



The origin of Malayalam Language- The Linguistic theories

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Dravidian family

The Dravidian family of languages comprises more than thirty languages mainly spoken in the Southern India. Robert Caldwell is the person who first coined the term Dravidian as a generic name for the south Indian family of languages.

There are differences of opinion regarding the subgrouping of the Dravidian languages. The general acceptance is the tripartite arrangement. Telugu, Kui, Kuvi etc are classified in South Central Dravidian due to their characteristics of language.

The North Dravidian language Brahui is the first to be independent from the protodravidian language spoken in Pakistan and Afghanistan. More or less 5000 years ago Brahui separated from the ancestral language. Then after Kurukh Malto separates nearly five thousand years ago and then after separates each other. The Central Dravidian languages like Gondi, Konda, Kolami, Parji are separated three thousand five hundred years back from Proto Dravidian. The languages Tamil, Malayalam, Kannada, Tulu, Toda, Kota etc are the South Dravidian. Telugu, Kui, Kuvi etc are classified as South Central Dravidian due to their dual characteristics.

South Dravidian languages

The major South Dravidian languages are Tamil, Malayalam, Kodagu, Toda, Kannada, Tulu etc of which Tulu may be considered as the first language of South Dravidian, to be separated from it. Kannada is the second and Kodagu, Toda, Kota etc are the third, which separated from South Dravidian. Tamil Malayalam group considered being the one language in a very long time. Tamil and Malayalam both languages show resemblances with each other, so they might have originated from a common proto language called Proto Tamil Malayalam. The degrees of relationship of these two languages are comparatively closer than any other group of languages in the South Dravidian family.

In every speech community, the languages have tended to change and which spread to all the speakers of that language. But if the community is broken up due to migration, or due to invasion from outside or due to other external factors, the changes which begin or spread in that speech community cannot spread to other sub communities. Then the speech habits of the communities diverge and they cannot understand each other. Thus a

different or an independent speech sub community emerges. The languages of these communities are related and constitute family of languages. (Hockette, 1935)

Linguistic theories

There are different theories regarding the origin of Malayalam language by different scholars. Caldwell is the first one who opined on an authoritative basis about the origin of Malayalam language. AR Raja Raja Varma, Attur Krishna Pisharadi, L V Ramaswami Aiyar, Godavarma, Swaminatha Aiyar, Ullur S Parameswara Aiyar, K M George, Elamkulam Kunjan Pillai, Gundert, Kovunni Nedungady, S.V. Shanmugham, K.M. Prabhakaravarier, Namboodiri E.V.N are the scholars who put forward their theories regarding the origin of Malayalam Language.

The main theories about the Origin of Malayalam Language are

samskr̥tajan̐javaatam (from sanskrit)

svatant̐ravaadam (Malayalam is an independent Language directly derived from the Proto Dravidian).

upaṣaakhaa vaadam (Malayalam is an offshoot of Tamil)

misRabhaaṣaavaadam (From the mixed language of Sanskrit and Malanaatu Tamil, a dialect of Chentamil)

puurva tamiḷ malajaaḷavaadam (From Proto Tamil Malayalam)

After the separation of other languages like Kannada, Tulu, Kodagu from the South Dravidian, there existed a language in Tamizhakam including Kerala and called as Proto-Tamil Malayalam. The Modern Malayalam and modern family develops an independent language from the Proto-Tamil Malayalam.

Malayalam is derived from Sanskrit (samskr̥ta Jan̐ya vaadam)

The author of Liilaatilakam, Kovunni Nedungadi, Swaminatha Iyer, Vadakkumkuur Raja Raja Varma, C.V. Vasudeva Bhattatiri are the scholars who supports this theory.

Liilaatilakam, a 14th century grammatical treatise mentions that

‘ihataaval samskr̥tamāṇaadi

antjadaadimal

tasja samskr̥taal prabhavaasjtaal’

He again states that the language of Kerala is different from the language of Chola Pandya countries. All the languages are evolved from the aadi bhaasa, Sanskrit.

Kovunni Nedungadi

He in his work Kerala Kaumudi mentioned as,

‘samskr̥tahimagirigaḷita

draavid̐avaan̐ii kalindaḷa miḷita

keeraḷabhaaṣaaganga

viharatumeē hṛt sarasvadaasangaa.’

‘aaryadraaviḍa vaagjaataa

keeraḷiiyookti *kanya*.’

Swaminatha Iyer

He indicates that there are about one hundred suffixes employed in the cultivated Dravidian languages for the purpose of indicating the tenses and modes of verb forms. Most of the suffixes are of Indo- Aryan origin. The personal termination of Dravidian finite verbs and the pronouns of which in these termination are in many cases early forms and most of them are Aryan origin. The basic portion of the Dravidian vocabularies consists largely of words of Indo- Aryan origin, though owing the extremely limited character of Tamil and the other early Dravidian alphabets. These words have been greatly corrupted and are very difficult of recognition. These factors clearly indicate that Dravidian languages are in all their present essential features, a creation of Aryan and Aryanised immigrants from the north. The existence in the Tamil language of words and terms which are met within the Vedas and in the Avestic language. These words have disappeared from the post vedic Indo-Aryan tongues. This would show that these immigrants must have separated from the main body of Indo- Aryan in the north - west in pre- historic times. The Saint Augusta’s immigration to the south is the part of Dravidian civilization of the south, is the civilization of Aryans and Aryanised immigrants.

Vadakkumkur Raja Raja Varma

He said that the base of a language is its phonemes. The phonemes in Malayalam are developed from Sanskrit. All the Sanskrit phonemes are present in Malayalam language. The trivarnikas uses Sanskrit words in their own form and shape in the bhaasha in accordance with their certain rules.

e.g. karma > karmam, vrkṣa > vrkṣam, ḷaayaa > ḷaaya, karttaa > karttaavu, aṇima > oruma

deevaṇ > teevar

svajameeva, keeḷanti, poṭibhi (Sanskrit case and gender system), paṇikaaran (by adding slet words) candrakala > candrkkala, varṣam > variṣam etc are some of the such words. Ramacaritam is a Tamil work. The words denoting home appliances, body, soul etc are the words from Sanskrit. The nouns are more important than verbs, which take resemblance with tamil. In certain grammatical system in Malayalam also is that of Sanskrit rules. The literary works also similar to that of Sanskrit. In education system the keralites gives more important to Sanskrit.

C.V.Vasudeva Bhattatiri

He mentions that Kannada is transformed as Tulu in Tulu region and in Kerala(malanaattu region) Tamil into Malayalam. These two languages are mixed language of Sanskrit and Prakrit. Malayalam belongs to Dravidian family. The Malayalam language departed from Tamil due to the influence of Prakrit, Sanskrit, Kannada, Tulu and other regional differences. He has not a strong opinion

regarding this. He states Malayalam and Sanskrit are same family members and is a mixture of Tamil and Sanskrit. He holds some grammatical resemblance with that of Sanskrit which Malayalam possess. In the phonological level, old Malayalam is too much complicated than Modern Malayalam. The increase in the phonemic units, new clusters etc keep Malayalam language differ from that of Sanskrit influence. The suffixes -l, -tti, -cci, -tti, for the feminine gender, neuter gender marker -am etc are from Sanskrit. In certain sandhi changes the Sanskrit rules are affected, like akasavarneedhiirgha in kari + ila > kariila. There are resemblances even in the syntactic pattern. These are the arguments to hold his arguments.

This theory is discarded by the Modern linguists as the Sanskrit and Malayalam are two languages comes under two different families.

Malayalam is an independent language directly derived from the Proto Dravidian

(svatantRavaadam)

Attur Krishnapisharadi and K.M.George were the two scholars who had this theory. Godavarma, C.A. Menon and Ullur S.Parameswara Iyer are the scholars whose arguments partially support this theory.

Attur Krishnapisharady was of the opinion that at the age of Mahabali the Proto- Dravidian language begins to divide itself. There exist five independent regions like Andhram, Cholan, Pandyam, Keralam and Karnatakam, after the age of Mahabali. Telugu, kannada and Malayalam became independent languages. The language in the Chola Pandya region named as Tamil like the proto Dravidian language.

The main arguments were,

-a ending words. 'a' is a vowel and 'ai' is a vowel closure. 'a' is easy to pronounced and so it is a character of Proto Dravidian. In Telugu -a is preserved as before, which is the first language family descended from proto Dravidian. Palatalised native of Centamil cause the change of a to ai. E.g. ciitai, katai etc. The author of mozhinuul says that 'a' forms are ancient. Later times due to difference in pronunciation changed into 'ai' forms. Tolkappium and Nannul hold that 'a' forms are pre forms.

Personal Termination:

The verbs in the proto-Dravidian language have both with and without Personal terminations. In chola Pandya regions the verbs seen with Personal terminations. Malayalam has forms without personal terminations. The word Tamil in certain books like Brahmandapuram, Ramacharitam etc only denotes bhaasa and not centamil. The similarity of the certain words for home appliances is alike in centamil and Malayalam. This is not evidence for the theory of Malayalam is an offshoot of Tamil. Cognates are seen in other languages as Telugu, Kannada and Tulu. There are abundance of Tamil words in ancient works due to the another languages belongs to South Kerala. The Tamil kings were attacked the Southern Keralites in several times and established their supremacy. Their language thus becomes written language. The colloquial language in old Kerala were not considered as Tamil as if the works show Tamil influence. Centamil is also the language for education like that as Sanskrit. Tolkappiyar mentions four divisions for words as iyarcol, torcol,

ticaicol and vadacol. The twelve Kodumtamil countries which are adjoined to centamil countries use ticaicol. That means Tolkappiyar consider it as an independent language.

Godavarma

He mentions that the various linguistic changes are taken places from Proto Dravidian to Modern malayalm. The ai- form in Tamil, e- form in Kannada and a- form in Telugu Malayalam are the various reflections of *ay- in Proto-Dravidian. The verbal form with personal termination seen in Proto Dravidian language. So the presence of personal termination in the verbs of Tamil and Malayalam is from the Dravidian and later it is disappeared from the Malayalam language. The ṇR form in Tamil corresponds to -ṇṇ-form in Malayalam taken place in very old time. Like that of Kannada ṇd-forms (Malayalam) and the other branch shows ṇR- forms (Tamil).

K.M.George

The verbs without personal termination are also seen in the Malayalam language. The verb forms in important moods does not use the personal termination. So the pre forms of verbs are derived of personal termination and it is a later change. Majority of all changes, languages does not have personal terminations in the imperative verbs. The presence of samvrtookara is the another character to show the independency of Malayalam language. The presence of certain proto form such as present tense marker -aan, the markers of personal pronoun such as nin-, plural marker-in for the imperative and the and the alveolar stop R in -attu etc are the proto form. These proto forms are underlying changes and Malayalam is directly derived from Proto- Dravidian. These are certain words which is entirely different in Malayalam compared to other Dravidian languages. The Tamil word paṇ is very common in that language. In Malayalm it is used in peculiar meaning and if the Malayalam language is an offshoot of Tamil, the Malayali does not ignore the above words. The geographical isolation helps the language to be independent. The western ghats helps to departed the keralites from Dravidian and helps to mould an independent language.

R.NarayanaPanickkar, C.A.Menon, Unnikkitavu etc are the other scholars who argues to support this theory.

Malayalam is an offshoot of Tamil (upaṇaakhaavaadam)

Robert Caldwell, P.Govindapillai, A.R. Raja Raja Varma, P.Sankaran Nambiar, L.V.Ramaswami Iyer, Ullur S.Parameswara Iyer are the scholars who make arguments to support this theory.

Robert Caldwell

Caldwell talks that Malayalam is an offshoot of Tamil differing from the disuse of the personal termination of the verbs and the larger amount Sanskrit derivatives. It is regarded as a dialect of Tamil rather than a distinct member of the Dravidian family. The separation from Tamil must have taken place at a

very early period. He illustrated that the word, which denote east is kiṭakku means beneath, downwards. The word meelkku corresponds to denote west means upwards. These words are originated not in the western coast but in the Tamil Country.

A.R.Raja Raja Varma

The inhabitants of Malayalam land or Malainadu were Tamilians. Their literary language was called centamil and colloquial, kodumtamil, one of the varieties of Tamil from which the Malayalam language originates. He said that though the Sanskrit has influenced the language outwardly, the foundation and root are those of Tamil. He has the view that the Dravidians are indigenous to South India who had spread all over the country before the Aryan invasion.

In the piidika (introduction) of his Grammatical work, Keralapaniniyam, he states that the dialect of Tamil, Kodumtamil changes into Malayalam due to the following reasons (1) Geographical Peculiarities (2) Cultural differences (3) Intermingling of Aryan and Dravidian (4) The author illustrates the six nayas or rules by which Kodumtamil changes into Malayalam. The rules are (a) aṇunaasikaatiprasaram (Nasalisation) (b) taalavjaadeeṇam (Palatalisation) (c) svarasamvarāṇam (contraction of vowels) (d) puruṣabheedaniraasam (Abandonment of personal termination) (e) khilooopasamgraham (Retention of Archaic forms.) (f) angabhangam (Elision of contraction of letters.)

Geographical peculiarities

The old southern kingdoms of Chera, Chola and Pandya always quarrelled each other and at times Pallavas and other outsiders conquered their country. The Western coast belonged to the Chera. The chieftains of the country were independent. As long as Kerala was under the Tamil Kings, the literary language was Tamil. Even the old Perumals were the representatives of the Tamil Kings. By the beginning of the 14th century the power of the Tamil Kingdom declined. Ravivarma of Quilon was the last Kerala King whose time in South India is remarkable in the history. There was no central power in Kerala until the English entered into.

Cultural indifferences

The matriarchal system of inheritance, hairstyles, peculiar way of wearing clothes etc are considered peculiar customs of Kerala differs from that of Tamilians. Even if the political supremacy of Tamilians was there, there increase a social conscious between the two and it increase when the Tamil land get separated from Kerala. It indirectly influence to create a language differs each other.

The Brahmin Predominance and the Intermingling of the Arya –Dravida cultures

The Brahmin colonisation occurred in South India during the 6th century AD onwards, though their isolated immigration in small numbers already began before the beginning of the Christian

era. The Brahmins became powerful in Kerala during the time between 600-774 A.D. The beginning of Kollam era (825 A.D.), Sankaracharya's intellectual conquest, Decline of Tamil Kings and the spread of anarchy brought forward a new age. The spiritual and temporal power of Brahmins increased and the Sanskrit language and culture conquered the Dravidian elements. The Nambudiris changed their traditional customs to suit the social conditions of Kerala. The Aryans got intermingled with the Dravidian society and the Sanskrit influence is the predominant factor in the Evolution of Malayalam literature.

The Six Nayas or Rules Illustrated by A.R. Raja Raja Varma by which Kodumtamil changes into Malayalam

anunaasikaatiprasaram (Nasalisation)

" anunaasikaatiprasaram: anunaasika varnam tanikku atuttu pinnaale varunna varnam kharamaanenkil atineekuuti katannu kayaRi aakRamiccu anunaasikamaakkittiirrkum, anunaasikam mumpum kharam pimpum aayi kuuttaksaram vannaal anunaasikam iratticca phalam ceyyum, kharattinRe uccaaranam veertiriccu keelkkaate aakum atinaal nk=nn, nc=nn, mp=mm, nR=nn

Udaaharanam: niingka[= niingal nencu=nennu tinta[=tinna[cimpuka= cimmuka vanta[= vanna[

tirumpuka= tirummuka pa[ci= pa[pi cenRa[=cenna[ma[kaay=ma[ga o[ru=onnu pa[cam=pa[gam

ka[ru=kannu

kharavar[am oru pRatjajattinRe aadyaak[saramaaji varunni[tettellaam ii nijamam saarvatRikamaaji ka[um. a[ga[eyulla pRatyaya[ga[ran[ennam un[u. Tu enna bhuutakaalacih[am, kal enna bahuvacen[am, maRRu[li[attu ii nijamam cilappoo[pravarttiykkumenne ullu. a[unaasikatti[atuttu varunna var[attattekkuu[tan[il lajippiccu saaruupjam ko[kkattakka oru prabhava [akti malajaa[attil ka[annukuutukajaal atu malajaa[ika[ute samskrutoocchaaranattineejum baadhikkaarun[u. samskrattalakumpoo[kharatteekkaa[adhikam m[duvinaanu ii maaRRam sabhavikkuka

mangalam- ma[galam, ma[apam- mannapam, ambaa-amma

a[ga[am-a[ga[am, canda[am- canna[am

ennaal tadbhava[ga[lilallaate tatsama[ga[lil a[unaasikaatiprasaram e[utumpoo[ceyyaaRilla.

(Raja Raja Varma , 1917, p:58)

(Nasal assimilation : The surds that changed into nasals, change into nasals in clusters with nasal as first member and surd as second member, the nasals get doubled, the pronunciation of surds become indistinct. Thus $\eta k-\eta\eta$, $\eta c=\eta\eta$, $nt=nn$, $mp=mm$, $\eta R=\eta\eta$ The rule will be applicable throughout when the first sound in suffix is a surd. The past tense marker 'tu' and the plural marker ka[are two such suffixes. The rule is optional elsewhere. The tendency in Malayalam to assimilate the sound following a nasal into a nasal effects the pronunciation of Sanskrit as well. In Sanskrit the change is more among sonants than surds.

mangalam=ma[galam (marriage)

a[ga[am=a[ga[am (charcoal)

maṇḍapam=maṇḍapam(stage)

candaṇam=cannaṇam (sandalwood)

amba=amma (mother)

Normally the nasal assimilation is effected only in tatbhavas and not in tatsamas in writing.)

(Roy, 1999 p:15)

taalavjaadeeṣam (Palatalisation)

“ tavargoopamardam allenkil taalavjaadeeṣam. Tavarggamennu paṛaṇṇaal tamiḷakṣaramaala prakaaram,ta, na ennu raṇṭu varṇaṇṇaḷe ulḷalloo. Ivajee jadhaajoogam kuṭṭiceerttaal tta, nna,nta enna muunnu kuṭṭakṣaram kuṭṭijunṭaakum. Itukaḷkku muṇ varunna svaram a, i, e, ai enna taalavjaṇṇaḷil eetenkilum aajaal atiṇRe taalavjadharmam ii dantjaṇṇaḷilkkūṭi vjaapiccu atukaḷe kuṭṭi taalavjaṇṇaḷaakkum. Dentjattinṇu taalavjaadeeṣam cejjukajalaanṇu ii najattinṇu taalavjaadeeṣam ennu kuṭṭi peerittatu. Aadeeṣam cejjunnatu poruttam nookki veeṇam. Eṇṇaṇe ennaal t-c, n-ṇ, tt-cc,

nn-ṇṇ, nt-ṇc. ii najavum pṛattjaṇṇaḷe sambandhiccitattoḷame saarvatRikamaaji kaṇṇukajuḷḷu. Atiṇaal ttu, ntu ennavasaṇṇikkunna bhuutakaalaruupaṇṇaḷaṇṇu iviṭe mukhjoodhaaharaṇṇaḷ. –inta- ennatu –ṇca- ennu maaRumpoḷ muṇconna aṇunaasikaatipRasaram kuṭṭi vannu. Avasaṇṇattil –inna ennu kalaacikkum ennoorkkuka.

ala-alaintaṇ= alaṇcaṇ=alaṇṇaṇ

aRi- aRintaṇ= aRiṇcaṇ=aRiṇṇaṇ

piṭi-piṭittaṇ= piṭiccaṇ

vai- vaittaṇ= vaiccaṇ(veccaṇ, vaccaṇ)

vaa-vaajttu= vaajccu

cii-ciintu=ciṇcu=ciṇṇu

tee-teentu=teenṇu=teenṇu

aintu=aṇcu

nerukkam=ṇerukkam

naṇ=ṇaṇ

naṇṭu=ṇaṇṭu

narampu=ṇarampu (Raja Raja Varma, 1917,p.59)

Palatalisation: The t-class of sounds according to the tamil alphabet consist of t and n only. Their combinations result in three clusters namely tt, nn, nt. If the vowel preceding them is one of the palatal a, i, e, or ai, the palatal quality extends to these dentals making them palatals. The rule was named

as the palatalisation in view of the dentals getting changed into palatals. the change should be according to correspondences or instance.

t—c, tt=cc, n=ɲ, nn=ɲɲ, nt=ɲc

This rule also is obligatory in the case of suffixes only the main examples being past forms ending in ttu and ntū. Note that when nt changes to ɲc, nasal assimilation also occurs making the final form as nn.

ala-alaintaṇ=alaɲcaṇ (he roamed)

aRi- aRintaṇ = aRiɲcaṇ=aRiɲɲaṇ (he knew)

piṭi-piṭittaṇ=piṭiccaṇ (he caught)

vai-vaittaṇ=vaiccaṇ=vaccaṇ, veccaṇ (he placed)

vaa- vaajttu=vaajccu (insceased)

cii-ciintu= ciɲcu=ciɲɲu (decayed)

tee-teentu=teeɲcu=teeɲɲu (become)

aintu=aɲcu (five)

naan=naan (I)

nerukkam =nerukkam (poverty)

naṇṭu-naṇṭu (crab)

narampu = narampu (vein)

(Roy , p.16)

svara samvaraṇam (contraction of vowels)

Here the vowel is not pronounced sufficiently opened and with clarity but closed and with reservation. This is visible mainly in the pronunciation of 'u', because it is pronounced with contraction (closed) it is called 'samvruta' or contracted u. This occurs in Tamil also but as a defect in pronunciation not affecting grammar or meaning. As for Malayalam, the difference generally indicates whether a verb is finite or non-finite. The rule is open u means finite verb or a predicate form and other u means non-finite verb or verbal participle. Finite verb kaṇṭu (saw) keetṭu (heard)

verbal participle (kaṇṭu (having seen) keetṭu (heard)

Nominals

caṇku (name of a person) veelu (name of a weapon) caṇ ku (heart)

Closed u is not usually taken as a vowel , but as a vowel shade to ease the difficulty in pronouncing consonants occurring finally. It undergoes elision when followed by another vowel and does

not cause gemination etc. In Tamil grammar it is relevant as other vowels. As in Tamil usages with gemination like muttukkuṭa (umbrella decorated with pearls) and maattupōṅkal (a festival of animals are still available in Malayalam)

The ai at the end of stems and suffix was become a. Tamil malai, ilai, vilai, uṭaija, aṭainta, aintu. Malayalam mala (hill) ila (leaf) vila (price) uṭaja (of) aṭaṇṇaṇ. (he obtained), aṇcu (five) as in the example cited last non-final ai also occasionally becomes a. In Sanskrit ai is considered as a diphthong resulting from a+a+i. In Malayalam however it is the Tamil pronunciation which is warranted. The sense behind the nannul sutra

“ammun̄ikaramj akaraneRivai jeṭṭinaijaa-

tticaikku mavvooṭuvum vavvumauvoorannaṇ” Gives the exact structure of the vowels ai and au.

ai=a+i or a+j

au= a+u or a+v

Of these two types of splitting, Karnataka adopted the first and Malayalam the second.

Tamil	Malayalam	Karnataka
malai	malaj	madai, made (hill)

The j is auspicious in sandhi only. Due to this feature the resulting a can be distinguished from the regular a as in taṭai-taṭa-taṭajunnu (obstructs)

taṭa-taṭa-taṭavunnu (smears) in which the resulting form ai is supported by v. The ai of Tamil ai changed to e in Karnataka; Because of this is in areas adjacent to Karnataka. Based on this the a in Malayalam had to be differentiated as palatal a and pure a. 'a' was replaced by e till recently in certain forms particularly those followed by suffixes beginning with kk as in maṭaekku (for rain) marekkunnu (gets frozen). Several such instances are found in the dictionary compiled by Gundert.

Though not to the extent of generalization here are instances of interchanging of a and e as well as i and u

Tamil	Malayalam
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colleṇam	colleṇam (should recite)
parumaaRRam	perumaaRRam (dealing behavior)
paṭuka	peṭuka (get involved)
puraavu	piraavu, praavu (dove)
piraṇ	puraṇ (lord)
colkinRaṇ	collunnu (recites)
naaṭṭiṇpuram	naaṭṭumpuram (village)
samajattiṇkal	samajattuṇkal (during)

The change of eṇam to aṇam and iṇRaṇ to unnu is regular) (ROY p.16, 17 and 18)

puruṣabheedaniraasam (abandonment of personal termination)

In Tamil suffixes of gender, number and persons are added to finite verbs.

e.g. avan vantaan 'he came'

avar vantaar 'they came'

nii vataaj 'you came Sg'

niir vantaar 'you came pl'

niir vanteen 'I came' (malayalam has abandoned these suffixes)

If samvṛta u (u) is pronounced as full- u (eg. vannu 'came') it showed the verb was complete. In malayalam, vannu denotes an incomplete verb and elided the personal termination and it differs from Tamil.

In Sanskrit the independent words and their changed forms like the suffixes are so different that one cannot recognize their connection.

Eg. aham 'I' + -mi (First person Sg suffix) = bhavaami

But in Tamil, avan connaan 'he said'

niir conniir 'you said'

khiloo pasamgraham (Retention of Archaic forms)

Some old usages in Tamil are now obsolete in Tamil have been retained in Malayalam.

Eg. In Malayalam, (piṇṇajeccam) Future participle marker -aan kulijikkaan vannu.

In Tamil kulikka vantaan

vaan / paan, the future participles said by Nannuul is no more used in Tamil language, but retained in Malayalam language.

Malayalam uses (muṇṇajeccam), past participles even when (naṭuṇajeccam) present participles is used in Tamil.

Eg. collattuṇkiṇaan (Tam.) > collittuṇṇi (Ma.)

Present participle (naṭuṇajeccam) exist only in passive voice in Malayalam.

Eg. colleppeṭum and some words like collaam 'may say- permissive'

Another change in the addition of particle eṇkil instead of the conditional suffix il.

Eg. pookil 'if you go' > poojeṇkil 'if you went' pookunneṇkil 'if you go' etc

In imperative II person plural, Malayalam retains the personal suffix by adding -in to the root or -um ending future

Simple root form	um- future	Tamil
Mal. var- variṇ 'you come'	varuvin	varum
keel - keelppin 'you hear'	keelkkuvin	keelum
keelkkin		
Tamil II person Pl. (Future suffix)	-um vaarum, irum 'you come', sit'	
Malayalam II person Pl. Future suffix	-u varuu, irijkkuu 'come, sit'	

In Tamil poetry -in is used rarely. In Nannul -min/ -pin is given just like vaan/ paan. According to A R Raja Raja Varma, the -in the suffix of imperative plural and -aan the suffix of future participle had become obsolete even at the time of Bhavanandi, the writer of Nannul, hence it has assumed that Malayalam had begun to follow an independence status in many ways even before the grammar was stabilised in Tamil.

angabhangam (contraction of letters)

“ angabhangam

cila paṭaja draaviḍa prakṛtikaleejum pratijaṅṅaleejum malayaalabhaaṣa saukarjattinnu veenṭi akṣaraloopam cejtu curukkiyituntū. ii vaka ruupaṅṅal vaalum talayum muRijkkumpool unṭaakunna vairuupjam koṇṭu kaṇṭaal aRijaatta vidham maaRippoojirijkkunnu. ivajil cilatinRe aagamatteppaRRi vaijjaakaraṅṅamaarkku tanṇe tarkkam tiirnnittilla. eetaaṅṅum udaaharaṅṅal

a. 'kku' enna uddeṇṇika (caturthi) vibhaktijutejum uṭaja, enna sambhandika (ṣaṣṭhi) vibhaktijuteejum cihṅṅal- itukaḷe cilajitattu cila nijamaṅṅal aṇsariccu 'u' ennum 'uṭe' 'ṭe' ennum akṣaraloopam cejtu curukkiyituntū. uḍaa- aṇṇ -aṇṇu, aṇṇu, aṇṇuṭe

(avaṇṭe= aṇṇRe) aṇṇ- aṇṇkku, aṇṇuṭe naama prakṛti svajam tanṇejoo 'in' enna iṭanila ceerttoo 'n' ennavasaṅṅikkunṇittattu maatRamee ullo 'u' (ṇ ceernnu 'ṇu' ennoo 'ṇṇu' ennoo aakaam) ennum ulḷa atisaṅkoocitaṅṅalaaja ruupaṅṅal varikayulḷu ennaaṇu nijamam.....uṭaja enna ṣaṣṭhi vibhakti cihṅṅatte aadjam antaloopam cejtu 'uṭe' ennaakki tiirttatu kaalakRamattilaajirikkaṇam. 'te' enna atisaṅkoocitaruupam 'ṇ' muṇṇpil ulḷittattu maatRamee sarvasammatamaaji ttiirnnulḷu. 'aṇṇRe' 'naattuṇṇRe' ennaruupaṅṅal poole 'kuttiite' enna saṅkoocarupam grantha bhaaṣajil upajoogikkaarilla. 'kku' enna caturthijute iratticca kakaaram loopippicatu 'aṇṇukku', vittukku, ittjaadiruupaṅṅalil samvṛtookaaratṇu piṇṇu vjaṅṅaṇam varumpool unṭaakunna duṇṇRavata nimittamaajirikkaam. 'aṇṇ-kku' 'avar-kku' itjaadi poole iratticca kakaaram joojikkunṇittattu loopam cejjaarumilla. Samvṛtatte kaṇṇjunnatum leeṇaakki (?) uccarikkaṇamennaṇu malajaaḷattinRe pookku. veenṭum> veenṇum> veenṇam eenṇam > eṇṇam>aṇṇam, cejjaveenṭum ennrinnatu ividhattil 'cejjaṇam' ennaaji camanna. Itupooletanṇe 'aakum >aam

uḍaa. cejjaakum > cejjaam.”

(Raja Raja Varma, 1917, p.67-76)

“(Mutilation:- Malayalam has reduced the size of some of the Dravidian roots and suffixes by elision of certain sounds for the sake of convenience. As in deformities occurring when the head and the tail are cut off, the forms have changed to the extend of beyond recognition. Disputes regarding the original forms of some of them still continue.)

A few examples

a) Markers of the purpose denotative (chaturthi) and sociative (sasti) cases namely “kku’

and ‘uṭaija’ respectively are occasionally reduced to u and uṭe/ṭe.

avaṇ (he) avaṇu avaṇṇu-

avaṇuṭaija>avaṇuṭe-avaṇṭe - avaṇRe (his)

avaḷ (she)- avaḷkku-avaḷuṭe (her)

The rule followed is that the highly reduced forms ‘u’ (it can be ṇu or ṇṇu) and ṭe will occur in nouns ending in ‘ṇ’ either by itself to with the linkmorph ‘iṇ.....’

The change in the sixth case marker ‘uṭaja’ to uṭe at first and then to ṭe=Re might have happened gradually. The highly reduced form ṭe was generally acceptable only when preceded by ṇ. The reduced form kuṭṭiṭe(of child) is not usual in writing as the forms avaṇRe (his) , naattuṇRe (of sister in law). Elision of the fourth case marker kku is likely with the view to remove the uneasiness felt when it follows unrounded u as in avaṇukku (to him) and viṭṭukku (to house) where kku is appropriate as in avaḷkku (to her) and avar-kku (to them). It is maintained. The tendency in Malayalam is to pronounce samvṛta to the minimum extent possible.

veenṭum= veṇṇum= veṇṇum=eeṇam=aṇam (wants)

cejjaveenṭum, this changed into cejjaṇam (wants to do) aakum=aam

cejjaakum=cejjaam (will do) “ (Roy , 2002 p.22-23)

The Malayalam language is a dialect of kodumtamil, one of the Tamil dialects as mentioned in a Tamil poem ,

“teṇpaanṭi i kuṭṭam kuṭam karkka veṇ puuṭi

panRi aruvaa atani vaṭakku nanRaaja

ciitam malanaaṭu puṇanaaṭu centami ṭu ceer

eetami ṭ panniru naa ṭ teṇ”

1.Tenpantinadu, 2.Kuttanadu, 3.Kudanadu, 4.Karkkanadu, 5.Venadu,

6.Puzhinadu,7.PanRinadu,8.Aruvanadu,9.Aruvaavatalainadu, 10. Ciitanadu, 11. Malaadu

(Malayamanadu), 12.Punalnadu. Among these twelve countries, five like, Kuttam, Kudam,Karkka, Venadu, Puzhinadu are in Kerala. Centamil was the language of Madurai region around which the Kodumtamil land situated.

L.V.Ramaswami Aiyer

He argues that Malayalam is mostly related to Early Middle Tamil. He mentions phonological and morphological features that of Tamil- Malayalam group.

Phonological features:-

The alveolar plosives and the sandhi contexts in which they occur.

The persistence of l and R, c from k.

The difference between dental n and alveolar ñ

The regular sonatisation of intervocalic surds.

The uniform sonatisation of surds and affricates in the consonant group with nasals.

The development of the affricate c from k

The palatalization of -k- in internal position.

External sandhi of different types particularly in compounds.

Many internal sandhi changes.

Morphological features

Many suffixes associated with gender

Plural formation with -maar

Casal terminations, augments and many post positions.

Verb bases with the kaarika affix.

Transitive bases.

Present tense ending

Formation of past stems

Infinitive participles with vaam etc

Many imperatives.

Negative tenses and forms.

He again points out some of the Malayalam morphological features which can be historically derived from a stage corresponds to middle Tamil. Among the nominal inflections the instrumental aal, the

singular genitive –*ṇRe*, the locative –*il*, and –*ka*]. The use of the plural –*ka* for rationals as well as irrationals and of the double plurals in the –*maar*, –*gal* post positions like *konṭu*, *kuRiccu*, *vare* , *pakkal* etc the comparison –*il* and *kaattil*.

The pronouns *niṇṇa* < *nimka*, *naṇṇa* of *nanga*, *eṇṇa* < *enga* *avarga* and the use of *ava* in the oblique forms without the augment. Verb bases of the type of *peḍukk*, beside *peḍutt*, bases like *nirutt-irutt*- (absent in old Tamil), the causative endings (from middle tamil vi type) the old Malayalam personal endings –*aan*, –*aar*, –*een*, –*oom*, –*aaj*, the present tense –*inn*, –*unn* (from middle Tamil –*g*, *ind*) the conditionals with –*il*, the concessives with –*aanum*, –*eenum*, –*eelum* , the use of optative endings –*ga* for the first and the second person, the employment of the infinitive participles with –*vaan*, –*ppaan*, and many negative verb forms. It concludes with that Malayalam is most intimately related to early middle Tamil.

Ullur S. Parameswara Iyer

The *pazhantamil* is divided into North and South Dravidian in a very early stage prior to the contacts with Aryans and Dravidians. This South Dravidian branch develops into a colloquial language with its own peculiarities. The literary works were originated on the third century B.C. in the artificial mixture of *Centamil*. The spoken language of the South Dravidians were slightly differs in their dialect in eastern and western region of the western ghats. *Kodum Tamil* in Kerala differs from that of the *Chola* region. The dominance of *centamil* in the *centamil* region makes the *Kodumtamil* to diffuse into the supremacy of *Centamil* language. But in Kerala the South Dravidian language exist thereafter with its own peculiarities. Ullur S Parameswara Iyer illustrates his own arguments to prove that Malayalam is older than that of Tamil. According to *Tolkappiyam*, Sutra 399, –*a* ending forms in Malayalam are older form. Malayalam does not abandoned the personal termination, as the *Centamil* has forms with Personal Termination. *Aytam* is not seen in *pazhantamil*. *Aytam* develops in *Centamil* like that of *visarga* in Sanskrit. In Malayalam there is no *Aytam*. The word *paṇakiya*, *aṭakkija* in Malayalam is older than that of Tamil words like *paṇakiṇa*, *aṭakkīṇa* etc. The suffix –*aan* is present in *Pazhantamil* and Malayalam. But is absent in Tamil. In *pazhantamil*, the case marker for *madhyama purusa* is *niṇ-* and in middle tamil it is *uṇ-*. The Malayalam preserves older form. The forms in Malayalam like *aaji*, *aavum* etc is more older than the forms present in Tamil *aaki*, *aakum* etc. The Nasalization and Palatalisation is not only a feature of Malayalam. This is a feature of South Dravidian and is prior to the origin of *Centamil*. Malayalam preserves the protoforms. The augment –*attu* in *maṇajattu*, *nilaavattu* etc are present in Old Tamil as well as Malayalam. There are some archaic forms in *centamil* works that cannot understand by a Tamilian, but easily by a Malayali. These are arguments regarding the Origin of Malayalam language to support this theory.

From the mixed language of Sanskrit and the Malainattu Tamil, a dialect of Centamil (miṣrabhaṣaavaadam)

Elamkulam Kunjanpillai

This theory was brought by Elamkulam Kunjan pillai, who was a historian rather than a linguist. His theory is mainly on the socio- regional aspect than the linguistic features. The migration of Nambudiris and their dominance in Kerala were the cause of the origin of Malayalam language. This migrated Arya Brahmin may speak Sanskrit or Prakrit. When they communicate to natives, they speak their own language intermingled with that of Centamil. Thus a mixed language known as bhaasaamisRam or misRabhaasa is modulated. The trivarnikas in the Kerala might speak in centamil. The trivarnika's language may be called as bhaasa or Tamil. But this time does not indicate the eastern Tamil. Nambuudiri's misRabhaasa also influences the malanaadu Tamil. In the early stage, the Sanskrit was dominated in this misRabhaasa. Thereafter Tamil get dominated and the character are quite difficult to ascertain because the non-availability of concrete evidence.

“.....kollavarsaarambhattinu alpam mumpu mutal nampuutirimaarkku siddhicca praamanyavum pattaam satakattinu seesham labhicca raastriyammaya praabalyavum aanu malanattutamil oru pratyeeaka bhaasayaayi tiiruvaan kaaranam. Atinum mumpu samskrtavum tamilum ceernna avarute misRabhaasa udbhavicciriykkaam. Ennaal misRabhaasaykku malanattutamilil balamaaya pReerana celuttuvaan kalinnatu nambuutirimaar pRabalanmaaraayittiirnnatil pinniitu maatRamaanu. Adhikaarasthaanannal adhikavum karasthamaayaal maatRamee ceRiya oru janavibhaagattinRe bhaasaykku saamaanya janannalute pRaamaanyavum misRabhaasayute pReeranayum maatRammanu malanaatu tamil pRatyeeka bhaasayaayittiiruvaan kaaranam.”

(Kunjanpillai, 1953. P; 36)

(...the domain power of Nambudiris prior to the beginning of the Kollam era and the political dominance after the tenth centuries make the Malanattu Tamil as a separate one. MisRabhaasa, the mixed language of Sanskrit and Tamil is evolved out before this period. But it came to an absolute power over Malanattu Tamil only after getting the supremacy of Nambudiris. Their absolute power tends to change the language of common people. So the supremacy of Nambudiris and the influence of misRabhaasa helps to modulate the malanattutamil as a separate one.)

Proto-Tamil Malayalam

This theory is based on the linguistic families and the new changes taken place in the respective periods. Kamil Zvelebel, A.Govindankutty, S.V.Shanmugham, Namboodiri.E.V.N etc are the scholars who hold this view in their own different ways.

Kamil Zvelebel

Proto South Dravidian may divide into two branches on the basis of the occurrence of protoforms and the new changes. One is Tamil- Malayalam (more accurately as proto literary Tamil) and Kannada. Tamil- Malayalam shows its own peculiar characteristics such as (1)retroflex continuant (l) (2) Alveolar stop (R) and the new changes such as Proto- Dravidian e\o vowels changed in Malayalam as i\u if the next syllable

follows a. k>c because of palatalisation if the next syllable not preceded by t,n,l,R. Morphologically certain other similarities also observes, the unity of Tamil- Malayalam like changes in present tense marker, suffixes -aan, prajojaka suffix vu/ppu etc. In the middle of this Proto- Tamil Malayalam, the west coast language departed and become an independent language. According to the inscription the new changes begin in a 9th and 10th century onwards.

Malayalam shows,

The phonemisation of the enunciative vowel u

Alveolar and Dental Nasal have got different phonemic status.

-aj> a

Nasalisation

Palatalisation of past tense marker and it also in the colloquial Tamil

aj>e in the accusative case marker

The sixth case markers uṭaja> uṭe, nṭe>nRe

The fifth case markers inṭukku> nṭu/nṭu

kinṭRu> unnu (may be from unṭu) for the present tense marker

Abandonment of personal termination.

The language prior to the 12th century shows similarity with the colloquial language of Proto Middle Tamil and Middle of the Middle Tamil. After that the Westcoast Tamil dialects undergoes continuously new changes and the Malayalam becomes a new independent language in the Dravidian family.

Govindankutty

There is a common proto stage for Tamil and Malayalam. The west coast dialects get departed from Proto-Tamil Malayalam at a very early stage. The west coast dialects preserves proto forms like the palatal nasal(ɲ). In Tamil 'n' is seen instead of ɲ, prior to the sangam age. The inflectional base of the second person singular for the proto forms preserves i in Malayalam. In Tamil i>u due to new changes. For e.g. uṇ,um,nṭum, nṭuntai Tolkappiyam 367, illustrates sandhi changes l+ k > Rk. Malayalam does not show this change because malayalm language may separate from Tamil prior to this change taken place in Tamil.

S.V.Shanmugham

He points out the origin as well as the evolution of the Malayalam language. Tulu as the first language get departed from the south Dravidian language. Secondly Kannada and there after Kodagu. Toda and Kota get separated independently. After that there was a common or a proto stage for Tamil and Malayalam.

The linguistic changes in this stage are

*k>c e.g. *kevi> cevi

e/o > i/u e.g. koṭu > kuṭai/kuṭa

*c>j ucir>ujir, pecar>pejar

Certain Numerals like toṇṇuRu, toḷḷaajiram

The masculine gender markers like *aajan *valaijan *paarppan etc and the feminine gender markers like aajatti, vaṇṇaatti, paaṭṭi, ciRumi etc.

There are also some characteristic features of Malayalam language originated prior to that of Sangam age. Some language changes influence west coast dialects. These changes are

The dropping of j- initial position.

e.g. jaaRu > aaRu, jaamai > aamai/ aama jaanai > aanai/ aṇa

Palatalisation of aajtti> aaajcci/aacci, iṭaitti> iṭaacci/iṭacci, viṭaintu> viṭaincu/ viṭaṇṇu.

Plural suffix -maar

Augments seen in numerals aṇ > in e.g. iraṇṭaṇai > iraṇṭine/raṇṭine

At the Sangam age, the literary language of Keralites was Centamil and the spoken language is Proto Malayalam. This has acquired only a status of a dialect and it is the conscious of the Keralites felt that this language is different from that of Tamil.

There are also some scholars who have their own observations regarding the origin of Malayalam language. Vellaykkal Narayana Menon, C.L, Antony, R. LeelaDevi, V.I. Subramanyam, S. Shajahan, K.M. Prabhakaravarrier etc are the scholars who made their observations.

K.M. Prabhakara Varrier

There is a common proto stage for Tamil- Malayalam. There are different reasons like historical, cultural, geographical and social factors, which help to modulate Malayalam as an independent language. Malayalam shows similarity with Tamil in grammatically and morphologically. It is difficult to ascertain the period of separation of Malayalam as an independent language from Proto – Tamil Malayalam. The evolution takes place through centuries. The preservation of Proto Dravidian features is not an important factor to deal with the origin. Naturally these features are found in independent languages which derived from the proto-Dravidian. The new changes found common in Tamil Malayalam except other South Dravidian languages shows there is a proto stage for Tamil- Malayalam. The separation of Tamil- Malayalam begins prior to the Sangam age. The dialect of west coast differs from that of eastern dialects prior to sangam age, this does not mean that it has an independent status. It differs like Lakshadweep Malayalam with that of common Malayalam like that there exist in Kerala a similar difference after the Sangam age. The literary language is not a reflection of colloquial language. These two were not so different because of education, political unity, conscious of the society and easiness for intermingling. But in olden days, this is a very difficult situation and

Ramacaritam does not show the reflection of colloquial language. The term Tamil used by some older poets in their works does not refer to a general term 'bhaasa'. tamizaaajikonṭaRijikkunneen is the style existed at that period. The centamil became a literary language at a very early age. In kerala also the literary language was centamil. The colloquial language was not independent and distinct. Ramacaritam is the work of Northern Kerala and is used for daily reading in the houses. The folksongs are not the written records and it can't be dependable for a linguistic observation or on historical evidence. The new evolutionary change is the development of Malayalam taken place through the inscriptions and literary languages. The 14th century grammatical treatise Liilatilakam mentions that Keralabhasa is different from Pandya Tamil; Sanskrit language helps to modulate the language of Kerala. There are no written regional evidences in Kerala until 9th century. The reflection of regional developments in this language are seen in Vazhapally and Tarisapally inscriptions. The characters of west coast dialects are seen in Ramacaritam and Bhaasakautaliyam and totally changed at the age of Krishnagatha. There is an evolutionary change between 9th-13th centuries. There lies a half-truth in the misRabhaasaavaadam of Elamkulam Kunjanpillai and samskrtavaadam of Antony to illustrate the development of prose language as inscriptional language.

“ aṇṇane kṛstuvārṣaarambhattil praadeēṣika bhaāṣaabheedamaayirunna puurvamalayaḷam ompataam noorRaantū vare patukkeyum atinuṣēṣam veegattilum maaRunnu. Ompataam nuuRRaantūl keeraḷattile vaajmoḷi tamizakattile vaajmoḷijilInnu vaḷaree akannu kaḷinnittuntāvaṇam. Atinuṣēṣam varamoḷijileekku atinRe svaadiṇam pRasariṇu tuṭaṇṇi. Ompatiṇu eetaantū patimuunniṇu nuuRRaantūkaḷkkitajilulla keeraḷabhaāṣaje tamizennoo malajaaḷamennoo paRajaṇ kaḷijilla. Peerittuvilijkanamenkil pilkaala puurvakeeraḷabhaāṣa ennu paRayeēṇi varum. nuuRRaantiṇu mumpulla paṣṣimatiiramoḷiṇe ataṇusariṇu muṇkaala puurvakeeraḷa bhaāṣa ennum viḷiykkaam. Patimuunnaam nuuRRaantiṇu ṣēṣamuḷla keeraḷabhaāṣaje maatRmee malayaḷam ennu uRappiṇu viḷiykkaan kaḷijuu...” (Prabhakara Varrier, 1982. P;206)

(In the beginning of Christian era, the proto Malayalam as a regional dialect became slowly changed until 9th century. Thereafter a thorough increase in this change. The spoken language of the 9th century Kerala is very much separated from the spoken language of Tamilakam. The literacy language also show the reflection of the changes in the spoken language. The language between 9th and 13th centuries may not be called as Tamil or Malayalm. It may be named as early proto Malayalam. Regional dialect after the 13th century might be called as Malayalam in absolute power.)

E.V.N.Namboodiri

In his book, malayalabhaashacaritam, he said that at the 12th century onwards the malayalam became independent, that is at the end of the period of the Kulasekhara empire.

Centamil is the only language for administration at the time of first chera empire. Even the names of the king were in Tamil like Utiyanceralatan, neduceralatan, cerancenkuttuvan etc. But at the time of second chera empire the Sanskrit became dominant. The relation with the Tamil language

gradually decreases in the keralites and inclined to Sanskrit. The people of Chola Pandya countries gradually think that keralabhasha is different from their language.

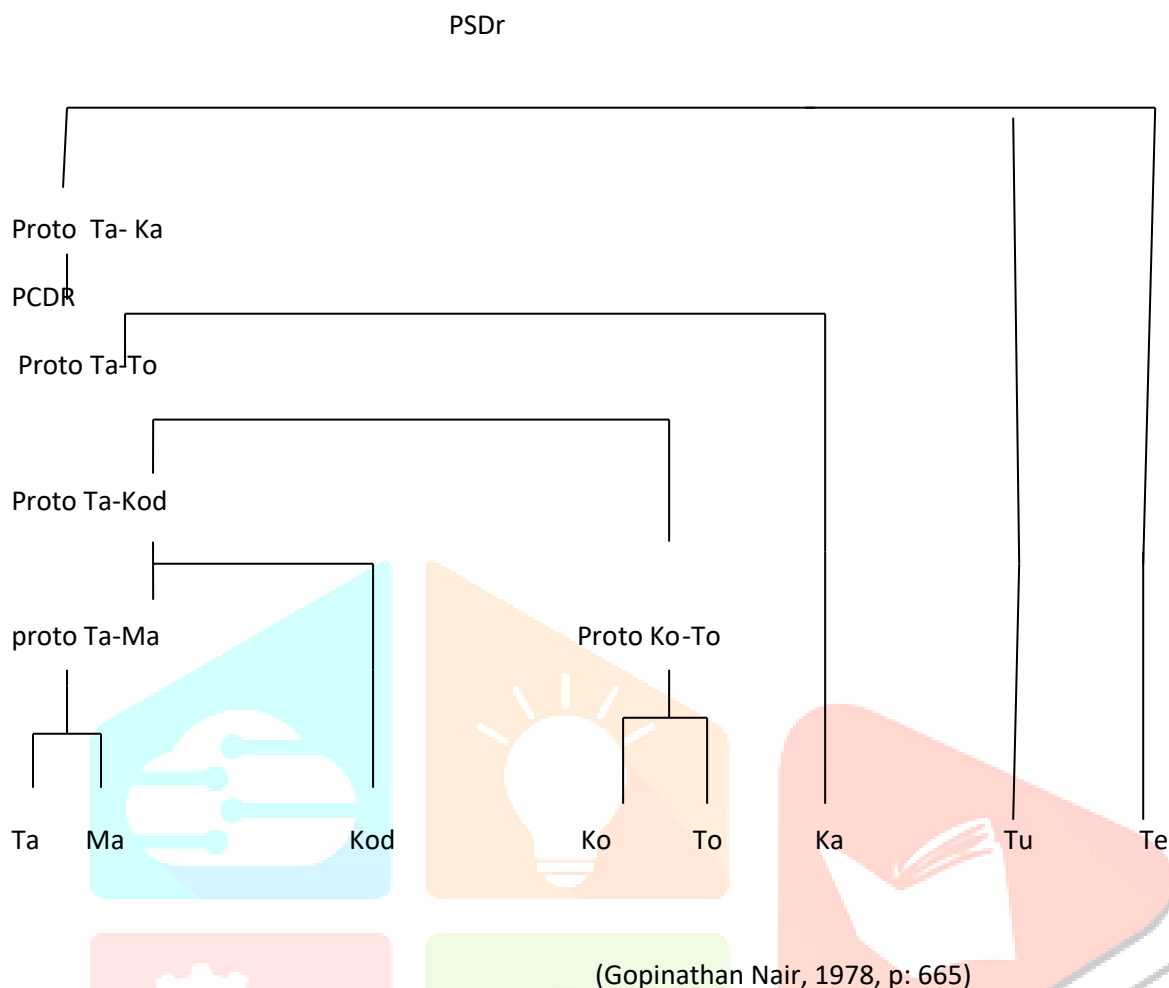
There are certain evolutionary changes which separates the Malayalam and Tamil which occurs before the modulation of Centamil. 1. The phoneme aytam(ஃ), The author of Lilatilakam, 15th century grammatical treatise said that Ayta varnnam is not occur in Keralabhasha. Tolkappiyam, Nannul, Virachozhiyam etc consider the Ayta varnnam as carppezhuttu but it differs from kuttialukaram, kuttialikaram because it has a script. Aytam is consider as a Tamil alphabet and malayalam separates from Tamil at the time when Tamil language possess the Aytam script. 2. Personal pronoun - first person singular tamil-naaṇ malayalam ṇaṇ. The changes jaṇ > ṇaṇ > naṇ is natural unlike jaṇ > naṇ > ṇaṇ (A R Raja Raja Varma). 3. Second personal pronoun Singular Malayalam- niṇ (eg. niṇṇe, niṇakku) Tamil- uṇ (uṇṇai, uṇakku). Malayalam form is the proto form. In Kannada it is like malayalam niṇ- (eg. niṇṇa, niṇage). 4. Demonstratives malayalam and Kannada possess a, i.e. Tamil have anta, inta, enta. So malayalam forms are older than that of Tamil. 5. nR- nn forms nR > nd > nn in Malayalam as in Kannada. But in Tamil nR > nn eg. onRu > onnu.

Modern Linguist are of the opinion that Malayalam language is from Proto- Tamil Malayalam. The proto forms of all the Dravidian languages are Proto Dravidian. Brahui is the first language to be separated from the Proto- Dravidian language, more or less five thousand years back. It is the language of Pakistan and Afghanistan. The Kurukh- Malto separated from the Proto- Dravidian language first four thousand years back. Later they separated as two languages as Kurukh and Malto. They are the North Dravidian Languages. The Gondi, Konda, Kolami, Parji etc are the central Dravidian languages, separated three thousand and five hundred years back. The South Dravidian languages were formed after the separation of Central Dravidian. Tamil, Kannada, Malayalam, Tulu, Kodagu, Toda, Koda etc are the South Dravidian Languages formed after the separation of Central Dravidian. The languages like Telugu, Kui, Kuvietc shows the dual characters of central and south Dravidian and are known as South Central Dravidian.

Tulu is the first language separated from the South Dravidian. Kannada, Kodagu, Toda and Koda getting separated after the Tulu in respectively. Tamil and Malayalam to be continued as a single language in a very long time. Their stage is known as Proto- Tamil Malayalam. Modern Linguist are of the opinion that Malayalam is originated from the Proto- Tamil Malayalam. It is considered generally that the Malayalam and Tamil get separated nearly between 5-9th century A.D.

Gopinathan Nair.B.

The sub- grouping of PSDr. Based on the phonological isoglosses diagrammatically represented as follows.



Limited Examples of words which shows assimilated and nonassimilated forms from 9th century to 15th century (inscriptions (9, 10, 11, 12) , Ramacaritam(RC) KannassaRamayana (KG) and Krishnagatha (KG)works.

Anunaasikaatiprasaram (Nasalisation)

9

N+ H.S.

N+N

ŋk>ŋŋ

aŋkaat̪i

aŋka

caŋku

taŋkaḷ

taŋŋaḷ

tiŋkaḷ

tuŋki

teenkaaj

paṅkuṇi

10

lṭaṅkaḷi

ijaṅṇamaṅkalam

tuṭaṅki

teenkaaj

paṅku

maṅkalam

maṅṅalam

11

lṭaṅkaḷi

taṅṅal

uḷḷoṭuṅka

paṭṭutaṅkum

paṭṭutaṅṅu

maṅṅalam

12

lṭaṅkaḷi

ciṅṅaṇaajiRu

ceṅkottaaru

maṅṅalam

paṅkuṇi



aṅṅaṅṅalil

aṅkaṅkalil

aṅkatar

aṅki

aṅku

aṅṅu

aṅkuliijam

aṅṅuliijam

RC

KR

aṅkam

aṅki

aṅkitam

aṅṅu

aṭaṅṅi

aṭajaaṅṅal



aravaṇṇaḷ

açaṇkam

açaṇṇaḷ

açvameedhaṇṇaḷ

aabharaṇṇaḷ

ṇḡ>ṇṇ

aṇga

aṇgada

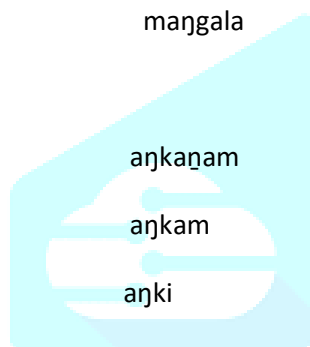
aṇgam

aṇguli

aṇgulijam

maṇgala

KG

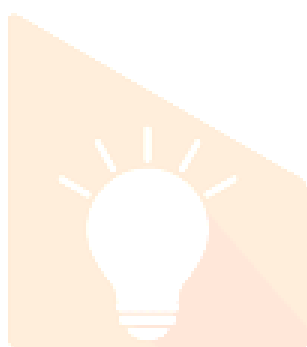


aṇkaṇam

aṇkam

aṇki

aṇkitam



aṇkuram

alaṇkaaram



agraṇṇaḷ

aṇṇaṇe

aṇṇaati

aṇṇu

aṭaṇṇi

aṇṇaṇṇaḷ



ṇḡ>ṇṇ

X

ṇc>ṇṇ

9

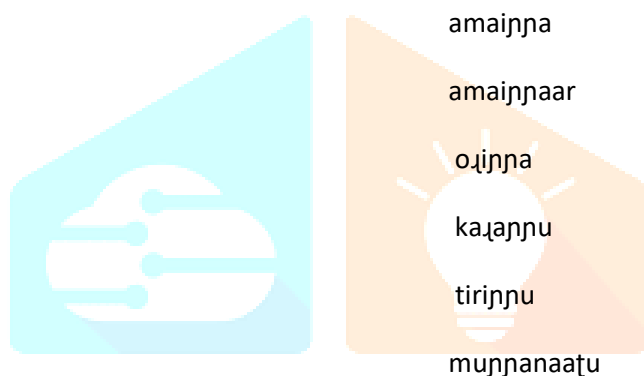
aṇcuvaṇṇam

aiṇṇuRu

paṇcakaṇṇi

	paṛcankaṇṭi	paṭṭṭaajiRu
10		
		aṭṭaḷi
		amaṭṭa
		iraṭṭi
	kaṇci	
	kalaṇcu	
		kaṇṭṭirakuRRi
		kuRaiṭṭa

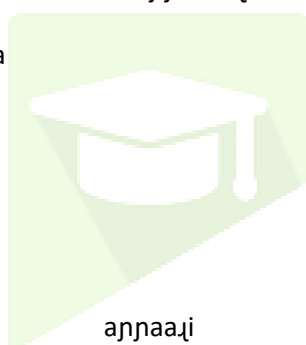
11



amaṭṭa
amaṭṭaār
oḷṭṭa
kaḷaṭṭu
tiraṭṭu
muṭṭanaaṭu



paṇcamaaṇabda



aṭṭaḷi

12

amaṇca

camaṇcitan

vaḷaṇcijar

RC

aṇcaṇa

aṇcali

aṇci

aṇcu

kaṇcaṇa

aṭṭuRu

KR

aṇci



յոհի

աղբ

աղբաւորութիւն

աղբա

աղբի

աղբի

յոհի

աղբա

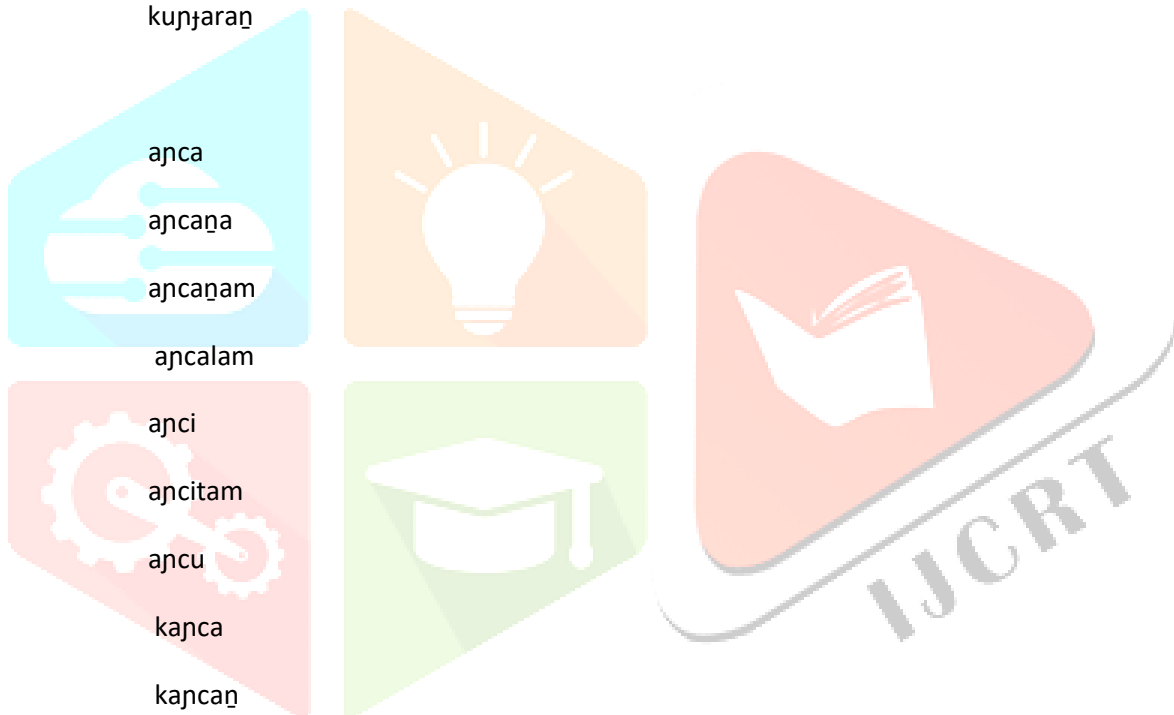
աղբա

աղբա

աղբա

աղբա

KG



աղբա

աղբա

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աղբա

աղբա

յոհի

աղբա

աղբա

աղբա

աղբա

praaṇjali

maṇḍiiram

maṇḍula

maṇḍulam

ṇṭ:ṇṭ

9 iranṭu

jaanṭu

10 iranṭu

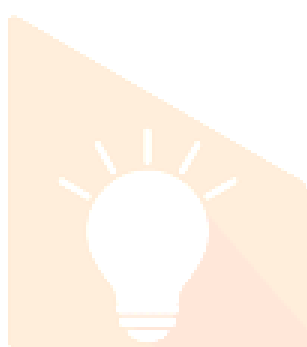
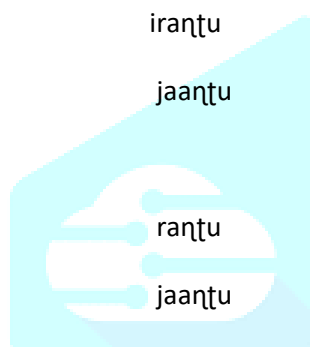
jaanṭu

11

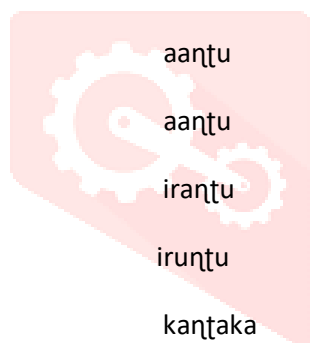
iranṭu

jaanṭu

12



RC



kaṇṭaka

kaṇṭam

kaṇṭi

kuṇṭalam

taṇṭu

taṇṭaar

toṇḥuRu

paṇṭu

pukaṇḥa

peṇḥu

naṇḥaṇ

naḡḡi

KR

aḡtar

aaḡtu

aaḡtavanḡ

iḡtal

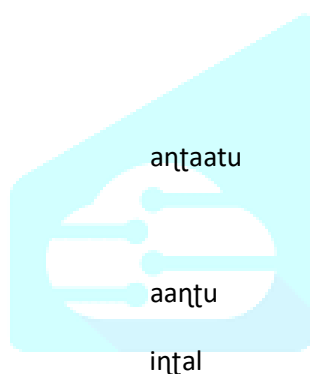
irunḡtu

eḡḡa

eḡḡi

eḡḡu

KG



9

nt>nn



kuḡantu

ciRantu

cuntaraḡ

ceentaḡcaḡkaraḡ

cennaḡceennaḡaarkari

pantiiraḡi

panniruvār

naḡantu

vantu

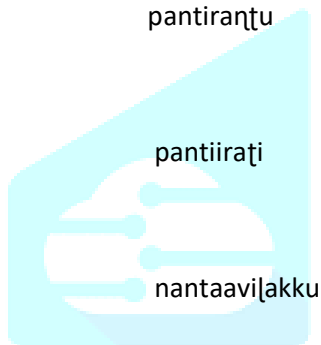
10

aṭiyantiram
 aṇupantam
 amainta
 intu-kotaivaṇmar
 kovintaṇ
 cantaṇa
 cantiraceekaraṇ
 caanti

caarnnavaraḷaka

tantati

pantiraṇṭu



pantiiraṭi

nantaaviḷakku

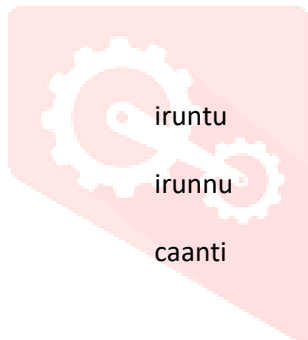
panniraṇṭu



pannirunaaṭi

munnaaṭi

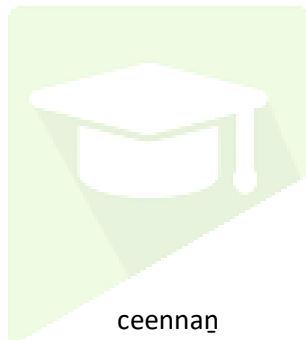
11



iruntu

irunnu

caanti



ceennaṇ



tantati

pantirukaṭaiṇu

munnaaṭi

munnuuRRuvar

vannu

vaaḷanna

12

arantai

irunnu

kovintan

caanti

caamantar

tantati

toruvaan̄antapurattu

nantaaviḷakku

vanna

vaaḷntu

RC

akantu

akannu

akintu

aṇantaṇ

aṇantaram

antakaṇ

antam

antaram

anti

KR

akanna

atjantam

aṇantaram

anta

antakan

antam

anti

annu

amirnna

alintaar

alintu

nd>nn

indiraṇ

indiivar

indu

nandaṇam

nandiṇi

KG

akanna

antakaṇ

antam

anti

antyam

nd>nn

kunda

kundam

goovindaṇ

candaṇam

ṇR>nn

9

aṇRu

iṇRa

oṇRu

caṇRaṇ

10

iṇRa

iravikuṇRapolāṇ

oṇRu

poṇRaṇṭam

muuṇRu

vaṇRu

11

iṇRa

eṇRu

kuṇRan-kovintaṇ

nanRuḷanaaṭu

nanRuḷa

maṇRam

muuṇRu

12

iṇRa

eṇRu

oṇRu

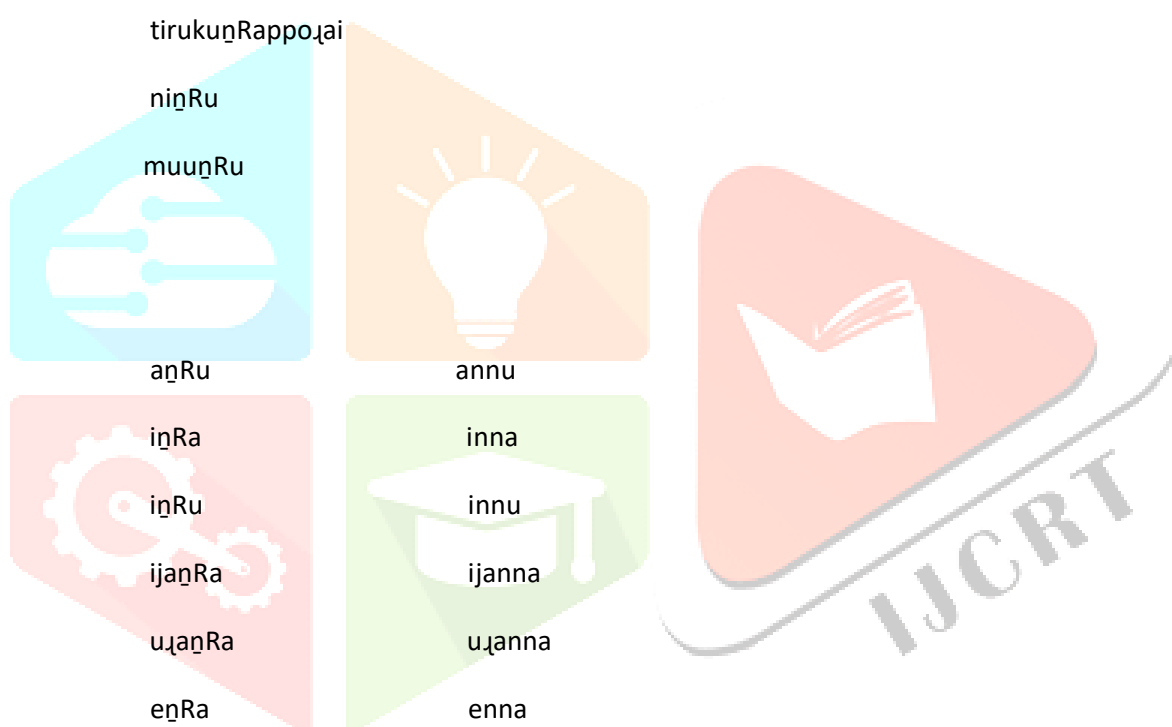
tiṇRu

tirukunRappoḷai

niṇRu

muuṇRu

RC



anRu

annu

iṇRa

inna

iṇRu

innu

ijaṇRa

ijanna

uḷaṇRa

uḷanna

eṇRa

enna

eṇRi

enni

oṇRu

onnu

KR

ijaṇRu

ijannu

iiṇRi

iinni

eṇRa

enna

veṇRi

venni

KG

onnu

kannu

konnu

cenna

cennu

toonni

poonna

mp:mp

9 aimpattunaalu

10 ampatinaali

cempon

11 ajmpatin

neṭumpuRattu

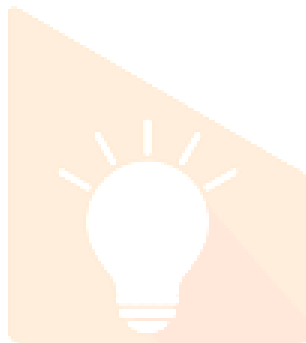
12 nampi

RC



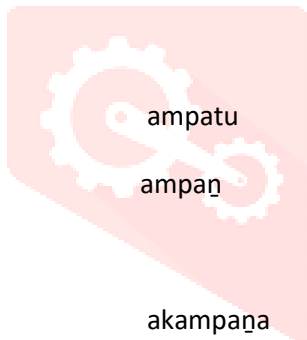
akampaṭi

akampaṇaṇ



akammijaṇ

KR



ampatu

ampaṇ



akampaṇa

akampaṇaṇ

ampalam

ampu

amma

mb:mb

ṭambukaṇ

ṭambdviipu

KG

mp:mp

akampaṭi

ampaṇ



amma

mb:mb kambu
 cumban̄am
 cumbitam

NS clusters change into NN clusters except mp and nt. The inscriptions(9th century) show only one word with NN cluster except few words like tan̄ṇaḷ, maṇṇalam etc in later centuries. The rules are partially operated in RC and KR. The assimilation is fully operated at the time of KG.

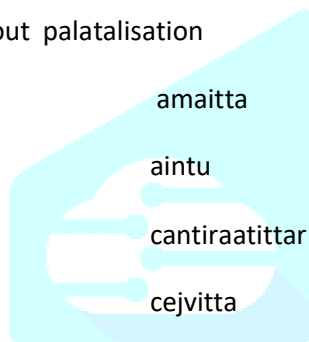
Taalavjaadeeṣam (Palatalisation)

Example words of palatalisation

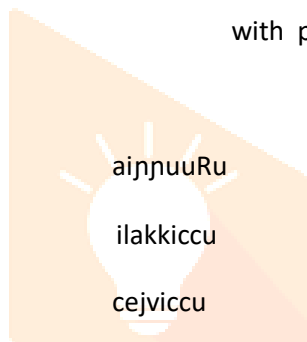
(t=c, tt=c, n=ṇ, nn=ṇṇ, nt=ṇc)

9

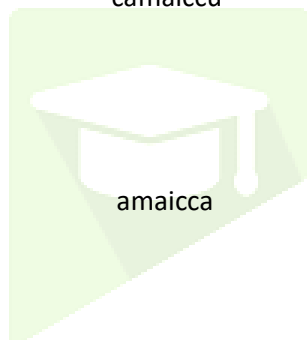
Without palatalisation



with palatalisation



10



vaccu

11

naaṇ
 amaitta

aaticcaṇkootai
 eḷuticcitū

12

naanku

amaicca

aaticcaraaman

amaicca

vaccu

vaiccu

RC

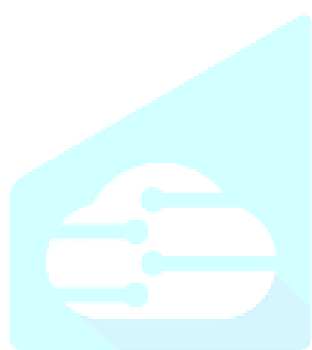
aṭittu

aṭiccu

aṇaittu

aṇaccu

aṇaatarittu

KR

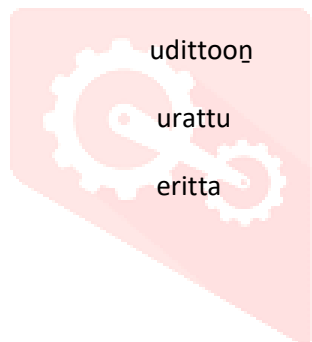
aticcaṇ

aRaccu

aṭicca

iticcu

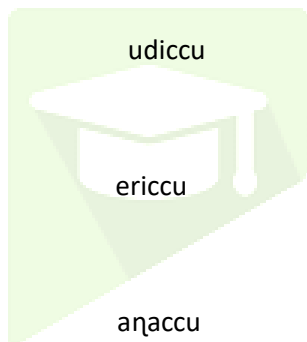
iṭacca



udittoon

urattu

eritta



udiccu

ericcu

**KG**

uratta

aṇaccu

uracca

taRiccu

taṭaccu

The palatalized forms in rare occurrences are seen in the 9th century inscriptions alongwith words without palatalized forms. The later inscriptions show an increase in the number of palatalized words compared to the words without palatalisation. The RC shows only 31% of palatalized forms due to the imitation of Tamil language(GopalaKrishnan Nair). In KR, it is partially operated. In KG there are all palatalized words except one 'uratta= says'

Svara samvaranam (contraction of vowels)**Samvrtookaram**

The u after the canonical pattern CVCV+V will take V glide. The u elsewhere before a vowel will become zero. The zero u will be samvrtookaram. The preserved u will be the rounded u.

9	jaan̥tu + uḷ > jaan̥tuḷ	‘in the year’
	ulaku+ um > ulakum	‘and the world’
	iran̥tu + um>	iran̥tum ‘and two’
10	iccelavu+um>	iccelavum ‘their expense and’
	uppu + um>	uppum ‘and salt’
11	veen̥aatu + uṭaija >	veen̥aatuṭaija ‘for venadu’
	vannu+ iruntu >	vanniruntu ‘came and sat’
12	irunnu + atil>	irunnatil ‘sit in it’
	celavu + atu >	celavatu ‘paid’
RC	kan̥tu + illa >	kan̥tilla ‘not see’
	keet̥u + ilaata >	keet̥illaata ‘defect not’
	tannu + oru >	tannoru ‘that which given’
KR	viin̥u + eṭunnitu >	viineṭunnitu ‘having fallen, having stood’
	pan̥ipett̥u + oruṭaati>	pan̥ipett̥oruṭaati ‘having told in a way’
KG	ninnu + it̥tu >	ninnitt̥u ‘put while stands’
	ninnu + ennu >	ninnennu ‘where stands’
	eetu + oru >	eetoru ‘which one’

The consonants will not geminate after the samvrta u but the words with the gemination are also seen.

In certain compound words duplication takes place with k,c,t,p. There are also examples of words which show without duplication of k,c,t,p.

9	ceppu + pattiram >	ceppuppattiram	‘copper vessel’
	niiru + tuḷḷi >	niirttuḷḷi	‘waterdrops’

Without duplication

maRuku + talai >	maRukutalai	‘ head’
naalu + kuṭi>	naalukuṭi	‘fourfamilies’
iran̥tu + kuṭi>	iran̥tukuṭi	‘twofamilies’

10	tiru + kojil >	tirukkojil	'palace/temple'
	tiru +kaṇṭiyuur >	tirukkaṇṭiyuur	'place name'
11	tiru+pali >	tiruppali	'sacrificial custom'
	nuuRu + kaṇṇu >	nuuRukaṇṇu	'hundred pots'
	paaṭu + taṇṇu>	paaṭutaṇṇu	
12	tiru + peer >	tiruppeeru	'a place name'
	tiru + koojil >	tirukoojil	'temple, place'
RC	tiru + kaikaḷ >	tirukkaikaḷ	'holyhands'
	kurangṇu + paṭa >	kurakkupaṭa	'crowds of monkey'
KR	tiru +kai >	tirukkai	'holyhands'
	tiru + pali >	tiruppali	'sacrificial custom'
KG	ceRu+ piḷḷar >	ceRupiḷḷar	'small boys'

The duplication of stops takes place after vinayeccam. The words without gemination are also seen.

9	vaittu + kurakkeenṇikollattu>	vaittukkuurakkenṇikollattu	'in the place of kurakkenikollattu'
	vaccu+kuṭuttar >	vaccukkoṭuttaar	'they gave and put'
	cejtu+ koḷḷa >	cejtukoḷḷa	'did'
	ceertu+ koḷvar >	ceertukoḷvar	'joined they'
10	tiirttu + koṭukka >	tiirttukoṭukka	'gave in full'
11	uḷutu+ koṇṭu >	uḷ utukoṇṭu	'plough'
	koṇṭu + vannu >	koṇṭuvannu	'brought'
	tiirttu + koṭuppitu >	tiirtukoṭuppitu	'give'
	pantiru + kaṇṇu >	pantirukaṇṇu	'twelve kazhainu'
12	koṭuttu + polijaal >	koṭuttupolijaal	'gave them poli'
	vaaṇiccu + koḷvitu >	vaaṇiccukoḷvitu	'being lived'
RC	ejtu + koṇṭa >	ejtukkoṇṭa	'arrows which strucked'

Without duplication

	vaaṇiccu + koḷvitu >	vaaṇiccukoḷvitu	'being lived'
KR	aṇaintu + koḷa >	aṇaintukkoḷḷa	'come near by'

Without duplication

vaaṇiccu + koḷvitu >	vaaṇiccukoḷvitu	'being lived'
----------------------	-----------------	---------------

KG

With duplication X

Without duplication

konṭu + vannu >

konṭuvannu

'brought'

The reduplication with and without are seen after the plural markers

9 X

10 caatukkaḷ 'poor people'

11 X

12 X

RC puuvukaḷ 'flowers'

puukkaḷ 'flowers'

KR puḷukkaḷ 'worms'

puuvukaḷ 'flowers'

KG peṇḷuṇḡaḷ 'women'

paḷukkaḷ 'cows'

After postposition and cases, reduplication takes place.

9 iravikku + taṇ > iravikuttaṇ 'a personal name'

10 meeṭṭaṇaajiRu + cejta > meeṭṭaṇaajiRRucejta 'in the Malayalam month of medam'

tiruvaṭṭikku + cellaṇṇiRa > tiruvaṭṭikkucellaṇṇiRa 'for the king to go'

12 X

RC iraamaṇukkuccejta 'for Rama'

KR X

KG X

The final -ai of the words and suffixes contracts to change as-a


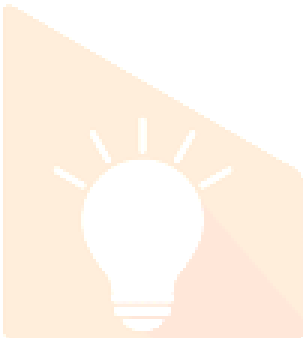

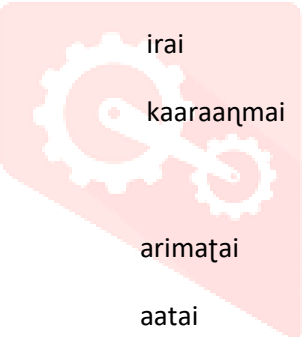

9

talai

kai

ellai

vilai

	piḻai	
	eḻḻai	
10		
	aaḻṭai	
	illai	
	ivai	
	uccai	
	eḻḻai	
	kaaraaḻmai	
	kootai	
	tuṭai	
11	kai	
	 arantai	
	kai	
	aamai	
12	 irai	
	kaaraaḻmai	
	arimaṭai	
	aatai	
	iRai	
	oolai	
	karai	
	tuṭai	
	maṭai	
	kai	
RC		
	aruvai	
	iṇai	iṇa
	irai	

illai	illa
aaṇai	
ivaḷai	
urai	
kaṇai	kaṇa
kutirai	kutira

KR

aaṇai	aaṇa
aamai	aama
llaṇkai	laṇka
llai	
ticai	tica
uḷmai	
oḷmai	
koṭumai	
varai	
eṭṭavai	
ivarai	
atiṇai	
kapikaḷai	
atinuṭai	
caalai	
neerai	
piṇṇai	(Ramachandran 1973 p.92-93) manuscript version)

KG

pai

In monosyllabic stems ai in the word final and medial position has changed to 'a' before word juncture except in KG.

9	amaiccu	'to be settled'
10	paRaiṇṇu	'said'
11	amaicca	'to be settled'
12	olai	'palm leaf'

	vaiccu	'put'
RC	aaṇai	'elephant'
	uraittu	'said'
KR	ilai	'leaf'
	vaitta	'put'
KG	ila	'leaf'
	uraccu	'said'

-ai is retained in monosyllabic words and in the first syllable in combination with a consonant in non mono syllabic words.

9	kai	'hand'
10	kai	'hand'
11	kai	'hand'
12	kai	'hand'
RC	mai	'black inn put in eye'
KR	aivar	'five persons'
KG	pai	'hunger'

a/e, i/u changes in free variations

The inscriptions shows 'a' instead of e in majority of words.

9	paṭṭa	'done'
10	muṭṭaaviḷakku	'lamps in the temple'
11	taṇṭam	'punishment'
12	taṇṭapattu	'punished'

RC and KG are words which freely varies with a~e

RC	iviṭakku ~iviṭekku	'this place to'
KR	aṭel~ aṭal	'sorrow'
	uṭel~ uṭal	'body'
KG	teṇṭam	'punishment'

i/u u~i

9	jaanṭu	'in the year'
	tarissaappalli ~tarisaappalli	'Teresa church'
10	celitta~ celutta	'to execute'

11	celitticcu	'executed'
12	celuttuvitu	'executing'
RC	vaaruti ~vaariti	'ocean'
	poruntu ~ porintu	?
	irivatu~iruvatu	'twenty'
KR	piral >pural	'to roll'
KG	vaatukkal~ vaatikkal	'on the door'

These changes described by A R Raja Raja Varma in the KP, does not affect the grammatical core of the language. The change is only affecting the peripheral system of the language.

Angabhangam (contraction of letters)

The Dative case markers

9	tarissappa i	'for Teresa church'
	tarissapaa ijjku	'for Teresa church'
	cuntaraṇukku	'for sundara'
	tevaarkku	'for God'
10	nakarattukku	'for the city'
	caantikku	'for peace'
	vittiṇu	'for seeds'
	iccelevaṇukku	'for expense'
	perumaa kku	'for perumal'
11	avan ku	'for him'
	iraamaṇukku	'for rama'
	celaviṇu	'for expense'
12	naaṇku	'for me'
	avaRRikku	'for them'
	oṇRiṇu	'for one'
	virootattiṇu	'for the enemy'
RC	iraamaṇuku	'for Rama'

KR	ava kku	'for her'
	aṭijaṇu~aṭijaṇṇu	'servant I for'
	atiṇu~ atiṇṇu	'that it for'
	niṇakku	'you for'
	taṇikku	'oneself for'
	eṇikku	'I for'
	tamukku	'of them they for'
	nammakku	'we for'
	sutajkku~ sutakku	'daughter for'
	avarka kku	'that they for'

KG	acchaṇu~acchaṇṇu	'father to'
	kaṇḷiṇu~ kaṇḷiṇṇu	'eye to'
	namukku	'us (incl)-to'
	taṇikku	'oneself to'
	eṇikku	'I-to, to me'
	ammajkku	'mother to'
	aaccimaarkku	'cowherdesses-to'

The genitive case marker

9	peRRutaijaṇa	'by birth'
10	puRampuṭaija	'of land'
	paRampuṭaija	'of land'
	kuRRijuuruṭaija	'of kuRRiyuur'
11	tirukkojiluṭaijar	'of temple'
	munnaanaaṭuvuṭaija	'of munna country'
	koṭuttuṭaija	'give off'
	tirunaakkaaṇattaaruṭaija	'tirunaka country natives of'
12	atikaaruṭaija	'of the authors'
RC	raamaṇuṭe	'of Rama'
KR	arajaṇṇattin	'king swan of'
	aaṇajin	'elephant of'

	ajanuṭe~ ajanuṭa	‘brahman of’
	tiRamuṭṭa~ tiRamuṭe	‘vigor of’
KG	ammeṭe	‘mother of’
	aaḷute	‘banyan tree of’
	maṇṇuṭe	‘earth of’
	mejjuṭe	‘body of’

Origin of Malayalam Language

There is a common proto form for the Dravidian languages known as Proto Dravidian. There is a PSDr after the separation of other Dravidian languages. There is a common proto stage for Tamil and Malayalam known as Proto Tamil Malayalam. Malayalam Language is originated from the Proto Tamil Malayalam. Malayalam were getting independent from the 9th century onwards.



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