

BULLETIN
OF THE
RAMA VARMA
RESEARCH INSTITUTE

VOL. X PART I

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Rama Varma
Research Institute

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SHORT HISTORY OF THE RAMA VRAMA RESEARCH INSTITUTE AND ITS BULLETIN

The idea of establishing a Research institute in Cochin State was entertained as early as September 1920, and the first stage in its materialisation was reached in January 1925 when Shri P. Narayana Menon was the Diwan. The aim was to start a consulting and Research Library of rare books including Granthas with special reference to the territories forming the old Kerala country.

The Government appointed a small committee to draw up a scheme for providing facilities for research work. According to the scheme approved by the Government the object of the institute was to collect books, journals and unpublished manuscripts on the History of South India in general and of Kerala in particular to afford facilities for carrying on research work on the ancient History of Cochin, to publish a bulletin and a series of rare and important works. An annual recurring grant of Rs 2,000/- was made available to the Committee for working out the schemes.

The Institute grew up steadily enhancing its reputation among scholars. In 1944 at the instance of the then Diwan of Cochin Sir George T. Boag, an Advisory Committee for Archaeology was set up, and with a view to maintain closer contact between the members of the Institute and the Archaeological Department, the Advisory Committee of the Department of Archaeology was appointed as the Managing Committee of the Research Institute. At a subsequent meeting of the members of the Institute and the Advisory Committee of the Department of Archaeology, presided over by the Diwan, it was decided to organise a society devoted to the study of the History and evolution of Indian culture and civilisation with special reference to Kerala. And in order to enable the members of the Society to get into closer touch with the cultural and scientific activities outside the State, it was also decided to seek affiliation of the Rama Varma Research Institute as the Cochin Branch of the Archaeological Society of South India. The affiliation was granted early in 1945, and it has been recognised by the Government of India and by organisations abroad as one of India's Cultural Institution.

After the integration of the 2 States (Cochin and Travancore in 1949, the T. C. Government expressed their doubt whether there is any real necessity for continuing the Institute as a separate institute namely

Rama Varma Institute depending on Government Grant. At that time, some institutions came forward to take up this society, but in 1958, it was transferred to the Kerala Sahitya Akademi.

The first issue of the Bulletin was Published in 1930. Altogether 15 volumes were published, the last one in 1948. The other publications of the Society are 1) The EVOLUTION OF MALAYALAM MORPHOLOGY By L. V. Rama Swami Iyer and 2) FOLK PLAYS AND DANCES OF KERALA by M. D. Raghavan. Certain volumes of the Bulletin are now completely sold out and as such the Akademi undertook reprinting these volumes as they contain invaluable articles.

Secretary,
Kerala Sahitya Akademi.

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THE BULLETIN
OF THE
SRI RAMA VARMA RESEARCH INSTITUTE.

SHIP-BUILDING IN ANCIENT MALABAR

BY
K. ACHIUTA MENON, B. A., B. L.

Ship-building in ancient Malabar, must have been a very thriving industry; and there must have existed numerous ships at that time. This is hardly suprising; for the hardy people who lived in these coastal regions in early times, when the Western Ghats were very near the sea, and seemed to rise sheer from it, towering above shimmering sandy beaches, must have been great mariners, and experts in the art of building ships, designed for the purpose of navigating the high seas and the inland rivers. The long chain of backwaters on the west coast supplied "a sort of elementary school of navigation" to them, and the steady wind from the shore, during the period of the N. E. Monsoon, was a strong encouragement to those who had learnt their first lessons in those backwaters to proceed to the second adventure on the open seas, stimulated by the great adundance of fish on that coast. Speaking of this period, the great historian of Malabar, Mr. K. P. Padmanabha Menon, says that "all that we can postulate at present is that the people of Malabar formend a trading class, having commercial relations with the outside world, both by land and by sea, 'exporting some very valuable natural products of the country, vegetable, animal and mineral, to wit, cinnamon, cassia, ivory, peacocks and gold". This is not the place nor the occasion to give a long account of the commercial activity of the early Tamils, and the spread of Dravidian culture which went hand in hand with the extension of trade to one country after another, beyond the confines of Malabar. All that need be said is that we meet with these articles of commerce in Babylon, Assyria, Arabia, at the court of

Solomon, and in Egypt under the successive Ptolmies who reigned between the years 323 to 144 B. C. Even the drawing room of Cleopatra, whose capital was for a time the unacknowledged centre of the Roman Empire, was not unfamiliar with articles of commerce from Malabar. Across the East also, the maritime activity of the ancient Tamils was not the less marked. They showed commendable enterprise in carrying their civilization across the Bay of Bengal to the East Indian Archipelago, in the centuries that preceded the Christian Era. The trail of the early Tamils, the progenitors of all the four Dravidian races in South India, from the west coast of India, then called Kerala, is seen in Chavakom (Java), Kadaram (Burma), in distant Japan, in Siam, Cambodia and even in China. Now all this, it can safely be asserted, presupposes the possession by these people of ships their own, of sufficient size and quality to enable them to navigate the open seas with comparative safety. It is in the highest degree unlikely that the spread of Malabar culture and commerce and this intensive and extensive commercial activity of the people from these coasts, were carried on through the help and agency of the foreign ships, which visited these shores in search of trade. This is confirmed by the fact that, in the very early centuries of the Christian Era, we get pointed and direct references to the ships of Malabar in the writings of some of these foreign travellers. The author of the *Circumnavigation of the Erythrean Sea* states, "there was at all seasons a number of country ships found in the harbour of Muziris" (now identified to be the modern Cranganur by all historians; hundreds of ships, in appearance "like arrays of rutting elephants," to use the expressive language of an ancient Indian inscription used in another connection. *Chilappadikaram*, the famous Tamil classic, written according to respectable authority, in the middle of the second century A. D. refers to its hero, as *Kadalpirakkotiya* Senguttuvan, the great king who plantard his standard in regions far distant, across the seas. Senguttuvan's capital was known as Vanchi which is the modern Thiruvanchikulam, the southern end of Cranganur. The word *vanchikulam*, according to its natural meaning means

the tank or haven for ships. This leads us to the interesting enquiry, whether *Vanchi*, the capital of the Chēras, was not so named, because of the multitude of ships which anchored there, ships, country made as well as foreign. I will not dare to assert categorically, that this is the origin of the word, for fear of drawing down the wrath and criticism of a number of ghost-hunters, as archaeologists are very often called, who hold different views on the subject. The popular notion that the word *uanchi* stands for a small boat is a mistaken one. In ancient Malabar, it was the name for the biggest boat built, the smallest being called *thōṇi* (word still in use); the next larger being called *vaḷḷom* which was a boat built of one trunk, *Manchi* or *vanchi*, according to Gundert, is a large sort of boat or a single masted *Pattimar* holding ten to forty tons. Whether they were built according to the traditional style of the Hindus, as described in the *Yuktikalpataru* by Bhoja Raja, or in the style that finds expression in the Sanchi sculptures or in the Ajanta caves, is a matter of extreme doubt. The probabilities are, they were not, and that must have been due to the influence of the Moorish and Chinese sailors at the start, and the Portuguese later. Barbosa speaks of Zambucks from Malabar, which must have been ships built after the style of Sampans, which Dr. Gundert translates as *Cheena thōṇies* or *Cheena Vaḷḷoms*. Down to this day, the terms *Cheena* (China *Otams* and *Cheena Vaḷḷoms* are used in contradistinction to *Māla Otams* and *Māla Vanchis*. Now *Māla* was an old place of importance opposite Thiru-vanchikulam, and was the settlement of the early Jews on this coast. The old-time reputation of *Māla* near Thiruvanchikulam for *Vanchies* suggests that there is more in the place-name *Vanchi* than at first meets the eye *Thiruvanchi*, from this point of view, would be very nearly the same as its Sanskrit equivalent *Thiru Navayi* (Navayi, a ship, from which the words navy and navigation come). One particular type of *Māla Vanchi* called *Kettuvaḷḷom* had acquired quite an international reputation for the uniqueness of its structure. It was composed of boards tied together with cords only and propelled by oars. The Portuguese called them *Pangāio*; the Malayalee transferred the name to the oars, which are to this day called

Pankayam in Malabar. In fact, such was the reputation of these *Valloms* and *Manchis* of Cochin, that we find even other Ruling Princes in India, requesting the Rajah of Cochin, for supply of a few of them for their use. In 1819, the Tanjore Rajah wrote to the Rajah of Cochin a polite and rather effusive letter, which concluded with a request for the following things:—

Vellums or Manjee boats of teakwood;
Hill bandycoots;
Different coloured birds;
Hill squirrels;
Black monkeys;
Green Pepper; and any other admirable thing.

It was a tall order and even the Rajah of Cochin must have been quite in a fix to get at these things to oblige his friend. Any way, one cannot but admire the variety and the colour scheme of this miscellaneous assortment of things asked for. The Rajah, to use his own word, had an admirable taste for things. If he had thrown in a couple of Malabar girls, as did an old Dutch captain, in exchange for two Negroes, the list would have been complete.

Ships and ship-building existed in full vigour and prosperity in all the ports of the Malabar Coast in the 15th and 16th centuries of the Christian Era, when the European nations, the Portuguese, the Dutch and the English came on the scene, to trade and then to change the whole course of Malabar and possibly Indian History. The pages of Duarte Barbosa, the Portuguese traveller who wrote a description of the coasts of Africa and Malabar, in the beginning of the 16th century, teem with references to ships built and owned by merchants on the Malabar Coast. I will not encumber this paper with a multiplicity of references, but I can hardly resist the temptation to make just one quotation. Speaking of Cochin, the Portuguese writer, according to his translator, writes:—"Having passed the town of Crongolor, the extremity of the kingdom of Calicut, towards the south extends the

kingdom of Cochin, in which also there is much pepper. It possesses a very fine large river, where many and great ships enter, both Portuguese and Moorish, and within it is a large city inhabited by Moors and gentiles, who are Chetis and Guzeratys and Jews, natives of the country. The Moors and Chetys are great merchants and trade much with Coromandel, Cheul, and Dabul, with areca, cocoas, pepper, Jagera, which is suger of palm trees." Testimony to the same effect is afforded by the commentaries of Alfonso de Albuquerque. In the English translation of the Portuguese edition of the commentaries, we come across the following passage:- "Alfonso Albuquerque and the Marshal were convinced by the arguments of the king and begged him to supply them with 20 para'os to be used in disembarking the soldiers. The king gave them with goodwill and also offered them many catures (a sort of small man of war, according to Vieyra) and men if they required." The king referred to here was the king of Cochin. We read also of Portuguese ships being repaired at Cochin.

During the Portuguese period and the years which followed it, until about the middle of the 19th century, Cochin seems to have occupied the first place in the shipbuilding ports along the Malabar Coast. It possessed all those natural advantages and facilities, which are so essential for a thriving industry of this sort. It possessed a wonderful harbour and a system of lagoons, connected with it, and well-adapted for transport and the floating down of timber, which in old days was the material mostly employed for the frame work of A class ships. The wood most in demand appears to have been teak, which the thick wooded forests of Cochin possessed in abundance. It is just the kind of wood on which the devouring effects of salt water made little or no impression. The administrative documents of this State bear witness to the shipbuilding activities of the port of Cochin, during the days of the Portuguese, Dutch and the English. The end of the 18th century and the first half of the 19th century, which is the beginning of the period of English contact with the State, marked the high water mark of shipbuilding so far as this State is concerned. His Highness the Maharajah of Cochin,

who ruled over the State towards the very close of the 18th century and the opening years of the 19th century, popularly known as the Saktan Thampuran, owned a fleet of coasting vessels, with which His Highness carried on an extensive trade with Bengal and other parts of India. A license or passport for free passage granted by the Dutch representative at Cochin to one of his His Highness' ships makes interesting reading. It is dated 15th May, 1793, and runs thus:—

“Yohan Gerard Van Angel Beck, Extraordinary Councilor of the Netherlands, India Government, and Director on behalf of the State and General Chartered East India Company of the United Netherlands in the Coast of Malabar and the Councillor of Police at Cochin.

“Salute to all those who will see this or hear it read, be it known: —

“Whereas H. H. Perumpadapil Sorwathungal Muta Raja King of Cochin, is inclined to send His three master Gurab named Mahaluxmie, great 1500 candies, manned with sixty heads, mounted with 8 guns, conducted by the captain and cargo, Andrew Bartholomews Da Cruz, laden with such allowed goods and merchandise, as are specified in dorso of this from here to the Coromandel Coast and then from there to Bengal; and whereas he has asked us, to that purpose for a letter of safe conduct for the same three master Gurab, we therefore not unwilling to refuse that to H. H. have readily granted and accorded it etc.” The original is in Dutch and the translation kept in the recods room is very cumbrous.

There is another of the same kind in respect of H. H.'s ship 'Almedy' great 400 candies with 25 heads loaded with the same merchandise. Ten years hence, we find a ship builder at Cochin by name J. M. Trogins, bargaining on behalf of His Highness, with the captain or Cammodore of a Dutch ship, and purchasing 2 Negro children, and undertaking

to procure more in exchange for rice, cocoanuts and cocoanut oil; and, having satisfied H. H.'s wishes in this matter, the wily merchant throws in a request to H. H. to supply him with the timber pieces necessary for making ship ribs. At about the same time, a Mr. Paul Tait, apparently a representative of a ship-building firm at Cochin, requested His Highness for a loan of 150 coolies for launching his ship and to be present at the function. The coolies are seen to have been supplied, but, whether H. H. was present for the function, the records do not show. Yet another person, a Mr. C. P. Mac Farlane, makes a request to H. H. in the same year for *Kāvalkkars* or watchmen for 3 days to get his ship ready for launching. All these things make it clear that the Ruling Rajahs of this State at that period gave the utmost help and encouragement to the industry that was going on in the State. Demands came even from outside for ships built at the port, for use elsewhere. Prominent among these patrons from beyond Malabar, was the Sultan of Muscat, whose agent Salim Mis. Abdur. Rahim was several times to Cochin to purchase ships for his master.

One of the letters written by Abdur Rahim to H. H., dated, 1819, makes very interesting reading: —

“To the most kind and exceeding generous one of exalted Station, His Highness the Raja Saheb: —

“May his Fortunes endure: After stating my earnest desire to call on and have a pleasure of seeing you, may it be manifest to your enlightened mind that to-day at 10 o'clock, the ship is to be launched under the preservation of God, exalted be He. and in accordance with his blessing. Hence it is I am troubling the Raja Saheb with a request that at the time of launching the vessel, you will graciously consent to be present”. If persuasion could move a person, this letter should have done it, but the records show that H. H. declined the request, which was hard lines on Abdur Rahim. One thing however can be said of him that, if his ship had half the ornateness and picturesqueness of his language, it must

have been a wonderful thing to look at. Ward and Connor, in their interesting Memoirs of Cochin, for the period between 1810 and 1821, have got some very interesting things to say about ship-building at Cochin, during that period. "On the water side at Culvatty", they observe, "vessels of large dimensions are built, smaller ones and craft along Mattam-cherry and to a small distance south of Jewtown". By 1814, Malabar and Cochin began to share in the high distinction and honour of helping to build ships for His Majesty's Navy, as is borne out by this grandiloquent letter of 1814 sent by the then Conservator of Forests in Malabar, Mr. John Fell, to Lt. Col. Munro, Resident for Cochin and Travancore: —

"I have the honour of forwarding for your information copy of a letter received yesterday from one of the contractors in the Department and as the ingredient experienced this season is without precedent, I shall feel particularly obliged by your ordering its removal or explaining its cause, that it may be submitted to His Excellency the Governor in Council, in order that no blame may be attached to the humblest person connected with this Department; should disappointment hereby arise in the grand national object which I conceive cannot militate against the interests of any of the Indian chieftains.

I have the honour to be,
with much consideration,
Your most obedient servant,
JOHN FELT."

One does not know what to admire most, the Conservator's solicitude for the subordinate officers or his respect for the grand national object, which, subsequent correspondence has made it clear, had reference to building vessels for His Majesty's Navy. The versatile author of that brilliant book, 'Thomas Parry,' Mr. G. H. Hodgson, has a passage which pointedly refers to the position occupied by Cochin at this time. "The three ship-building ports of India at this time were Calcutta, Bombay and Cochin, and Messrs. Parry & Dare had a ship-building partnership with a Dane in Cochin

named William Schular, and, in 1820, they received a contract from the Commander to His Majesty's Navy at Trincomalee to build five King's ships. These were a schooner, three frigates of 28 guns each and a tank-ship. The latter was probably a watersupply vessel. Cochin was at that time a ship-building port of first rate importance owing to the sheltered backwaters and its proximity to excellent and more than adequate timber supplies. Calcutta ship-builders for instance had to import their teak from as far away as Batavia, whereas Cochin was close to the rich forests of Travancore and Malabar". "These Cochin Ships," the author goes on to observe a few lines down, "were built of Malabar teak, with masts and spars of poon, which latter timber Schuler bought from Parsee merchants in Mangalore who worked the Mysore Forests. The schooner built by Schuler was a small two masted fore and aft rigged ship and was called H. M. S. Cochin, the first and last vessel in the Royal Navy by that name." Mr. Schuler built ships not only for the Navy but for other persons as well, such as the Malay Rajah whose ship Arjuna was launched towards the end of October 1825.

That ship-building and ship-building firms persisted as late as 1861 at the Cochin Port, although traces of decline had begun to set in, even when Schuler was building frigates for His Majesty's Navy, is clear from the following letter of the British Resident to the Diwan, dated 30th December 1861, "Sir, with reference to the order of the Madras Government of the 20th December, I have the honour to request that you will inform me whether any one of the ship-building firms of Cochin will be willing to design and execute on contract a timber structure suitable to the purpose described in my letter to Government." One of the firms mentioned by the Diwan in his reply is, if I remember aright, Ochterlony & Co. In 1861 again, the famous John Castor, Master Attendant at the Port of Cochin, took down several depositions from various persons, in connection with the existence of the mud bank off Narakkal. One of the depositions so taken was that of a person called 'Sheramally', Syrang of the Brig "Moideen Bux"

of 154 tons belonging to the Port of Cochin. Another deposition taken by him contains a reference to Mr. Poney Gueizlar, ship-builder of the Port of Cochin, whose father before him was Master ship-builder at the Port.

During the second half of the 19th century, ship-building seems to have come almost to an abrupt end in Cochin. The last mention, so far as I could trace, in our administrative records is in the year 1861. In the records of that year, we find a list of ships built in Cochangady, Cochin, with their owners and tonnage. The list is striking in that it shows the owners were not confined to any one class or community. It is a small list.

Sheik Dyan	Arab	Bagalá	43 tons.
Mohamed of Muscat	„	„	151 „
Jew Elliavoo	Jew	„	83 „
Abdool of Muscat	Arab	„	160 „
Nattukotta			
Kalliappachetty	Chetty	Brig	160 „
Jos Parangi	„	Bagala	45 „

The causes which led to this decline and decay are not far to seek. Col. James Welsh, in his description of Cochin of the year 1817, ascribes it to the heavy customs duties then introduced at the port, and J W Taylor, Lt R. N R., Master Attendant, Madras, writing in 1881, ascribes it to the advent of the far more speedy and pretentious coastal steamers of the European nations. Writes the Master Attendant in a report dated 1881 on the Ports of the West Coast, ".....No reasonable doubt, I think, can remain that this district (S. Canara) and Malabar represents the coasts of the ancient Ophir and that the class of vessels that carry on the eastern trade are admirably adapted to it and are identical with those which went from those ports to Azion Eber in the way of Akaba, only a few miles from Jerusalem, in the reign of Solomon, and they are still navigated by cautious and experienced seamen; they are well-found and well-manned and to a sailor present a pleasing and satisfactory prospect whether at sea or

in port, while as the nature of the trade and the customs of merchants have not hitherto demanded great saving of time or high conditions of speed, it is, I think, a very great pity that they are being gradually driven away by the European steamers. The work may be carried on more satisfactorily from the European coasting merchants' and steam companies' point of view, but the ruin of such a development of native industry in building and fitting of vessels and consequent loss of occupation for a vast number of sea-faring population in their own country is, I contend, a serious misfortune, particularly when it is remembered how averse the natives of the East are to any change from the manners and customs of their forefathers". All lovers of this State and its magnificent Port share with Lt. Taylor the hope that some day the industry will come into its own. The successors of those who fashioned and designed the old ships are still here. We still meet with the same deftness of touch and the skill of the old master builders. Already there are signs of awakening, and a revival, due to international conditions and with a little encouragement from capitalists and merchants and all other interests concerned, it can be confidently hoped, that the industry will soon be placed on a firm and enduring basis, and that it will soon recapture some of the glories of its palmiest days of prosperity.

SOME PERUMPAṬAPPU RAJĀS OF THE PRE-PORTUGUESE PERIOD.

BY MR. V. K. R. MENON, M. A., M. Sc.,
,, V. N. D. NAMBIYAR, B. A., B. L.

Perumpaṭappu Swarūpam is the traditional name of the Cochin Royal Family. Portuguese and Dutch historians are unanimous in their assertion that this Swarūpam or dynasty is the noblest one in Malabar. It is thus all the more surprising that the earliest record yet published, making specific mention of this dynasty, is as recent as the 15th century A. D. ¹ In fact it is only after the arrival of the Portuguese in 1498 A. D. that this Ruling Family comes into the limelight.

It has often been assumed that the Royal Perumāḷ House survived the down fall of the Perumāḷs, and took on the new name of Perumpaṭappu Swarūpam. But this is at best only a hypothesis, and the distressing fact remains that historical research has till now failed to dissipate the mystery that surrounds the Pre-Portuguese history of this ancient Family.

A diligent search of the *Grandhavaris* preserved in the archives of ancient Temples and some Nambuṭiri families, has yielded a few scraps of valuable information about this dynasty in the 14th and 15th centuries. They are extracted below, and may profitably be studied, side by side, with the State *Grandhavarī*.

¹ A Perumpaṭappu Raja has apparently figured prominently in 895 A. D. in a dispute concerning the Ṭiruvālūr Temple.

1. The 'Ūrakam' inscription, dated 1452 A. D., mentioning Nārāyaṇa Varman of the Eḷaya Tāvaḷi.

Another Raja in 1185—6 A. D. ² constructed the Eḷaṅgundappuḷa Temple on the Vypeen island. Perhaps it is to Him that the Eḍappilly chief gave the Town of Cochin in 1149—50 A. D. ³ A Raja in 1337 A. D. has obtained a number of privileges in the Iriññalakuda Temple. He may be the same Rama Varma, who, in 1330 A. D. has sent an autographed letter to Avaṇaṅkōṭṭu Mana. In 1352, an 'east coast' Brahmin is given extensive privileges, perhaps by the successor of Rama Varma. We then skip a hundred years and come across the name of Sree Vīra Gōvinda Kōta Varma in two mortgage deeds, dated 1455 and 1463 A. D. In an undated deed, there appears the new name of Rāma Dēvan Rāyira Tirukōil Adhikārikal.

About this time the name Uṇṇi Rāman Cōil was apparently very popular in all the branches of the Family. The birthday celebrations of the Perumpatappu Mūppil had to be postponed on account of the demise of one Uṇṇi Rāman Cōil in 1496 A. D. In 1499 A. D., one Uṇṇi Rāman Coil of the Elaya Tāvaḷi is mentioned, while we do come across a number of Uṇṇi Rāman Koils in the first decade of the 16th century.

1 ഹജൂർ ഗുന്മാ നസ്രം 42 ഓല 163. (൨൭ ഡി. 895)

തിരുവാല്യൂർ ക്ഷേത്രവും പെരുമ്പടപ്പുസ്വരൂപവും.

“തിരുവാല്യൂർ അമ്പലപ്പാട്ടവർ, മങ്ങാട്ടു പടിഞ്ഞാറെ കൂറ്റിൽ കണ്ട ഓരോ ഏറ്റങ്ങൾ ചെയ്തു അകക്കോയ്മ മങ്കലത്തിന്റെ മെക്കട്ട (കയ)റുക കൊണ്ടു വടക്കുംകൂറ്റിൽ മൂന്നാം കൂർപ്പാട്ടിന്നു തിരുവാല്യൂരെത്തി അമ്പലപ്പാട്ടു വനെ ചിക്ഷിക്കുകാരണം ആയിട്ടു പടിഞ്ഞാറെ കൂറ്റിന്നു കിഴക്കേടത്തു പുര കത്തിക്കുവന്ന് പോകുകൊണ്ടു മൂപ്പതുകാലം അടിയന്തരവും.....മുടങ്ങികിടന്നാറെ (ചിറ്റൂർ അച്ചൻതമ്പുരാൻ) എഴുന്നള്ളിയിടുന്നു.....പണ്ണിയും തുടങ്ങിയാറെ, വടക്കുംകൂറ്റിൽനിന്നും പുരുഷാരവും, പെരുമ്പടപ്പിൽ

2. The Kali chronogram pertaining to this date is *Viśveśa Sakti Māya.*

3. The Kali chronogram is '*Koḍuttu Brāhmaṇādhyan.*'

സ്വരൂപത്തിൽനിന്നും.....എത്തി പടിഞ്ഞാററ കൂററിന തോട്ടിയും വളംവെച്ചു അടിയന്തിരം നടത്തീട്ടു്.....കൊല്ലം 927-ാമത് മകരന്മാരറിവേ 857 കാലവും ആറുമാസവും 19 ദിവസവും ആയി.4”

2. എളംകുന്നപ്പഴ ക്ഷേത്രഗ്രന്ഥവരി (എ. ഡി. 1185-6)

“.....വപ്പിൽ എളംകുന്നപ്പഴക്ഷേത്രം പണിയിപ്പിച്ച പ്രതിഷ്ഠ കഴിപ്പിച്ച സംഗതി.....പള്ളിമേനോൻ കൊച്ചിക്ക് ചെന്ന (ബിംബം കണ്ട) വസ്തുതകൾ ഒക്കയും വലിയ തമ്പുരാന്റെ തിരുമനസ്സുറിച്ചതിന്റെ ശേഷം.....കഴിപ്പിച്ചു.....വിഗ്രഹം പ്രതിഷ്ഠിച്ചതു് ഒളിയന്തര മേക്കാട്ടു നമ്പൂതിരി അത്രെ ആകുന്നത്. തദ്ദിനം കലി “വിശേഷശക്തിമായാ” (എ. ഡി. 1185-6) വയ്പു അഴിക്കൽ മുതൽ മുമ്പു വരെയും വയ്പു പെരുമ്പടപ്പു സ്വരൂപത്തിലേക്കു് പുരാണമായിട്ടുള്ള രാജ്യം എത്രെ ആകുന്നത്.”5

3. ഇരിഞ്ഞാലക്കുട ക്ഷേത്രഗ്രന്ഥവരി. (എ. ഡി. 1337-ന്നു മുമ്പ്)

“.....ഐത്രർ സ്വരൂപത്തിലേക്കു മേക്കോയുസ്ഥാനമാകുന്നു. അവരോധം മുളി സങ്കേതം രക്ഷയാകുന്നു പ്രവൃത്തി. പെരുമ്പടപ്പിൽ

(4) ഈ ലക്ഷ്യം ശരിയാണെങ്കിൽ മേൽവിവരിച്ച സംഭവം എ. ഡി. 895-ൽ നടന്നിരിക്കണം. ലിപികൊണ്ടും ഭാഷകൊണ്ടും സുമാർ ക്രി. അ. 12-ാം നൂറ്റാണ്ടിലെ ഒരു ശിലാരേഖ ഈ ക്ഷേത്രത്തിലുണ്ടു്. അതിൽ കലശേഖരപ്പെരുമാളുടെ രാജവാഴ്ചയിൽ 3-ാം വർഷത്തിൽ ണേങ്ങാട്ടു കുമരനിരവി ഉള്ളിരുന്ന ശാന്തിപ്രവൃത്തിയെപ്പറ്റി ഒരു നിശ്ചയം ചെസ്തതായി കാണുന്നു. യാ-കോ-ഇരായർ തിരുവടിയുടെ രാജവാഴ്ചയിൽ 10-ാമാണ്ടു മണങ്ങാട്ടു കുമരനിരവിനെടും പുറയൂർ (പാലക്കാട്ടു) നാടു വാണിരുന്നു എന്നു നെടുംപുരത്തളിയിലെ ഒരു ശിലാസ്തംഭത്തിൽ കാണുന്നു. (T.A 8. Vol VIII) ഒരു പക്ഷെ ‘മണങ്ങാട്ടു’ എന്ന പദം ലോഭിച്ചു ‘മങ്ങാട്ടു’ എന്നായിതീർന്നതായിരിക്കാം.

(5) എളങ്ങല്ലൂർ നമ്പിയാതിരി പെരുമ്പടപ്പു സ്വരൂപത്തിലേക്കു് കൊച്ചികൊടുത്ത നാളത്തെ കലി ‘കൊടുത്തു ബ്രാഹ്മണാശുന്ധൻ’ (എ. ഡി. 1149-50) എന്നാണെന്നു് സുപ്രസിദ്ധമാണല്ലോ. ആകയാൽ കൊച്ചി തുറമുഖം കിട്ടി 36 സംവത്സരത്തിന്നു ശേഷമാണു് എളംകുന്നപ്പഴ ക്ഷേത്രം പണിയിച്ചതെന്നു് ഈ ലക്ഷ്യത്തിൽനിന്നു തെളിയുന്നു.

സ്വരൂപത്തിലേക്ക് പുറക്കോയ്മസ്ഥാനമാകുന്നു. മൂപ്പ കിട്ടിയാൽ ഇരിഞ്ഞാലക്കുടവന്നു സങ്കേതമുയ്യാദ അഴിയാതെ രക്ഷിക്ക പ്രവൃത്തിയാകുന്നു..... ഐരൂർ കോവിലു തുക്കണാമതിലകത്തെ സംഗതിക്ക് സഹായം ചെയ്തുകൊണ്ടു് ഐരൂരുകോവിലിന്റെ മേൽകോയ്മ സ്ഥാനം എടുത്ത പെരുമ്പടപ്പിൽ സ്വരൂപത്തിലേക്ക് കൊടുത്തു.....ഇപ്രകാരം നടന്നുവരുമ്പോൾ..... കൊല്ലം 512-ാമാണ്ടു് മേടങ്ങായറ്റിൽ സഭയോഗത്തിലെ (പല സ്ഥാനങ്ങളും) പെരുമ്പടപ്പു സ്വരൂപത്തിലേക്കു കൊടുക്കയും ചെയ്തു.”

4. അവണക്കോട്ടുമനവക ഗ്രന്ഥം.

രാമവർമ്മതമ്പുരാൻ (എ. ഡി. 1330)

“കൊല്ലം 505-ാമതു കുംഭമാസം 29-ാംനു വ്യാഴാഴ്ച പൂർവ്വപക്ഷത്തു തൃതിയയും, അശ്വതിയും, അന്നാൾ പെരുമ്പടപ്പിൽ ഗംഗാധരരാമവർമ്മ തിരുക്കോവിലധികാരികൾ കോയ്മനുഷ്യം മുമ്പാകെ ഇരുന്ന എഴുതിച്ചവമ്പോലക്കാരണമാവതു്.....”

5. ഹജ്ജർ ഗ്രന്ഥം കാല 385. (എ. ഡി. 1352)

“അതളിച്ചെയ്തു നമ്മുടെ തളിയാഴ്ച പട്ടർക്കു് എന്നാൽ എടവെലങ്ങു പതിനെട്ടരയാളത്തിൽ അണ്ടിതോട്ടിനു തെക്കോട്ടു ചങ്ങല അഴിക്കു്* വടക്കോട്ടു്....., എറിയാട്ടു് ചക്കോടപ്പിള്ള, മാടവനെ, തിരുവെള്ളൂര ഈ

*[The word Changala-azhi or aji is noteworthy. On certain festive occasions of the White Jews, they sing a song which they call the *Shingli-pāttu* or the Shingli-song. It is composed by Nissim B. Rueben Gerondi Nissim of Barcelona (1340 1380 A. D.), who was, besides being an astronomer, physician, and halakist the foremost Rabbi of his time. The last stanza of the song runs thus: -

“From Sepharad (Spain) I started and journeyed
I heard of the city of Shingli.
I longed for a king of Israel,
Him my eyes beheld.”

The Jews have no doubt that Shingli denotes Cranganore, which was their first settlement in India. Whom does the poet mean by the king of Israel? The Perumal who gave the copper-plate grant to them, or the Rabban Rabbi of Anjuvannam who received it?

നാലുദേശങ്ങളിലും മറ്റൊരുത്തരാൽ ഒരു ചോദ്യം കൂടാത്തവണ്ണം കല്പിച്ചു നാം തീട്ടും തന്നു. എന്നാൽ കൊല്ലം പുതുവയ്പ് 11-ാമത മേടഞായറിൽ കല്പിച്ചതതളിമേക്കു.”

6. ഹജൂർ ഗ്രന്ഥം 12. (എ ഡി. 1451 — 2)

“പുതുവൈപ്പ് 111-ാമത വിരിച്ചികഞ്ഞായ 1-ാംനു എഴുതിയ കണക്കു. നമ്പിയാക്കും നമ്പിയാക്കും.....ഇടമനേക്കാട മേലവാരത്തിൽ പത കാരവും.....തങ്ങളു് തീട്ടുകൊടുത്ത എടുത്ത വിരിച്ചിക ഞായറിൽ പന്നിരണ്ടു ഊട്ടും നടത്തി ചേഴും ഉള്ള മുതൽ കണക്കും ഒപ്പിച്ചു തരുമാറു് നിരപ്പവച്ചമേക്കു. നാളതു് മണ്ഡപത്തിൽ ചേവിപ്പാൻ കല്പിച്ച ആളു നാലരക്കു് അരിയും ജീവിതവും 480-ൽ 240-ം പെരുമ്പടപ്പിൽ മുത്ത കോവിലകത്തു നിൻറ കൊടുക്കുമാറ വച്ചിരിക്കുന്നു.”

7. തിരുവഞ്ചിക്കുളം ക്ഷേത്രഗ്രന്ഥവരി (എ ഡി. 1452)

“പുതുവൈപ്പ് 111-ാമത (എ. ഡി. 1452) വിരിച്ചിക ഞായറ 30-ാംനു നമ്പിയാക്കും നമ്പിയാക്കും (നമ്പു) ടൻ പുജിച്ച കണക്കു. മൂന്നാൾ കന്നി വ്യാഴം തുലാഞായറ 18-ാംനു ഇട്ടിക്കേളമേനോൻ കണക്കിൻപടി കണ്ടു പേർത്തു എഴുതിയ കണക്കു.....കറുത്ത നമ്പിയാക്കു് പക്കലും വെളുത്ത നമ്പിയാരപക്കലും, തേവര തമുതായത്തിമ്മൽ നൻറും പെരുമ്പടപ്പിൽ മുത്ത

We get other references to this Changala-aḷi. One in an *adhikārapatram* by which one Aravan is made the chief of his community that lived north of Cochi aḷi and south of Changala-aḷi. The deed is of M. E. 854. In a record in the vatican, of A. D. 1301, reference is made to *Changala-nṛpapuriyil* situated in Malayālam.

The word *Changala-aḷi* literally means chain-port. How the famous Cranganore port came to be called like this is a point for research-scholars.—Ed.]

(6) “മാടമനേ ദേശത്തു് തളിയാഴ്ച പട്ടര തങ്കേതം തന്നുപോരും പണം 32” എന്നു് എ. ഡി. 1511-ലെ തിരുവഞ്ചിക്കുളം ക്ഷേത്രഗ്രന്ഥവരിയിൽ കാണുന്നുണ്ടു്.

കോയിൽ തിരുമുൻപാട്ടിലെ കോയിൽക്കാരിയത്തിൽ നിൻറുംകൂടി തിരിച്ച
കൊടുത്ത മുതൽ കണക്കു.....”

8. സ്വസ്തുതനവക ഗ്രന്ഥം (എ. ഡി. 1455.)

“കൊല്ലം 630-ാമത കുംഭങ്ങായറ്റിൽ (1455) ചെയ്ക്കു കാരിയ മാവിത്.
നെടുതുരുത്തി അരുതാതനാറാണൻ കൈയാൽ അന്നിടും ചിലാക 137 $\frac{3}{4}$
അച്ചു കടം കൊണ്ടാൻ പെരുമററത്ത ചിതവീര കോവിന്ത കോതവമ്മ
തിരുകോവിലതികാരികൾ.....”

9 സ്വസ്തുതനവക ഗ്രന്ഥം (എ. ഡി. 1463)

“കൊല്ലം 638-ാമത മകരവീയാഴം കുംഭങ്ങായറ്റിൽ നെടുതുരുത്തി
നാരായണൻ അരിതാതൻ കയ്യാൽ അന്നിടും ചിലാക 15 അച്ചു കടമോക്കുടി
പറയാൽ 2000 പറ നെല്ലും കടം കൊണ്ടിതു പെരുമററത്ത ചിതവീര
കോവിന്ത കോതവമ്മ തിരുകോവിലതികാരികൾ.....”

10 തിരുവഞ്ചിക്കുളം ക്ഷേത്രഗ്രന്ഥവരി (എ. ഡി. 1475)

“തിരുവഞ്ചിക്കുളത്ത് മാതേവര തിരുവടിക്കു ഉതെയാത്തമന പുചെക്കു
വേണ്ടും ചിലവു കണക്കു. പുതുവൈപ്പു 135-ാമത് തുലാങ്ങായറ്റിൽ
(എ. ഡി. 1475) 8-ാംനു ചതെയും ഞായറാഴ്ചയും വരുകയിൽ പെരുമ്പട
പ്പിൽ മുത്ത കോയിൽ നിതനാളവരികയിൽ ഉതെയാത്തമനം പുചെക്ക
പരികളം ചാത്തിയ കണക്കു.....”

11. ഹജുർഗ്രന്ഥം 12 (എ. ഡി. 1482)

“.....തിരുവഞ്ചിക്കുളത്ത വലിയ എമ്പറാന്തിരി പേരാൽ കണക്കു.
പുതുവൈപ്പു 141-ാമത തുടവങ്ങായറ്റിൽ (എ. ഡി. 1482).....പെരു
മ്പടപ്പിൽ മുത്ത കോയിൽക്കു രാശി 100-നു പണം 150.....”

12. സ്വസ്തമന ഗ്രന്ഥം (എ. ഡി. 1499)

“....ഇളെ താവഴിയിൽ മാടത്തിൽ കീഴെ ഉണ്ണിരാമവർമ്മ കോവിൽക്കു”
7 പലിശ 12000 തന്നിന്ന 925 പറ.”

13. കേരളപ്പഴമ, പേജ് 65-66. (എ. ഡി. 1504)

(കൊച്ചിരാജാവ് ‘പച്ചിക്കോ’ എന്ന പറങ്കിപ്പടയാളിക്ക് കൊടുത്ത തീട്ടം.)

“കേരള ഉണ്ണിരാമകോയിൽ 7 തിരുമുല്പാട കൊച്ചി രാജാവ് (തിട്ട്.) വൈപ്പിൽ, അടവിൽ, ചെറുവൈപ്പിൽ, നെടുങ്ങാടം വാഴുന്നോർ അതളി ചെമ്പുയാൽ 679-മാണ്ടു മിനമാസത്തിൽ കുന്നലക്കോനാതിരി രാജാവു പട തുടങ്ങിയപ്പോൾ പച്ചിക്കോ നിത്യം ചെറുത്തു ജയംകൊണ്ടു നമ്മുടെ രാജ്യം രക്ഷിച്ചിരിക്കുന്നു. അതിനാൽ അവനും സന്തതിക്കും ഈ ചെമ്പരിചെയ്യും, പരിചമേൽ തോല്പിച്ച അഞ്ചു രാജാക്കന്മാരുടെ അഞ്ചു പൊന്നുടികളും, സാമു തിരിയോടങ്ങായ ഏഴു യുദ്ധങ്ങളുടെ കുറിയുള്ള ആയുധചിത്രങ്ങളും എഴുതി കൊടുത്തിരിക്കുന്നു. എന്ന ചിരികണ്ടൻ കയ്യെഴുത്ത.”

14 ഹജൂർഗ്രന്ഥം 12. (എ. ഡി. 1506)

തിരുവഞ്ചിക്കുളത്തു മാതേവര തിരുവടിക്കുതങ്കേതം കല്പിച്ച നിലങ്ങൾക്കു കണക്കു.....പുതുവൈപ്പ് 165-ാമത ഇടവഞ്ചായറ്റിൽ

7. ഇദ്ദേഹത്തിനായിരിക്കണം ‘ആൽമേഡ’ എന്ന ഒന്നാമത്തെ പറങ്കി വൈസറായി കിരീടം സമ്മാനം ചെയ്തത്. പറങ്കികൾ ആദ്യമായി കൊച്ചിയിൽ വന്നപ്പോൾ അവിടത്തെ രാജാവു ഉണ്ണികോമകോയിൽ ആയിരുന്നു എന്നാണ് ‘കൃട്ടോ’ എന്ന ചരിത്രകാരൻ അദ്ദേഹത്തിന്റെ ‘ഡയോഗോ ഡെ കൃട്ടോ’ എന്ന പുസ്തകത്തിൽ എഴുതിയിട്ടുള്ളത്. ഇതു ശരിയാവാൻ വഴിയില്ല.

(എ. ഡി. 1506) എഴുതിയ കണക്ക്. കൊട്ടി ചേരിക്കൽ മേൽ.....
കൈക്കൂലി മാരായവും വാങ്ങിക്കൊണ്ട് ഓരാണ്ടാൽ മുപ്പാണ്ടെക്ക് പാട്ടം
എഴുതികൊടുത്താർ കോവിലും പൊതുവാളും.....കൊണ്ടാൻ കൻറത്തുര
നാരായണൻ ചെത്തി..... ആണ്ടൊന്നിന്നു

പെരുനാടപ്പിൽ മുത്തുകോവിലിൽ അച്ച 1-ം

വെളുത്ത നമ്പിയാക്ക് അച്ച 1-ം.....”

15 സ്വസ്തമനവക ഗ്രന്ഥം

“.....മങ്ങാട്ടൂർ പെരുമറ്റത്തു⁸ രാമതേവൻ രായിര തിരുക്കോവില
ധികാരികളോടു നേട്ടമുള്ള പുളിക്കൽ പുരയിടവും.....”

(8) പെരുമറ്റത്തു— അഥവാ മങ്ങാട്ടൂർ പെരുമറ്റത്തു എന്നത് പെരുമ്പടപ്പസ്വരൂപം തന്നെയാണെന്നുള്ളതിന്നു സംശയമില്ല. ഡച്ചുകാരുടെ കാലത്തു ജീവിച്ചിരുന്ന ഒന്നിലധികം വലിയമ്മതമ്പുരാക്കന്മാരും, എ. ഡി. 1698 മുതൽ 1722 വരെ രാജ്യം ഭരിച്ചിരുന്ന രാമവർമ്മതമ്പുരാനും, അവരുടെ തീട്ടൂരങ്ങളിൽ പെരുമറ്റത്തു എന്നു കൂടി ചേർത്തഴുതാറുണ്ടെന്നു താഴെ ചേർക്കുന്ന രേഖകളിൽനിന്നും തെളിയുന്നു. ഈ രേഖകൾ തൃപ്പൂണിത്തുറ ക്ഷേത്രം സ്ഥവരിയിൽനിന്നും കിട്ടിയവയാകുന്നു.

1. “കൊല്ലം 830-ാമത് പൂക്ക് ചിങ്ങത്തൊഴുതിൽ എഴുതിയ അട്ടിപ്പേറ്റോലക്കാരിയമാവിത് പെരുമറ്റത്ത തിരുവിതന്നലക്ഷ്മി അംബിക അംബ തിരുക്കോവിലധികാരികൾ തങ്ങൾക്കുള്ള വാളന്തകാട്ട് നിലം.....അട്ടിപ്പേറ്റു പൊന്നും കൊടുത്തിത്. അട്ടിച്ചു.....കൊണ്ടാർ തൃപ്പൂണിത്തുറ തേവർ തിരുനാമപ്പേരാൽ.....”

2. “കൊല്ലം 878-ാമത്.....പെരുമറ്റത്ത തിരുവിതന്നലക്ഷ്മി അംബിക തിരുക്കോവിലതികാരികൾ തങ്ങൾക്കുള്ള മരട്ടദേശത്തു.....”

3. “കൊല്ലം 878-ാമത് പെരുമറ്റത്തമ്പടപ്പിൽ കെങ്കാത്ത വീരകേരളരാമവർമ്മതിരുക്കോവിലതികാരികൾ തങ്ങൾക്കുള്ള.....അട്ടിപ്പേറ്റുകൊടുത്തിതു.....”

MODERN TAMIL PROSE.

[BY M. S. RAMANUJAM, M. A.]

(Continued from last issue).

New Blend.

Drawing nearer, it is gratifying that prose as art has progressed well. It is nature's law that extremes produce counter extremes. Mr. Sastri was too pedantic for the *demos*, and Mr. Bharati was too *vulgar* to interest the pandits. The reaction is admissible and reasonable, also explicable. The successors in the field, having had the advantage of knowing both sides, blended the virtues of both, with the obvious vices of neither. The art of idea and the art of expression were sought to be fused. This is the beat of modern Tamil Prose.

Modern Tamil Prose may be said to be mainly interpretative, but interpretation has its own art. It can be claimed to be critical, but not absolutely creative. They do cover a wide field. There have been sporadic attempts to implant and transplant continental literary forms into Tamil, but it is doubtful whether they succeeded. Many who daub at short-stories, sketches, etc. do fail more often, either for paucity of thought or lack of form. A blend is yet to be obtained. One great impelling force that is seeming to sweep the Tamil world is a new found glamour for democratic expression, This is neither new nor strange. They are Bharti's creatures. Politics has caught literature in its violent grip, and it dreams of the dissemination of knowledge by a general toning down. The motive is generous enough; the method is monstrous. It not only presupposes a contempt for the past, but an admiration for a doubtful quantity, whose worth is yet to be fully revealed and tested. It may be all right as a temporary make-shift, but can never hope to be a permanent arrangement. Here again the influence of the age is deeply reflected, a romantic impatience, unmindful of the logical outcome.

Interpretative prose was more a product of the circumstances. At a time when Tamil-speaking was no more than an uncongenial necessity, it is hardly possible if they could have had any knowledge of their past. The scholars had to be reminded of the palmy days of Tamil culture and civilization before any attempt at Tamil revival could be thought of. Interpretation was but a handle, convenient enough to create in the popular mind, a sense of their past glories which in turn can slowly but steadily work itself into their surface and soul. In such a fermentation of race-consciousness and fervour is born the hope of a new future and the dormant language begins to show signs of life and vitality which is a necessity. Tamil prose in making a start with interpretation was, in truth, following the inscrutable law of human psychology which was certain to lead to a revival and rebirth. Lectures on *Kamba Rāmāyaṇa*, *Mahābhārata*, *Periapurāṇa*, *Skandapurāṇa* etc., at the beginning, should not be brushed aside as indicative of the superstitious substratum of the Tamil mob, but as evidence of a certain exuberance towards the language, whose next step shall be a comprehensive interest in the whole sweep of its literature and language. To interest oneself in a thing is more than half instruction thereon. Navalar's editions of the *Kural*, *Periapurāṇa* etc., were only fulfilling an inner urge which slowly worked its way into the popular mind for a wider learning and culture. It gave the point to the otherwise blunted edge of cultural art. Though seemingly common place to us at this distance of time, it had seeds and shapes of things to come.

Synthesis

There was a crisis in the life of Tamil Prose. It was caught between two currents of sentiment, not unjustifiable, and adventure, very glamorous. It was this period that needs real talents and true geniuses who could faithfully serve the cause. True genius lay not in rejecting but selecting the best and giving us a simple but a sweet synthesis. A respect for traditions coupled with a thirst for progress should be kept in mind. Tamil prose was fortunate. The stress produced good

representative artists. The much-vaunted synthesis was in sight. Swami Vedachalam of Pallawaram, widely known as Marai Malai Adiga, has a range and sweep which few can excel or equal. His prose is an experiment, but it had been crowned with success and deservedly so. A versatile scholar steeped in the classic lore of Tamil, Sanskrit, and English, he writes on subject varying from a 'push-pin to poetry'. His essays are models worthy of close and careful study. His writings have the tinge of the Renaissance beauty. He is a purist and linguistic purism is a creed with him. His learned introductions to a few of the Ten Idylls (*Pattupattu*) are perhaps the first attempt by any Tamil scholar on the western critical pattern. Their popularity among the scholars is a deserved tribute to their literary worth. His criticism of Kalidasa's *Sakuntala* is perhaps a better specimen of the marriage of simplicity and critical faculty, without doing violence to the seriousness of the theme. Prose art was slowly crystallising, and Swami Vedachalam was responsible in no mean measure.

Dr. Swaminatha Iyer, the worthy disciple of that Mahavidwan Meenakshisundaram Pillai of Trichy, has, though late in life, found a manner of self-expression which deserves notice. It has flow, simplicity and derivative force. The spirit of time is unflinching in claiming its victims—rather followers—and Dr. Swaminatha Iyer was forced to come down from his stilts to the commonplace *chappals*. A comparative notice of his erudite introductions to his editions and his recent writings reveals the difference in the style. The difference is immense, and rarely does such *pole-vaults* happen. But however thrilling and thought-provoking the change or the conversion may be, his style sincerely essays at a happy blending, which is note-worthy.

Supreme Artists.

In Mr. T. V. Kalyanasundra Mudaliar and Mr. R. P. Sethu Pillai, we have by far the best artists of Tamil Prose. Theirs is the model of chistled art. Mr. Mudaliar's prose is a perfect blend of proportions—intellect and emotion. His prose

is sublime. The sublimity he owes to his philosophy of life which has never failed to guide him through all the labyrinth of life. Life to him is a series of unending experiments conducted in the laboratory of nature to realise and rediscover the beauty and divinity in man. His spiritual elevation and his sublime expressions are coeval and co-extensive. He is an advocate of harmony, melody and union. He loves life, because he knows that man is the final factor of life. He has no good stomach for the négative forces—Sanyasis—for they are breaking through the unified texture of nature, when their likes are forced to be few and inhibitions too many. Steeped in the classic light, he knows no shady dislikes for anything, and truly his religion is cosmopolitan and comprehensive. His *Muruga or Beauty* truly reveals his philosophy of life which is not the vain creed of doctrinaries. It is the fruit of a rich but disciplined imagination, flowing along its labour of love, steeped on the inviting charms of Nature. Synthesis is achieved, and Tamil prose art has achieved cogency of thought and coherency of expression. In him Tamil prose became 'an instrument for the expression of serious thought and virile passion.' A bold and candid critic of human imperfections, a stimulating friend, full of original ideas and deep feelings, he is an elysian fountain of profit and delight. It is vivifying, and the incantation and music of words are 'harmonious charmingly'; the rhythm is not only sympathetic but soul-stirring. His prose is unique: a shower of beauty; a dance of images; a stream of music; a like the spray of the waterfall, tinged by the morning beam with rosy light.

Mr. R. P. Sethu Pillai, a word artist *par-excellence*, has a range and capacity which is as marvellous as it is musical. His prose is a conscious art, which with long persistence has become a part of himself. It has entered his very soul. His style is a study in itself. A conscious pyramid like structure, his prose art has a very wide appeal. Many try to imitate him, but few succeed. His style is the fruit of a ripe and scientific imagination. It is not a haphazard growth. 'Between the implication and the evolution of the sentences he knows

the necessity of a satisfying equipoise of sound which is always pleasant. His mastery of the science of philology gave his writing a compactness in structure and flowing music. A style that is 'easy yet incisive, lively but substantial, buoyant without being frothy, glittering but with no tinsel flipper' is his. Writing in a generation when the standard of prose have been conspicuously unsettled, when literary ambition is seeking an escape from the 'frozen patterns' of the commentators, and when licentiousness was treated as evidence of a distinguished style, he succeeded in preserving 'the note of familiarity without fading into colourlessness or in any degree effacing his individuality'. His manner of expression is reminiscent of the classics and the effect is generally of the happiest. A phrase of Kamban, or of Ilango, or of the Holy trio or of Valluvar, blending with a 'vein of high feeling and deep reflection transfigures the entire passage. His is an educated imagination. Sometimes he rises to 'an inspired chant' with a clearly defined cadence at the recollections of the past glory.

Two hundred years of Tamil prose development as a conscious art has attained the eminence at these two artists. And the development continues. It is bound to, because ideals and ideas are not stable. They, with the ages, undergo modifications. 'Judgment and relish,' the soul of any writing, at last found a home in Mr. Mudaliar and Mr. Pillai.

Conclusion.

In recent years there is a gratifying increase in the number and variety of writers of Tamil prose but a comprehensive survey of details is not the purpose of this short paper. Theories and notions are creeping into the fold, and there are some who are prolific and too vocal about Tamil prose in particular. A few Tamil journals have been endeavouring at prose development, but how far they can stand the test of time depends on their ability and inclination to discriminate between literature and journalism.

Spirit of adventure, especially in the lusty youth of a literature, is commendable. But their exploits need be closely watched, lest they should prove quixotical or even positively deliterious. Mediocre talent, with the advantage of advertisement, succeeds in coming to lime-light while genius languishes in the darkness of unencouraged insinuations. But all the same the future is potential and hence the care and consideration of a language at cross-roads.

LANGUAGE A CLUE TO HISTORY

BY DR. A. I. SIMON, M. B., B. S.

Languages spoken by Jews in the various countries of the world are certainly of great sociological importance. In Cochin, they, in addition, serve as a clue to the history of the "Paraḍēši", (=foreign) or the White Jews of Cochin. These facts have not been, so far, referred to or clearly elucidated by those who have written or been responsible for the publication of brief accounts of the history of this community. But this is only inevitable, in as much as most of these writers are non-Jews; the few Jewish historians who have made brief references to this subject are foreigners, and none of the "Paraḍēši" Jews themselves has made any serious attempt, so far, to study this aspect of their history.

Here it is necessary to remember certain broad facts in the history of the Paraḍēši Jews in Cochin:-

1. Commercial relationship between Jews in Palestine and Malabar goes back to the second millenium B C., and is, certainly, from the time of King Solomon (973 B. C.), an established fact.¹

1. *Genesis xlix 13*. "Zebulun shall dwell at the haven of seas; and he shall be for an haven of ships".

Genesis xxxvii 25. Refers to the productions of the 'East' being in request amongst the Hebrews.

King i ix. 26, 27, 28,

x. ii, 22.

Chronicles ii. viii. 17,

18. ix 10, 21.....

References to the first authentic advent of the Jews to Malabar from the Land of Israel.

Talmud Tract 'Yoma,' page 47, gives an account of the Temple ceremoniol for the day of Atonement, recording that the High Priest, at an important stage of the solemn rites, donned garments of South Indian linen.

Graetz. '*History of the Jews*', Vol. I, page 175 refers to the intimate relationship brought about between the most skilful Phenician sailors and Israelites of the tribes of Asher and Zebulun.

II. No attempt at organised colonisation in Malabar has been recorded previous to 70 A. D., the period when, by tradition, an exodus of Jews to Malabar from the Land of Isreal, after the destruction of the Temple, took place.²

III. Definite proofs are now available to the fact that the Jews who colonised Malabar, left the Land of Isreal, in all probability, before the 2nd century A. D.³

2. '*Noticias Judæos de Cochin*' by Moses P. reira de Paiva 1686 A. D. (a Portuguese Publication), as one of the most valuable records now available on the history of the Jews of Cochin, refers, on pages 9 and 10, to the arrival of the first Jewish colony, in Malabar, as being in the year 369 A. D. (4180 of Jewish Era), and the next one in 490 A. D. (4250 of Jewish Era).

Myn Hendrick Van Rhede (Dutch Governor of Malabar 1677—1687 A. D.) takes the first advent of the Jews to a still later date, namely, 586 A. D.

Adrian Moens in his '*Memorandum on the Administration of the Coast of Malabar*,' and *Adrianus Gravazande* in his '*History of the White and Black Jews of Cochin*,' Malabar Coast—both give 70 A. D. as the date of the arrival of the Jewish Colony in Cochin.

Graetz in his '*History of the Jews*' Vol. II. page 636 confirms Paiva. 'The immediate result of this prosecution was the emigration of Jewish colonists who settled in the South, as far as Arabia, and in the East as far as India. This emigration of Jews to India is expressly marked as occurring about the time of Firuz's (king Eiruz of Pereira, 459—486 A. D.) persecutions Cecil Roth, the modern Jewish historian in his '*Short History of the Jewish People*,' page 121, also refers to this incident. It appears that the foundation of the very ancient Jewish communities who still survive in the Malabar Coast in India is due to refugees who fled eastwards from Mesopotamia on this occasion (Firuz's persecution).

3. The Hebrew characters, in the four signatures contained in the second set of Syrian copperplates, were those in use between the 2nd century B. C., and the 2nd century A. D., and therefore the Jews who took part in this transaction, at Cranganore, must have necessarily been those who left the Land of Israel, before the end of the 2nd century A. D.

IV. In any case, it is established, beyond question, that these Jews settled down in Malabar by the fifth or sixth century A. D.⁴

V. The political status they attained and the peace and prosperity they enjoyed in Malabar naturally attracted co-religionists from other parts of the world where they were not so happy as in Malabar or were being actually persecuted. The greatest influx of Jews came from Spain and Portugal, as the result of the Inquisition in the XV century, mostly indirectly through Italy, Turkey, Asia Minor, etc.

These historical facts actually form the basis on which a study of the language used by them is made possible.

To begin with, when the Isrealites lost their national independence, it naturally paved the way for another change, by which the nation parted with its national tongue (Hebrew) and replaced it in some places entirely, and in others partly, by Aramaic or Chaldaic which is the only other Semitic language closely allied to Hebrew. In fact, since the Babylonian captivity (507—586 B. C.), and even before, Chaldaic or Aramaic displaced Hebrew as a vehicle for interchange of thought. A reference to Nehemiah (xiii—24 makes this position quite plain. "And their children spake half in the speech of Ashdod and could not speak in the Jews' language, but according to the language of each people". The use of both the languages—Hebrew and Aramaic—in Ezra and Daniel, in the time of the 2nd Temple, clearly illustrates their use in those circles for which the books were written. Hebrew was used as an academical language, and Aramaic in the intercourse of daily life, specially by the lower classes. The Babylonian Talmud and the Jewish literary productions of the first ten centuries were written in Syrian or Western Aramaic and not in pure Hebrew. Legal forms or various public documents, such as the marriage contract, bill of divorce, etc., were drawn up in Aramaic. This is so even

4. Paiva—Vide foot note 2.

to-day. Jesus and his disciples spoke Aramaic and taught in it. The Jewish people thus became almost completely an Aramaic speaking people

Ever since their dispersion, the rule has been that the Jews adopted the language of the country they lived in. Aramaic was displaced, for example, completely by Arabic, during the middle ages, and when Arabic spread in the countries around the Mediterranean; and later, when Arabic was fading away in Europe and the Jews came under the rule of the Latin-speaking peoples, Spanish and French were adopted by them as their mother tongue. Ibn Khurdabbe⁵, writing of the Jews who travel from the West to the East (India and from the East to West, states: "The Jewish merchants speak Persian, Roman (Greek and Latin), Arabic, and the French, Spanish, and Slav languages".

An important change, however, took place in Europe during the eleventh to the sixteenth centuries. Persecutions were the order of the day; and the frequent expulsions the Jews were subjected to, had a far-reaching consequence on the language spoken by them. Even, when allowed to remain in a country, they were only tolerated in certain parts of the city assigned to them, in the ghettos. This was in itself sufficient to introduce foreign words and expressions, and thus affect the language. Thus many words and expressions, of the Hebrew language, understood by many, were introduced into their vernacular; and two important dialects came into existence in Europe—Yiddish and Espanol. Of these two dialects, Espanol or Spagnudi was acquired by the Jews during their long residence in Spain; and when expelled from that country at the end of the fifteenth century, they continued to speak Spanish in the various places they found a resting place.

5. Ibn Kurdabbeh (born 830 A. D.) has an interesting account of Jewish commercial enterprise in the early centuries, and speaks of the 'Routes of the Jewish Traders, called Razanites'.

In Malabar, exactly similar changes took place. The stray Jews met by St Thomas at Cranganore spoke in Aramaic. The hymns and prayers composed, while in Cranganore, also betray a knowledge of Aramaic on the part of the composers. The old historic songs, clearly show that Tamil, during their life in Cranganore, and Malayalam, later, must have been added to their stock of languages. The literary contributions made by the Parādēši Jews—both at Cranganore and in Cochin—includes treatises on scientific subjects, such as astronomy, annotations etc., - in Hebrew; songs in Tamil and Malayalam, historical and otherwise; and translations into Malayalam and other languages, of Hebrew prayers, 'piyyutim' (religious songs), selections from the Bible and Talmud etc. During the middle ages, the Jews served as intellectual intermediaries between the Orient and the Occident, transmitting science from Indian to the Arabic world, and interpreting it, in turn, to the Christian nations. They seem to have been particularly concerned with the formation of astronomical tables of practical utility to astronomers. 'Mashallah (called by Ibn Ezra "the Indian sage") introduced the astronomy of the East into Spain.⁶ Jacob Ibn Sherara (9th century C. E.) met with some works in India and caused them to be translated into Arabic.⁷ Abraham Ibn Ezra (1088-1167) translated all-mattani's canons of the Khowaieuzirner tables, and, in his introduction, tells a remarkable story of a Jew in India who helped Jacob ben Tarik to translate the Indian astronomical tables, according to the Indian cycle of 432,000 years.⁸ Adrianus's Gravazande writes of Ezekiel Rahabi, as follows:

"His Excellency (Moens) also writes of Ezekiel Rahab who was always a constant enquirer into many good things... that he was a lover of science and well versed in Astronomy";⁹

6. Universal Jewish Encyclopaedia. Vol. I page 570.

7. Do. Do.

8. Jewish Encyclopaedia, Vol. II, page 249.

9. 'History of the White and Black Jews of Cochin' by Ardianus Gravazande, chapter xxvlii.

and then he discusses the Malabar Astronomy, evidently supplied by Ezekiel Rahabi. David Rahabi, the son of Ezekiel, has a treatise, on the same subject, published in Hebrew.¹⁰ It must be clearly understood that in all these references, India means Malabar, as the Parādēši Jews were the only cultured body of Jews existing in India at these periods. They were the source of extending cultural and religious revival to other Jewish communities in India and in the Far East as far as China.

Later, with the advent of Spanish and Portuguese Jews in Cranganore and Cochin—particularly after the Spanish Inquisition (1492 C. E.) Spanish and Portuguese (allied language) became the languages in use, among themselves and in their intercourse with foreigners, just as Tamil and Malayalam were used in their dealings with the people of the country. Van Linschoten, who visited Cochin in 1584 that is 19 years after their arrival there from Cranganore, in his *Itinerarium* published in 1596, clearly states, "There are manie of them (Parādēši Jews) that came out of the country of Palestine and Jerusalem, and they speak over all the exchange (verie perfect and) good Spanish."

Still later, with the advent of the Dutch, an additional language became part of their cultural armoury.

No wonder, therefore, that Ambassador Levy represented the Rajah of Cochin at the Portuguese Court in Goa in 1618, and Ezekiel and his son David Rahabi, the intermediaries between the Rajah and the representatives of the Dutch East India Company.

The natural result of associating peoples who speak different languages was the production of a language - allied

10. 'Chel David', by David Rahabi (1785 A. D.)

to "Yiddish" in Europe; for, it must not be forgotten, that their life in Cochin was a pure ghetto life.

If the vocabulary of an average person is taken as 2000 words, then, excluding a few words in Dutch, French, Arabic, etc., the vocabulary of the average Parādēši Jew was about 150 Spanish and Portuguese and 159 Hebrew words and expressions and the rest Malayalam-the proportion thus being:-

Spanish, Portuguese	7½%
Hebrew	7½%
Malayalam	85%
	<u>100</u>

This proportion more or less corresponds to the dialect 'Yiddish', as spoken in America in the beginning of the present century.

German	90%
Hebrew	5%
Russian & English	5%
	<u>100</u>

These Jews have been often accused of not having efficiently acquired the spoken language of the country, and the pronounciation of the Malayalam words are often errotic in that they have a peculiar lisping or unpleasant enunciation. There is nothing surprising in this observation if one remembers the principles enunciated by Huxley: "Language is rooted half in body and half in the mental nature of man. The vocal sounds which form the raw materials of language could not be produced without a conformation of the organs of speech."

Identical peculiarities exist where the European languages, spoken by them, are also concerned, as would be evident from the list of Poatuguese, Spanish, and Dutch words appended herein.

With the introduction of English education, by the establishment of schools for the community since 1819, the so-called "Malabar Yiddish" were still more affected. And it is therefore no wonder that now there are families whose home language is English, others who yet speak the 'Malabar Yiddish', and yet others (and they are very few) who speak decent Malayalam.

A list of foreign words and expressions incorporated in the "Malabar Yiddish" or Jewish dialect in Malabar are herein appended. The first group includes words, mostly Portuguese or Spanish in origin.

Words	(In English and Malayalam) used	Meaning	Actual words in the Original Language
Gazetta	ഗസത്ത	Gazette	Gazeta
Cigareth	സിഗരൈത്	Secret	Cigaritha, Secreta
Condra	കൊന്റ	Contrary	Contra
Thay	തേ	Tea	The
Patha	പാത്ത	Goose	Pato
Joosth	ജൂസ്ത	Just	Justo
Nose	നോസ്	Walnut	Nōz
Pastel	പസ്തൽ	Curry Puffs	Pastel
Bolo Castiria	ബൊളു കസ്തീരിയ	A kind of pastry	Bolo Castello (Castellian Cake)
Pestha	പേസ്തു	Feast	Festa
Ethikka	ഏത്തിക്ക	Tuberculosis of lungs	Tisica
Bolsa	ബൊൾസ	Pocket	Bōlsa
Remmedi	റെമ്മേതി	Remedy	Remediſ
Bunkroth	ബങ്കുറൊത്ത	Bankrupt	Banco roto
Rupia	റൂപ്പിയാ	Rupee	Rupia
Sappath	സപ്പാത്ത	Shoe	Sapato
Pathakka	പാത്താക്കാ	Dollar	Pataca
Mozeeka	മൊസിക്	Music	Musica
Sola	സൊളു	Sole of the foot	Sola (do pè)

Words	In English and Malayalam) used	Meaning	Actual words in the original language
Kusel	കസേൽ	Counsel	Concelho
Pochi	പൊച്ചി	Tea or Coffee Pot	Poti
Visteedu	വിസ്തീതം	Dress	Vestido
Katha	കത്താ	Cup	Taca
Peelis	പീലീസ്	Saucer	Pires
Kadera	കതെര	Chair	Cadeira
Kodtheena	കൊടുത്തിന	Curtain (mosquito net)	Cortina
Kulson	കൾസൊൻ	Trousers	Calas
Ravkeena	റവുകീന	Fiddle	Rabeka
Tavarna	തവർണ	Tavern or ale-house	Taverna
Aaz	ആസ്	Ace	Az
Trezoz	തിരസൊസ്	Two and three	Trez dois
Kathar	കാത്തർ	Quarter or four	Quatro
Sotha	സൊത്ത	Queen (of the cards)	Sôta
Rai	റെയി	King (of the cards)	Rei
Artha	ആട്ടത്ത	Heart (of the cards)	Copas
Spatha	സ്പാത	Spades (cards)	Espadas
Oran	ഓറൻ	Diamonds (cards)	Ouros
Kalavara	കലാപറ	Clubs (cards)	Pans
Ispethi	ഇസ്പെത്തി	Roast	Espeto
Salthon	സൽത്തൊൻ	A kind of fish	Salmao
Karf	കാർഫ്	Fork	Gaffel Garfo
Vinthe	വീന്തി	Twenty	Vintê
Bafāth	ബഫാത്	A meat dish	Bafado

Words	(In English and Malayalam) used	Meaning	Actual words in the Original Language
Cameesa	കമീസ	Shirt	Camisa
Thembo	തേമ്പൊ	Time	Tempo
Pasa Thembo	പസ തേമ്പൊ	Past time	Passa Tembo
Pelzer	പെൽസെർ	Pleasure	Prazer
Landerna	ലന്തർണ	Lantern	Lanterna
Chappel	ചപ്പൽ	Hat	Chapen
Chinela	ചിനെല	Slippers	Chinella
Madthel	മടത്തൽ	Hammer	Martello
Daolsi	ദോൽസി	Sweets	Docē (Doces)
Almari	അലുമാലി	Almirah	Almario
Odtha	ഓട്ടത്ത	Garden	Horta
Kodthial	കൊടതിയാൽ	A kind of pastry	Cordeal
Figoora	ഫിഗൂറ	Good figure or good working	Figura
Kandler	കന്തലെർ	Chandlier	Candeiro
Sthoop	സ്തൂപ്പ്	Extension to a house or verandah	Steppe
Bon Savothi	ബൊൺ സവോതി	Good health	Bon Savude
Mooyith	മുയിത്ത് മുർസെ	Many thanks	Muito mercē
Mursay			
Cheela Cheetha	ചീല	Cloth or Chintz	Chita
Selada	സെലാത	Salad	Celada
Manjerayal	മഞ്ചറേയാൽ	Anything exceptional in food, or food for the king	Reyal
Boor	ബൂർ	Stupid person or 'jack' in cards	Burro
Birlandi	ബിലാൻതി	Bright or brilliant	Brillante

Words	(In English and Malayalam) used	Meaning	Actual words in the original language
Deeyamandi	ദീയമാന്തി	Diamond	Diamonte
Stalarika	സ്തലാരിക	Sterlize or clean	Esterilisar (v)
Balsimon	ബാൽസിമൊൻ	Balsom	Balsamo
Barsal	ബർസാൽ	Bangles	Braceletē
Appadthel	അപ്പടത്തൽ	Chain	Perola
Kavaya	കവായ കുടുത്തു	Short tunic or blouse	Cabaia Curta
Kuduthu			
Embarador	എമ്പരതൊർ	Emperor	Emperador
Soppel	സൊപ്പൽ	Soup, Dish	Soupeira
Sopa	സൊപ്പ	Soup	Soupa
Mozeeza	മൊസിസ	Healthy & young	Moc'o (pronounced 'mozo') = young man
Pasesiya	പസെസിയ	Patience	Pacie ncia
Seenal	സിനാൽ	Signal	Sinal
Thorona	തൊറൊണ	Throne	Throno
Baggetha	ബാഗെത്ത	Banquet	Banquete
Iskaparika	ഇസ്കപ്പാരിക	Escape	Escapaer
Kaspachi	കസ്സാച്ചി	Nonsesical talk	Disparate
Respeth	രെസ്സെത്ത	Respect	Respeito
Korson	കൊർസൊൻ	Heart	Cora C'ao (Sp)
Velthura	വെളതുര	Greens	Verdura
Kad alas	കടലാസ്	Paper	Cartaz
Thavi	തവി	Spoon	Talheres
Kuspor	കുസ്സൊർ	Spittom	Cuspidor
Castabasta	കാസ്തബാസ്ത	Low Caste	Casta baixa
Roswang	രൊസുവാങ്	Sofa	Descanco henco
Pulootha	പുളുത്ത	Flute	Flauta
Tamboor	തബൂർ	Tambore or drum	Tambor
Caveena	കവീന	Fowl	Cac'av
Seeg	സീക്	Six	Seis
Cabesa	കബെസ്	Duck	Cabec'a

As regards words and expressions incorporated from Hebrew, in addition to the names, in Hebrew, of months, festivals etc. at least 164 words are in use in the so-called 'Malayalam' that is spoken. These include the following that are very commonly used:

Adonai	അതൊനായി	God
A'aba	ആബാ	Love
Akhzar	അക്സാർ	Bold
Almana	അലുമാനാ	Widow
Emeth	ഏമെതു	Truth
Be'emah	ബൈഎമ	Beast
Be'emah besurath.	ബൈഎമ ബൈസുരാത്	A human being in the
Adam	ആദാം	form of a beast
Busha	ബുഷാ	Shame
Bahoor	ബാഹൂർ	Bachelor
Bethulah	ബെതുലാ	Maid
Aroor	ആറൂർ	Cursed
Goy	ഗോയ്	Gentile; people
Gezela	ഗെസലാ	Robbery
Gannab	ഗന്നാബ്	Thief
Ger	ഗെർ	Shanger
Gerusha	ഗെറുഷാ	Divorced woman
Din	ദീൻ	Law
Dhor	ദോർ	Generation
Ben Zachar	ബെൻ സാകാർ	Baby boy
Zona	സൊന	Harlot
Zakhen	സാകെൻ	Roman
Zeman	സെമാൻ	Time
Zerah	സെറാ	Descendant
Hathathi	ഹാത്താതി	I have wonned
Haim Thobim!	ഹയീം തൊബീം	Healthy life!
Hokhma	ഹൊക്മാ	Wisdom
Hacham	ഹകാം	A wise person
Hathan	ഹാതാൻ	Bridegroom

Kalla	കല്ലാ	Bride
Thob	തൊബ്	Good
Tha'or	താഓർ	Pure
Thame	താമെ	Impure or Dirty
Tharef	താരെഫ്	(Lit: that which is torn by wild beasts) for- bidden
Hathathi, Havithi,	ഹാത്താതി, ഹാവീതി,	I have sinned (in an
Pashathi	പാഷാത്തി	intensified form)
Kasher	കാശെർ	(Lit. right in a physican sense) permitted or 'Koshe'r'
Yeser arah	യെസർ ആറാ	Bad thought
Cohen	കൊഹൻ	Priest
Karpas*	കർപ്പാസ്	Celery
Kether	കെതർ	Crown
Kethubha	കെതുബാ	Marriage settlement deed
Lashon	ലാഷോൻ	Language
Beth Ahaim	ബെതു ഹയീം	Cemetery
Mabbool	മബൂൽ	Deluge or fight
Megilla	മെഗില്ലാ	Roll of manuscript
Magen David	മാഗെൻ ദാവീദ്	Shield of David
Midha, Kenegeth,	മിത്താ, കെനെഗെത്,	Tit for tat
Midha	മിത്താ	
Mathana	മത്താനാ	Gift
Nabi	നാബീ	Prophet
Nabal	നാബാൽ	Fool
Nether	നെദെർ	Vow
Nekhama	നെകാമാ	Vengeance
Sedher	സെദർ	Order
Succah	സുഖാ	Tabernacle
Sepher	സെഫെർ	Book

* Karpasa - Sanskrit.

Yerusha	യെറുശാ	Inheritance
Mazaal	മസ്സാൽ	Luck
Zimma	സിമ്മാ	Vice
Makha	മക്കാ	Stroke
Makhath	മത്തത്" മറുത്"	Heavy blow
Mardhooth		
Melakha	മെലാകാ	Work
Melekh	മെലേക്"	King
Mamzer	മംസെർ	
Mashal	മാശാൽ	Saying or proverb
Massa	മസ്സാ	Unleavened bread
Ma'haze	മാഹാസെ	Story
Mashiha	മാശീയാ	Messiah
Milhama	മിൽഹാമാ	War
Gan Eden	ഗൻഏദെൻ	Heaven, or garden of Eden
Olam	ഓലാം	World
Azazel	അസാസെൽ	A representative for atonement
Yayinhayin	യായിനായിൻ	Wine
Ain arah	ആയിനാരാ	Evil Eye
Anav	ആനാവു	Humble
Ani	ആനി	Poor
Hafar	ആഫാർ	Sand or earth
Arabha	അറാബാ	Willow trees
Sedacha	സെദാഖ	Charity
Siyyon	സിയോൻ	Zion
Kaboor	കബൂർ	Tomb
Khadish	കന്തീശു	(Lit. holy) part of service
Kehillah	കെഹില്ലാ	Congregation
Khelala	കെലാലാ	Curse
Khorbhan	കൊർബാൻ	Sacrifice
Sepher Torah	സെഫെർ തൊറാ	Book or law
Rosh	റോഷ്"	Head

Rab	റാബ്	Teacher
Ruha Raah	റുഹാ രാ	Evil Spirit
Rahamanuth	റഹമാനുത്	Pity
Rasha	റാശാ	Wicked man
Shabbath	ശബ്ബത്ത്	Sabbath
Shebooha	ശെബൂഹാ	Swearing
Shithooth	ശിത്തൂത്ത്	Madness
Shalom	ശാലോം	Peace
Shikkor	ശിക്കൊർ	Drunkard
Shofar	ശോഫാർ	Trumpet
Simha	സിംഹാ	Pleasure
Shekher	ശെക്കെർ	Lie
Thamid	താമീദ്	Permanent light
Thefilla	തെഫിലാ	Prayer

Thus the deduction of the history of the Paraḏēši Jews, from the language spoken by them is absolutely clear. Hebrew, Aramaic, Tamil, Malayalam, Spanish, Portuguese, Dutch and English languages practically represent the various stages or periods in their history in Malabar, from the time of their exile from Palestine to the present day, and thus afford a definite clue to their history.

THE VĒṄGANĀD NAMPITĪS.

(BY PROF. K. V. KRISHNA IYER).

Their two-fold importance in Kēraḷa.

The Vēṅganād Nampitīs enjoyed a two-fold position in ancient Kēraḷa. They were, in the first place, *Nāṭuvāḷis*. The territory under their sway comprised the five *dēśams* of Kollangoḍe, Vattakkāḍ, Vatavannūr, Elavancēri and Payyalūr; and they had 999 Nayars under their command. Secondly, they were closely associated with the maintenance of the Vedic religion in this *Karmabhūmi* of ours, reclaimed by Parasurāma. The privilege or duty of providing the Brahmins with the essential sacrificial materials, like *Sōma*, *Karingāli* and the black antelope skin, was exclusively theirs. Though, like other and much greater chiefs, they lost all their political powers with the advent of the British, they still retain their religious obligation. Every Nampūtiri, residing between Cape Comorin in the south and Gōkaṇṇam in the north, if he wants to perform a sacrifice, has to proceed to the temple of Kāccāṅkurichi in Vēṅganād and obtain the indispensable *Sōma* etc. from the Nampitī's own hands.¹ The importance of the Nampitīs is therefore not merely local; it embraces in a sense the whole of Kēraḷa.

Vēṅganād.

Situated in the south-eastern corner of the Palghat Taluk of British Malabar, Vēṅganād was one of the traditional *nāḍs* or territorial divisions of Kēraḷa. Nothing is known of this place before the coming of the Nampūtiris to these parts. The necessity for procuring *Sōma* for their sacrifice must have

1. For this, the Nampiti receives a *Fanam*. As it is considered a sin to appropriate what belongs to a Brahmin, the Nampiti at once returns it with a handsome donation for the sacrifice.

brought these Aryan immigrants to this place very early in the history of their expansion in the West Coast of South India. At the foot of the mountains, exposed to a thousand dangers from man and beast, reptile and disease, this colony could not have been at first more than an outpost.

The desecration of the temple of Panniyūr by its iconoclastic reformers led a number of its orthodox inhabitants to leave their homes and come to Vēṅganād. With their settlement, this village entered upon a period of power and prosperity. Assisted by the *Samghams* of Tatta, Vella, Nenmeni and Nāṭṭi²—all within a radius of about six miles—Vēṅganād was able to establish its authority over all the Brahmin temples and villages between Vatakkancēri in Malabar and the Ānamalais in Coimbatore.

The glory of Vēṅganād has now all but departed. Except for the rights exercised by the Nampiti over the temples of Kāccānkuricci and Cērapuram, there is nothing at present to show that Vēṅganād had been a big *Samkêtam*. There is not a single Nampūtiri family residing now in these parts. The sites of Venganād and Nāṭṭi are partially or completely buried under earth or overgrown with jungle.³ Tatta, Vella and Nenmeni still continue to be flourishing villages, but their former connection with the Nampūtiris has been entirely forgotten.

The disappearance of the Nampūtiris from these parts was due to the invasion of Haidar Āli of Mysore. Though the Nabab was not a fanatic—though he even allowed Mullu Killedar, his Commandant at Palghāt, to grant an *inām* to Kāccānkuricci for the maintenance of the temple in 1773-74—in the general uncertainty and confusion caused by his descent on Malabar, the Nampūtiris abandoned their homes

2. തത്ത (മംഗലം), വെള്ള (ചാത്തിരൂർ), നെമ്മെനി, നാട്ടി (മംഗലം.)

These *Samghams* are now found dispersed in various parts of Malabar and the adjoining Cochin State.

3. Logan however mentions Venganad as one of the pure and important Brahmin settlements of his time! (*Malabar Manual*, Vol. I, p. 118).

and temples, and sought safety in distant Trāvancore. The Ūrāyṃa rights claimed over these temples by the Nampūtiris living far away constitute at present the only evidence of their former sojourn here.

The Nampiti in social and political hierarchy.

According to the *Kēralōlpatti*, though a hotch-potch of fact, fiction, and legend, nonetheless valuable as the first attempt of the people of Keraḷa to write something like a history of their land, the Vēṅganād Nampiti comes between the Kakkāt Nampiti and the Kaṛuka Nampiti in the social hierarchy of the country. Sankarācārya, it is said, determined for each caste its position and function in the social fabric. "As the Nampiti is not entitled to study the Vedas, he is not a full Brahmin, but only a three-fourth Brahmin. The highest among these is the Nampiti called Kakkat Karanavappad. (He can carry arms and perform *akampati* duty. The Vēṅganāṭṭu Nampiti brought *darbhā*, *sruva*, and *camata* stick (for sacrifice); this chief can sit along with the Brahmins in their *Sabha* on the *āvaṇṇippalaka* (wooden seat). Below him is the Kaṛuka Nampiti".^{3(a)} In this account, Venganād appears as the fourteenth of the seventeen *Nāds* of Kēraḷa.^{3(b)} When Cēramān Perumāḷ left the country, he gave each of these *Nāds* to a Rajah (leaving it as soon as the gift was made).^{3(c)} And these Rajahs and chiefs from Kolam (Cirakkal) to Vēnād (Travancore) among whom Vēṅganād was one went on ruling the country.^{3(d)}

The Kāsyapakshētra-māhātmya.

We have to rely entirely upon *The Kāsyapakshētra-māhātmya* for an account of the origin of the Vēṅganād Nampitis. It is a Samskrit work professing to be a part of

3(a) *The Kēralōlpatti*, p. 59.

3 b) *Ibid.*, p. 69.

3(c) *Ibid.*, p. 72.

3(d) *Ibid.*, p. 114—115.

Skandapurāna. However it may be, it must have been compiled sometime before the Mysorean invasions. It describes the numerous temples that were then in existence along the course of the rivers Gāyatri (Koṅgan or Kūtallūr *puḷa*) and Ikṣumati (Malam-*puḷa*), most of which have either disappeared completely or are so ruined that it is very difficult to identify them.

Kāśyapakṣētra or Kāccāṅkuricci.

According to this, Parasurāma severed with his axe the unbroken chain of the mountains, and moving the Sahyādri and the Malayādri north and south respectively, created the (Palghat) gap. The gap thus made extends southwards from the Sahyādri, northwards from the Malayādri, eastwards from Tiruvilvāmala (across the river, opposite Lakkiti on the South Indian Railway) and westwards from the Ānamalais. Within this is the country called Venkata (Vēṅgaṇād), four *yōjanās* in length and two *yōjanās* in breadth. Finding this place so convenient for penances and sacrifices, Kāśyapa resolved to establish himself here ⁴

Hēmāṅga.

Once upon a time there was a king named Dharmavartma, of the solar race in Niculapura. Afflicted with leprosy, he left his kingdom with his queen and came to Kāśyapakṣētra. Directed by the sage, he dipped in to the waters of the 'Leprosyhealing Spring,' when, lo, he found himself in possession of his former handsome body. In course of time, by the grace of the Prajāpati, a son was born to the royal pair, and he was named Hēmāṅga after his complexion. While crossing the river Ikṣumati on their way back, Dharmavartma and his queen happened to lose their little child, who slipped into the waters of the river and disappeared.

*Ayaskarapuram or Kollangōde.*⁵

But the prince was not drowned. The merciful Ikṣumati was only carrying out the behests of Fate. Carried down by the current, Hēmānga was stranded on the bank. And the chief of the Ayaskāras or blacksmiths, coming that way, found him, took him home, and brought him up as his child. In his joy he caused a new residence to be built and called it Ayaskārapura (Kollangōde, bounded by the Āṇamalais, Tenmalais and Pallassēnamalais.

Parasurāma's gift of Sovereignty to Hēmānga.

The high-born Hemānga avoided, as though impelled by some sort of instinct, partaking of the food prepared by the low-born blacksmith's wife, preferring to live entirely on milk till he came of age. When he grew up, his Kṣatriya blood prompted him to leave the blacksmith's abode for the forest, where he spent his time hunting the wild beasts like the true Kṣhatriya that he was. While roaming about the woods, one day, he chanced to come upon Parasurāma lying wounded on the head by a Rākṣasa named Balī. At Hēmāngā's request, the Brāhmin sage gave him his axe, and with it the prince killed the demon. Pleased with this, Parasurāma conferred upon him the sovereignty of the five *dēsams* of Ayaskārapura⁵ and directed him to leave the forest and reside in a palace at Vēnganād, as becoming his new status.⁶

Drōnavatī

For a long time Hēmānga ruled over the five *dēsams* given to him by Parasurāma. With him lived his sister, Drōnavatī,

5. *Aykara* or the opposite bank was how Kollangode is referred to by people living on the right bank of the Gāyatri. As Kollangōde means the settlement of the blacksmiths who were very numerous here at the time even of Buchanan (1802) — *Aykara* was easily transmuted into Ayaskārapuram, literally Kollangode. (Ayas (in Skt) = iron).

6. *Ibid*, Chap XVI.

who had come from Nicula after her father's death. At last Hēmānga had to pay the debt of nature and leave this earth. As he had been throughout a Brahmacārin, there was no heir of his body to succeed him. So Parasurāma summoned the Brāhmins of the sixty-four villages and installed Drōṇavati as his successor at Ayaskārapuram.

*Vīra Ravi*⁷

One day, while Drōṇavati was proceeding to the tank for her ablutions, the sun-god happened to cast his eyes upon her, and he was at once smitten with love. Disguised as a Brāhmin, he sought her hand. But as Rāma's protegee she asked him to obtain his permission. The Bhārgava, who had seen everything with his divine eye, readily agreed, and 'for the continuance and increase of the Kṣhatriya family' gladly gave her in marriage to the disguised god. In course of time, a son was born. On account of his courage and sunlike splendour, the people called him Vīra Ravi.⁸

Indra's gifts to Vīra Ravi.

When he attained to manhood, he relieved his mother of the burden of government and took upon himself the duty of protecting his people. Always devoted to Venkatēsa, the Lord of Kāccānkuricci, he was as a father unto his subjects. At this time, the Brāhmins of Kerala took it into their heads to begin a sacrifice without inviting Parasurāma or the gods. Thereupon these latter complained to Indra, who forthwith came to the sacrificial hall, and carried off the *Sōma* creeper, the fire-making churn, the black antelope skin and even the sacrificial fire, to Kāsyapaksētra, where he was received with all honour by Vīra Ravi.

7. All the formal communications of the Nampiti begin with the words 'Viran Iravi tittu' or 'the royal writing of Viran Iravi'.

8. Ibid., Chap. XIX.

Pleased with his devotion, the chief of the celestials, said to him:- "As I am in heaven, thou shalt be on earth. These things which I have brought shall remain with thee. Thou alone shalt have the right of (giving) the *Sōma* creeper, the sacrificial sticks, the fire-producing churn and the black antelope skin and thou shalt give them to the Brahmins when Parasurāma comes. Thou shalt have also a sixth part of the merit earned by the sacrificer and the privilege of⁹ sitting at dinner with the Brahmins." After invoking the *Āgnēyamantra* on his feet and warning him against walking barefooted lest the earth should be burnt and his family itself come to ruin, Indra departed.¹⁰

Parasurāma's Injunctions

The Brahmins, finding their sacrificial materials mysteriously disappeared, approached their patron, Bhārgava. The sage, from whom nothing could be concealed, repaired with the Brāhmins to Vīra Ravi. The king received him with the respect due to his high rank and told him all that had happened. Gratified with his devotee's faith, he led him to Kāsyapakṣētra, and seating him in the *mantapa* or porch facing the central shrine, said, "Thou thyself shall give *Sōma Kariṅgālī*, and the black antelope skin, to the Vaidiks or *Karmīs* of the three villages of Panniyūr (later Irinjalakuda), Covaram and Peruvanam,¹¹ (a) with thine own hands from this porch.¹¹ (b) The Brahmins, having received these from the king invoked the spirit of Indra on him, and gladly assigned to him all the honours due to the chief of the gods, after which they took their leave of him and the sage.

9. The Nampiti has the privilege of *Sākṣibhōjanam*, i. e., sitting in the same hall, though not in the same row, with the Brahmins for dinner.

10. The Nampiti has the right of wearing sandals even within temples.

11a. These have to be given by the Nampiti himself seated in this porch.

11b. These three villages, noted for their *Karmīs*, are representative of the entire Brahmin community.

After their departure, the Bhārgava proceeded to instruct him in his daily duties. He must assume *diksha*; abstain from shaving his beard or trimming his hairs; eschew *betel* leaf and *areca*; avoid the company of women; maintain strict *Brahm-carya*; observe the *Aindravrata* in *Vaisākh* ¹²; and always wear *sandals*, consecrated by the *Āgneya mantra*. Drōnavati and other ladies of the house should also serve the *Aindravrata* and make gifts of cloth and turmeric to Brahmin women.

These instructions imparted, Parasurāma returned to the forest to resume his interrupted penance. And Vīra Ravi ruled his people for a long time according to his injunctions till he was called to his ancestors at a ripe old age to the great grief of his subjects. ¹³

Another Version.

According to another version, the Brahmins of Trichūr began to perform a sacrifice without satisfying the *mānes* of their forefathers. To punish their ungrateful descendants, they carried off the *Sōma* creeper and placed it in Ravi Varma Rajah's ¹⁴ hands for safe custody. The Brāhmins complaining to Parasurāma, the sage went to Vihāyasapura, ¹⁵ and giving Ravi Varma the *Mantra pāduka* or the consecrated sandals, conferred upon him the privilege of giving *Soma* and *Kariṅgālī* to the Brahmins intent upon performing sacrifices. ^{15(a)}

The Divine Origin of the Nampiti.

Still another version ascribe a divine origin to the Nampiti. Parasurāma, it is said, engaged a Gandharva to protect the

12. This *Vratam*, lasting for twenty four days, comes to a close on Tiruvonam in the month of Etavam (May – June), on which day is celebrated the *Arattu* of Kaccankuricc; Perumal.

13. *Kāsyapakṣētramāhātmya*, Chap. XXI.

14. The Nampiti signs always with the surname of Ravi Varma.

15. Another Sanskrit rendering of the word Kollangode.

15(a). Mackenzie Manuscripts, 17, 5, 44, § 2.

Brahmins of Kerala. This Gandharva used to live at Kollangōde in the regions of the Tenmalais and the Vatamalais. And the Nampitis of Kollangōde, it is claimed, are descended from the *Apsaras* or celestial nymphs belonging to this Gandharva's family — wherefore the ladies of the Vēṅganād family are styled *Appicci*, the Malayalam form of the Samskrit *Apsarastri*¹⁶.

Nampiti in Ballad and Song.

In ballads and songs of the Palghat Taluk, the Nampiti is constantly mentioned. He has an honoured place in the songs of the Pallāvūr *dēsakkaḷi*.¹⁷ The *dēsakkaḷi* is the annual dance of the Nayars of the village in honour of their deity; it serves also as a *prasasti*, so to speak, extolling the achievements of their various chiefs, including the Zamorin of Calicut and the Rajah of Kocci (Cochin). In the purely local songs, like the *Vallōnpāttu*¹⁸ or the song of the serf, and

16. *Ibid.*, Vol. III, pp. 316—319.

17. Pallāvūr *Ponnanikkalippāttu*.—

ഉടവാളുനിക്കി നന്നായി ഉടനെ ചില ചേകവതമായി ഉടൽ മയങ്ങവെ കഴൽ കൊന്യാ വിളിച്ചുണച്ച പടയിൽ പോതം നേരം ചെമ്മെ കടലിൽ പുക്കൊളിക്കും ചിലർ പടക്കാരായി വെട്ടുകൊണ്ടു മരിക്കും ചിലർ പരിപാലയമാം. നലത്തു കൊടുത്തന്റെ അകത്തു വിട്ടു പകൽ വിളക്കും പാവായും നാഴികക്കൊട്ടും വീരൻ ഇറവി എന്നും പാരിൽ എണ്ണം പുകഴൊച്ച കേൾക്കും വെണ്ണം നാടെ വാഴും നല്ല വീരവിജയൻ

മണ്ഡലം പുകഴ് കൊണ്ടീടും വീരമാററനെ കൊലകാലനൊടാട്ടി മാന വേദൻ തൻ അതൾ പെററു വണങ്ങിവാഴും ഏകനായി മുതുന്നു നടന്ന വീരൻ തൻ പദവികൾ പല തറ ചെല്ലാം. കിട്ടിയവരെ വെട്ടിയടക്കി ബന്ധുക്കളായി വന്നു കണ്ടവർക്കെല്ലാം അന്തരമെന്നു ഇന്ദിരാ വരം കൊടുപ്പാനെ ധരണിയെണ്ണം പുകഴെന്നും പുകഴൊച്ച കേൾക്കും വെണ്ണനാടു വാഴും നല്ല വീരവിജയൻ.

(ചരണങ്ങൾ, 31, 41)

18. *Vallōnpāttu*.—

പാരതിലുളളാരു ഭാരത്തെ തീപ്പാൻ ഓരോരവതാര മുന്തിയായി വന്ന ശുരയുളളൊരസുരർകലമൊക്കെ വേരോടെ നാശത്തെ ചെയ്തീടുവോനെ വീരനിരവിനൂപനെയും നാടും കാരുണ്യമോടങ്ങു കാത്തുകൊണ്ടീടുവാൻ നേരോടെ കാച്ചാൻകുറിച്ചിയിൽ വാഴുന്ന നാരായണൻ പദം കൈതൊഴുതോമെവില്ലും ശരവും കയ്യിൽ പിടിച്ചൊരു കാട്ടിൽ അല്പം പകലും നടന്നീടുവോനെ ഉല്ലാസമോടങ്ങുവേട്ടയുമാടി കലയാണ

*Malamappāttu*¹⁹ or the song of the mountaineer. the Nampiti is often referred to as the 'good chief Vīran Iravi of Vēnganād'. The Nayars of Kollangode—of whom he is the leader—show him special honour by having his residence for the venue of the last night's *dēsakkaḷi*, which throughout Malabar is held, as a rule, only in a place of worship—the temple or the *maṇṇam* which is not only a place of worship but also the meeting place or mote hall of the *dēsam*.

The Sovereign Rights of the Nampiti.

Neither these legends, which are obviously aetiological, nor these songs, which are laudatory, give us any clue to the

മോടെഴുന്നള്ളം വീരനല്ലൊരു വെങ്ങയവീരന്റെ നാട്ടിൽ ചൊല്ലുള്ള ചേകവ
രായിരം നായരും അല്ലലകററാൻ പുലിക്കോട്ടിൽവാഴും നല്ലയ്യാനിൻപദം
ഞാനിതാ കൈതൊഴുന്നേൻ.....മടലിടും മുഖെ കലയും കലച്ച മണങ്ങ
തിന്നാം ഇളനീർ കുടിക്കാം കന്യകാപെണ്ണിന്നു കാതോലകൊള്ളാം ഏറാടി
പോകുമ്പോളിട്ടു ചീന്താം ആനകൾ പോകുമ്പോൾ മടലൊന്നിടിയാം പെ
രുവഴി പോകുമ്പോൾ നിഴലിത്തിരിക്കാം രാജാവു പോകുമ്പോൾ തണ്ടതു
ചാരാം എങ്ങും പുകഴ്ചേററവെങ്ങുന്നനാട്ടിൽ വീരനിരവിയൊ എൻ
തന്യരാണെ.

(1, 7, 17)

19. *Malamappāttu*: —

പാരിൽ ഘനമൊഴിപ്പാൻ ഓരോരുതരും പൂണ്ടു നേരെ പിറന്നതും
പാരിടം കാത്തിടുവാൻ താരാർ മകളും താനും ധരണിതന്നിൽ വന്നെൻ
കലം പിറന്ന വീരനിരവി നൃപവീരന്റെ നാടുകാപ്പാൻ പാരിൽ പുകഴ്ചേ
രുകും തിരുകാച്ചാൻകുറിച്ചിതന്നിൽ നേരോടെ വാണതളി നെർമകൾ വാണി
മേവും നാരായണൻപദം നാൾതോറും കൈതൊഴുന്നേൻ.....തണ്ടും കട
തഴയും ചെണ്ട തകിൽ മുരളും തണ്ടിന്റെ മുമ്പിൽ അകമ്പടി ആയിരം ചേക
വരും വേണ്ടും വിരതകളും പൂണ്ടുൻ നാടുകാപ്പാൻ വേങ്ങുന്നാടെ വാഴും
വീരനിരവി മഹീപാല.....ചൊട്ട കെട്ടി തൊങ്കലിട്ട ചൂരൽവള്ളി
പുണലിട്ട നെടുനെട്ടി മാംതന്നിൽ നിത്യവും പോയി തേങ്ങെടുത്തു" ആന
ക്കൊമ്പു തേൻകിഴയും ആനക്കൊമ്പിൽ തേനൊഴുകവേണ്ടും നാട്ടിൽ
വാഴും നല്ല വീരനിരവിനെ കാൺകവന്തേൻ.

(2, 17, 20)

(The spelling of these songs has been modernized. The latest event referred to in the *Pallāvūr Desakkalippattu* is the Zamorin's expulsion of the Portuguese from Calicut and the destruction of their fort in 1525.)

origin and early history of the Nampitīs. They are valuable, however, as giving us an idea of their importance. They had all the rights which were enjoyed by sovereign princes in Kerala—like the palanquin and the white umbrella, the *camari* whisk, the fan with the peacock feathers and the lighted lamp at daytime. They had hereditary ministers like the Zamorin and the Kocci (Cochin) Rajah. The Pantāraṭṭil Menon was to them what the Mangāttaccan and Pāliyattu Menon were to the chiefs of Calicut and Kocci (Cochin). Like these, again, the Nampitīs could not be addressed direct. All communications had to be sent to the Pantāraṭṭil Menon, with the request that he would have them placed before the Nampiti at the proper time. The words, Pantāraṭṭil Menon, imply that all collections and disbursements were entered in the accounts as *Pantāraṭṭilēkku* and *Pantāraṭṭilninnu* (to and from the royal treasury), as is still the custom at Calicut and Cochin. The Nampiti was also the fountain of honour. On the day of Makam, following the Ōnam celebrations, a grand levee called *Makakkāṭṭa* was held in former days. All the important Nayars had to bring *Nuzzurs*, and the Nampiti received their obeisance seated on the dais, like Kēraḷa royalty on *Vellajum Karimpataṭṭu* (a white carpet spread over a black carpet), and conferred the title of *Menon* on such as those whom he wanted specially to honour.

Some theories about the origin of the Nampiti

The titles assumed by kings and chiefs very often give us valuable hints. There may lie imbedded in them some historical event, and no student of history can afford to neglect such fossil history. The Kollangōde Nampiti is formally known as the *Vēṅganād Nampiyātiri*. It has already been remarked that Vēṅganād was a Brahmin village. *Nampiyātiri* in Kēraḷa generally denotes a Brahmin chief, like the Rajah of Itappalli or Cempakaśṣēri. The title *Vēṅganād Nampiyātiri* makes it possible that the original Nampitīs were Brahmins—a hypothesis which receives support from some of the ceremonies connected with the *Avarōdham*, to be described presently, and from the *ponti* or the wooden club, the characteristic weapon of the *cāttīa* or the armed Namputiris, figuring along with the sword given from the Kāccankuricci

temple at the installation ceremony—and for some reason yet to be discovered the present *Sāmantās* took their place.

The words 'Vīran Iravi' or 'Vīra Ravi' appearing at the beginning of all their formal correspondence and the surname of 'Ravi Varma,' which the Nampitis always add after their personal name open new vistas for research. If we can argue from the analogy of certain royal families in Kerala which have adopted the name of the founder as a nomen or family or clan name, we have to infer that the founder of the family was one Vīran Iravi or Ravi Varma, and as the Nampitis claim to belong to the solar race, we may go even so far as to say that they must have had some connection with the Kocci (Cochin) royal family, which is the premier Sūrya-Kṣatriya family in Kēraḷa—which is not impossible, as Venganad is situated between Nammara and Cittur which still belong to Cochin.

The Nampitis of history, feudatories of the Zamorin.

It is not till we come to the sixteenth century that we find ourselves on the *terra firma* of reliable history as distinguished from nebulous conjectures and plausible hypotheses. At the beginning of this century, we find them taking rank among the feudatories of the Zamorin. When and how exactly the Zamorin made himself master of Vēṅganād have yet to be written. We have evidence to show that when the *Kur-matsaram* between Panniyūr and Covaram broke out, the Nampūtiris of Vēṅganād stood by Panniyūr which was the reason for the influx of Panniyūr Brahmins into this village when the temple there was destroyed by the reformers. Panniyur itself, before the schismatics got the upper hand and committed the awful sacrilege, which made the village accursed for ever in gratitude for the help given by the Zamorin against its rival, made over its lands in Manhalūr, Santirutti, Tenkuricci, and Nenmini, to the king of Calicut. With these in his possession and with the Panniyur-kūr Nampūtiris of these and surrounding places to help him, it was no difficult task for the Zamorin to extend his

authority here. By 1364²⁰ the southern portions of Natuvattam had been definitely cleared off the Koeci (Cochin) Nayars, and the Kutiravattattu Nayar established at Kotuvāyūr at the head of 3000 Nayars by the king of Calicut. Whether the original Nampitis made their submission to the Zamorin or they were driven out and an entirely new family of Nampitis was installed here, it is not possible to say. As they had only 999 Nayars under them, and as they lived at the frontier, threatened not only by the Kerala chiefs of Cochin and Palghat in the south and north respectively, but also by the Kongu chiefs hailing from the Anamalai and Vatamalai regions, the Kutiravattam Nayar was specially enjoined to protect the Nampitis family. The protection of the Venganad *Appicci*²¹ was one of the important duties imposed by the Zamorin on Kutiravattam when he came to the *Sthānam* or dignity. This close political relation between the Kollangōde and Kutiravattam families is also shown in other ways. When one Nāyar dies another succeeds him, to the Vēnganād *Appicci* or the seniormost lady is sent a cloth for paying the condolence visit and the Elaya Nampiti—second in rank and therefore heir-apparent according to the Marumakkattāyam law of succession—receives one silk cloth for attending the formal investiture of the new Nāyar²².

20. *Kunisseri Granthavari* (കുനീശ്ശേരി ഗ്രന്ഥവരി)

21. The *Sannād* granted by the Zāmorin to the Kutiravattam Nayar on the Nayar's accession ran as follows (except of course for the date):—

കുതിരവട്ടം കണ്ടുകാരിയമാവത. കൊല്ലം (825-ആമത തുലാവിയാഴം മകരഞായർ) മുതൽക്കു മുമ്പിനാൽ തന്റെ കാരണവരെ കൽപ്പിച്ച അയെക്കും വണ്ണം അയക്കയും ചെയ്തു. എന്നാൽ തിരുവുലാമല തേവരേയും ചെംപങ്കുളങ്ങര അയ്യപ്പനെയും പാദമുഖത്തെയും വെങ്ങനാട്ടിൽ അപ്പിച്ചിയെയും പാലച്ചെരി വെള്ളാളരെയും അഞ്ചരച്ചെരി ചട്ടുമാരെയും മൂന്നാഴി ഇഴഴരെയും മാടംപിന്നടുത്ത തെപ്പുറ്റം പണ്ടുള്ള തെപ്പുറ്റം പണ്ടു തന്റെ കാരണവർ പുലർത്തിവണ്ണം പുലർത്തി രക്ഷിച്ചെക്ക. എന്നാൽ പണ്ടു രക്ഷിക്കുംവണ്ണം രക്ഷിച്ചെക്ക. (നെടിയിരിപ്പു ഗ്രന്ഥങ്ങൾ, 27, 28, 29)

22. കണ്ടുറക്കുന്ന അപ്പിച്ചിവിട്ടിലെക്കു പുടവൈ 1. (അരിയിടുന്നതിന്നു വെങ്ങനാട്ടിൽ എളമക്കു പട്ടുമുണ്ടു 1. (Mackenzie Manuscripts. Vol. V, pp. 113, 114.)

In 1504 and 1550, the Vēnganad Nampiti is found among the other feudatories of the Zamorin like the Rajahs of Kranganore, Itappalli, Beypore, and Caliyam accompanying the Zamorin when he invaded Kocci Cochin).²³ The Zamorin addresses him according to the customary mode as Vēnganāttu Nampān. His commandant of Nenmeni was in charge of all his financial transactions with the Nampiti, as the Commandants of Manhalūr and Tēnkuricci were of his accounts with Kuthiravattam Nāyar and Tēnkuricci Mannādiyār.^{24(a)} Like the other vassals, the Nampiti had to be present at the *Ariyittuvālca* of the Zamorin.^{24(b)} The Nampiti had also his assigned place at the *Māmakam* festival,^{24(c)} conducted by the

23. *Kēralapaḷama*, pp. 52–53,

Krishna Ayyar, *The Zamorins of Calicut*, p. 175.

24a. Whenever a new Karyakkar is appointed, all those who were concerned were formally intimated. Thus when Unnikkanta Menon was appointed Kariyakkar of Cunangad in 1649, fifteen letters of such intimation, signed by the Zamorin himself, were sent. Among those addressed were the subordinate officers in charge of *Cerikkals* and the *Nātuvālis* with whom they had dealings.

കൊല്ലം 824-ാമത്ത് കന്നിവ്യാഴം കണ്ടക ഞായർ 12-നു അറിയക്കൊട്ട കോവിലകത്തിന്നുനന്മകയ്യിൽ തൃക്കൈവിലെയൊടിയ നെടിയ തിരുവെഴുത്ത 15 ൽ

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നെന്മനി ചെരിക്കൽ പൊഴുതിപ്പാൻ തക്കവണ്ണം തറക്കൽ ഉണ്ണിക്കണ്ട മേനോനെ കല്പിച്ചയക്കയിൽ, പണ്ട കീഴനാളിൽ ഉള്ളവണ്ണം നടത്തെയെപ്പാൻ തക്കവണ്ണം വെങ്ങുന്നാട്ടിൽ നംപടിക്ക തിരുവെഴുത്ത 1. ടി അവസ്തേക്ക പണ്ട കീഴനാളിൽ കല്പിച്ചവണ്ണം കീഴക്ക എഴുതി മുതലാക്കി തഞ്ചിലവും നടത്തിയെപ്പാൻ തക്കവണ്ണം കടലായിൽ ഇട്ടി ഉണ്ണിരാമൻ മേനോനും മടത്തിൽ ഉണ്ണിരാമൻ മേനോനും തിരുവെഴുത്ത 1. ആകെ നെന്മനി ചെരിക്കൽക്ക തിരുവെഴുത്ത 2

[ടി വാചകത്തിന്നു തെളിയിച്ചി മന്നാടികൾക്കും തെളിയിച്ചി പൊഴുത്തികൾക്കും തിരുവെഴുത്ത 2 ടി വാചകത്തിന്നു കതിരവട്ടം നായർക്കും മഞ്ഞളൂർ ചെരിക്കൽ പൊഴുത്തികൾക്കും തിരുവെഴുത്ത 2] നെടിയീതപ്പ ഗ്രന്ഥം 27

24b. *Netiyiruppu Granthavari* (നെടിയീതപ്പ ഗ്രന്ഥവരി) and Gundert's *Malayalam-English Dictionary*, p. 978.

24c. p. 978, Katanceri, *The Mamakam Kilippattu* p. 61.

Zāmorin at Tirunāvāyi. In fact, the Zamorin appears to have exercised considerable powers in regard to the Nampitīs. In 1604 he removed the Cerūvellī Accans from Vēṅganād, and caused Cakkumparampil Uniccunta Nampiyār, the junior of Periventamukkil Kijakke Nampiti, to be adopted and invested Vēṅganād Nampiti the Zamorin himself advancing the necessary funds for the *Ariyittuvāḷca*, for which, of course, his permission, as the suzerain must be previously obtained in every case.²⁵

25. The following deed connected with this adoption indicates the wide powers exercised by the Zamorin in relation to this *sthānam*:

വെങ്ങനാട്ടിൽ നംപടിയായ ചെറുവെള്ളി അച്ചന്മാരെ നീക്കി പെരുവെണ്ടമുക്കിൽ സ്വരൂപത്തിങ്കൽ കെഴക്കെ നംപടിയുടെ അനന്തിരവനായ ചക്കംപറമ്പിൽ ഇട്ടി ഉണച്ചുണ്ട നംപിയാരെ ദൈത്തവെച്ചതിന്റെശേഷം നംപിയാതിരി പണ്ടാരത്തിലേക്കുവെച്ച ഉഭയങ്ങൾക്കും കളപ്പാടുകൾക്കും വല്ലിച്ചാത്തന്മാർക്കുകൂടി എഴുതിത്തന്ന പ്രമാണത്തിലെ വാചകം എഴുതിയ കണക്കു—

കൊല്ലം എഴുത്തുറി എൻപതാമത ധനുവ്യാഴംപുക്കു ധനു ഞായെററിൽ വിരുന്നിരവിതീട്ട. നെഞ്ചെനി തലപ്പനവല കണ്ടുകാരിയമാവത. മുംപിനാൽ പണ്ടാരത്തിലേക്കു മുത്തുറിക്കലം വിത്തിന്നനിലവും തുററിതുരിപത വല്ലിച്ചാത്തന്മാരെയും തത്തമാറ ഞെത്തിൽ മുംപിനാൽ വെച്ചതകഴിച്ചു നില്ക്കുന്ന നിലംവിത്തു പാട ഇരുതുറിക്കലംവിത്തിന്നനിലവും കതിരവട്ടം നായെർക്കപതകാരത്തിന്ന പണ്ടാരത്തിന്ന കൊട്ടത്ത പണം പതിനായിരത്തിന്ന മുപ്പതിൻകലം വിത്തിന്നനിലവും അരി ഇടുകെക്ക പണ്ടാരത്തിലേക്കു വെച്ച തരെണ്ടും നിലം ഇരുതുററി അറുപതിൻകലം വിത്തിന്നവെച്ചനിലം പാലക്കൊട്ടം ചെറിയ പാലക്കൊട്ടം മുളിയും ചെങ്ങനാലെയും കീഴച്ചെങ്ങനാ ചെറെയും ആത്തിയാ ചെറെയും ചൊക്കൻകളവും ഇടച്ചെറയും തൊട്ടുപള്ളവുംകൂടി ഇരുതുറി അറുപതിൻ കലം വിത്തിന്ന നീലവും ഇരുക്കരപ്പറമ്പുകൾ പൊററകളും പണ്ടാരത്തിൽ തത്തവാൻ വെച്ചതിൽ മുംപിനാൽ ഞെത്തിന്ന വല്ലിച്ചാത്തന്മാർ തുററിതുരപതിൽ ഈ എഴുതിയ മടപ്പാടുകളിലെ വല്ലിച്ചാത്തന്മാരെ കഴിച്ചശേഷം ഉള്ള വല്ലിച്ചാത്തന്മാരെ തന്നെക്കുന്നതും ഉണ്ടു. എന്നാൽ വള്ളിച്ചെറിചുംകത്തിൽ പാതിയും കെഴക്കൊട്ടം പടിഞ്ഞാട്ടം ഉള്ള.....(ചുംക)ത്തിൽ പാതിയും മലെയിൽ എടുക്കുന്ന ചുംകത്തിൽ പാതിയും കാനക്കാട്ടിൽ വട്ടിയചുംകത്തിൽ പാതിയും പാൽക്കാണത്തിൽ പാതിയും പണ്ടാരത്തിലേക്കു അറയച്ചു. എന്നാൽ കാനക്കാട്ടിൽ എ.....ത്തിലേക്കു വെട്ടിവീതെക്കുന്നതിനെയും അയച്ചു. എന്നാൽ

When Malabar was conquered by Haidar Ali, he recognised the ancient position of the Nampiti as a Nāṭuvāḷi and granted *inām* in 1772-73 through Muddu Killedar, his Commandant at Palghat, for the maintenance of the worship at the temple of Kāccāṅkuricci to its *Kōyma*, the Nampiti, as the *Rajah of Venganād*.^{26(a)} The British, who ultimately succeeded the Mysoreans in the government of the country, respected his former status and treated his family as a *Svarūpam*, calling it a Nāyarship, chieftainship, and *Sthanam*, involving the *Melkōyma* of Kāccāṅkuricci.^{26(b)} And when they granted the *mālikhāna* to the Zamorin in 1806, they even induced him to allow the Nampiti, who was his vassal, an annual pension of Rs. 850-00^{26(c)} in consideration of his traditional dignity and former unswerving loyalty.

To be continued.

മുഹിനാൽ നെടുഞ്ചേരിയിൽ തന്നിരുന്നതെല്ല എൺപതകലവും കാലം തോറും തന്നെക്കുന്നതും ഉണ്ട. പണ്ടാരത്തിലേക്കു.....വാരവും തിരിച്ച എടുക്കുന്ന നിലങ്ങളിലെ കരിയും പണ്ടാരത്തിലേക്കു വെച്ചുതന്നു.

എന്നാൽ കൊല്ലം എഴുത്തറ എൺപതാമത ധനു വ്യാഴം പൂക്ക ധനു ഞായററിൽ ഏഴനിയ.....(കണക്ക) പണ്ടാരത്തിൽ തന്നു.

(നെടിയിരുപ്പ ഗ്രന്ഥം, 29).

26. a) Government Revenue Records.

26. b) Logan's *Malabar Manual*, Vol. I, p. 477, Vol. II. p. CCCXCVII, O. S 55 of 1887 in the Sub Court of Palghat, Appeal No. 43 of 1888 in the Madras High Court, Nilakantan Namputiri v. Padmanabha Ravi Varma (Privy Council 1895.)

26. c) Krishna Ayyar, *The Zamorins of Calicut* p. 324.

LILĀTILAKAM AND TAMIL GRAMMATICAL WORKS

BY

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Even while according full recognition to the individuality and independence of the Malayālam language, the fourteenth-century. *Lilātilakam* does not fail to envisage the closeness of the affinities of the west coast speech to Tamil. Not only is this closeness of relationship implied in the citations of parallelisms and correspondences between Mal. and Tamil, but it is more or less clearly laid down in observations like the following:

“*ദ്രമിഡതേപന കേരളാ അപി തമിഴാ ഇത്യസ്താഭിരേവാസ്ഥിതം.....*”

“*ചോളകേരളപാണ്ഡ്യഷു ദ്രമിഡശബ്ദസ്യ വാ പ്രസിദ്ധ്യാ പ്രവൃത്തിഃ; കണ്ണാടാസ്ത്രാ അപി ദ്രമിഡാ ഇതി കേചിതഃ; തന്ന; തേഷാം.....ദ്രമിഡ സംഘാത പാഠാ ഭാവാച*”

Even the emphasis with which the special peculiarities of Mal. are marked off appears to have been aimed at dispelling the doubt (which may have still lurked in the minds of some) that the existence of numerous correspondences between Tamil and Mal. may detract from the individuality of the latter.

The ability on the part of the author of *Lilātilakam* to point out resemblances and mark off differences between Mal. and Tamil was apparently the outcome of a comparative study, made by him, of the grammatical systems of Tamil and Mal. The references made by ലീലാതിലകം to Tamil grammatical treatises are collected together and commented on below.

There are two direct quotations from the Old Tam. grammar *Tolkāppiyam*, and one citation from what tradition calls the grammatical aphorisms of Agastya. Though *Lil* does not mention any of the commentarians (of *Tolkāppiyam*) by

name, there is reason to think that the author of Līl. was acquainted with some of them. It is however difficult to say whether he followed any one among these in particular. In one instance, the opinion of Līl. agrees with that of the commentarian നച്ചിനാർക്കുനിയർ. As for the post-Śaṅgam Tam. grammars, Vīracōḷiyam (of the 11th century), നേമിനാഥം and നന്നൂർ (both of the 13th century), there are no direct or indirect references to them; but the fact that Līl. is silent about them or ignores their views does not necessarily mean that the author of Līl. never knew of them. It is possible that the author of Līl. regarded the Old Tam. Tolkāppiyam and its commentaries as of such paramount authority that he attached no value to the later grammars.

1. In connection with the discussion of the uniqueness of the [non-Sanskritic] Dravidan difference between \tilde{n} and η , reference is made to a rule of Agastya:

“എകര, ഒകര, ആയ്യ, ഴകര, റകര, നകരം തമിഴ്, പൊതു മറ്റേറ.”

According to the commentary, this rule envisages not only the existence in Tamil of two different sounds \tilde{n} and η but also of the other unique sound of Tamil and Mal, viz. റ.

Though Tam. commentarians like Mailainādar cite rules from grammars said to have been written by അഗസ്ത്യനാർ, a complete set of these rules is not available today.

The present citation from the commentary on Līl. does not find a place in what the late Mr. Bhavanandam Pillay has assembled together under the title “പേരകത്തിയത്തിരട്ട്”.

2. In order to point out that Mal. bases like മറുവ, വടുവ are special developments not justified by the rules of Tolkāppiyam, the commentary quotes the എഴുത്തധികാരം rule that the absolute final വ appears only in four words (അവ്, ഇവ്, ഉവ് and തെവ്):- “വകരക്കിളവി നാഞ്ഞൊഴിയിറരതേ”

The ലീലാതിലകം commentary goes on to say that the four words referred to in this തൊൽകാപ്പിയം sūtra are അവ്, ഇവ്, തെവ് and ഉവ്, of which the last-mentioned is foreign to Mal. (ഉവ്. പാണ്ഡ്യഭാഷൈവ; ന തു സാധാരണം).

-വ്-in മുവ്, വടുവ് etc. is a glide-developed sound, embodied semi-permanently in bases like these. Such words occur in Middle Tam. texts also: നടുവ് in പെന്തമാൾ തിരുമൊഴി for instance.

It is significant that ലീലാതിലകം dismisses ഉവ് as being absent in Mal. In fact, this "intermediate" demonstrative form fell into disuse from a fairly early period even in Tam.

In this connection, it may be observed that the 11th century വീരചോഴിയം expressly excludes വ് as an absolute final of Tam. words ("വകം ഒഴിതു"), since perhaps even അവ്, ഇവ്, തെവ് had become rare during that period. ലീലാതിലകം, however, holds on to the തൊൽകാപ്പിയം tradition.

3. The first sūtra in the എച്ചവിയൽ chapter of the ചൊല്ലധികാരം section of തൊൽകാപ്പിയം: "ഇതറചൊററിരിച്ചൊറിയൈച്ചൊൽ വടചൊലൈൻറനൈത്തേ ചെയ്യളീട്ടച്ചൊല്ലേ" is cited by the commentary on the first sūtra of the first ശില്പ, in connection with the discussion of the question whether Tam. words might not exist in മണിപ്രവാള works as തിരൈച്ചൊൽ.

4. Adverting to the regions supplying തിരൈച്ചൊൽ in Tamil, Lil. makes the following observations:

"അതഏവാഗസ്ത്യാദിപ്രാകൃതപാണ്ഡ്യഭാഷാലക്ഷണേ പരിതോദേശചതുർവിംശതിഭാഷാസു കശ്ചിദ്ഭാഷാദിഗ്ഭാഷേതി പാണ്ഡ്യഭാഷാത്വേനോച്യതേ."

The reference by ലീലാതിലകം to "the twenty-four speeches of neighbouring regions" agrees with the interpretation, given by നച്ചിനാർക്കിനിയർ, of the expression "പന്നിതനിലത്തു" of the തൊൽകാപ്പിയം sūtra: "ചെന്തമിഴ്ചേർത്ത പന്നിതനിലത്തും തങ്കരിപ്പിനവേ തിരൈച്ചൊറ കിളവി."

The commentarian നചിനാർക്കിനിയർ explains “പന്നിതനിലത്തും” thus: ചെന്തമിഴ്നാട്ടെച്ചുഴ്ത്ത പന്നിരണ്ടനിലത്തും, പന്നിരണ്ടെയും പുറഞ്ചുഴ്ത്ത പന്നിരണ്ടനിലത്തും.”

The commentarians ഇളമ്പുരണർ and ചേനാവരെയർ would regard the “പന്നിതനിലം” as the twelve regions of what they would demarcate as “കൊടുന്തമിഴ്നാട്” which according to them is different from and outside of ചെന്തമിഴ്നാട്.

Another commentarian, തെയ്വച്ചിലൈയാർ, questions the propriety of the definition, given by the earlier commentarians, of the boundaries of ചെന്തമിഴ്നാട്, and would regard “തമിഴ്കുറുനല്ലുകൾ” as being bounded on the north by വേങ്കടം and on the south by കുമരി. He further observes that those who regard the “പന്നിതനിലം” as being “outside ചെന്തമിഴ്നാട്” would consider them to be tracts like പഴന്തിപം, കൊല്ലം, കൂപകം, ചിങ്കളം, കൊങ്കണം, etc.

നചിനാർക്കിനിയർ would uncritically club together the twelve districts of കൊടുന്തമിഴ്നാട് (mentioned by ഇളമ്പുരണർ and ചേനാവരെയർ) and the other twelve regions suggested in തെയ്വച്ചിലൈയാർ’s commentary.

5. While pointing out that the type of Mal. compositions called പാട്ടു follows the linguistic and stylistic conventions of Tam. “ചെയ്യൾ”, the ലീലാതിലകം commentary adverts to a number of Tam. grammatical rules relating to the characteristics of Tam. ചെയ്യൾ:-

(a) “‘തര’, ‘താനവ’, ‘താമ’, ‘ഉരകചായി’, ‘ആനന്ത’ ഇത്യേതേ ശബ്ദാസ്സംസ്കൃതവ്യത്യാസാഃ, യേ ആരിയച്ചിതൈവിതി പാണ്ഡ്യഭാഷാ ലക്ഷണേ കഥ്യന്തേ”

This observation extracts (from a passage of mal. “പാട്ടു”) a few adaptations from Indo-āryan, and points out that this type of adaptations is common to Tam. ചെയ്യൾ and Mal. പാട്ടു.

ആരിയച്ചിതൈവി is a term already used by the commentators of തൊൽകാപ്പിയം to explain the expression “ചിതൈത്തന” in the തൊൽകാപ്പിയം rule: “ചിതൈത്തന വരിനും ഇയൈത്തന വരെയാർ”.

(b) Another observation of the ലീലാതിലകം commentary envisages the use, in Tamil ചെയ്യൾ and Mal. പാട്ടു, of Indo-Āryan words without any change, when these words could be represented with symbols that are common to Tam.-Mal. and IndoĀryan: “‘ചിരതരം’ ഇതി സ്വതോ ദ്രമീഡസംഘാതാത്മകം സംസ്കൃതം”.

The തൊൽകാപ്പിയം rule envisaging this is the following: “വടചൊറുകിളവി വടവെഴുത്തൊരിയെഴുത്തൊട്ട പുണർത്ത ചൊല്ലാകമ്മേ.”

(c) Again, in pointing out the linguistic peculiarities common to Tam. ചെയ്യൾ and Mal. പാട്ടു, the ലീലാതിലകം commentary refers to *nine types* of changes that might occur in the forms used in the composition of Tam. ചെയ്യൾ and Mal. പാട്ടു (യഃ പാണ്ഡ്യഭാഷാലക്ഷണേ നവവിധോ വികാര ഇത്യുച്യതേ”.....) and cites illustrations from a passage of Mal. “പാട്ടു” for two of these changes, viz. ‘shortening’ and lengthening’:—

“തര,” ‘അനന്തപുര’ ഇത്യത്ര ദീർഘരൂപവ്യത്യാസോ ഭാഷാവശാൽ.”

The nine types of changes embodied in words occurring in Tam ചെയ്യൾ are constituted of the six rules referred to in the തൊൽകാപ്പിയം sūtra:

“അന്നാറചൊല്ലുത്തൊട്ടക്കങ്കാലെ.....”

and the remaining three envisaged by the other sūtra of എഴുവിയൽ: “കരൈച്ചൊറുകിളവി കരൈക്കം വഴിയറിതൽ”.

The ‘shortening’ of the length of vowels, as in the instance തര (for ധരാ) cited from the verse given in the commentary as an illustration of the പാട്ടു type in Mal., and the lengthening of short vowels, as in the third syllable of അനന്തപുര (in the same verse) are, of course, types of changes common to Tam. ചെയ്യൾ and Mal. പാട്ടു.

Mention is again made by the ലീലാതിലകം commentary of the *nine types* of changes occurring in the forms used in Tam. ചെയ്യൾ and Mal. പാട്ടു, in the commentary on the 2nd സ്കന്ദ of the 4th ശില്പ, in connection with the discussion of the point whether a form like പവഴ (instead of normal പവഴം) is at all justified according to the Tam. grammatical rules providing for these types of changes. Here, in the 4th ശില്പ,

special reference is made to one type of change, viz., the elision of the final portions of words,—a change which is contemplated by the general sūtra of തൊൽകാപ്പിയം: കരൈ ചൊറുകിളവി.....

The observations of the ലീലാതിലകം commentary are interesting:—

“നന്ന നവസു വികാരേഷപന്തുലോപവികാരോയം, യഥാ ‘ആലം’ ‘നീലം’ ഇത്യാദൌ അന്ത്യമകാരലോപേന ‘ആല’ ‘നീല’ 1 ഇത്യാദി ഭവതി; മൈവം; വികാരോയം പാണ്ഡ്യഭാഷാസ്വേപവ; തത്രാപി ‘ചെയ്യൾ’ ആഖ്യാസു, ന ‘വഴക്ക’നാമസു;... ‘വഴക്ക’സമാ ഏവ കാശ്ചിത് കേരളഭാഷാ; നാനൃസമാഃ സ്വഭാവാത്”

In this discussion (constituted of a hypothetical argument and the reply to it, pointed reference is made to the fact that these changes are characteristic of words used in ചെയ്യൾ and not of words used in വഴക്ക or ‘common usage’. Further, the very significant observation is made that ‘some elements of Mal. are equivalent to the elements of Tamil in common usage’, — a recognition of the fact that certain colloquial features of Tam. occur in Mal

The illustration നീൽ for നീലം is used by all the Tamil commentators of തൊൽകാപ്പിയം to illustrate the elision of the final portions of words.

6. The eleventh sūtra of the second ശില്പ of ലീലാതിലകം which runs thus: “പേർ, എ, ഓടു, ക്ക, നിൻറു, ഉടെ, ഇൽ, വിളിത്യ ഷ്ടകം” reminds one of the തൊൽകാപ്പിയം rule: പെയർ, ഐ, ഓടു, ക്ക, ഇൻ, അതു, കൻ, വിളിയെന്നുമീറ.

In both സൂത്ര’s, it is the names of the വിഭക്തി’s that are enumerated; and in both, the terms പെയർ (പേർ) and വിളി refer to the “meanings” of the “cases”, while the other terms signify the “endings with the help of which the cases are named.”

1. These are the forms appearing in the printed edition of ലീലാതിലകം—The Tamil commentaries give the illustration ‘നീൽ’ for നീലം, and not ‘നീല’. The other illustration is not given by Tam commentaries.

7. ഓടു is the only "third case" ending mentioned in the ലീലാതിലകം sūtra; the commentary, however, describes it as ഉപലക്ഷണ, and mentions ആൽ and the postposition കൊണ്ടു as also having a "third case" force.

One may compare with this the similar mention of only ഓടു as the "third case" ending in the തൊൽകാപ്പിയം sūtra cited above, though the other "third case" ending ആൻ was quite common and active during the period of തൊൽകാപ്പിയം itself.

8. Illustrations like the following are taken from തൊൽകാപ്പിയം itself or its commentaries:

(a) Tam. കൂയിറു, തായിറു, contrasted with Mal. കൂവി and താവി mentioned in connection with the discussion of the differences between Tam. and Mal., are instances, cited by all the commentarians of Tolkāppiyam, of non-rational singular finites with final റു. These illustrations have been handed down by tradition to later grammatical commentaries also.

(b) The sentence തമിഴ്നാട്ടു മുവേന്തം വന്താർ, referred to by Lil. in connection with the possible argument that the familiar expression തമിഴ്നാട്ടു മുവേന്തം might make ചേരനാട്ടു (i. e. Kerala) a part of Tam. country, appears in Tamil commentaries as an illustration (containing an instance of മുറുമ്മൈ in 'മുവേന്തം') of the സൂത്ര dealing with ഉ in the ഇടൈയിൽ chapter of തൊൽകാപ്പിയം, and also in connection with the കിളി വിയാക്കം സൂത്ര, "ഇന്നൈത്തറ അറിന്ത ചിന്നൈ മുതറ" കിളുവിക്ക....."

(c) "അച്ചൻ" and "തള്ള", mentioned in connection with the discussion of the question whether Tam. words might not occur in മണിപ്രവാള compositions, also form traditional grammatical illustrations in Tam grammatical commentaries of Tam. provincialisms.

The Tam. commentarians, however, refer to "അച്ചൻ" as കടനാട്ടച്ചാൽ and "തള്ള" as കട്ടനാട്ടച്ചാൽ, while ലീലാതിലകം considers both to be കടനാട്ടു ഭാഷാഃ "['അച്ചൻ' 'തള്ള' ഇത്യാദയഃ കടനാട്ടുഭാഷാഭാസ്സന്തീതി കിന്നോച്യതേ?]

(d) Tam. ആടൂഉ, മകടൂഉ and നാടൂരി, marked off by Lil. as "literary Tamil", are already treated in special sūtras in the എഴുത്തധികാരം portion of തൊൽകാപ്പിയം.

(e) 'ഉരിഞ്ഞ', പൊതന' [with the absolute final ഞ' and dental ന' respectively, marked off by Lil. in the 13th നൂത of the 3rd ശീല as being Tamil and not Mal., are (along with വേരിന') the only words of Old Tam. with the finals ഞ' and ന', as mentioned by തൊൽകിപ്പിയം, എഴുത്തധികാരം.

(f) Other illustrations, given by Lil. in the commentaries on the third ശീല, like the following, are traditional illustrations used by Tamil commentarians: അഞ്ഞാൺ (അ + ഞാൺ), മണ്ടിതു (മൺ + തീതു), കണ്ടിതു (കൺ + തീതു); മട'കടം, 'മട'പാണെ (these two are specially marked off as absent in Mal.); മണ്ണൻറ (മൺ + നൻറ; പൊന്നൻറ (പൊൻ + നൻറ); വാണൻറ (വാൾ + നൻറ); നീണാൾ (നീൾ + നാൾ); കറ'കളം (കർ + കളം); പൊറ'കണ്ണാടി (പൊൻ + കണ്ണാടി), പൊറ'പ്പ (പൊൻ + പ്പ), പൊറ' പാണെ (പൊൻ + പാണെ); പൊററാർ (പൊൻ + താർ; പൊററാമരെ (പൊൻ + താമരെ), etc.

9 The reference, in the fifth നൂത of the third ശീല, to the അൽമാത്രിക 'ഉ' and its identity with the കുറിയലുകരം of Tam. recalls some of the observations in the sūtras of Tolkāpp.

This is what Lil. says: "തത്ര പുനതകാരസ്സപൽമാത്രിക; തഃ 'കുറിയലുകരം' ഇതി പാഡൈശ്വർഭണ്യതേ; അതോ നാസ്യ സ്തൂടപ്രതിഭാസഃ..... 'മു' ഇത്യുദൈ ഉകാരാന്തപക്ഷേ തസ്യ ന ലോപഃ; ഏകമാത്രികതപാത്."

അത്ര തഥോച്ചാരണമേവപ്രമാണം; ന ലലു 'മു' ഇത്യുച്യമാനേ ഉകാരപ്രതിഭാസഃ."

The lip-rounding in the phonation of *u* and the absence of lip-rounding in the production of കുറിയലുകരം are both referred to by ലീലാതിലകം in the above observations.

So far as the lip-rounding of *u* is concerned, cf. the Tolkāpp. നൂത: " 'ഉ' ഇതഴുകവിന്തിയലും."

The reference by ലീലാതിലകം to the half-mātra value of കറിയലുകരം is also in accordance with the Tam. tradition handed down from the time of Tolkāpp.

10. Similarly, the terms in which the position of articulation and the mode of production of the spread-blade dental ന് are distinguished from the corresponding phonetic features of the point-contact alveolar ൽ recall the സൂത്ര's of Tolkāpp. എഴുത്തധികാരം, പിറപ്പിയൽ.

Lil. observes [commentary on the 7th സൂത്ര of the second ശില്പ]:— സ്ഥാനഭേദോപ്യസ്തി; 'ന' കാരസ്യ റോഃ സ്ഥാനം; കരണം തു തദാ ജിഹ്വായാ വിസ്താരഃ; 'ന' കാരസ്യ മുഖാ; തത്ര ജിഹ്വാഗ്രസ്യോ നതിഃ"

The description of the position and mode of articulation of the blade-dental n̄ may be compared to the തൊൽകാപ്പിയം description: അണ്ണനണ്ണിയ പൻമുതൻ മതങ്കിൻ

നാനനി പരത്തുമെയ്യറവൊറ.....

Similarly, the description of the phonation of the alveolar ണ് may be likened to the തൊൽകാപ്പിയം rule:

“അണരി റനനിനാ അണ്ണറൊറ.....”

11. The conservatism with which Lil. sticks to the Tolkāppiyam grammatical tradition even though changes and developments cropped up in the post-Tolkāpp. periods, is illustrated by the following:-

(a) The sandhi change in the junction of ഴ and dental ന് to ണ് in instances like വാണാൾ (വാഴ് + നാൾ) cropped up in the Middle Tam. period. Old Tam. had no such instances as വാണാൾ or കീണോക്കിയ (കീഴ് + നോക്കിയ), and Tolkāpp. has not contemplated the change in any of its rules.

Forms like വാണാൾ (വാഴ് + നാൾ) appeared already in Mal. compositions before the period of Lil. Since Lil. could not find any rule providing for this change in Tolkāpp., it had to say: “പ്രയോഗശ്ചായം ന യുക്തഃ—അഥവാ ഏവമപിസ്യാത് കേ രളോഷാവശാത്”

Actually, however, the change in external സന്ധി had already become frequent in Middle Tam. and it was recognized through a special rule by the 11th century grammar വീരചോഴിയം.

(b) രണ്ടു as a *colloquial* variant of ഇരണ്ടു, appears in Middle Tam. inscriptions; and west coast writers also used this form before the period of Lil. But this was a 'monstrosity' in the eyes of the fourteenth-century treatise which in this respect stuck to the old grammatical tradition.

(c) Tolkāpp. does not permit the affixing of ഏ for the vocatives of rational singulars with final alveolar - ന്, except when these words denote relationship (as in മകനേ). In later periods, however, ഇരாமനേ, മന്നനേ, കണ്ണനേ, ഉയർവാനേ, etc. became so popular that the 11th century വീരചോഴിയം has sanctioned this usage. The 13th century നേമിനാഥം also says "ഇരണ്ടുകുറിന് കീഴ്വരം അന്നീറ്റുപെയർകൾ ഏകാരം പെറ്റുവരും."

The 14th century Lil., however, harks back to the older tradition, and observes in the commentary on the 4th സ്കന്ധ of the 4th ശില്പ:

“സംബുദ്ധൗ ‘ചന്ദ്രനേ’ ‘നരേന്ദ്രനേ’ ഇത്യാദൃപി കഷ്ടം ദൃഷ്ടവ്യം.”

NOTES AND COMMENTS.

"Ephigraphy should not be set behind research, any more than research should be set behind conservation. All are ordered parts of any scientific scheme of antiquarian work. It is, my judgment, equally our duty to dig and discover, to classify, reproduce and describe, to copy and decipher, and to cherish and conserve." These words of Lord Curzon are worthy to be remembered. He did much to discover and to conserve the great monument of India.

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J. A. Or. S. (vol. 61; No. 2.)

Of more than 50 different insects whose dead bodies may be used for dyeing purposes, Kirmir is one. This was known to the ancients as the most beautiful red dye for colouring silk and woollen stuffs. Preparations of the dye was a speciality of the Armenian capitals, Ardashad and Touin, the former of which was known as the city of Kirmir. The Kirmir insects breed on the stems of a peculiar grass, called Piminella, grown in abundance in Armenia. When grown, they are about the size of half a small green pea. The female Kirmir, from which the dye is made, has a strong red colour on top and a violet colour underneath. The dye material is chemically known as carminique or Rouge de Cochenille. The dye is also used for lettering and illuminating Armenian manuscripts. In Webster, you find the word kermes derived from Sanskrit Krmi, a worm. In almost all the European and many Asiatic languages, you find words, derived from this root, to denote the idea.

(H. Kurdian.)

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Dr A. Coomaraswamy has an article on *Lilā* in the above journal. *Lilā*, in Skt., means play. But the writer is concerned with that aspect of it called Divine. The creation, preservation and dissolution of the worlds is only divine dalliance. "Brahma's creative activity is not undertaken by way of any need on his part, but simply by way of sport, in the common sense of the word." (*Br. sūtra*, II. 1. 32. 33). These two lines of a Malayalam *ślōkam* expresses the same idea.

വിശ്വം ചമയ്ക്കുമടനേയതു കാത്തഴിക്കും

വിശ്വേശ്വരനാഥൻ കളിപ്പറയെന്നപോലെ

The idea of a divine dalliance is also represented in the *Upaniṣhads* and in the *Bhagavat Gītā*. Sankara also says, *Kṛīdārtṭam Śrījaṣi prapanchamakhilam*. The writer closes the article with these words: "We have been able to trace, accordingly, not only the continuity and universality of the notion of the divine activity thought of as a kind of game and dalliance, but also to recognize in the "play" of a flickering flame or vibrant light the adequate symbol of this epiphany of the spirit."

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Profr K. S. Venkataraman has published a very learned, educative and suggestive paper on the "Coir Industry and Trade on the Malabar Coast" in the *Journal of the University of Bombay* (1940, Jan. & July; 1941, July). It is not our purpose to go into the details of that paper. But we wish to suggest that it will be worth while for the governments of Cochin and Travancore to have the paper reproduced as a pamphlet and to have it carefully studied by the departments concerned with the subject. It is a timely and welcome discussion of the coir problems that is attempted by him. If we may be allowed to say so, he has succeeded remarkably well in his patriotic work. He has, in the concluding part of the paper, particularly, thrown out suggestions that urgently demand the immediate attention of the two Durbars. He sounds a hopeful note which is all the more encouraging in this period of economic depression. "Quantitatively the industry has not suffered a set back... The future of the industry depends on its recapturing the non-empire markets. The demand for coir goods is likely to be stable... It is the people of the depressed classes that the reconstruction of the coir industry and trade must seek to benefit... The coir industry and trade occupies a very important place in the West Coast economy... The smallness of the scale of production, the absence of standardised goods, and the lack of any affective organisation to assist the backward workers in the

disposal of their goods explain the existence of middlemen and the dominance of mercantile capitalism." He has a word for the future of the coir industry, hints for increasing the utilisation of coir and its bye-products, for organising the workers and for the improvement in the trade organisation.

In the 1941 July number of the Bom. U. Journal, there is an interesting article on Maharashtrian Folk-songs by Miss. A. R. Bhagwat, B. A. (Hons). The most popular folk-songs are called the *Ovi* songs. Two forms of this *Ovi* songs prevail, the literary *Ovi* and the traditional or oral *Ovi*. The literary *Ovi* is used by the poet-saints, like Dhyāneshvar, very likely as that form appealed to the masses, and so suited as the best medium for propaganda. It is more artificial than the oral *Ovi* which is more true to life than the other. The traditional *Ovi* is, more or less, a creation of women's brains; it is a work-song of the woman-folk. Its subject-matter covers almost every aspect of the social and cultural life of the people in the rural areas. It is high time for the people of Malabar to set about collecting their folk-songs. They form a priceless treasure which, if lost, cannot, will not be replaced. Our music, dance and literature are indebted to them in no small measure.

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Profr. Rangaswami Aiyangar rightly deplores the disappearance of *Nandīpurāna*. It is one of the unsolved riddles in the Purānic history. In the list of *upa-purānas* given by the *Matsyapurāna*, the third one is thus described: "The *purāna* in which the greatness of Nandā is described by Kārtikeya is popularly known as *Nandīpurāna*." Nandī is one of the names of Pārvatī. This work appears to have been regarded in the 11th and 12th centuries as a high authority. It appears to have specialised on the commendation of gifts. (New I. Antiquary, vol. iv, No. 5.)

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Dr. L. Sternbach, a professor in a Polish University, suggests a link between Ancient India and Ancient Mexico, during pre Columbian period. It is not a new subject. He, in

Nos. 1 and 2 of Vol. II of the *Poona Orientalist*, gives some examples of lengal and social institutions identical or similar to that existed in India and Mexico in ancient times. He deals in detail with the law of marriage and the law of punishment in his paper, and gives reliable authorities for the statements he makes. In these numbers, there is a note by Mr. Pissurlencar on the exact situation of Ravana's Lanka. According to him, on the motor road from Jubbulpore to Damoh (66 miles), all the places of importance from the Janasthāna to Lanka are situated. On the 24th mile from Jubbulpore is Katangi. Lately it was a military station of the Gonda Rajas. It is the gate of the Kaimur Pass (the Mahendra-parvata.) The Gonds had three capital cities in the olden days, one of which being Lankā, 15 miles north of Jubbulpore on the top of the Trikuta hill. There is the Hiran river as a protective belt to it. Even now there is closeby a temple of Jagannātha, probably the one referred to by Rama in his parting message to Vibhīṣhaṇa. Eight miles away lie the Rṣyamūka and Praśravaṇa mountains and the cold water reservoir in front Sugrīva's cave. There are several theories on the field already about the site of Lankā, so that, without further research, it is difficult to come to any definite decision on the point.

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In the *Indian Historical Quarterly* Vol. XII, No. 2, Mr. A. Govinda Warier writes about *Amogharaghavacampū*, camposed by one Divakara in 1299 A. C. After hearing the work recited, King Rāghava rewarded the poet. The Mss. of this *campū*, transcribed by Viśvanātha in 1401 A. C., was got from Kattumātas mana near Chavakkat in S. Malabar. The work relates the story of the *Bālakānda* in *Rāmāyan*. The writer says that the king referred to is Vīra Rāghava Chakravarthi whose date is assigned to be 1320 A. C. For bringing this Sanskrit work to the notice of the literary world, Mr. Warier is to be congratulated.

REVIEWS & NOTES.

Assamese Literature—By Mr. Birinchi Kumar Barna, the International Book House Ltd., Bombay. Price Re. 1-8 As.

This is a P. E. N. publication. The P. E. N. is an international Association of Poets and Playwrights, of Editors and Essayists, and of Novelists, intended to "promote friendliness among writers everywhere, in the interest of world peace, and to uphold free cultural interchange and freedom of the pen." It was started in London in 1921 by Mrs Dawson Scott with John Galsworthy as its first President. Since 1936, M. Jules Romains has been its international President. The Indian centre was founded in 1933 by Madam Sophia Wadia, who is the life and soul of our section. Among its members number Mrs. Sarojini Naidu, Professor Radhakrishnan and others, and, till recently, its President was our revered Dr. Rabindranath Tagore.

India has a right to be heard of her literary output. Certainly. Of her literary heritage, any country may well be proud. Does Europe suffer, has it at any time suffered, because it has many languages? Similarly, the fact that India has many languages is no curse, as Madam Wadia rightly puts it in her Foreward. The pity of it is that, up till now, no serious, systematic attempt has been made to present the story of the several Indian literatures in a popular and attractive fashion. That is the object of the present series, of which this is the first number.

The plan is a simple one. Each book will be divided into these three parts: (1) The history of the literature dealt with; (2) modern development, and (3) an anthology. We find that competent scholars have been secured to write the several volumes of the series.

If one may form an opinion of the rest from this work, we can expect a rich harvest that will gladden the hearts of scholars all over India and elsewhere, and of research students who would like to prosecute a comparative study of the several vernacular literature from different aspects. In this small volume is given a brief history of the language and literature of Assam. It deals with almost all the phases of the literary history of Assam, in a "lucid, logical, correct and concise manner, explains present day tendencies and developments, and exhibits the influence to which the authors have reacted from time to time". We may say with some amount of certainty that a lay reader will hardly miss here any general information he may wish to have concerning Assamese literature, and that it will be difficult to get a more readable introduction to that, or one written with better judgment.

In classical Sanskrit literature, Assam is spoken of as *Prāg-Jyōtisha* and *Kāmarūpa*. The *Dēvī-Kavacha* starts by praying, "Let my *prachi* be protected by *Tāradēvi* that resides in *Kāmarūpa*." There the *Dēvi* is addressed also as *Kamākhyā*, *Mahāvidyā*, *Bramharūpiṇī* and *Sarvavidyārūpinī*. In ancient times, *Saktism* had been the predominant form of worship in Assam, as inculcated in the *Tantras*. "*Kāmarūpa*, the seat of the temple of *Kāmākhyā*, is generally believed to be a land of magic and mystery, and the place of origin of the later Tantric rituals. "Both the *Aheru* and the *Koch* rulers were patrons of the *Sakta* cult.

But *Sankara Deva* (1449—1569 A. D.), the real founder of Assamese literature, originated the *Vaishnavite* movement, and propounded the cult of *Bhakti* or devotion to *Krishna*.

The renderings of *Ramayana*, *Bharata*, and *Bhagavata* are regarded as the most outstanding works in the Assamese language. For their poems and dramas, poets have freely drawn their materials from these epics.

The introduction of the English education and the impact with western culture have created changes in the literature of Assam, which have to be considered as profound and far-reaching. They affected the form, the contents and the technique of both prose and poetry. But they also gave to the rich and varied folklore of the land, its proper place and importance.

We express our gratitude and offer our heartfelt congratulations to Madam Wadia for projecting the series, and to Mr. B. K. Barna on the excellence of his performance.

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Bhoolōkavi jñānīyam –by Mr. Ambalappuḷa Venkiteswara Sarma, Ganapathivilasam, Manakat, Trivandrum. Price 12 As.

This is only a small instalment of a large work which the author has completed, and which, for want of funds, he proposes to publish as a monthly periodical. Of that work the editor has written on another occasion. It would be no plagiarism, it is trusted, to extract his remarks here.

The work is the result of the researches which the author carried on for over quarter of a century. It unmistakeably evinces his intimate acquaintance with puranic literature, his tireless perseverance, his keen intelligence, and his uncommon skill in research work. The main purpose of his thesis is to show that the topography outlined in the Puranas and the nature of the culture there chronicled are, more or less, in consonance with the principles of modern science, and that there is a rational explanation for the mystical legends narrated in them. From the very nature of the subject, differences of opinion there certainly will be. But no one will deny Mr. Sarma the credit that is his for the great pioneer work he has undertaken under very trying circumstances.

We hope he will readily get the help he sorely needs for an early publication of the rest of this epochmaking work.

Ancient Cochin—By Professor K. Rama Pisharoti, M. A., of the Maharaja's College, Ernakulam. Price 6/-Annas.

To start with, we shall, by a reference to the chapters, indicate the mode in which the subject has been approached by the learned author. Appendix I for which Mr. A. G. Warier is responsible gives a bird's-eye-view of the inscriptions bearing on the Kings of Cochin, 11 in number, (800-1300 A. C.) referred to in Chapter III, which is named "the Successors of Kulasekhara". List A, attached to this appendix, which contains the names of 33 kings (427—1505 A. C.), is built up on the basis of "the information available from a critical study of the sources, literary, traditional and epigraphical", while List B sources "sets forth in alphabetical order the names of 53 Kings, occurring in inscriptions and other records which cannot be definitely dated in the present state of our knowledge". List A, we find, takes in at least 10 of the names of the kings about whom Appendix I treats. Appendix II speaks of "our cultural relations with the Colas and Pandyas", appendix III discusses "Nilakantha's Chronology of Cochin Kings" with a view to refute the theory propounded by another research scholar. Appendix IV is divided into two parts: (1) "Cochin in the 14th century" and (2) "Cochin and her contributions to Malayalam Literature". The headings of the other chapters are, 1) "The 3 Kerala Erss", (2) "Kulasekharas of Kerala" (4) "Rama Varma of Cochin", (5) "Rama Varma III" (1425-75) and the "conclusion". Most of these have already appeared in print in well-known journals.

Ancient Cochin! —that is a fascinating subject; for Cochin has a romantic past that goes far back into hoary antiquity. Professor Rama Pisharoti has already done considerable, creditable research work over this subject. Of that we get ample proof in this publication from the documentary evidence he produces for the contentions he has elaborated in it. It is not to a mere tabulation of the names of rulers that we are here invited. On the other hand, we get glimpses of the military exploits of some of them, the literary abilities and the generous

It will be a great thing if Prof. Pisharoti can find time to identify all the 53 Kings, to discover their dates and to know of their accomplishments. Even if he do not reach the end of his quest, the joy of the search, which is independent of the result, will be his. Not that the kings care for their oblivion or for their renown. They do not care for that; they never did. The loss will not be theirs, but ours, if we insult the great dead by our simple pity, instead of doing our duty by them by recovering them from their present obscurity and gratefully placing them on the high pedestal which by right is theirs. For our rulers, all of them, knew the good old formula which Kipling has tried to express in these lines:

"When King and people understand each other past a doubt,
It takes a foe and more than a foe to knock that country out;
For the one will do what the other one asks as soon so as the
need is known,
And hand in hand they can make a stand which neither
could make alone."

One need not expect to find a full-dressed history of ancient Cochin in this valuable work. No doubt, the name may put one on the false scent. But we have no quarrel with the name. We are in perfect accord with Mr. Gardiner when he speaks of the difficulty in finding appropriate names by which to call books. "Every one who lives by the pen knows the difficulty of the task. The thousand words come easily—sometimes, but the five words summary of the thousand that is to blaze at the top like a beacon light, is a glow that has to be sought in travail, almost in tears." But we do join issue with Professor Pisharoty on certain points. We believe there

is practically a consensus of opinion among philologists that Tamil and Malayalam are descended from a common source which for want of a better term, we shall call proto-Tamil. Again, we have our reasons to suspect the soundness of the origin of the Puthuvaipu Era as enunciated by the author. We refrain from straying further as such subjects require deliberate discussion before any definite decision can be arrived at. But we are prepared, as all other research scholars are bound to do, to concede that we should with due respect hear the other side, and hear it also with patience and tolerance and perfect goodwill.

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