INTRODUCTION

This study elucidates the syntactic patterns of Malayalam prose on a diachronic plane. Development of Malayalam syntax during the past eight centuries is being examined through stratified random sampling of its prose literature.

Syntactic changes in Malayalam has not been analysed as other types of linguistic changes partly due to theoretical or practical preferences. Traditional linguists and historical linguists placed greater emphasis on phonology and morphology. Before the advent of contemporary generative linguistics hardly any work has been done in (historical) syntax. This descriptive study is also a criticism against American structuralism which emphasises on morphosyntax. The traditional grammar school confined its efforts to surface phenomena such as word order or the uses of cases and other morphological categories (morpho syntax). For many nineteenth and early twentieth century scholars historical morphology was equated with historical syntax. The present study tries to derive the Cartesian relationship between time and syntactic pattern of the language. Comparison has been done between the successive changes of the language of a particular speech community with reference to time.
As a result the cumulative effects of the gradual changes, during a vast period, which is imperceptible within a single generation is derived. The ways in which Malayalam changed from period to period, the causes of such changes outside the language and the effects within are analysed.

1. Grammatical Works in Malayalam

Some of the important traditional grammars in Malayalam are "liilaatilakam" (14th century A.D) by an anonymous author, "A grammar for colloquial Malayalam" (1700 A.D) by Dr. Anjalos Francis, "grantha bhaasayute vyaakaraṇam" (1700 A.D) by Arnos Paadri, Gundert's "malayala bhaasa vyaakaraṇam", Rev. George Mathan's "malayaḻmayute vyaakaraṇam", Pachumuthatu's "keeralabhaaṣaa vyaakaraṇam", Kovunninėdungadi's "keeralā kaumudi", Seshagiri Prabhu's "vyakaraṇaṃmitram", "keeralapaaṇiniiyam" and "šabdaśoodhini" by A.R. Rajaraja Varma. Almost all these grammars give importance to phonological and morphological descriptions. The syntax part is not much discussed. Though a few grammars viz. "A grammar of the Malayalam language" "malayala bhaaṣaa vyaakaraṇam", "keraḷa kaumudi", "keeralā
paṇiniyam", "śabdaśoodhini" and "vyaakaraṇamitram" give limited syntactic descriptions. All these descriptive grammars are based on the case markers and their relationship within a sentence. The traditional grammarians describe case as the semantic relations between nouns and other units of a sentence which are manifested as inflexional affixes on nouns. These grammars analyse a sentence into subject and predicate. "vyaakaraṇamitram" gives a detailed syntactic description such as classification of sentences, their analysis and parsing. In "śabdaśoodhini" sentence description is very limited.

Modern theories of Linguistics and the new models of grammatical descriptions have been applied for the analysis of English language. For the grammatical description of Malayalam also some of these theories have been tried in a few works. These include "Language of the Laccadive Islands: A Transformational Statement" by A.P. Andrews kutty, "Case grammar of Standard Malayalam" by B. Sudhabai, "The structure of standard Malayalam: A Tagmemic Analysis" by R. Saraswathiamma, "Grammatical Relations and Anaphora in Malayalam" and "Grammatical Relations and Clause Structure in Malayalam" both by K.P. Mohanan.
The works on Historical and Comparative studies in Dravidian are "Dravidian nouns: A Comparative Study" by S.V. Shanmugham "Comparative Dravidian studies" and "Gender and Number in Proto Dravidian" by Bh. Krishnamurti and the two works "Dravidian Verb Morphology: A comparative Study", "Dravidian Comparative Phonology and the Gender and Number Categories in Dravidian" by P.S. Subramanyam. In Malayalam also historical and comparative studies are there viz. "Evolution of Malayalam morphology" by L.V. Ramaswamy Iyer, "Evolution of Malayalam" by A.C. Sekhar, "Ramacharitam and study of early Malayalam" by K.M. George, "Phonological Reconstruction of South Dravidian languages" by B. Gopinathan Nair, "Syntactic patterns of Malayalam and Telugu" by B. Sreedevi, "Dravidian Syntax A Comparative Study" by A. Rose Mary and "Reconstruction of Noun Morphology of the Tribal Languages of Kerala" by S. Usha.

Dialect studies done in Malayalam are "Dialect Survey of Malayalam (Ezhava/Tiyya)" by V.I. Subramanyam, "Description of the Ernad Dialect of Malayalam" by G.K. Panikkar, "Paniyabhasha" by P. Somasekharan Nair, "Muduga Language" by N. Rajendran, "The Ezhava Dialect of Travancore" by R.V.K. Thampuran, "Tiyya Dialect"
by C.J. Roy, "A Description of the Malayalam Dialect spoken by Muslim Women" at Trivandrum by V. Mahilamma, "Description of the Tribal Dialect of Devikulam" by Annie Joseph and "A Language of Malavedas" by A. Hyrunnisa Beegum.

Descriptive Studies of Early Malayalam are "Description of the Language of Krishnagatha" by V.R. Prabodha Chandran Nayar, "Madhyakala Malayalam" by P.V. Velayudhan Pillai, "Language of Middle Malayalam" by Puthussery Ramachandran and "Descriptive Grammar of Ezhuthachan's Adhyatma Ramayanam" by N.R. Gopinatha Pillai.

2. The Dimensions

Malayalam is the predominant language of the state of Kerala having 29 million plus speakers. Malayalam has variations according to the dimensions of time space and social stratifications like any other language. Though the later tendency is towards standardization, this has led to a kind of ironing out the differences, but differences still persist. During infancy the differences might have been more evident and clear cut. In a diachronic study of Malayalam like the present attempt, a genealogical outline is desirable.
3. Genealogical Outline

It was L.V. Ramaswamy Iyer (L.V.R) who discussed the common features of South Dravidian Sub group and included Malayalam in it. He was not aware of tripartite grouping now current among Dravidiologists and mentions only South Dravidian and North Dravidian Sub groups. After 1950, a systematic and thorough discussion on the problem of sub grouping of the Dravidian languages began. We get information about up to 24 Dravidian languages which are spoken in South Asian sub continent including Brāhui which extends upto Iran. Majority of the languages are concentrated in the peninsular India. The term South Dravidian (SDr.) is not merely geographical. Scholars have attempted to delineate the characteristic features of this group. This sub group includes Tamil (Ta.), Malayāḷam (Ma.), Kannada (Ka.), Kōta (Ko.), Tōda (To.), Koḍagu (Koḍ.), and Tuḷu (Tu.). Some of the tribal languages like Iruḷa and Baḍaga were claimed to be independent languages. Iruḷa closely resembles Tamil and Baḍaga has resemblance to Kannada. Among these languages Ta, Ma and Ka have a longer known recorded history and rich written literature. These three languages and Telugu together are called the "cultivated Dravidian languages".
Ta, Ma and Ka have similarities in grammar, syntax and vocabulary, which indicates that all of them have branched off from a common node in the geneological tree. Historically we have evidences that their development was parallel along independent lines. The diversity of geographical features and sociological tendencies must have provided the stimulus for their ramification in different directions. In the case of Ma and Ta, the Western Ghats provided an effective dividing line and along the line of demarcation the exclusive isoglosses apparently bundle. However, political and administrative intercourse between Keralites and Tamils was not infrequent. Around 8th C.A.D. we know that parts of Kerala were under The Pandyas. Conversely some Kerala princes made inroads into Tamil land. The Chera empire was much more vast than the present Kerala (See Map - I, pp. 45).

Various political consolidations eventually led Ta to assume a dominant role in Kerala. It was thus that Centamīḷ, the classical literary Tamil - got royal patronage. But all the Centamīḷ writers were not from the present Tamil country and not all of them spoke a language close to their literary medium. The similarities between Ta and Ma has led the scholars to posit a proto Ta - Ma state. Later both the languages branched off.
There might have been retensions and changes in both branches. Yet due to historical reasons and geographical contiguity, Malayalam had to accept many words and usages from Tamil, especially at a stage when Malayalam had yet to develop a standard literary form. Class and communal differences also have given rise to peculiarities in the use of the language. The educated upper classes might have developed a literary standard and it might have been closer to their spoken variety whereas the changes and retension current among lower strata of the society might not have found expression in writings and hence played little part in the development of a standard dialect. This is more true with respect of the tribal dialects of Malayalam which play negligible part in the development of Malayalam literary dialect. Literary and cultural contact situations have given rise to macronic mixtures like Manipravalam and Arabic Malayalam. The former gained more acceptance only due to sociological reasons and latter was regarded as a deviant pattern for the same reason.

4. Historical Outline of Malayalam Language

Enquiry towards the origin of Malayalam language invariably leads to an investigation on the origin and evolution of the inhabitants of the land of Kerala.
This part of the country was the part of Chera Empire, one of the three South Indian Empires. The other two were Chola and Pandya, the three together constituting a system of political administrative consolidation of emerging ruling classes existing and developing parallel to the Mauryan Empire in the North. This consolidation reflected itself in a distinct language, culture and society. The Chera Empire was more extensive than the present day Kerala. For sometime the coastal town then known as Muziris, the present Kodungalloor was the head quarters of that Empire (See Map - II, pp. 46).

An estimate of the population for the entire Indian subcontinent at the end of 4th century B.C is 181 million, according to Romila Thapper in 'A History of India'. The first census of the British Indian administration covering the entire Indian subcontinent carried out in 1881 put the population at little over 253 million. The population of Kerala since 1901 is given in the table below.
Population of Kerala - 1901 to 1991

<table>
<thead>
<tr>
<th>Year</th>
<th>Millions</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>6.40</td>
<td>(6,396,262)</td>
</tr>
<tr>
<td>1911</td>
<td>7.15</td>
<td>(7,147,673)</td>
</tr>
<tr>
<td>1921</td>
<td>7.80</td>
<td>(7,802,127)</td>
</tr>
<tr>
<td>1931</td>
<td>9.50</td>
<td>(9,507,050)</td>
</tr>
<tr>
<td>1941</td>
<td>11.03</td>
<td>(11,031,541)</td>
</tr>
<tr>
<td>1951</td>
<td>13.55</td>
<td>(13,549,118)</td>
</tr>
<tr>
<td>1961</td>
<td>16.90</td>
<td>(16,903,715)</td>
</tr>
<tr>
<td>1971</td>
<td>21.35</td>
<td>(21,347,375)</td>
</tr>
<tr>
<td>1981</td>
<td>25.45</td>
<td>(25,453,680)</td>
</tr>
<tr>
<td>1991</td>
<td>29.10</td>
<td>(29,098,518)</td>
</tr>
</tbody>
</table>

(Based on Census of India 1991 series.
Director of census operation in Kerala, Trivandrum.)

Language-wise reorganisation of the state of Kerala took place on 1\textsuperscript{st} November, 1956. The land area comprises 38,863 sq.kms (See Map - IV, pp. 48). Out of the 29 million population in the state of Kerala, 96 percent speak Malayalam and the rest are non-Malayalam speakers. The details of the population of the chief minority languages are given in the table below.
Among the four major South Indian languages Malayalam is closely related to Tamil. Four theories about the origin of Malayalam had been formulated and propagated by language scholars of various schools during the past one hundred years.

1. Malayalam has its origin in Sanskrit.
2. Malayalam is a combination of Tamil and Sanskrit.
3. Malayalam has originated from Tamil.
4. Malayalam has branched off from a proto Dravidian root language like Tamil.

It was Kovunni Nedungadi, in his book 'Kerala Kaumudi', who put forward the view that Malayalam has
originated from Sanskrit. Once Sanskrit got supremacy over other Indian languages with its epics, classics and science literature, almost all the Indian languages were influenced by this elite language. This influence was later interpreted as a patronage to the other Indian languages. The theory of Sanskrit origin for Malayalam might have emerged from this assumption.

Later Neţungađi himself modified this theory and argued that Malayalam is a combination of Tamil and Sanskrit. Elamkulam Kunjan Pillai also suggested a similar view of this language mix theory. But Sankaran Nambiar was of the opinion that like Tamil, Malayalam is also derived from a proto Dravidian language. He strongly criticised the views of Nedungadi and Elamkulam and argued that it is linguistically a fallacy to believe that a language is born with the combination of two languages. Exchange of words between languages shall be possible. But changing one language into another which is quite alien to its roots is impossible. Ulluurr. S. Parameswara Iyer believed that Malayalam is originated from Tamil.

Much earlier to all these controversies, Robert Caldwell had published his book, "A Comparative grammar of Dravidian or South Indian family of languages".
He pointed out many similarities between Malayalam and Tamil. He considered that Malayalam has originated from Tamil. According to him during the infant days of Malayalam, its difference with Tamil was so thin. All the great changes in the language occurred during the early decades of Malayalam era, i.e., AD 885. But this theory might have been from the belief that, up to the 8th century AD the inhabitants of the land were Tamil people. This is a wrong assumption and quite contradictory to the history.

Even before Christ the people of Kerala had their separate identity. Old Sanskrit texts, travelogues of Marco Polo and Chinese monks and Asokan's inscriptions are proof to this. During the period of great Sangham literature itself Malayalees formulated their own nationality and culture in the region. "Dramilam" might be the root language of the South Dravidian languages according to K. Godavarma. Aattoor Krishnappisharoti and K.M. George have a similar view. Advent of this theory was through Herman Gundert. He criticised Caldwell's theory of Tamil origin of Malayalam in the 19th century itself. According to him both Malayalam and Tamil are originated from a proto Dravidian language.
Rajaraja Varma in his book 'keerāḷa paṇṭinīyam' pointed out that the people of Kerala were Dravidians and there existed two varieties of Tamil. One the spoken variety i.e., 'koṭuntamiḻ' and the other the literary language i.e., 'centamiḻ'. As there existed many dialects among koṭuntamiḻ, one such variety underwent certain fundamental changes. Kerala Panini postulates 'Six Rules' or 'nayas' for the separation of Malayalam from Tamil. They are 'anuṇaṣaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśaśli

No evidence is available to believe that the entire people of Kerala were speaking a single language and belong to a single family. The great Sangham literature proves that they lived as different families and kinships. It may be correct to assume that the people of stone age lived in the valleys and mountains of South India for many centuries. Archeological evidences are now available. This primitive people have a social life and their own dialects for communication.
The different groups which were in communication influenced their dialects with each other. One dominant dialect of the region naturally and gradually developed into a language.

5. The Malayalam Script

The earlier script current in Kerala and the Southern Tamil Nadu (the Pandya country) was 'vaṭṭeluttu'. It continued to be in use up to the 17th century AD in documents, letters, books and inscriptions. 'kooleluttu' which was in currency in northern part of Kerala is essentially 'vaṭṭeluttu' with slight variations as it did not maintain the essential distinctions like final 'u', 'a' and 'o'. Another script derived from 'vaṭṭeluttu' was the 'malayaaṅma' which was used in the south of Trivandrum. 'malayaaṅma' also does not differ fundamentally from 'vaṭṭeluttu'. vaṭṭeluttu lacked characters corresponding to Sanskrit letters and when Sanskrit words came into writing, characters from another system called 'grantha' were made use of. Grantha characters were basically meant for writing Sanskrit. The Kerala version of grantha is the 'aarya-eḷuttu'. This system of writing later on came to
6. Development of Malayalam prose

The present study is confined to Malayalam prose, the non metrical compositions available to us. Prose represents the essential structure of the language, whereas verse due to metrical constraints and poetical considerations represent a deviant pattern.

Recorded history of Malayalam begins with 9th century AD (Bhasha Gadya Sahitya Charitram, 1969. p. - 36.). Attempts for the periodization of Malayalam language have been made and scholars have outlined the features of early Malayalam, the middle Malayalam and the modern Malayalam. However there is no uniformity of opinion among the different scholars regarding the line of separation between these periods.

History of Malayalam language is classified into three periods by the following scholars, viz., A.R. Rajaraja Varma, Aattoor Krishnappisharoti,
Shankaran Nambyar, T.M. Chummar and P.V. Velayudhan Pillai. While other scholars - P. Govinda Pillai, L.V. Ramaswami Iyer and R. Narayana Panicker - classified it into four periods. The three fold classification of history into the Ancient, the Medieval and the Modern periods differ from the four fold classification. For example, P. Govinda Pillai's classification has a 'Karintamil' phase preceding the Ancient Malayalam. Other classifications are on the basis of literary movements. L.V.R has Ancient Malayalam; 'Old Maṇipravaḷa', 'Champu' and modern periods. R. Narayana Panicker divides the history into Ancient, Tamil influenced; Sanskrit influenced and Modern periods.

The present study has accepted the following representation: Early Malayalam period from 9th century AD to 13th century AD, middle Malayalam from 13th century AD to 16th century AD, and modern Malayalam from 16th century onwards. Malayalam became an independent language from the beginning of the 9th century AD only. So the prose literature available between the 9th and 13th century are inscriptions and the prose text, "bhaaśaakauṭaliiyam." During this early period Malayalam was under the influence of Tamil. From the 13th century to 16th century, due to
the spread of Bhakti cult, the language was under the influence of Sanskrit. From the 16th century onwards, the language was under the spell of the European languages mainly English.

And now in the beginning of the 21st century, all languages of the world are undergoing ultra-metamorphosis. The technological improvisations in the communication network like super computers improved the print media drastically. These improvisations has its own effect in prose usage. Telegraphic sentences are becoming common in advertising copies, screen plays and movie dialogues. Moreover the T.V, radio and film presented new dimensions for the language, i.e., language is becoming more picturesque. The present study is not going to explore the advanced stage of this metamorphosis. The researcher consider this as a limitation of the study.

6.1 The Early Period

The earliest records of Malayalam prose can be seen in the inscriptions. Majority of the inscriptional studies are from the erstwhile Travancore. The earliest among them are concluded, on the basis of external
evidences, to be the early inscriptions belonging to the first half of the 9th century AD. The earliest inscription found is the 'Vazhappally inscription' of Rajasekhara. These inscriptions were written in 'vatteluttu' and a line in 'granthalipi'. 'vatteluttu' was more common and 'granthalipi' was used to inscribe Sanskrit words only. Elamkulam Kunjan Pillai in his 'keeralabhaasayute vikaasaparinaamaanNaal', A.C. Sekhar in 'Evolution of Malayalam' and C.L. Antony in 'bhaaagadyam' are trying to dig out the traces of early Malayalam prose from the inscriptions. The three important inscriptions available now of early period are 'Trivandrum Museum Plate' (A.D 1065) 'Aattoor inscriptions' (A.D 1251) which was in Malayalam script and 'Chattannoor inscriptions' (A.D 1273). Influence of Tamil and Sanskrit is evidenced in them. Now more than 150 inscriptions are available. The language of the inscriptions does not agree with the language of the literary texts of the same period. For instance, the language of 'Krishnagatha' (15th century) does not show any structural identity with the 15th century inscriptions. This shows that, the literary language need not necessarily be a direct development of the inscriptive language.
Among the non-inscriptional texts available, 'bhaṣaakauṭalīiyam' (BK) is considered to be the earliest. It is the first commentary of Kauṭalya's 'Arthaśāstra' in any of the regional languages of India. There are differences of opinion about the date of Bhaṣaakauṭalīiyam. Uḷḷūr S. Parameswara Iyer assigns it to the 9th or the 10th century AD. Elamkulam Kunjan Pillai and K.N. Ezhuttachan argue that it is written in 12th century AD. The author of the text is unknown. Of the total fifteen chapters (adhikaraṇaas) of the text, commentary of the seven chapters had been discovered. The first three chapters are edited by Sambasiva Sastri and Ramaswamy Sastri and four to seven chapters by K.N. Ezhuttachan. The audience, whom this elaborate commentary presupposes have considerable development in political economy and intellectual attainments.

The language of inscriptions have a lot of archaisms and they follow a set pattern. At the same time they are meant for being understood by those to whom they are being addressed. Hence they represent at least belatedly the changes which occurred in the age of the region to which they belong. This is true in the case of inscriptions from Kerala which show the gradual evolution of Malayalam.
inscriptions from 9th to 13th century AD reveal sound changes and morphosyntactic changes and pronominal concordance in finite verbs. In this sense we are right in assuming that the transition from Tamil to Malayalam took place during this period. With evidences available we may assume that the language of 'Bhaaśaaakaṭaliyam' represents a state at which Malayalam developed a separate standard form distinct from Tamil. The sentences are mostly short and simple. They appear to be natural formations. Centamił still might have largely continued as the medium of literary expression and Sanskrit had only begun to assert. The author of Bhaaśaaakaṭaliyam has woven his expressions by taking Sanskrit technical vocabulary mostly as such and in many instances Malayalam equivalents have been invented. Among the Sanskrit works, some follow Sanskrit inflection. However the sentence structure continues to be basically similar to that of Tamil. But that must not distract us from the fact that essentially it is a Malayalam work.

6.2 The Middle Period*

In the middle Malayalam period, the assertion of Sanskrit expedited the further dominance of Tamil and its ultimate elimination from the standard written medium of

* See Map III, pp.47
the language of Kerala. The immediate consequence was the dominance of Sanskrit which took over Tamil and a literary medium of macronic mixture of Sanskrit and Malayalam was the ultimate result. The language of the literature associated with 'Kuuttu' and 'Kuuttiyyaattam', the two forms of the related stage performances of Kerala are good example of this mixture. The language of medieval champus also follow this pattern probably with more Sanskritization. The language of 'raamaayaṇam campu' and 'naiśadham campu' stand as a sample evidence to this statement. Champus have what is considered as prose, but those works of the 15th and 16th centuries have no legacy for the development of Malayalam prose. The reason is that these prose pieces are rhythmic in nature and do not represent the natural evolution of prose style.

Some of the Sanskrit plays like 'duutavaakyam' (14th century) have prose renderings probably for the use of 'Kuuttiyyaattam' artiste. Tamil words are sparingly used while the sentence structure resembles Sanskrit with a large number of sentence embedding and passive constructions. However we find short sentences too, resembling those in modern prose, though they abound in
the now obsolete vocabularies. The stage directions and prescriptions for the rituals to be observed and given in works like 'aattrapakaaram' and 'kramadiipika'. Some of 'aattrapakaaram' are 'mantraankam', 'mattavilaasam', 'suurppaanaaankam' and 'aaoookavanikaanaankam'. The style in them is relatively simple less sanskritic than that of the translations of puranic stories from Sanskrit, probably because of the purpose to which it is meant. These are largely in prose interspersed with pieces of poems quoted which show generous amalgam of the vocabulary of the ordinary folk.

While the 'kuuttu' by the Chakyar like the 'kuuṭiyaaṭṭam' was meant for the elite who cultivated Sanskrit, the 'paathakam' by men of the Nambiar community, brought the tradition down to the masses. In the beginning they might have used prose material, though later on they switched over to the Champus. This tradition must have commenced at least by the beginning of the 14th century as evidenced by references in 'liilaatilakam' of 14th century. These prose literature was also recognised as a branch of 'maṇipravaalām', the macronic blend of Malayalam and Sanskrit words.
Many works appeared in this category during the period from the 14th to the 17th centuries. The major indicators of this progress in evolution were the disappearance of the Tamil feature, pronominal concord in verb, true liberation from the long involved sentence structure of Sanskrit, the reduction in number of Sanskrit words, especially the more pedantic ones. If the progress is maintained on the broad front, short-run anomalies shall still be seen. This is due to personal and regional factors. Tamil features persist in works produced in the Southern part of old Kerala where Tamil had strong influence from the prehistorical times.

In addition to the above works there is the 'brahmaan-da puraanaam' which belongs to the late 14th century. It was meant for the masses and the proportion of Sanskrit words get reduced, long-winding Sanskritic sentence patterns slowly dissolved. The other major prose works of the 14th century in this category is 'ambarii-gaaopakaakhyaanam', 'g̥̣̈àloopakaakhyaanam', and 'deeviimaahaatmyam'. In the 'Ramaya-na' of the early fifteenth century, the Tamil feature of verbal declensions for gender and number disintegrates. 'bhaagavatam'.
belonging to the later part of the 15th century, shows a diction of ideal simplicity and uses short sentences. 'The uttara raamaayaṇam' of the 16th century contain longer sentences though it is structured on the basis of simple conjunction of clauses.

6.3 The Modern Period

In the modern period we see Malayalam in all of its distinctness. This period shall be subdivided into two: before the arrival of Europeans and thereafter.

6.3.1 Christian Missionaries and Malayalam Literature

The European influence began when Vasco de Gama arrived at Calicut in 1498 AD. After Vasco de Gama's arrival, the Portugese sailors, the Dutch missionaries and the English traders arrived. They settled along the sea shore from Quilon to Calicut and established seminaries, schools and churches. The missionaries and their local disciples wrote books mainly for the sake of proselytization. They established schools to teach the local people through their mother tongue. They propagated Christianity and spread their concepts on literature. In 1594, Arch Bishop Alexis de
Menizes organised a Synod at Udayamperoor to "Cleanse" the Christian faith of accretions from the ambient culture. It made a big contribution to the development of prose.

For the information of the whole community, the canons had been translated from Latin to Malayalam by a Malayali priest, Jacob of Palluruthi. The style and vocabulary of this canons are nearest to the spoken language. Between 1673 and 1677 the Dutch Commander Vanreed wrote a book 'Hortus Malabarikose' which deals with the medicinal plants of Malabar and it was printed in 1686. In this book, besides the Malayalam names of the plants, certificate and preface in Malayalam also were included. That prose was further developed for evangelical work. A name to be mentioned in this tradition is father Joseph Kariyattil, a native catholic and teacher in seminaris. He wrote a book 'veeda taṟkkam' in 1768. This is not yet printed. Kariyattil Joseph Malpan as he was called and Parammakal Thoma Kathanar are the two native Christians who came under the influence of the Portuguese missionaries. Thoma Kathanar wrote a travelogue in Malayalam 'vartamaanapustakam' - as a record of their travels to
Rome in 1778 AD. It is the first prose travelogue in Malayalam. Among the missionaries, Arnos Padri's name is to be mentioned. He stayed in India from 1699 and wrote a grammar of the literary language namely 'granthabhaāṣayute vyaakaraṇam'. Anjelo Francis also wrote a grammar. 'A Grammar for Colloquial Malayalam' in 1700 AD.

The advent of printing technology revolutionised the prose style of Malayalam. The first printed book in Malayalam is 'Samkṣeepaveedārtham' which was written by a priest, Clement, and printed at Rome in 1772. In 1811 the Malayalam translation of The Bible was printed in Bombay which is the first Malayalam printed text in India. Foreign missionaries also wrote some Malayalam grammars and dictionaries. In 1829 the Malayalam version of The Bible is printed at the C.M.S. Press, Kottayam, which is prepared by Rev. Benjamin Beyli. This is the first Malayalam printed book in Kerala. The first biography in Malayalam is, 'viṣuddha treesyaavyuṭe caritram' which is translated from Italian by Marsilinose and it was printed and published in 1886. The Malayalam – English dictionary which was printed and published by Herman Gundert in 1872 is an important work in Malayalam. His grammar text made significant contribution to Malayalam studies.
The unification of many principalities in Marthanda Varma's Travancore in the eighteenth century helped in the amalgamation of dialects and the development of a prose of fairly uniform standard, primarily for administrative purposes. The Kundara proclamation of 1809, in which Velu Thampy called upon the people of Travancore to revolt against the humiliating domination of the British. The language of this proclamation is a piece of inspiring prose style.

6.3.2 English Education

And the Text Book Committee of Travancore

The most important factor in the evolution of prose was the organisation of education on modern lines. The rulers of Travancore - Maharaja Swati Thirunal (1812-1847), Maharaja Ayilyam Thirunal (1831-1880) and Visakham Thirunal (1836-1885) - took a keen interest in these programmes, and they wrote many primers while encouraging others to write books on a wide variety of subjects. A chief figure in this movement was Kerala Varma Valiyakoyi Thampuran (1845-1914). Maharaja Ayilyam Thirunal had set up a Text Book Committee in 1866 for arranging the publication of text-book for the schools and general reading material, for the masses.
In 1868, Kerala Varma Valiyakoyi Thampuran was appointed as its Chairman. Under the auspices of the Book Committee, consciously planned literature for the young was emerging through various categories.

More significant works were biographies and science literature. Maharaja Visakham Thirunal made a collection of short biographies. They were the biographies of Alexander the Great, King Alfred, Archimedes, Aristotle and Francis Bacon. Kerala Varma Valiyakoyi Thampuran added over a hundred biographies to this volume before publishing it in 1894. Even before the publication of this book Pāchu Moothath had written the first modern autobiography in Malayalam, narrating the main events of his life upto 1871, though he lived till 1882. Pāchu Moothath seems to have been a pioneer in popular science writing as well. His 'baalabhuuşañam' of 1866 is in the form of a dialogue and is primarily concerned with moral instruction. But it has sections on astronomy and other sciences. The text books prepared under Kerala Varma's direction tackled a wide variety of popular science subjects with a limpid clarity that did not lose its spell even today. In addition to
the biography and science fiction, the versatile Moothath wrote the first modern history in Malayalam, a history of Travancore up to 1860, the year when Ayilyam Thirunal became the ruler. The old works like 'keeraloolppatti' and 'keeralamaahaatmyam' were fabulous collections of myths and legends on Kerala's origin and importance.

'miinakeetana caritam' and 'Saakuntalam' are two works by Ayilyam Thirunal which are considered to be the earliest prose romances. Neither of them was original. 'miinakeetana caritam' being the Malayalam rendering of a long story from the Arabian Nights and 'Saakuntalam', the story of Shakuntala. This tradition of retelling old stories from epics, puranas or dramas, as prose romances played an important role in the emergence of a sensitive prose style. In the development of Malayalam prose A.R. Rajaraja Varma (1863-1918) played a major role. Of the several works he wrote, 'Keeralapaaniniiyam' is a work on grammar published in (1894) where he constantly warned against mixing up the prescriptions of Sanskrit grammar and the totally different requirements for the Malayalam language. He felt that the principles of
Sanskrit poetics were profound and he generally follows them in 'bhaṣaabhuvuṣṭaṇam', a manual on the nature and practice of poetry. He wrote 'saḥityasaḥyam', a manual of prose in 1910.

6.3.3 Journalism

The emergence of newspapers and periodicals was obviously inspired by the English and played a vital role in moulding Malayalam prose in tune with English prose. The first periodicals were 'raajyasamaachaaram' (1847) and 'paścimoodayam' (1857) by Herman Gundert 'Jnaananikśeepam' (1848), 'paścimataarakaka' (1864) and 'Satyanaada Kaahalım' (1876) were the contributions of the Christian evangelical drive. Then in 1881, Devji Bhimji, a Gujarati who had settled down as a businessman in Kerala, started the first secular periodical, 'keeraḷa mitram'. This was followed by 'keeraḷa patrika' (1885), founded by Chenkuḻattu Kunhirama Menon. In 1886 the 'malayaaḷi' of Trivandrum was founded by C. Krishna Pillai and C.V. Raman Pillai. The 'nasraṇidiipika' (1887) which is now issued under the title 'diipika' and the 'malayaaḷa manoorama' of Kottayam (1890) which continues to be published under the same name were the other important newspapers started during the last decades of the nineteenth century.
The more direct and immediate influence on prose style was exercised by the literary journals. The earliest among them were 'vidyaavilaasini' (1881) published by P. Govinda Pillai with the active assistance of Maharaja Viṣakham Tirunal and the 'vidyaavinoodini' (1890) by C.P. Achyutamenon. In 1891 a literary association known as 'Baashaapooshini Sabha' came into being and it started publishing its journal, 'bhaasaaapoosini' in 1892, under the editorship of Kaṇḍattil Varghese Mappila. It played an important role in standardising prose diction and in the evolution of essay and short story. The other periodicals of this period which deserve mention are 'Rasikaranjini', 'Kavanoodayam' and 'Lakshmi Bai'.

Unlike literary periodicals, newspapers were not published with any direct and declared objective of improving the language. But their influence was really far greater than that of the literary associations and journals. Journalism facilitated the growth and expression of the tendency to think freely and assimilate every kind of knowledge and these in turn, contributed to changing the face of modern literature. It was the journalist who made Malayalam prose more flexible and expressive. The style developed by the journalist enabled
the statement of common things through an easy idiom. The new mental climate brought about by the press can be understood from the career of K. Ramakrishna Pillai (1877-1916) editor of many news papers, the most important being 'Swadēshabhimāni'. He set a new code for the journalists with his fearless criticism of the corruptions prevalent in the administrative fabric of Travancore. His book 'kaaRal maaṛksinRe Jiiva caritram' (Life history of Karl Marx) was the first work on socialist doctrine to appear in Malayalam.

By the close of 19th century the novel, short stories and drama emerged in Malayalam. Further more, essays, autobiographies, literary criticism, scientific writings, biographies, travelogues, dissertations and historical texts had accelerated the growth of Malayalam prose. All these are conceived after English patterns. The first novel in Malayalam literature is 'Kundalata' written by T.M. Appu Neļungaḍi in 1887. But a good novel in its real format appeared in 1889, viz., 'Indulēkha' by O. Chandu Menon. Translations also had contributed to the development of Malayalam prose. Puranic stories such as 'Bhagavat Gita', 'Brahmaañḍapuraañṇam', 'Vaalmiki Raamaayaṇam' etc., were translated into Malayalam by the close of 19th century. Translations from Sanskrit Dramas
are also found. Many classics from world literature also has got translations in Malayalam through English. The development of modern Malayalam prose might have been influenced more by the translations from English than from Sanskrit.

7. The Texts Under Study

The representative texts chosen for the present study are 'bhaaśaakauṭaliiyam', the Malayalam commentary of Kauṭalya's 'Arthaśāstra', 'ambariiṣopaaakhyaanam', a puranic story of King Ambarisha of Ayodhya and 'kalayum kaalavum' a piece of modern prose. They represent the early, middle and the modern periods respectively in the history of Malayalam language. The earliest sample of literary prose is 'bhaaśaakauṭaliiyam'. It is the Malayalam commentary of the 'seven adhikaraṇas' (Chapters) of 'Arthaśāstra' originally written in Sanskrit. The first three parts of this commentary containing the three 'adhikaraṇa' were published from Trivandrum (Parts I & II edited by K. Sambasiva Sastri, 1930 and 1938; Part III edited by V.A. Ramaswamy Sastri, 1945). The other four parts (adhikaraṇa 4 to 7) were edited by K.N. Ezhuttachan and published from Madras (1960). In this study, data from the texts edited by Ezhuttachan (Parts 4 to 7) and Sambasiva Sastri (Part II) are chosen.
'bhaashaakautaliiyam' deals with political economy and state craft. There are differences of opinion about the period of the commentary. Ulloor assigns it to the 9th or 10th century AD and Elamkulam Kunjan Pillai and K.N. Ezhuttachan to the 12th century AD. Elamkulam gives historical evidences to prove that the period of 'Kauṭaliiyam' is the first half of 12th century AD. The coin 'accu' has got a wide use at about 300 Kollam era. In 'Kauṭaliiyam' 'accaṭi' is used in the sense of 'naaṇayamaṭi'. This shows that 'Kauṭaliiyam' should have been written after 300 Kollam era (12th century AD). The author of 'bhaashaakautaliiyam' is not known. However scholars have tried to investigate the authorship based on the language features of the text.

Elamkulam Kunjan Pillai assumes that, the author of the commentary is a Trivarnikan. Elamkulam has stated that 12th century AD to 16th century AD is to be called Namboothiri's period and he cites evidences to prove that it was written during the period by a Trivarnikan from 'bhaashaakauṭaliiyam'. Some of the examples cited are maraṅcu, ariṅcu (knew), iṅcu (here), atuvi (that they), ivu (this), ivu (this), ootam 'reading' etc., which were usually found in Trivarnikan's language at that time. In the 12th century AD instead of the Tamil form avai,
Nambootiris usually used avayu, avi, avu avutu etc. These Nambotiri speech forms are largely seen in 'bhaásaakautălaliiyam'. Forms such as anRi, inRi, enRi, anRiyee, inRiyee, enRiyee etc., which are characteristic to the Trīvaṇṇika speech forms are available in 'bhaásaakautălaliiyam' also. Usages like 'loohatte catiyaatavaaru' "not deceiving the world", in 'bhaásaakautălaliiyam' leads to the assumption that the author of 'bhaásaakautălaliiyam' is a Trīvaṇṇikan.

'bhaásaakautălaliiyam' has some resemblances with the language of 'brahmaanḍapuraanam'and'viiraraaghasapattayam' of the year 1225 AD (Elamkulam, keoraḷa bhaaşayute vikaasaparinaanaamānāḷ). And also it has a number of west coast idioms and phrases current in ancient Malayalam. So 'bhaásaakautălaliiyam' might at least be as old as 'brahmaanḍapuraanam'. L.V. Ramaswamy Iyer has doubted whether 'bhaásaakautălaliiyam' is anterior to 'raamacaritam' itself. There is no evidence to prove that, there existed a literary Malayalam fully with Dravidian words during 12th century AD. The early Malayalam inscriptions mainly employed Sanskrit letters. 'bhaásaakautălaliiyam' exhibits the language features of the inscriptions and also those of Nambiar Tamil. 'bhaásaakautălaliiyam' shows a fluid period when the old Tamil forms existed along with the
indigenous Malayalam forms. This leads us to assume that 'bhaaṣaakauṭaliiyam' represents a transition period which gets separated from its ancestor. The process of nasalization, palatalization and contraction of vowels which are identified as the features that separate Malayalam from Tamil by Kerala Panini are used promiscuously. The word medial and word final '-ai' were fast disappearing and both forms (i.e., with and without '-ai') are seen (utsaiya, uṯaya, aşai, aşa). In 'bhaaṣaakauṭaliiyam', the co-ordinator 'mum' is replaced by 'vum'. Though 95% of 'iraṇṭu' is seen, 5% of 'raṇṭu' also present (Elamkulam-keerāla bhaaṣayute vikaasaparinaṇaṁañāḥ).

The chosen text for middle Malayalam 'ambariiṣoopakaḥyaanam' (story of Ambarisha) is taken from the text 'praaciina malayaalā gaḍyamaatṛkakakāl' (specimens of early Malayalam prose) edited by P.K. Narayana Pillai. This is a collected work from the '732' text in the Manuscript library, University of Kerala. It consists of three early Malayalam prose texts, viz., 'ṇāloopaakhyaanam' (the story of Nala), 'ambariiṣoopakaḥyaanam' (story of Ambarisha) and 'deeviimaahaatmyam' (the greatness of Goddess). These texts deal with three puranic stories. The authors of
these texts are unknown. They belong to 14th and 15th centuries AD and are termed Nambiar Tamil. 'na loophakaayanaam' narrates the famous puranic story of Nala and Damayanti. It is a loose prose composition with occasional gaps in the story. Most of the sentences are incomplete and broken and so it is idle to look for the continuity of the story. The author of the composition is unknown. The language and style are very simple. 'deeviimaahaatmyam' is a prose which describes Goddess Mahaamaaya who originated from the holy light of God Vishnu and God Paramasiva. This is also composed in Nambiar Tamil. The language and style shows resemblance to the language of inscriptions and the language of 'Brahmaandapuraanaam' of 14th century. So it might have been written in the 14th century. The author of 'deeviimaahaatmyam' is unknown. The stylistic peculiarities and the discourses found in these texts show that, it represents the old Malayalam prose. In 'naloopakahyaanam', a good portion of the text has been lost. In 'deeviimaahaatmyam' also a similar gap is seen. Therefore 'ambariisoopakahyaanam' is selected for the analysis. 'ambariisoopakahyaanam', the story of Ambarisha of Ayodhya, illustrates the importance of 'eekaadasivratam' the fasting on the eleventh day of new moon. The author of the text is not known.
Scholars are of the view that 'ambariśooopaakhyaanam' is composed during the latter half of the 14th century. The language of 'ambariśooopaakhyaanam' is ornamental, sophisticated, Sanskrit biased and far from colloquial. This prose describing the golden reign of Ambarisha and the resulting prosperity of the country. This prose is highly magnificent and the literary value of it is increased by the serious discourses, beautiful figures of speech and philosophical thought. The text contains matter-of-fact descriptions of the origin and development of the human body and philosophising on its temporal existence. It is found to be a fashion among the devotional literatures of that time. Use of long sentences is the characteristic feature of the text. This lengthening of sentences is by a chain of adjectives. Other characteristics of the text are the following: verbs show Tamil grammatical forms, like arulinaan, uṇarṭtināaṇ, tuṭaṇḥinaaṛ and also Malayalam grammatical forms like 'tuṭaṇḥiitu' 'started', 'eļuniilkkaa' 'please stand up', 'rakṣiccu' 'saved' etc. A peculiar feature is the neuter gender form of the verbs ending in 'itu'. Now this 'itu' form is not used in prose, but is retained in poetry.

The text selected as a representative of the modern period 'kalayum kaalavum' by K. Bhaskaran Nair
published in 1956 is considered to be the standard form of Malayalam prose. Among the thirteen essays in the text, 'maaññupooya muuggpu samskaara aññał' is analysed in this study. The essay written by K. Bhaskaran Nair is in clear and straight language which is considered as a standard form of Malayalam prose.

8. Organization of the Thesis

The work is carried out through four chapters. The chapter on 'Structural analysis' describes in detail the syntactic patterns of the texts chosen. This analysis tries to bring out the structural features of the language of early, middle and modern Malayalam.

In the second chapter, the structure of the base sentences are analysed. The base sentences are the elementary sentences obtained from the structural analysis of the text. The three major types and their subtypes of sentence patterns from each period, their comparison and frequency are also given in this chapter.

The third chapter enumerates the syntactic patterns in Malayalam, their inter-relations and the syntactic devices underlying them. The processes of subordination
and co-ordination are discussed in detail. Intersentential relations are also discussed.

The last chapter discusses the syntactic variations in Malayalam on the diachronic scale. This chapter tries to bring out the structural and grammatical variations. The morphological and the phonological variations are also noted.

Historical study of phonology and morphology has been done by earlier scholars. But syntactic study has not been carried out. This study is an attempt in that direction. Though this is not a deep analysis, this might be useful as a preliminary for a profound syntactic analysis of Malayalam language on the historical axis.
REFERENCES


MAP I

CHERA - PANDYA EMPIRES
8TH CENTURY AD.

(1) CHERA EMPIRE

(2) PANDYA EMPIRE

A MUZIRIS The capital city of Chera Empire

Source: Kerala History Association, Thiruvananthapuram.
CHERA - PANDYA - CHOLA EMPIRES OF SOUTH INDIA BEFORE 8TH CENTURY

(1) CHERA EMPIRE
(2) PANDYA EMPIRE
(3) CHOLA EMPIRE
(A) MUZIRIS The capital city of Chera Empire

Source: Kerala History Association, Thiruvananthapuram.
Source: Kerala History Association, Thiruvananthapuram.
KERALA AFTER THE LANGUAGE WISE REORGANISATION OF INDIAN STATES IN 1956

SCALE 1:2,000,000
50 40 30 20 10 0 50 KM

MANGALORE
CANNANORE
CALICUT
TAMIL NADU

ARABIAN SEA

COCHIN
QUITOH
TRIVANDRUM
NAGERCOIL

Source: Kerala History Association, Thiruvananthapuram.