* 'a strong, powerful, manly male person;  
 stoutness, strength, greatness' 30, 36  
*gada* 'shaking' 30  
*gane* 'to emit a loud sound' to roar' 30  
*candi* '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  
*cendi* See *candi*; 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  
*joli* 'business, affair' 48

- tambala* See *tambana* 62
- devva* 'an evil spirit or demon' 52
- nañju* '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
- pāṇa* 'business, trade' 62
- pappu* 'split pulse of any kind' 63
- parivatta* '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 caṭpi 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
- bottu* 'an ornamental mark on the forehead in the form of a circlet; 81
- boyi* See *bayi*; 81
- muṭṭi* 'residue' 128
- rokka* 'ready money' 53

*metam* 'Aries of the Zodiac' 109

*mōcam* 109

*rokkam* 'ready money' 53

*vitti* 'width of a shingle' 41

*s'ila* 'little' 47

(3) Telugu

*at̄tu* 'a flat thin cake roasted or baked on an iron pan' 63

*abhāsamu* 'disagreeable, bad, worthless' 33

*ēdu* 'seven' 98

*kaḍugu* 'to wash' 98

*kottamu* 'shed' 52

*kottāramu* 'a place to keep grain' 52

*koppara* 'a metal cauldren, boiler' 52

*kopparamu* 'shoulder blade' 53

*kōdi* 'fowl' 98

*gaḍa* 'pole' 98

*gandu* 'strength, the male of lower animals' 36

*tāmbālamu* 'a tray, salver, plate, platter' 62

*tōdi* 'a companion fellow' 98

*tompu* 'garden, grove' 49

*pāpanmu* '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. *vatasā*

*lekka* 'reckoning' 51

*peda* 'wrong, erroneous' 98

*sudi* 'a whirl, a circlet, a whirlpool' 98  
*suluvu* '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

*asantah* 'bad or contemptible men' 21

*upariga-* 'souring high' 42

*eka-* 'one' 52

*edhethah* 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

*gōṇī* 'torn or ragged cloths' 48

*granthi-* 'boil' 62

*ghṛṇa-*(Ved) 'heat, ardour' 38

*devya-*(R.V.) 'divine power' godhead' 52

*puta-* 'a cloth worn to cover the privities' 63

*bhāndas'ala* 'a storehouse' 74

*mṛta-* 'useless, torpid' 23

- mūḍha- 'fool' 23, 28  
 varṇayitvā 9  
 vivarapa- 'explanation, specification' 38  
 vihvarita- 'staggered, fallen' 106  
 vihvala- 'staggered, fallen' 106  
 vīra- 'male of animals' 38  
 vṛśabha- 'Taurus' 46  
 vētra- 'a kind of large reed' 52  
 \*vōhya- 'load' 53  
 sagdhi- 'eating together' 56  
 sambandha 60  
 sphata- 'the expanded hood of a snake' 73

## 2. Prākṛti

- aṭṭhāpa- 'stand, post' 23  
 uppari- 'up' 42  
 ekka-52  
 kipillikā 'ant' 22  
 koppara-53  
 \*khārāa-43  
 khetta-52  
 gandāa-36  
 goṭṭhī 53  
 devva-52  
 vetta-52

## 3. Marāṭhi

- adai 'income' 33  
 ār 'an accumulated or pointed end of a stick' 33  
 karanda a casket of metal, wood or ivory' 57  
 kōprā 'a small iron cooking pot' 52

- caukdī 'a square on cloth' 25  
 ṭhānē 34  
 dūdh 45  
 pāl 'tent' 63  
 piṭhā 'spirit shop' 41  
 pīḍi 'the phallus' 128  
 pēd 'tuft of grass' 67  
 phalita 'an implication' 22  
 phaṭār 73  
 bōjhā 53, 81  
 muṭhāp 'gang, band' 42  
 sēnāi 47
4. Hindi
- kutiya 'bitch' 45  
 guttā 42  
 dūdh 45  
 pāl 'tent' 53  
 bāk 80  
 būjh 45  
 bōjh 45, 81  
 mēlā 86  
 sojji 'a sweet wheaten cake' 53  
 sōjī 53
5. Singhalese
- ambalamā 'rest house' 22  
 nagā 'younger sister' 24  
 pātali 'flat' 63  
 petali 'flat' 63  
 penda 'ball' 67

sāluva 108	सालुवा नो सिंहा वा ठेण्ठा
6. Nepali	६८ नेपाली
kāmro 59	काम्रा
kujo 45	कुजो ४५
ganaunu 'stink' 65	गनानु 'गोदा त्रिका' अथवा गुलियाँ ६५
tikho 39	तिखा ३९
thupro 'heap, pile' 45	थप्रो 'गोडा तोडा' भेद
pīd 67	पीद ६७
bābari 68	बाबरी ६८
bir 'a wild boar' 38	बिर ३८ वाल्फ़ो
melo 'allotted task, job, work' 46	मेलो वा काम ४६
lekkho 'number' account' 31	लेक्खा ३१ रेकाउंट
sīrdi 'ladder' 47	सीर्दि ४७
sukuṭi 'dried meat or fish' 42	सुकुटि ४२ विहिंडा
7. Bengali	७८ बंगाली
kūj 'hump' 45	कूज ४५
thūp 'heap' 45	थूप ४५
pend 'ball' 67	পেন্ড ६७
9. Kas'miri	९८ कাশ্মীরী
10. Kalas'a	१०८ कালাসা
pindor 'penis' 128	পিন্দোর १२८
11. Sindhi	११८ सिंधी
vājhū 'rope for tying bundles' 53	वाज्हु 'बाज्ह' ५३

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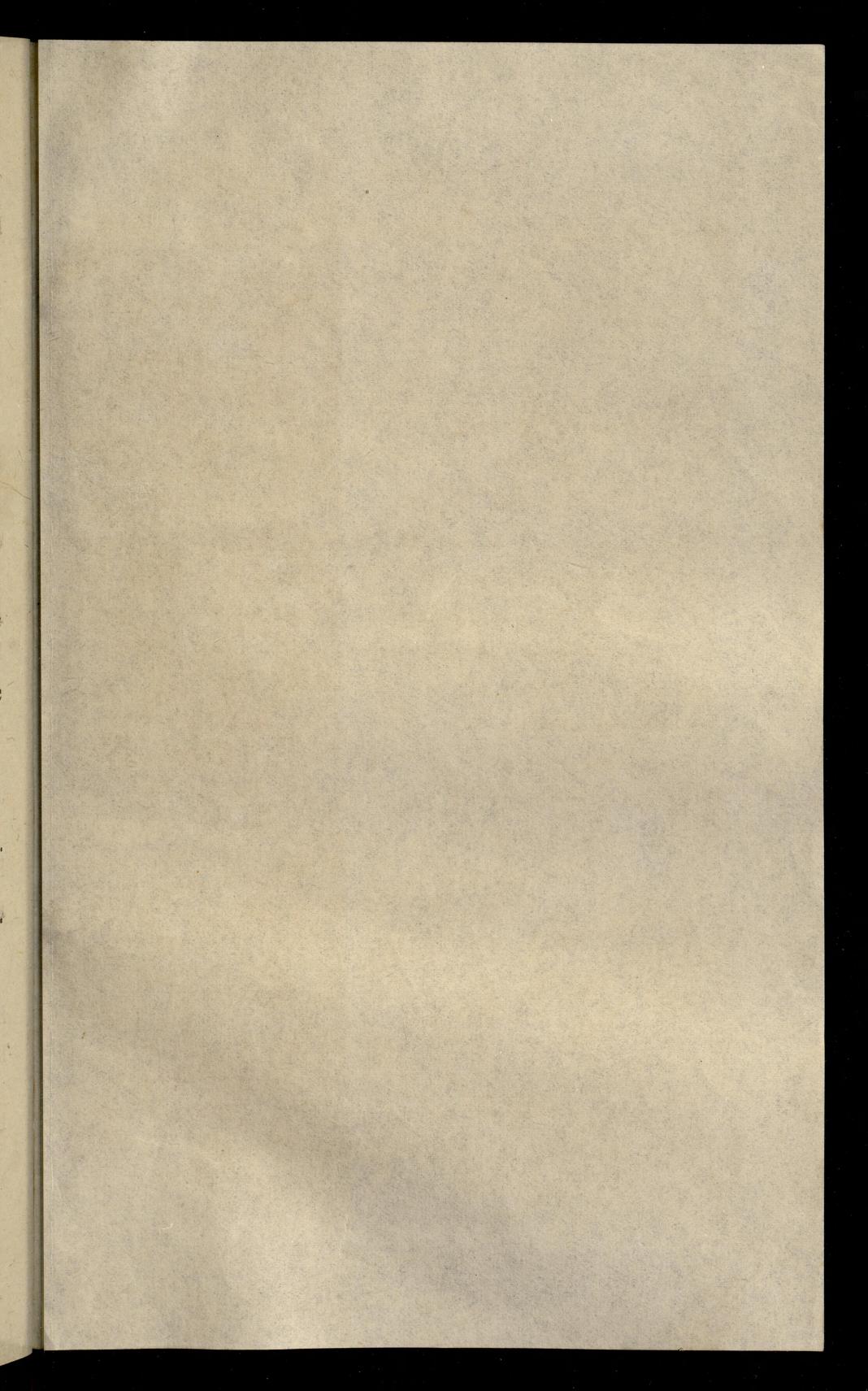
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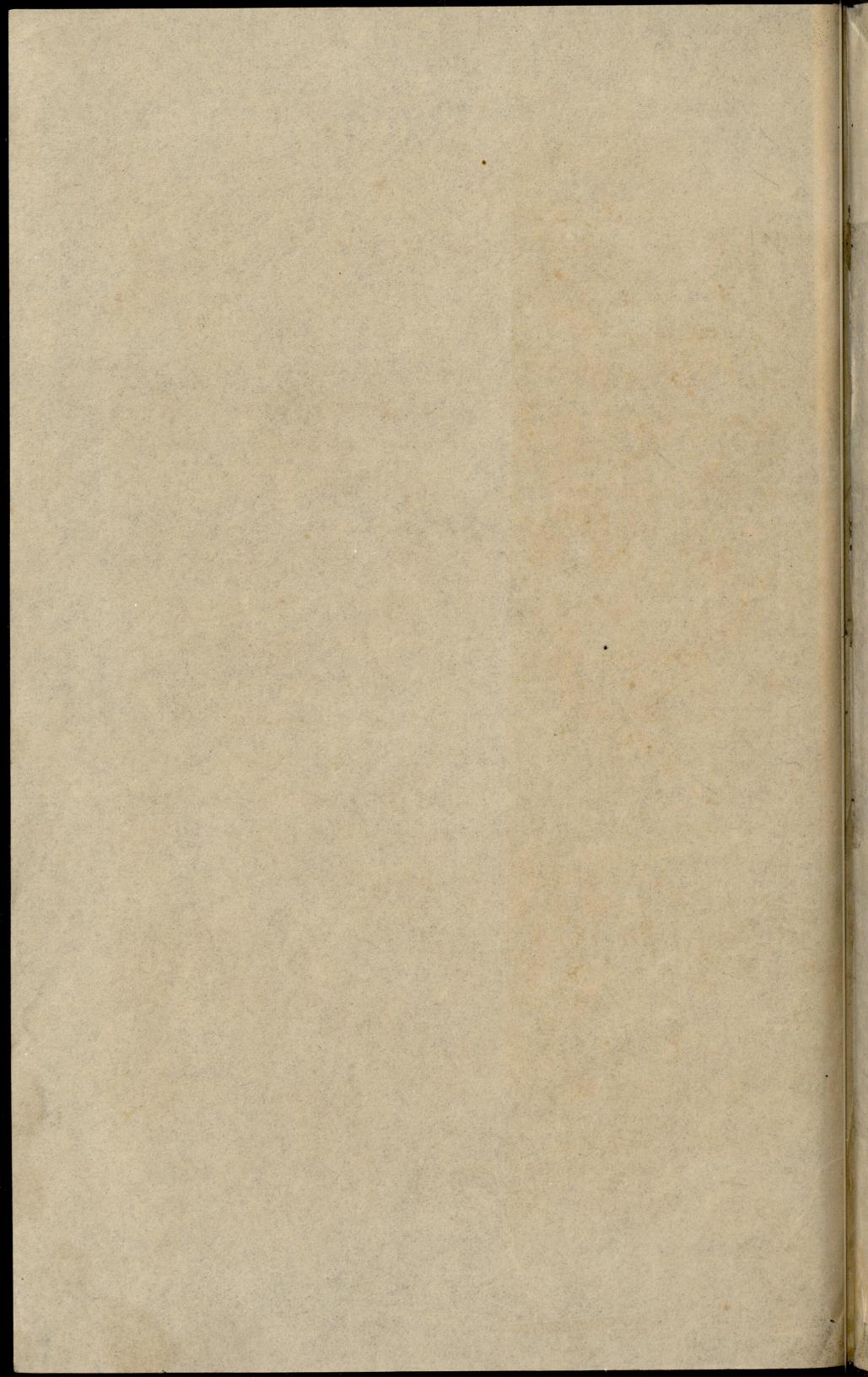
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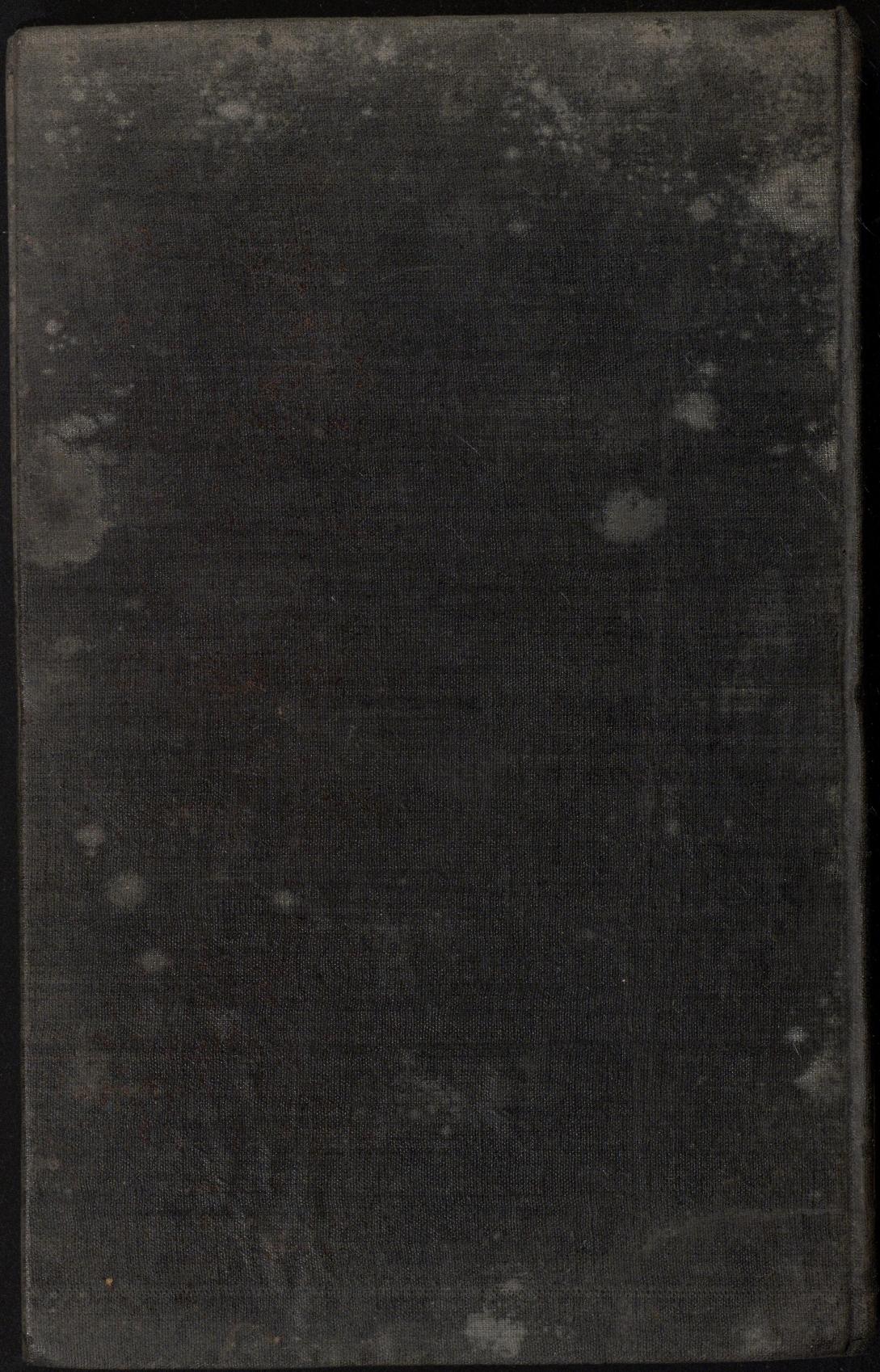
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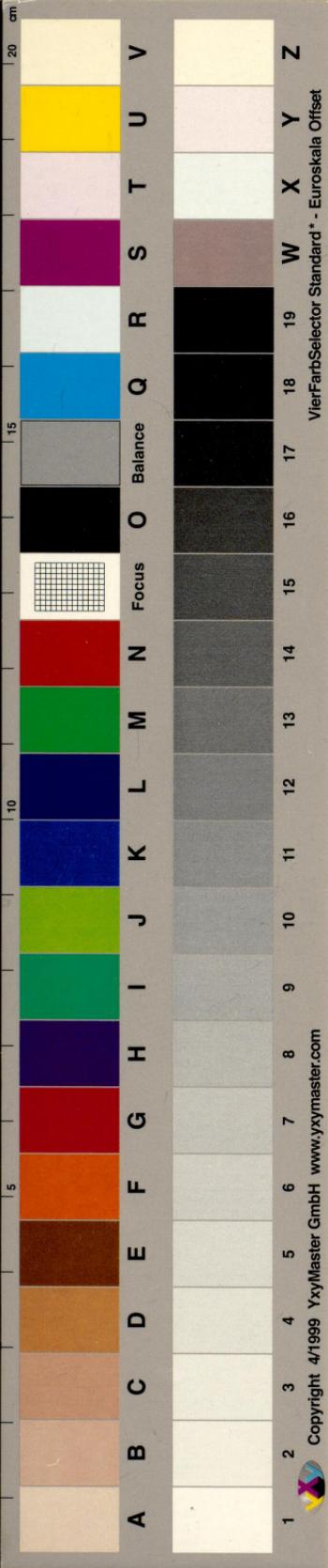
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