

# AN OLD MALAYALAM FORM

BY

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There exists an ancient Malayalam form with final ഓ, whose origin and history remain yet undiscussed.\* This type is met with in the Old Mal. period, from the time of the tenth century inscriptions down till about the fifteenth or sixteenth centuries. Originally a non-rational future or appellative plural, used as participial subject or predicate or adjunct, the type became crystallized in later Old Mal. stages into an exclusive participial adjunct of the present, past or future types. The inscriptions of the tenth to the twelfth centuries and the Old Mal. commentary on കോടലീനം evidence the earliest uses. The texts of രഥചരിതം and ഭൂതയാത്രം reveal the later association with rationals too. Then later, in the works of the എറണാകുളം, in ഉത്തരമുഖ്യം and ദേവീമാഹാത്മ്യം &c., the type became thoroughly artificialised, having come to be used exclusively as a participial adjunct (or വിശേഷണം), associated with rationals and non-rationals alike.

This type is not common in the New Mal. period. It is absent in the present-day speech of the Cochin State.

I cite below instances of this type in chronological order.

## I. INSCRIPTIONS (of the tenth to the twelfth centuries)

പൊൻവിയാർ കടവിയോ ..... മുത്തു പരേ (TAS, II, p. 126, l. 252)—subject.

പൂമിയാവോ.....names of lands (*ib.*, l. 278)—subject.

ഇരുപതു പടക്കരമാവോ.....names of lands (*ib.* l. 363) ---subject.

611 കിഴക്കിന്റെ ചെയാനുള്ള അരിയാവോ ..... ഇരുതുലാ (*ib.*, l. 439) subject.

മേലോടിനെ തിരുവിളക്കിന്നൊളം (TAS, II, ll. 66 and 67)—Predicate.

തറന്നാഴിനെ തിരുപ്പക്കക്കൊളം (*ib.*, ll. 215 and 216)—Predicate

കണ്ണൻ പൊരെയൻതാൻ അമൈച്ചെല്ലവാരോ.....ഇന്നിന്നചിലവുകൾ ചെല്ലത്തക്കവിധം (TAS, III, p. 166) Appositional.

ഇന്നെക്കൊണ്ടുചെല്ലം ചെലവാരോ.....ഇതുതന്നെ ചെലവിതു (*ib.* p. 187)—Appositional.

തിരുവിളക്കിനുള്ള പൂമിയാവോ ..... നിലത്തു (TAS, II, p. 176) —Appositional.

\*Guridert mentions in his *Grammar* a few late instances of the type at p. 75. I have in my *Evolution of Malayalam Morphology* (p. 83) adverted to this type without discussing its evolution.

പുരിയായോ.....[names of lands] ഇവറാൽ കോളം പാട്ടേറൽ [TAS, II, p. 178] —Appositional.

ആയിരത്തിത്തുറയിൽക്കലമുറ്റോ ..... തുറക്കലം .... തുറക്കലം. TAS, II, p. 182 —Appositional.

അതിനിൽ പൊലിക്കൊണ്ടുവാ വിട്ടു ഇക്കരയ്ക്കുവരെ...TAS, II, p. 186, l- 239.—Appositional.

ചേക്കോപ്പണിയും ചെമ്പുവരുവിതു TAS, III, p. 51, l. 30—Appositional.

ചേക്കോപ്പണിയെ ചോരംകൊണ്ടു .... *ib.*, p. 51, —Appositional.

## II. കൗടലീയം ഭാഷാപ്രാപ്തം.

All the three types are available: subjects, predicates and appositionals. Besides future forms, present tense types are rarely to be met with.

വൃസനകളാവോ .... ഇന്നിന്നിവ I, p. 26—Subject.

ശക്തികളാവോ മുൻമ I, p. 24—Subject.

.... ചൊല്ലിനേറം ഇന്നിന്നിവ II, p. 35—Subject.

ഇവിത്തിനയും മന്ത്രവാദത്തിനുമേമോവോ I, p. 99—Predicate.

ഹർരിയെ ഇക്കിറസമാവോ I, p. 84—Predicate.

താമരപ്പുക്കണ്ടക്ക നാരവോ I, p. 86—Predicate.

ഇവിരണ്ടും നേപാളരാകിൻറ ദേശത്തുള്ള II, p. 94,—Appellative predicate.

അധികരിക്കപ്പട്ടനേറം പ്രകരണകളെ I, p. 3—Appositional.

കലചെട്ടോ ചിലപാശാതമരയെപ്പോലികൾ I, p. 18—Appositional.

## III. രാമചരിതം.—The appositional use is common.

നടമാഴുവോ ചിലകേകിനം ...

മുരണീട്ടാവോ ചില പുരണങ്ങൾ ....

രൂയോ ചില അമ്പ ....

എതിരിട്ടാ ചില നകതഞ്ചനങ്ങൾ ....

The association of the form with a rational [as in the last instance] is a development.

## IV. ദൂതവാക്യം.

ആനന്തലവങ്ങളും ഗമ്മിക്കിനേറം p. 37. Present tense predicate.

ഇവയാല്ലാ മേവാന്തെ ആയുധങ്ങൾ പ്രാപിച്ചോ p. 56 Past tense predicate.

ആവരാധയങ്ങളായിരിക്കിനേറം രണ്ടനന്തലവങ്ങൾ p. 25. Appositional.

യമസുകുളത്തെ അരിയിനേറം ചിലരല്ല p. 29. Appositional.

V. ഉണ്ണിയാടിചരിതം. Only portions of this work are available. The appositional use is illustrated by a few instances:

മുട്ടത്തം ചില... ..

മുട്ടത്തം ചില... ..

#### VI. രാമായണം ചമ്പു.

കരഞ്ഞാ ചില പിള്ളകളും

Kharavadha gadya

പരിമളം ചില പാഠകളും *ib.*

The appositional use associated with rationals and non-rationals is illustrated.

#### VII. ബ്രഹ്മാണ്ഡപുരണം ഗദ്യം.

Present, past, future and appellative participials, standing in apposition with nouns following, are not uncommon. Both rationals and non-rationals are qualified.

'ഭവമാതിരിയും സമാന്തമായിരിപ്പും ചിലരപ്പു p. 31. Future participial in apposition with a rational plural.

മെകിമൻറ ചില തണ്ണീർ. p. 31.—Present participial.

നിങ്ങളു അതിശയിച്ചും ചില യോഗാക്കളും. —p. 87.

#### VIII. ദേവീമാഹാത്മ്യം വ്യാഖ്യാനം.

വീര്യപരകൃമങ്ങളേകൂടിയിരിക്കുന്നു ചിലർ. p. 53.

എന്നു സേവിച്ചുപോന്നു ചില സ്ത്രീകൾ p. 18.

നിത്യങ്ങളായിരിപ്പും ചിലവു p. 58.

സേവിച്ചുപോന്നു ചില സേവകന്മാർ p. 18.

ഭൃത്യബലികളായിരുന്നു ചിലർ p. 53

#### VIII. ഉത്തരരാമായണം ഗദ്യം.

തീപ്പുറപ്പെട്ടവരും ചില നാങ്ങളെക്കൊണ്ട് I, p. 146.

അവിടെക്കൊഴിയും ചില നന്മക്കളായി II, p. 21.

The original use of the forms is clear: future or appellative forms (occasionally present and past forms also), used as subjects, predicates or appositives in the plural.

The principle of the structural parallelism of the forms to Tamil and Mal. literary singular forms with *കൾ*, *കൾ* and *കൾ* is clear. 'Tolkappiyam, however, does not sanction the forms with *കൾ* for non-rational plural. Though this is true of the literary dialect, literary forms like *ചെട്ടും*, *കുടും* could in the colloquials easily have lip rounded vowels associated with bilabials at the end, leading to the production of *ചെട്ടും* and *കുടും*. Another factor also might have contributed to the same result. Future participials like *കുടും* and *ചെട്ടും* may have become contracted to *കുടും*, *ചെട്ടും*, and employed as subjects, predicates and appositives. The two processes may thus have operated together in the popularisation of the third person non-rational *കൾ* forms in the colloquial. The appositional association of the forms became dominant in later

stages: the non-rational origin of the form was forgotten and it came to be used in connection with rationals also: the other uses of the form as subject and predicate fell into desuetude: and perhaps the form altogether disappeared from the literary dialect in the New Mal. period.

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## A Plea for Anthropological Study of Kerala.

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Any study of ancient civilisation must begin with intensive investigations into its own specific problems of anthropology and archaeology. Archaeologists are often so much overwhelmed by a giant - sweep of enthusiasm that they fall into errors of gross exaggeration. To-day the findings of anthropologists and archaeologists shall support and supplement each other in order to enrich history. In Kerala's past, the alliance between these two 'ologies' shall be all the more powerful, because South India was peculiar by itself. Dr. Karve, who presided over the section of Anthropology and Archaeology of the 1947 session of the Indian Science Congress says in her presidential address "Its (India's) peninsular part bounded by seas on all sides has no such record of continuous passage to man and beast. No animals have entered India from the south, no people of the south have a tradition of having come to these shores from Africa, Australia or Indonesia." These words are significant and suggest a closer co-operation between anthropologists and archaeologists as essential in our investigation into the past of Kerala. Kerala had kept up its distinct culture for a very long span of time, irrespective of culture-contacts and maritime relationships.

We, have not done much in anthropology, except scratching the ground. Ananthakrishna Iyer and others had, no doubt, turned out useful work. Still nine-tenths of the ground remains to be covered. Studies undertaken, regarding institutions of recent origin seem to have exhausted anthropologists. Also religious institutions of age-long standing, brought out into the sunshine by the archaeologists had lost sight of the social origins, owing to lack of anthropological field-work.

Probably it was the hard-core'd social system of ancient Kerala, which took religious forms. Before coming into contact with the Aryan religion as existed in

Kerala may have been naturalistic and totemistic. Even to-day, the primitive peoples in the jungles of Kerala keep up such practices which testify the assumption. The religion of the low castes in Kerala has not gone far beyond magical and naturalistic influences. Objects of power in nature had assumed positions of power (of gods) in men's minds. Hence, they shall be appeased by worship or sacrifices, in one way or other. The trends underlying the early development of Kerala Religion can be traced out and compared to the growth of other regional religions. Powerlessness and fear are two dominant influences that keep men together. Out of such coming-together evolves out a social system and a definite culture. Despite independent origins, the matriarchal system of society is considered to be a well-knit system having hard and fast conventions. The system may have originated as a result of the problematic father-finding. Only then, the necessity of tracing relationships through the mother, became vital and pressing. It may be, far from correct, to assert that through matriarchal stage, every people shall pass. Certain communities have such graceful clan-relationship that the problem does not arise at all. The matriarchal society finds favourable ground to stand on, in regions having a plenitude of food resources. Matriarchy engenders nobler sentiments of love, affection, unity, sympathy and companionship and also fosters a larger family. The folk-songs and dances often express ideals of solidarity and unity, socially understood. Individual virtues had been referred to, only as ideals which made easy the social growth. Matriarchal system related and brought together the different large families and constituted a healthy social system. It thrived easily in a rich area like Kerala.

Heredity, sociability and an accommodative temper characterise ancient Kerala culture. Though the outer extremities of this culture seem modifiable and responsive to culture-contacts, the core of the culture is hard and stubborn. The acquisitive culture which was brought to the fore by Aryan contact and influence had intensely affected Kerala culture. So did the impact of western cultural influences that came later. Hence, it is to be suggested that the Boas-Benedict method in anthropology will be worthy of being applied to cultural studies in Kerala. Such an approach to Kerala culture cannot but be light-giving and fruit-bearing.

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