We will now examine some of the list of 420 words supposed to be loan words from dravidian languages into Sanskrit.

1. "ām" Apte's dictionary gives four meanings: (a) assent (b) recollection (c) determination (d) reply.

In the sense of "oh". "yes" "ām" seems to be identical with Tamil 'am' (a contracted form of 'āgu') which means literally 'that will become' and so also, 'yes' that may do' or 'assent'. The word is attested in Sanskrit literature as quoted by the lexicographer. (a) ām kurmahj, (b) ām jñātam which means "yes I now remember".

The indiclinal 'ōm' also has the sense, among others, of assent or acceptance. It is attested in classical Sanskrit literature. dvitiyāśādōmiti bruhah. Hemachandr in his Pkt. Grammar (P.177) gives to 'ama' the meaning abhyupagama' or admission. (list of particles. app.IIPVF)

Since Hemachandra does not regard it as a tavbhave of 'om' (which is doubtless Vedic) we may conclude that probably it is a Dravidian loan word in Pali.

2. "Pālana" the milk of a cow that has recently calved (Apte Apte's dictionary). The first part of the word 'pāl' is certainly a dravidian word but 'ana' is not explained. Unless a better etymology is presented it may be considered a Dravidian loan word. Pāl in Bengali means 'uddor'.

3. "Palli" (1) a small village (2) a city or town (at the end of names of towns as triśira-palli) the dravidian word corresponding to this is palla or patti from which latte form 'pattana' is clearly derived (Drn. from 'patāna')

'Hatti' is the base in the words, 'marahattikā', 'varōhē' or 'karakāṭaka'.

The sword is therefore a Dravidian loan words in ām Sanskrit.

4. "Kīlālațām" 'blood' (Apte's)

'ken' or 'kemmi' in Dravidian means 'red' and 'ōl'
means water; 'len' changing to 'kīl' may be explained. Thus the secondary meaning 'block' follows. Dravidian loan word.

5. Ṣarya - (masculine), 'a hand'
The word in this sense seems to be a Dravidian loan word Tamil 'tey', and Kannada 'lāy' and Telugu 'cheyi' all are cognate.

6. Ṣīṅɡāṇa-, the mucus of the nose.
This is from root Ṣīṅgha, to smell which root seems to be a sprākrama form of root jīghra or root ṣgra.

Dr. Xatre connects 'ṇgīngh' with a hypothetical form root mell ṣrnkha. The word 'ṣīṅṣīnā' seems to be < āśīṣāmala 'philosophic', through Dravidian 'ṁbala' mucus. Thus āśīṣāmala > əmala > əmbhala > əmbala. Marathi ṣṁbāla (a) is nearer to Kannā 'ṣambala' 'ṣīmbala' is again re-sanskritised into 'ṣīṅṣīnā'.

Thus əmbala > əmbhala > əmbala > ənānā.

7. Ṣalu - (masculine), a tooth (Arta)
This is clearly a Drav. 1. 'we have Kannāda halalu a tooth, Old Kannā 'val' a tooth.

8. Ṣda - a goat. The first meaning which Āpte gives is 'deaf' which the word has as an adjective. Cf. āṭda -āṭda = deaf and āṭmb.
In the sense of a goat it seems to be connected with Kannāda ḍdu' and Telugu ḍḍika' which means a goat or a ram.

9. Tāmarasa, a red coloured lotus.
"Comes undoubtedly from Tāmarā; Kumārila-bhaṭṭa of the Tattvavārttika mentions it as a Tamil word in Sanskrit." Muzumder, (77 History of the Bengali Language).

10. Thāla the palmyra is clearly a Dravidian word; Telugu 'ṭōdu' Kannāda tāli'.

11. Penasa-, 'the jack-fruit;'
Cf. Ṣaṅgha 'balasa', in this sense it is a Dravidian loan word. In the Śamhitā portion of the Vedas, a quantity of fifty words in ācara
except the last panasa in each anuvaka.

12. kūta, a house, a fort; kūta, also means a tree Cf. gida ('ar) kūta, a house. hut kudī, a small house a hut, kūta, kūti, a house, dwelling; rota kōtr a shed, hut, a wall, a fort. All these are cognate words derived from kōdr, to get together - Dravidian root kūt also means a heap.

13. Nilaye 'a dwelling'

This is from root nil, to stay and nilal, a settler, Drn. 1 u.

14. kūldā -(vsc), a lock of hair. This is Dravidian 1 u.

from kural (kənad′) hair. Telugu kurulu

15. Kheṭakilī, 'a window'.

as this is recorded as a Desi word and as Teluru n-s 'kitlī' and also as the presence of the cerebral c seems to point, it is a Dravidian loan word.

16. Pheloxn. goats' is < Kanvade 'hel', ord. -o.

17. Khaṭvā, 'a cot' is < Kattīl (latt) a bed-stead

The word occurs though, in pānini.

18. Kēla in the sense of maṇḍukā black does not occur in Vedic but is in later Sanskrit and Pali.

Dravidian 'kēpu' and 'kāhu' mean 'black'. The meaning of 'time' has developed from the sense of darkness or 'fate'. Drv. 1 u. (Mazumdar)

19. kūtumba' is recorded as a Dravidian loan word by P. Ch. Mazumder (page 76, History of the Bengali Language second edition 192)

He also lays down a principle to determine the origin of such words 'words which are without root roots in real Sanskrit but are well rooted in another language and a e in the company of other words of common meaning derived from the living roots of the sāṃgha should be presumed to be borrowed words.

20. 'Vūttar' (kurram) in Tamil means a bracelet. Sanskrit 'utātri' is from this word (azumaar)

21. 'Valēva' (= bracelet) from Dravidian root val, to surround
21 'vilaya' (abracadabra) is the root vala, to surround. cf. Varada, Varac. ('Vasudar')

22 The word 'nara' (raca) is presumed to be derivative unless the verse flood and Sk. parah, 'water' have something to do with anala or 'ara' flood. Are the words ana (TM 1) and ana (Tej3n) meaning 'tivons' connected with 'Ura or R. (as ana ana) rightly as it soon to ro that such words in Sk. cho is as 'nara', 'fire', 'air', etc., and expressed in all by the same word only and isro as for ana in Sk. ana (ans) (herent descriptive origin) adjectives indicating different qualities. He is of opinion that is. jala for ana describes the same ana (can ng). 23 Apte in his dictionary indicates no sense 'judgment', lifeless, cold as the 'lafl source of the ana jala,' etc. to be more reasonable, unless the range of the is not on ana, and the root ana in the Brahma as, no do bi, the final consonant 'ana' of this compound assumed to form 'ana', (ana).

23 kAya or tala,..... 'o cerland (arya) is free hand bala.....

Because of this non-orthodox origin the use of the word has been prohibited in the Taitri Ghyasastra' (Gryastra) or 'gscar' (Tan. 

25 kAya,..... 'o mountain the Vvyasa Ney in our 1 to the octamy d.c. upon the brahmas after ac is acquirease to the world of the brahma commanded the general rasa for a reason with the rare of a parascala mountain, a mala (Tantology) in to the seat of the breeze flowing from so tus'. (Vasudar).
From the simple root or primary root 'min' has come the secondary root 'min-cu', to flash. The appellation meenākṣi of madura in S. India does not mean 'a maid who is first-eyed' as the eyes of a fish are anything but beautiful. It means 'the maid whose eyes are bright or flashing'.

Both were blown and caused a resounding sound.

"Tamra - for copper is of late origin 'Loha' was perhaps copper originally when 'ayasa' signified bronze. Very likely 'loha' came to designate iron when a good quality of it was obtained from the land of the Southerners in whose speech the copper is 'sembu' or 'chembu', the Dravidian have names of all materials in their speech and iron is irumbu (Tamil) and 'inumu (Telugu) with them" (Mazumdar).

The derivation of the word ghōta is not quite clear. Some scholars derive it from a proto-Dravidian *ghutra *which* in Tamil is supposed to change to 'kudirei' and to guţra (mu) in Telugu. Proto-Dravidian however did not have aspirate stops. Mazumdar in his 'History of the Bengali language (2nd ed. 1927) Calcutta, remarks "Hemacandra rightly notes that ghodo is non-sanskritic, which has been reduced to 'ghoṭaka' in Sanskrit now." But 'ghoṭa' is considered a tadbhava by Hemacandra "atra ghodo aśva iti ghōtā-sabda bhavaḥ" (Vide his own commentary on 2.111 in Desīnāmamālā)

See Pre-Aryan and Pre-Dravidian containing articles by Sten-Konow, Sylvain Levi and Pyzluski, translated by Bagci
Again the Dravidian words kudirei and gurrama are derived from different roots. The first is from root ku-di-to leap. The second is from goru (=nail or a hoof), thus the meanings will be (i) the animal that leaps (ii) the animal with one nail or hoof (whole hoof). To confuse matters still further goru (Telugu nail) or uguru (Kannada with the same meaning) seem to be very near to khura', hoof (evidently Sanskrit).

31 Kūta in the sense of a 'horn' (āpte) seems to be < kōdu (Kan) Dravidian l.w.

32 Kukkutī, a hen is a Dravidian l.w. Cf. Kannada, kōli, Telugu kōdi. The dravidian word may likely be onomatopoetic.

33 Gōna an ox may be connected with Kannada kōpa = a he buffalo. There is change of meaning -- both come under the head 'cattle' 'gōni' naturally, will mean 'a cow'. Patanjali mentions gāvā and gomi as dialect words for the aistawand 'gō'.

34 Kurkura - a dog seems to be a Drn. l.w. Telugu kukka (a dog) Kannadigas say "kurokuro" in beckoning to a dog.

35 Kāka - and ghūka- though very near to Dravidian (Kannada) kāge and gugus, seem to be imitative of the cries of the respective birds, and hence onomatopoic.

36 Jalūka, a beech. Dravidian l.w. < jīgule (Kannada) as it has no satisfactory derivation in Sanskrit.

37 Nakra- a crocodile < negale (Kannada) for the same reason as above.

38 Palli, a lizard is < palli, halli (kannada) Drn. l.w.

39 'Pīlu' in the sense of an insect and prū (as in Katapru(insect) eating into a mat) seems to be < pulu (Kannada) a worm.

40 Oram- end or margin Ora-Para of Pali may be also from avārāparīpa (skt) signifying the distant or unknown land.
across wide river or sea, in certainly from this word Cf. also Kannada 'arapa' which means (passing) right across

41 Paṭṭa- silk (Cf. pattamsuka Apte's dictionary)

Oriya pata signifies the same thing. Bengali pāt - jute, is from it as the bark is the important portion of the plant. Perhaps a dug-out having originally been made of bark of tree a boat is called pāṭa in Oriya and pāṭaga in Dravidian. Cf. Maṇḍu gopāṭa-

42 Markata, an ape, monkey. "It is narrated in the old Tamil books that when the Naga-worshiping tribes were colonising Southern India, the makkalas were the principal and the most influential people in the South. As this Dravidian term makkala or makkada could be easily transformed into markata, many Aryans called them mankekeys though without much justification. .... It is reported that these makkalas once occupied those highlands of Central India which are included in the Dandaka raṇya of the Ramayana. Be that as it may, these makkalas once freely intermarried with the Naga tribes and brought about racial homogeneity in many parts of Southern India " (Mazumdar) (Page 42)

43 Paṭaka is a Drn. l.w. < Dravidian root 'pāṭi', to hold. Cf. Pāṭi, tripitaka.

44 Mukula, a bud is from Drn. mugul- [bud] mugul is from root 'mugā' - to close.

45 Ādambara, 'shoe', 'external appendage'.

This is from ādum-pare (Tamil) which means a sounding drum with slight change of meaning ādum is a present participle from ādu, to play.

46 Phāla or bhāla may be connected with Dravidian (kannada) páne or hai meaning forehead.

47 Marutca (a medicine man).
47 Marutta (a medicine man)
   Cf. Marutdu (tamil for medicine) and maddu (Kannada for head)
48 labda, the head Cf. mande (Kannada for head)
49 Hacala, crocodile < mosaile (Kannada).
50 Ps, to be hungry (2 Parasm)
   Attested in Panini's sutra
   nergada-nada-pata-pada, ... yati-vati
   drati-psati ... dgdhisa ca (8.4.17)
   This root seems to be connected with root pasi to be hungry.
   But it may equally well be from root bhas, to consume.
   Cf. ba-psa-ti.
51 Candra' is Drn. so is 'mataci' = locust. (52)
52 Uutra - see page 52 of this thesis
We will now consider the Dravidian influence on N-I.4. so far as vocabulary is concerned.

**Dravidian loan words in Marathi.**

1. **ātyā** "The term 'atte' used for aunts (father's sister) by the Kannada speaking people may have been of Dravidian origin." --- Dr. Mrs Iravati Karge.

2. **ākkā.** "The word akka is a Kannada word and from it has come to Marathi." Prof. K.P. Kulkarni.

3. **ōp** in op-dene is Kannada (burnishing gold etc).

4. **'Cav'** in cav-pāhanē is Kannada 'savi' = taste.

5. **bikat-karnē** 'bikat' is 'bikkattu' = bigi-kuttu (binding fast, hence difficulty).

6. **vinē** to be delivered is īmu (Kannada).

7. **Kutnē** to pound (Kan) kuttu.

8. **Mangat** wrist (Kan) manikuttu.

9. **Gondhal** confusion (Kan) gondala.

10. **Gunda** marble gundu or gundū duṇḍu (Kan).

11. **ārdi** (in Jñāneshwari) āradi, a Kannada word meaning literally six-footed' and thence by laksanā 'a bee'.

12. **Bhāngara** (gold) is a Kannada word as Marathi has besides sōnē (suvarana).

13. **Miraṁiṇē** meravanīge (Kan).

14. **Matu** (Kannada literally meaning 'word') or word of reply < I. mārtu.

This not only occurs in Jñāneshwari but has been taken up in Sanskrit in the Science of Music. This is attested in Sarangadeva's sangīta Ratnakara

'Vānmātmurucyate geyam dhaturityabhudhiyate.'
Vācām geyam ca kurute

yah sa vāggeya - kārakah (3-2)

15 'Haralu' is a Kannada word meaning pebble--- occurs in Jnanesvari

16 Tūka - vāštīght Kan. root tūgu, to balance

17 Bembala * support is from Kan ṭūgu (back) and bala (strength)

As regards this latter word the etymology is very puzzling.

There are so many words in Kannada with this root 'val' or 'bal'
meaning 'strong', 'to be strong' and 'strength'. (see one list 21)

18 Madavi, 'marriage' Kannada

19 Úlīg, 'service' from Kannada ulīga service

20 Ogara, 'a meal.' This is a pure Kannada word.

21 Uttatā, 'ostefruit.' Kan.

Prof. R.Y. Dharwarkar states in his Kannada Bhasāśāstra Page 165
that the following words among others are to be found in Āmrāntum- bhava:

odu, dātani, bonē (bona),

bnohbāta (bobhata), mandi (madivi)
sana (sanna), hude.

and the following in Marathi 'sīśupālavadhā'
gudi, gundi, hadapa, gudāra(guduru) etc.

and in another treatise ' (Marathi) namely Uddhavagīta' tovaru,
hēva, arala (aralu a flower), adana etc

Prof. K.P. Kulkarni gives the following list, of Kannada words
found in Marathi

22 Muddal See page 56 of the thesis.

* words from 11 to 21 are found in Jhāneshwari (1290 A.D )

1 As quoted by Prof. Dharwarkar in his Book, page 167
Konkani which is a dialect of Marathi has borrowed into it a number of words from Kannada. Konkani which has many dialectical differences such as north Konkani, south Konkani, Vengurla Konkani, Patnagiri Konkani, Goa Konkani and so on which itself considered to be a dialect of Marathi, by way of loan words or etymology and by way of grammar (which is perhaps redefining) certain measure have observed in a number of Konkani proverbs collected by S.S. Talcott in his Konkani proverbs enigmatic riddles (Bombay 1933). Study the following for instance.

1. idek hogalu nevo. z'gad'z bogalu nevo.
   = one should not raise before a person and should not cross behind him. Here the words idaru (Kannada) = in front.
   hogalu (Kannada = praise
   hogalu (Kann a) = part (consonance)

2. Davati w'ah(a) dugani dal'li = a commission of two pigs for goods worth a pice.

3. lat'ya b'gaf(a) loan(a) pical' big(a) = a brass lock to a door of bamboo matting.

4. gotta a'ille saqala a'ngu zul' = = Do not tell all you know and do not say all you have put by.
5 असाः असिलाः सद्मुक(अ) मिसो असिलाः सायसाक(अ) नाम्बु नाये।
Do not trust a sain who has desire and do not trust an ascetic with mustaches.

6 notाक(अ) नाम तद्याक(अ) नाः
Nothing to see and nothing to say. The underlined words are Kannada.

7 uङ्ग(अ) कळेली टागु येताः
A person who has climbed to a height will come down

8 ek(अ) किती घर(अ) जलाताः,
A house may be burnt down by a single spark

9 ek(अ) देवलांताळे तेळ(अ) ओर(अ) अनेक(अ) देवलांट नांदामुः
Stealing oil from one temple and the lighting four time lamps in a number of temples.

10 तौर(अ) बंगाराळे, कळ दिताळा
The mouth is of gold but the ear is of grass i.e. a person may say good things to you but is easy of access to slanderers.

Incidentally we may notice some Kannada influence in the grammatical system of Konkani.

(1) Konkani tends to accent the opening syllable of a word and thus to contract all the succeeding syllables e.g. Kannada 'bh新格局 > bhangar(a)
This shifting of accent to the first syllable is specially the characteristic of Kannada. Even Marathi words in Konkani change their accents in this way

corुम(अ) > cोरुः

(11) The dative case forms पळगळक(अ) सद्मुक(अ) notाक(अ)
mदियाक(अ), are distinctly due to Kannada influence for the following reasons (1) The endings are affixed to or are associated with words which are pure Kannada. The word and the ending in their syntactical relation seem to be borrowed

See formation of Konkani by Dr.Katre, regarding Drn. Influence for the retention of MI4 final 'ʊ' of the अऽऽ stage.
(2) As Konkam speaking people have lived in closer contact with Karna a populations rather than with Hindi speaking people Karna influence is more probable than Hindi.

(3) The Marathi case ending 'lā' as in sādhūlā ana sanyṣā have failed to act on Konkani as against Kannada 'sādhūvi 'sanyāsige'.

(iii) Konkani prefers the neutral vowel ending as in nandēdi(p)u, which a characteristic of Kannada and Drn. languages in general. This -u ending has been explained as the influence of the apabhramśha where this ending is very general as (Vide Divatia Vol I page 205)

tōsā sankāru dāharuḥ
rahavāri cādiṣau

= Ravana( the ten-faced) having proficiated sankāra assended the chariot.

The apabhramśha ending is explained as a transformation of 'ū' ending of Prakrta 'dahamāho'. But this change of an open vowel to a close one may itself be due to the influence of people whose speech generally exhibited a fondness for the latter sound. Notice the endings in the Karna words:

khīru, nūru, sadū, haddu

whereas the Prākṛta derivatives from Skt. have līra-, nīra-, The uddhava form khīra and saddu are not the result of adapting khīro and saddō (Pkt) dit directly derived from the Skt stems. The tendency to change words with consonant ends to vowel endings is peculiarly Kannada and Telugu.
Cauvidian Loan Words in Gujarati.

Kumaril Bhata includes Kedara, Tattila, and Sayati, along with Tamil in the Pala embroidered by Padmanabha, and others have stated:

The substratum over which the Marathi and Gujarati has spread is Cauvidian.

Dr. Solvazio derives the place-names of Siorali, Kedara, Saorali, etc., and others from Korepalli, Eorapalli, Karpalli, which is generally considered to be a Dravidian word.

P.C. Pandya, in hisiker Philological Letter, has brought in a word 'kreta' (Gk) to derive such place names as Handi, Putoda, etc.

Boudh < vasa-paíá; maji - < vacpa us
Jandol < narsa-per; Sardoli < Sārda- or
Sharma names according to Divadra a village or a town.

Another palli has anything to do with 'padra' (Gk 'πράρμα' etc.) is a sent point.

If

Shiva > s'alla

Shiva > culla

and

Ketadra > kulla-la

Any cognate padra becomes palli. Dr. Gane and Divadra conclude that in the child's gaze called chhiti-patil, a Gk-atory 'atiti' and Soriaali kasa were inherited to become strange of end- or using Salunga words; Gujarati born will say:

vacat, zuri, zoi, zoi, obh, obh, jai. The first four words here are clearly Salunga, and cognate to the Dravidian group.

According to K.G. Bajapoorchett, Karkada chhita-kara > z'ara > 
Gk εἰκόνα > εἰκόνα > ἐικόνα. If the evidence of Soriaali kasaatá (Bausmat version) is to be trusted, Karkada and kasa together once formed a kingdom ruled by a certain Shiva, and its 'atiti' is a.

Gujarati.

The term gorha-bhojika which occurs in Gujarati is not a Substitution of gorha-uradna 'arch' rules (or
Elaci. Yalakkida, ela in skt. means cardamom but the ending 'ci' seems to be a change of Kannada-kid. So the word may be regarded as a skt. tadbhava through Kannada. 'akki' primarily means rice and secondarily 'husked grain.'

Od(a) fr. oddaru (Kannada, attribute of earth diggers and stone workers). This word seems to have given its name to Orissa (Odra-desa) through Odri language is an Indo-aryan dialect.


Kelavuni fr. (Kannada) Kali-on learning from Kan. root Kali, to learn. The book 'Payani Kel(a)vani of Mahatma Gandhi means 'Basic learning or Education.'

Guha-gupha. There is a very interesting discussion about these words in Divatid & Gujarathi language & literature.


Pahlavi has Kop, " Latin Cavea
Kuh is Parsian, " English Cave
Kuh is Parsian, Gujarathi 'Gupha
and Kannada too has 'gavi'—-a wonderful agreement !

Adad (a)fr. Udidu (Desya) through Kannada. It is a loan word in Gujarathi through Kan. Desya.

Moci is from Kannada mocce = A SHOE shoe. The word 'moju' for stocking is also probably from the same source.

Hadatal fr. Hatta-talu (Shops being locked) The first part of the word hatta is Kannada and is cognate with patti, pattana. Incidentally we may notice that the change of Skt. l into 1 is very common in Kannada, Marathi and Gujarathi but not in the other North Indian vernaculars.

Kathis who are believed to be of Dravidian stock pronounce 'maro' (Mine) as malo.

Bap(a). Divatia is against tracing this word to a fanciful 'vapra' or 'vapaka' and would regard it as a Desya word. If it is not from Skt. then it is probably connected with Kannada 'appa'. The presence of the sound 'p' in words meaning 'father' and the sound 'm' in words meaning mother seems to be a universal
psychological feature as Dr. Caldwell points out in his
glossarial affinities although there are a few exaptions.
'appa' in the sense of 'father' is pure Kannada, only 'appa' in
the sense of 'ap' (Hindi) 'apan(a)' (Mar.) and 'pote' (Gujarathi
may be derivatives of Sat. 'atma'.

The problem of the '-u' ending of many nouns in Apabhramśa
and in the modern Northern vernaculars such as Gujarati and
Sindhi has not in my humble opinion sufficiently and thoroughly
been investigated. A shift of accent from the final syllable
to the initial one is stated generally to be the cause of the
shortening of the final vowel ending 'o' of Pali and the Prakrit
The spread of the '-u' ending in Apabhramśa to forms where it is
not expected is unaccounted for. The case of Sindhi nouns
ending in -u requires consideration. The particular
predilection of Gujarati for this ending is not taken notice of.
And what is commonly unnoticed is that Arabic nouns have this-u
ending in the nominative. See page 213. The genius of the
Dravidian languages shows a universal -u which is adopted to
convert consonant ending stems to vowel ending ones e.g. 'pon,
gold 'ponnu' (middle Kannada) 'pāl' 'pālu'; 'hālu' & 'āhilk.
Irul, night irulu (mid.Kan) Notice the words 'Abdullah' which
is equal to 'Abdu-allah' meaning 'servant of the Lord'.
'Baitulilm', Baitu-al ilm meaning 'house of learning'. History
shows that Sind was first conquered by the Arabs. Gujarati
is closely connected with Sindhi, the language of Cutch being
intermediary between Sindhi and Gujarati. The western part of
India where Paisaci and Brahmi were spoken is specially the
early abode of the Dravidians. Many modern Kannada words or
middle Kan. words derived from Skt. keep an '-u' ending e.g.
Saddu Fr. ābda, khiru Fr. ksīra, haddu Fr. 'grdhra', primary
derivatives show an -u ending Kal, to steal, Kalava, theft. oli,
'to be pleased' has alavu, love.' Roots ending in consonants change
to a vocalic ending e.g. tin, tinu, many roots show an -u
I therefore offer a suggestion that the spread and the retention of the -u ending in apabhramsa is due to Dravidian influence. Even the shift of accent to a barytone is due to the genius of Dravidian words. The position of the Dravidian accent is always an acute one, accords well with the agglutinative structure of Dravidian words. The accent is upon the first syllable of the word. — Caldwell, P. 189. 3rd ed.
Dravidian loan words in Bengali.

1. Uduńi 'to cover with a cloth' < Udutu (Tamil)
   (from Dravidian mānu for this and the following words see mānumāntars Hist. Beng. Lang. p 82)
2. Kalla 'a clever but wily man' < kalla (= thief) Kannada
3. Kānā 'a blind man' < kāru ( = to see Kannada)
   Kānā is the negative mood of Kān, to see.
4. Kālā 'a deaf man' < Kāl, to hear (Tamil)
5. Khādāl 'the stagnant portion of a river' < Kadal, 'the sea'
   (Tamil)
6. Kudāna 'to gather, collect' < Kūdu (Tamil)
7. Gāg, 'gum' < go Ruddu (Tamil)
8. Sap 'a mat' < cāpe (Kannada)
9. Pāti 'a fine mat' < pāy (Tamil)
10. Madur 'a mat' < mād (Kabariian for bamboo)
    Cf. Kannada 'mādār' = worker in bamboo
11. Saru 'thin' < Siru ( = small, Tamil)
12. Sor-gol 'noise' from sol (= sound, in Tamil)
13. Thodā 'the thigh' < Todai (Tamil)
14. Thāttā 'joke' < titlu (Tam. abuse with cruel joke)
15. Nolā 'tongue' < Nālīge (Kannada)
16. Nīlālā 'separate' < Nīral (Tamil, which primarily means a shade and secondarily a place apart)
17. Nāgā 'to move' < Nāgā (Tamil, to walk)
18. Pāt 'jute' < (Tamil pātu = silk)
19. Cf. Marathi gōn-pāt = gunny bag
20. Pālān 'udder of a cow' < (Tamil pāl, milk)
21. Pāla or Pāl 'a flock or a crowd' < Pala (Tam., many)
22. Mazumdar derives the proper name mākhanīlāl < Dravidian magan = a son; but it is < mukund(a)lāl. The same name is common
   in Gujarati, as Maganlāl.
22 Mūdā as in Kapader mūda (end of piece of cloth)  Mūḍi
(to end, in Tamil)
23 Ṣot̄ 'a bundle of luggage'  Ṣotai (Tamil)
24 Ban̄ 'flood'  Van (Tamil, sky, rain)
25 Vasār̷-ghan̷ 'an a ceremony where the married couple is made to stand at the doorway' (Tamil Vasal and the women folk generally very merrily cut many jokes. This corresponds to 'grha-pravesa'.
26 Bhatā 'the homestead land as well as house' This from vidu (Tamil, house)
27 Mazumdar derives the plural forming suffix -ra of Bengali from Dravidian -ar.
\[-ra < -ar + a > (a)rā > -rā\]
where '-ar' is the Dravidian plural suffix, and 'a' is the prakrta plural suffix as 'deva'. Incidentally he states what the term Dravidian indicates: "The word dravidian is not of ethnic significance and that many tribes of various origin speak today in the Peninsular India a speech which has been designated as Dravidian."