

ABBREVIATIONS OF FREQUENTLY MENTIONED PERSONAL NAMES

AP	=	Asko Parpola (AP followed by a number refers to the 64 rules of Śaṅkara according to AP's translation in Appendix 3)
DA	=	Muṭṭattukkāṭṭu Māmaṇṇu Dēvaki Antarjanaṃ, wife of IR
IR	=	Muṭṭattukkāṭṭu Māmaṇṇu Iṭṭi Ravi Nampūtiri
M	=	Mukāmi (Mūkāmbika), the Nāyar maid servant of Ravipuram
MP	=	Marjatta Parpola
MS	=	Muṭṭattukkāṭṭu Māmaṇṇu Subrahmaṇyan Nampūtiri, IR's eldest living son
NNA	=	Nellikāṭṭu Māmaṇṇu Nīlakaṇṭhan Akkittirippāṭṭi
PS	=	Parattippura Subrahmaṇyan Nampūtiri, IR's son-in-law
R	=	Parattippura Rādha, IR's daughter, wife of PS
Rm	=	Muṭṭattukkāṭṭu Māmaṇṇu Rāman Nampūtiri, second son of MS
Rv	=	Muṭṭattukkāṭṭu Māmaṇṇu Ravi Nampūtiri, eldest son of MS
U	=	Muṭṭattukkāṭṭu Māmaṇṇu Umādēvi, wife of MS
Uṇṇi	=	Muṭṭattukkāṭṭu Māmaṇṇu Nārāyaṇan Nampūtiri, son of Muṭṭattukkāṭṭu Nīlakaṇṭhan Nampūtiri

EXPLANATORY LIST OF NATIVE TERMS AND NAMES⁴⁹

- abhivādana* (Skt.): greeting, salutation, respectful address — pp. 149, 409 (n. 15)
- ācamana* (Skt.): ritual sipping of water, rinsing of mouth and other orifices of the head — pp. 270-271, 405
- ācārya* (Skt.): teacher — p. 271
- acchan* (Ma.): father — pp. 194, 406
- Āḍhyan (Ma. < Skt. *āḍhya* 'rich'): a subdivision of Nampūtiri Brahmins; cf. Āsyan — pp. 75 (n. 25), 87, 150, 158, 194, 213, 270, 280, 283-286, 295-296, 302-307, 318-321, 337, 341
- Advaita Vedānta (Skt.): non-dualist theology of orthodox Hinduism, especially as expounded by Śāṅkara — p. 41
- Agni (Skt.): fire, the god of fire — pp. 9, 113, 116, 150, 212, 306
- agnicayana* (Skt.): piling of fire, name of the most complex Vedic *śrauta* sacrifice surviving in Kerala — pp. 11-12, 46, 136, 150-151, 161, 240, 291, 336
- agnihotra* (Skt.): (daily) sacrifice (of milk) into the (*śrauta*) fires (at sunrise and sunset) — pp. 150-151, 271
- Agnihotri (Ma. < Skt. Agnihotrī): one who (has established the sacred *śrauta* fires and therefore regularly) performs the *agnihotra* sacrifice — pp. 151, 300
- agnisākṣi* (Ma. < Skt. *agnisākṣi* < Skt. *agni* + Skt. *sākṣi* 'witness'): with Agni as witness (in Kerala Agni, as a lamp flame, usually witnesses important occasions) — pp. 7 (n. 2), 224
- agniṣṭoma* (Skt.): praise of fire, name of the simplest form of the Vedic Soma sacrifice — pp. 11, 150-151, 161, 166, 319, 323
- agnyādhāna* (Skt.): establishment of the (sacred *śrauta*) fires — pp. 150, 168, 300
- ahassū pakaruka* (Ma. < Ma. *ahassū* < Skt. *ahas* 'day' + Ma. *pakaruka* 'to change'): 'when the day begins' — p. 271
- ahiṃsā* (Skt.): non-violence — pp. 15, 250

⁴⁹ This list follows the Roman and not the Sanskrit (= Skt.) or Malayalam (= Ma.) alphabet and ignores the diacritical marks altogether. It is meant for a reader who is not familiar with the subtleties of Sanskrit and Malayalam orthography and alphabetical order. The glosses of the Malayalam words are mostly based on Gundert's dictionary (1872) or (less frequently) the ML (1965-), but have been modified to accord with other sources or my own experience. Likewise, the Sanskrit terms are mostly explained on the basis of standard dictionaries, such as those by Macdonell (1924) and Monier-Williams (1899).

- Ajita (Ma. < Skt. Ajitā 'unconquered'): N. pr. (f.) — pp. 76, 179, 185, 202, 219, 241
- akatte pūmukhaṃ* (Ma. < Ma. akam 'inside'): inside verandah within the house; cf. *pūmukhaṃ* — 109, 131-133, 313
- akattuḷl āḷū* (Ma.): 'a person [moving] inside the house'; the reference to his wife DA used by IR — p. 213
- Akkittattu makaḷ (Ma.): 'Akkittam's daughter'; expression used by IR of his grandfather's halfbrother's wife — pp. 209, 341
- Akkittirippāṭṭu (Ma.) = Akkittam (Ma.): honorific title of a Nampūtiri who has performed the *agnicayana* sacrifice — pp. 45, 150, 161
- Āḷ(u)vāñcēri Mana (Ma.): the house of the spiritual leader of Nampūtiris (Tampurākkal) in Athavanad village, Malappuram District — pp. 20, 120, 123, 138, 312
- āma* (Ma.): turtle — p. 135
- āma-p-palakaṃ* (Ma. < Ma. *āma* 'turtle' + Ma. *palakaṃ* < Skt. *phalaka* 'plank') = *kūrmāsanaṃ* (Ma. < Skt. *kūrmāsana* < Skt. *kūrma* 'turtle' + Skt. *āsana* 'seat'): the turtle-shaped wooden seat-plank used by Nampūtiris at rituals and meals — pp. 137-138, 184
- amarcca-k-koṭi* (Ma. < Ma. *amarcca* 'calmness, tranquillity' + Ma. *koṭi* 'creeper'): the medicinal plant *Gendarussa vulgaris*, or more probably the fox-grape *Cayratia carnos*a = *Vitis carnos*a — p. 109
- amāvāsya* (Skt.): new moon day — p. 281
- ambalaṃ* (Ma. < Skt. *ambala*): temple — p. 88
- Ambalavāsi (Ma. < Skt. *ambala-vāsi* 'living in the temple'): caste of temple servants — pp. 17-18, 48, 72, 75, 76, 82-83, 109, 133, 160, 178, 196-197, 199, 204, 216, 218, 222, 226, 251, 255-256, 289, 297-298, 312-313, 319, 323
- amma* (Ma.): mother; goddess; honorific title and address of women — p. 194, 406
- ammamma* (Ma.): maternal grandmother — p. 194
- ammāyi* (Ma.): maternal aunt, maternal uncle's wife — p. 243
- ammi* (Ma.): grinding stone — p. 184
- ammi-k-kula* (Ma.) = *ammi-k-kulavi* (Ma.): the cylindrical stone to grind with — p. 184
- Ammini (Ma.): N. pr. (f.) — pp. 108, 185, 191, 202, 219, 239, 241, 247
- anācāra* (Skt. < Skt. *a(n)*- negative prefix + Skt. *ācāra* 'custom'): irregular custom (of Kerala), synonym of Keralācāra — pp. 40, 44, 229, 273, 335, 403-406, 416
- Anantan (Ma. < Skt. Ananta 'endless'): name of the serpent which forms Viṣṇu's bed — p. 326
- Āṅgīrasa-Bārhaspatya-Bhāradvāja gotra (Skt.): a clan descended from the Vedic sages Āṅgīras, Bṛhaspati and Bharadvāja — pp. 148, 192
- aṇiyal* (Ma.): adorning, decorating; ornamental figure — pp. 182, 184, 209
- aniyan* (Ma. < Skt. *anuja* 'born afterwards'): younger brother — p. 213

- añjanaṃ* (Ma. < Skt. *añjana*): ointment, chiefly of eyes, antimony — pp. 183-184, 268-269, 285
- annaprāśana* (Skt.): the ceremony of 'feeding (solid) food' for the first time to a child — pp. 152-153, 240, 285, 299-300
- Antaka (Skt. < Skt. *anta* 'end'): name of the god of death ('the terminator') — p. 228
- Antarjanam (Ma. < Skt. *antar-jana* 'person [confined to] indoors'): title of, especially married, Nampūtiri women — pp. 18, 47, 175, 177, 294-297, 341
- āṅṅi* (Ma.): religious mendicant, worshipper of Subrahmaṇya — p. 321
- Antikkāṭṭū Māmaṅṅu Mana (Ma.): an ancient Nampūtiri house/descent group of Panjal, now known only for its plot of land — p. 85
- antittiri* (Ma. < Ma. *anti* < Skt. *sandhyā* 'twilight, dusk' + Ma. *tiri* 'the wick of a lamp'): evening light — pp. 219-220
- Āntuṅan Nāyar (Ma.): caste of potters — pp. 75, 77
- antya-ja-* (Skt. < Skt. *antya-* 'last, lowest' < *anta-* 'end' + Skt. *jan-* 'to be born') 'person of low birth' — pp. 143, 403, 415
- aphan* (Ma.) = *apphan* (Ma.): father's younger brother (among the Nampūtiris) — pp. 164, 196, 198, 341
- appam* (Ma. < Skt. *apūpa*): fried cake — pp. 186, 209, 249-250, 256, 421
- ara* (Ma.): partition, room; well secured room, magazine, treasury — pp. 131-134, 238, 241
- Āraṇyaka (Skt.): a category of Vedic texts containing dangerous material and therefore supposed to be studied in the forest (*araṇya*) only — p. 9
- ārappū* (Ma.) = *ārappuvīḷi* (Ma.): shouting (on happy occasions) — p. 208
- arayāl* (Ma.): pipal tree *Ficus religiosa* — pp. 219, 304
- ārdrā* (Skt.): wet; the sixth asterism, including Betelgeuze — pp. 142, 224
- ari* (Ma.): rice — pp. 96-110
- arivāl* (Ma.): sickle, scythe — p. 106
- arka* (Skt.) = *erikkū* (Ma.) = *erukkū* (Ma.): a bush-like tree with white flowers, gigantic swallow wort *Calotropis gigantea* — pp. 268, 306
- Ārurpurattū Mana (Ma.): a Nampūtiri house/descent group in Cherukara, Malappuram District, to which IR's granddaughter Sāvitrī was married — p. 194
- Ārūr Piṣāraṃ: an Ambalavāsi house in Attoor village near Panjal — p. 196
- artha* (Skt.): wealth, power — p. 154
- Ārūr Mana (Ma.): a Nampūtiri house/descent group in Cherpu, Trichur District — pp. 210, 304
- āryan* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- Āryya (Ma. < Skt. Āryā): N. pr. (f.) — p. 295
- Āśāri (Ma. < Skt. *ācārya* 'teacher'): caste of carpenters, said to be of Brahmanical offspring, sculptor of idols, also of stone — pp. 75, 79, 322, 422

āśaucam (Ma. < Skt. *āśauca*): impurity, pollution — pp. 242, 404

aspr̥śya (Skt.): untouchable — p. 57

āśrama (Skt.): stage of life; hermitage — pp. 39, 84, 152-156, 404-406, 416, 418, 422

aṣṭamaṅgalyam (Ma. < Skt. *aṣṭamaṅgalya* < Skt. *aṣṭa* 'eight' + Skt. *maṅgalya* < *maṅgala* 'auspicious'): a collection of eight auspicious items — pp. 109, 183, 187-188, 209, 222

aṣṭami (Ma. < Skt. *aṣṭamī*): eighth lunar day, quarter of the moon, inauspicious — pp. 228, 253

Aṣṭamūrti (Skt.): eight-formed (Śiva), N. pr. (m) — pp. 159, 200

aśuddhi (Skt.): impurity, pollution — pp. 238, 421

Asura (Skt.): demon — pp. 114, 117

Āśvalāyana (Skt.): N. pr. (m.), author of one of the two Śrauta-Sūtras belonging to the Ṛgveda — pp. 87, 159

Āsyan (Ma.): a subdivision of Nampūtiri Brahmins; cf. Āḍhyan — pp. 49, 75 (n. 25), 87, 150, 158, 194, 213, 270, 280, 283-286, 295-296, 302-307, 318-321, 337, 341

aṭa (Ma.): sweet rice rolls — pp. 109, 135, 184, 227, 249-250, 256, 421

aṭa(y)kkā-maṇiyan (Ma.): an annual medicinal herb *Sphaeranthus indicus* — pp. 226, 229

Atharvaveda (Skt.): the less orthodox fourth Veda not prevalent in Kerala — pp. 9-10

atirātra (Skt.): a Soma sacrifice 'lasting over-night', in Kerala connected with the building of the fire altar — pp. 107, 122, 150-151, 161, 167, 212, 260, 291, 319-320

Aṭittiri(ppāṭū) (Ma. < *aṭi* 'foot, base, beginning'): honorific title of a Nampūtiri who has established the sacred *śrauta* fires — pp. 150, 210, 300

ātma-sānti (Skt.): peace of soul — p. 306

Attikkuṛiśśi Nāyar (Ma. = *Attikuṛacci*, *Asthikuṛacci* < Ma. *atti* 'bone' < Skt. *asthi* 'bone' + Ma. *kuṛekka*: *asthi kuṛeccu koṭukka* 'to take up the bone of a burnt corpse'): *jāti* which used to perform funeral ceremonies for Nampūtiris and Nāyars — pp. 75, 77

Attoor (Anglicized form < Ma. *Āṛrūr*): village close to Panjal — pp. 165, 179, 198, 306, 329, 331

aṭukkaḷa (Ma. < Ma. *aṭuka* 'to cook'): kitchen — pp. 131, 134

aupāsanaṃ (Ma. < Skt. *aupāsana* 'domestic fire' < Skt. *upāsana* 'worship'): the fire used for domestic worship — p. 91

avatāra (Skt.): incarnation — pp. 137, 138

aviyal (Ma.): a vegetable curry — p. 249

āyini-y-ūṇū (Ma. < Ma. *āyini*, *ayani* 'food' + Ma. *ūṇū* 'meal'): meal served in both the groom's and bride's house at the same time on the day preceding the wedding — pp. 208, 285

- Āyurveda (Skt.): 'knowledge of life', the traditional Indian medicine — pp. 29, 79, 160, 285
- āyusmati (Ma. < Skt. *āyusmatī*): 'long-lived', a ritual for obtaining a life of 100 years — p. 301
- Ayyappan (Ma.): 'Lord', the name of the popular Keralan god considered to be Hariharaputra, the son of Śiva and (the female form of) Viṣṇu (as Mohinī) — pp. 13, 83, 90, 219, 276, 278, 316, 322
- Ayyappan kāvū (Ma.): temple in Panjal where the god Ayyappan is worshipped — pp. 76-77, 83, 89-90, 99, 111, 136, 224, 314, 321, 334
- Balarāma (Skt. < Skt. *bala* 'strength, power' + *Rāma*): the elder brother of Kṛṣṇa, the 'strong' god of agriculture addicted to palm wine; his weapon is the plough and complexion white (in contrast to the dark skin colour of Kṛṣṇa) — p. 219
- Bhadrakālī (Ma. < Skt. *bhadra* 'propitious' + Ma. *kālī* < Skt. *kālī* 'black female'): the goddess Kālī — p. 286
- Bhagavad-Gītā (Skt.): 'Song of the Lord', an ethical and philosophical poem in eighteen cantos incorporated into the Sanskrit epic Mahābhārata as the teaching delivered by his divine charioteer Kṛṣṇa to the principal hero Arjuna, one of the most important religious texts of classical Hinduism — p. 12
- Bhagavān (Skt.): 'God' — p. 27
- Bhāgavata-Purāṇa (Skt.): one of the most important Vaiṣṇava texts in Sanskrit, its 10th book describing the life of Kṛṣṇa — p. 189
- Bhagavati (Ma. < Skt. *Bhagavatī*): 'Goddess' — pp. 13, 52, 88, 90-91, 109, 164, 217-218, 220, 225, 276, 278, 286, 321-322
- bhajana* (Skt.): praising (of gods) — p. 158
- bhakti* (Skt.): devotion (to a personal god) — pp. 12, 316
- bharaṇi* (Ma. < Skt. *bharaṇī*): the second constellation *Musca borealis*; a Bhagavati feast, for instance at Koṭungalūr in Kumbham month — p. 286
- Bhārgava-Smṛti (Skt.): a law text attributed to Paraśu-Rāma (Bhārgava 'descendent of Bhṛgu') and quoted in Śāṅkara-Smṛti — pp. 41, 403, 404
- Bhāskaran (Ma. < Skt. *bhās-kara* 'light-maker, sun'): N. pr. (m.) — p. 294
- bhasma* (Skt.): ash(es) — pp. 283-286, 403, 405
- Bhaṭṭatiri (Ma.): a Nampūtiri subdivision, belonging to the Āsyan group; also the name of a particular Nampūtiri house/descent group (in Panjal/Killimangalam) — pp. 87
- Bhavatrātan (Ma. < Skt. *Bhavatrāta*): N. pr. (m.) of Nampūtiris — p. 49
- Bhṛgu (Skt.): one of the ancient Vedic sages to whom the Brahmin clans trace their origin, the ultimate ancestor of Paraśu-Rāma, the culture-hero of Kerala — pp. 403, 407, 410
- bhūta*: see *pūtan*
- Bhūtanātha (Skt.): 'lord of the ghosts', an epithet of the god Ayyappan — p. 276

- bīḍi* (Hindi): small Indian cigarette with a leaf wrapping. *Kendu* (*Diospyros melanoxylon*) leaf is used in the *bīḍi* factory of Nilayaññōṭṭu Satīśan Nampūtiri, IR's granddaughter's husband — p. 261
- bilva* (Skt.): wood apple tree *Aegle marmelos* — pp. 119, 267-268, 406 (n. 9)
- Brahmā (Skt.): the creator god of Hinduism, the architect of the universe — pp. 12, 13, 66, 67, 115, 117, 133
- brahmacārin* (Skt.): celibate student (of the Veda) — pp. 152, 238, 251, 257-260, 268, 270, 274, 281, 288, 416, 418
- brahmacarya* (Skt.): religious studentship (passed in celibacy), celibacy — pp. 148, 152, 164, 257, 279, 288, 403, 405, 412, 419, 422
- brahma-granthi* (Skt.): Brahmā's knot — p. 289
- Brahman (Skt.): the Ultimate Reality — pp. 12, 37, 117
- Brāhmaṇa (Skt.): a category of Vedic texts, especially containing explanations of sacrifices — p. 9
- brahmasvam* (Ma.) < *brahmasva* (Skt.): landed property of Brahmins — p. 16
- Brahmin (naturalized into English < Skt. *brāhmaṇa*): (member of) the Brahmin caste
- Cākyār = Cākkīyār (Ma., honorific plural of *cākki* < *ślāghyār* 'songster', or < *sākṣi* 'witness', or < *śākyar* 'Buddhist'): *jāti* of half-Brahmins, who sing and play before gods and Brahmins — pp. 82, 176, 424
- Caṇḍāla (Skt. < Skt. *caṇḍa* 'fierce, cruel'): man of the lowest stratum of society — p. 143
- candanam* (Ma. < Skt. *candana*): sandal wood, sandal wood paste — pp. 285-286
- candanōṭam* (Ma. < Skt. *candana* + Ma. *ōṭam* 'shell, cup'): cup for sandal wood paste — p. 184
- candrakala* (Ma. < Skt. *candrakalā*): digit of the moon — p. 285
- cāntū* (Ma.): compound ointment of sandal, camphor, musk and saffron (Gundert) — pp. 140, 282, 286, 420
- carakkū* (Ma.): round cooking and ritual vessel with a certain profile, made of bell-metal — p. 184
- carka* (Ma. < Skt. *cakra*): (spinning) wheel — p. 122
- Cāttan (Ma. < Skt. Śāstā 'teacher; lord'): Ayyappan; Kuṭṭi-c-Cāttan. — pp. 120, 156, 326
- caula/cauḷa/cauḍa* < *cūlā* < *cūḷā* < *cūḍā* (Skt.) 'hair tuft': the ceremony of tonsure — pp. 77, 82, 152, 153, 233, 266, 267, 279, 292
- cauḷam* (Ma.): see *caula*
- Cēkūr Mana (Ma.): a Nampūtiri house/descent group in Pattambi, Palghat district, Uṇṇi's mother's original *mana* — p. 164 (n. 37)
- cellam* (Ma.): wealth; treasure — p. 109
- cemparatti* = *cemparutti* (Ma. < Ma. *ce(m)*- 'red' + Ma. *parutti* 'cotton'): China rose, shoe-flower *Hibiscus rosa sinensis* — p. 277
- Cēra (Skt.): ancient dynasty of kings in Tamil Nadu and Kerala — pp. 14-15, 93

- ceriya carakkū* (Ma.): small cauldron — p. 184
- cerūla* = *ceru-pūla*, *ceru-vūla* (Ma. < Ma. *ceru* 'small, little' + Ma. *pūla* 'sour; *Bombax malabaricum*; *Achyranthes lanata*): the flowering plant *Aerva lanata* — pp. 219, 421
- Ceruman* (Ma.): child; slave, Pulayan — pp. 22, 81, 312
- Cerumukkū Mana* (Ma.): a Nampūtiri house/descent group in Edappal, Palghat District, Kerala — p. 206
- ceru-palaṁ* (Ma. < Ma. *ceru* 'small' + Ma. *palaṁ* 'ripe fruit'): small fruit (of banana) — p. 227
- ceru-tāli* (Ma. < Ma. *ceru* 'small' + Ma. *tāli* 'marriage badge'): necklace with many small leaf-shaped pendants — pp. 159, 183, 304-307
- Ceṭṭi* (Ma. < Prakrit *seṭṭhi* 'merchant' < Skt. *śreṣṭhin* 'best'): name of different (merchant) *jātis* — pp. 75, 76, 79, 117, 249, 314, 322, 324, 333
- cevi-p-pūvū* (Ma. < Ma. *cevi* 'ear' + Ma. *pūvū* 'flower'): a certain type of ear ornament for women; an ear ornament worn by actors in *kathakaḷi*, *kūttū*, *kr̥ṣṇanāṭṭaṁ* etc. — p. 301
- Chelakode* (Anglicized form < Ma. *Cēlakkōṭuṁ*): a village about 10 km east of Panjal; the Muṭṭattukkāṭṭil Māmaṅṅu Mana formerly had land and a Subrahmaṅya temple there — pp. 90, 96-98, 211
- churidars* = *churidar pyjamas* (naturalized into English < Hindi *cūṛidār pāyjamā* < Hindi *cūṛidār* adj. 'gathered, drawn together into rumples or pleats' + Hindi *pāyjamā* 'trousers'): long trousers tight-fitting below the knee — p. 299
- cirrāni* (Ma.): a seed of *muṇṭakan* crop, a variety of paddy — p. 105
- cirru* (Ma.) = *curru* (Ma.): a certain type of ear ornament — pp. 303-305, 307
- Cīṭikan* = *Śīṭikan* (Ma. < Skt. *citi* 'funeral pile'): an occupational sub-division of the Mārāns — pp. 82, 159
- citrakūṭakkallū* (Ma. < Skt. *citrakūṭaṁ* 'a temple or tower as for holy serpents' + Ma. *kallū* 'stone'): stone functioning as a snake temple (= *nāgakallū*) — pp. 120-121
- Citran* (Ma.): N. pr. (m.) — pp. 89-90, 111-112, 120, 126, 225 (DA's brother); 54, 163, 171, 207 (DA's nephew)
- Cōḷa* (Skt.): one of the classical royal dynasties of the Tamil country — p. 15
- cunṇāmpū* (Ma. < Prakrit *cunṇa* < Skt. *cūrṇa* 'crushed, ground; powder' + Ma. *ampū* 'water'): calcium, lime, lime as chewed with betel — p. 286
- cura-k-kāy(i)* (Ma. < Ma. *cura* 'pumpkin, water-gourd' + Ma. *kāy[i]* 'unripe or ripening fruit'): the fruit of water-gourd — p. 257
- curr'ambalaṁ* (Ma. < Ma. *currū* 'circumference, ring, environs' + Skt. *ambala* 'temple' = Skt. *agra-śālā*): buildings of the temple court, dining hall; building surrounding the sanctum sanctorum of a temple — pp. 88, 90
- curry* (naturalized into English < Ma. *kaṛi* 'hot condiments; meats, vegetables'): main dish eaten with rice — pp. 106, 187, 215, 216, 227, 246, 248-250, 253-254, 258, 408, 417

- daiva-p-pāla* (Ma. = Ma. *taiva-p-pāla* < Skt. *daiva* 'divine' + Ma. *pāla* 'milk plant' < Ma. *pāl* 'milk'): milk plant called devil-tree or Shaitan wood *Echites scholaris* = *Alstonia scholaris*; see also *koṭa-p-pāla* — p. 109
- dakṣiṇā* (Skt.): sacrificial gift (to the officiating priest) — pp. 151, 160, 161, 317-321, 403, 405, 406, 408
- Dakṣiṇāmūrti (Skt.): 'southern form' of the god Śiva, in which he is the supreme teacher — pp. 148, 319
- dāl* (Hindi < Skt. *dāla*): split pea, dhal; a curry mainly made of dhal — p. 249
- Dāmōdaran (Ma. < Skt. Dāmodara): N. pr. (m.) — pp. 177; 202, 204, 295
- dāna* (Skt.): gift (ritually accepted) — pp. 66-67, 149, 151, 306, 311, 317-321, 343, 420
- daṇḍa* (Skt.): stick, punishment — pp. 156, 292, 420
- daṇḍu-cāral* (Ma. < Ma. *daṇḍu* < Skt. *daṇḍa* 'stick' + Ma. *cāral* 'leaning against'): 'leaning on the stick', a final phase in the *upanayana* ceremony — p. 258
- darbha* (Skt.): sacrificial grass *Imperata arundinacea* or *Imperata cylindrica*; cf. *kuśa* — pp. 120, 239, 260, 300-301, 421
- darśana* (Skt.): 'sight, seeing' (of the Deity, i.e. of the idol while visiting the temple) — pp. 27, 222
- daśa-puṣpaṃ* (Ma. < Skt. *daśa-puṣpa*): a bunch of ten flowers — pp. 109, 184, 218-219, 222, 226
- Dēvaki (Ma. < Skt. Devakī): N. pr. (f.) — p. 47
- devasvaṃ* (Ma. < Skt. *devasva*): temple property, association of temple owners (= *ūrāḷa-yōgaṃ*) — pp. 90, 92, 314
- Devī (Skt.): 'Goddess' — pp. 13, 418
- Dēvi (Ma. < Skt. Devī): N. pr. (f.) — pp. 191, 202, 329
- dhal (naturalized into English < *dāl* Hindi < Skt. *dāla*): split pea — p. 257
- dhanu* (Ma. < Skt. *dhanus*): a bow; Sagittarius; the ninth month (December-January) — pp. 224, 225, 252
- dharma* (Skt.): righteousness, virtue, duty, law — pp. 11, 37, 60, 61, 154
- Dharmaśāstra (Skt.): 'the science of law' in general and the name of metrical law texts (= *Smṛti*) — p. 44
- dhāvani* (Ma.): girl's upper garment — pp. 293-294
- dīkṣa* (Ma. < Skt. *dīkṣā*): consecration, especially for sacrifice; all the observances during a sacrifice; mourning for a deceased for one year, performing the appropriate ceremonies, which is the duty of the next heir — pp. 138, 156-158, 242, 251, 252-253, 257-260, 279, 306, 318-319, 404, 406, 409
- dōśa* (Ma.): cake made of a batter of rice and black gram, baked on an iron-plate — pp. 108, 215, 216, 247
- Durgā (Skt.): the goddess of victory and fertility — pp. 13, 99
- dvādaśī* (Ma. < Skt. *dvādaśī* '12th [fem.]'): the twelfth lunar day (*tithi*) of a half-month — p. 316

- ekādaśī* (Ma. < Skt. *ekādaśī* '11th [fem.]'): the eleventh lunar day (*tithi*) of a half-month — pp. 157, 220, 253, 278, 281
- ekādaśī-vratam* (Ma. < Skt. *ekādaśī* + Ma. *vratam* < Skt. *vrata* 'fast'): fast of the eleventh lunar day — p. 220
- ēlassū* (Ma.) = *ēlattu* (Ma.) = *tāl* (Ma.): waist ornament, containing a metal tube with a mantra inside — pp. 299-300, 302
- eḷḷū* (Ma.): sesame, gingili *Sesamum indicum* = *tilam* — p. 270
- Ēluttaccan* (Ma. < Ma. *eḷutuka* 'to write'): schoolmaster, teacher; a famous Malayalam writer of the 16th century who translated the *Adhyātma Rāmāyaṇa* and the *Mahābhārata* into Malayalam — pp. 75, 78, 160, 322
- erikkū* (Ma.) = *erukkū* (Ma.): see *arka* — pp. 268, 306
- eriśśēri* (Ma. *eri* 'heat, burning, pungency' + Ma. *cēri* 'assemblage'): a vegetable curry — pp. 249, 257, 258
- Ērkkara Mana* (Ma.): a Rgvedic Nampūtiri house in Mookkuthala, Malappuram District, Kerala — p. 179
- erukk' ilam-pū-t-tāli* (Ma. < Ma. *erukkū* 'gigantic swallow wort' + Ma. *ila* 'leaf' + Ma. *pū* 'flower' + Ma. *tāli* 'necklace'): necklace worn by Nampūtiri women — p. 306
- ēṭṭan* (Ma. < Skt. *jyeṣṭha* 'eldest'): elder brother — pp. 180, 194, 213
- eṭṭannāṭi* (Ma. < Ma. *eṭṭu* 'eight' + Ma. *annāṭi* 'market street, bazaar'): eight articles purchased in the bazaar — p. 224
- Ēṭṭanre Amma* (Ma.): a reference by IR to his Valiyacchan's wife — pp. 164, 180, 202
- Eyinar* (Ma.): clan in ancient Kerala — p. 14
- Gaṇapati* (Skt.): 'lord of the host', the name used in Kerala for the god Gaṇeśa — pp. 90, 91, 109, 184, 217, 219, 278,; N. pr. (m.) — pp. 202; 288
- Gaṇeśa* (Skt.): the elephant-headed god of wisdom and overcomer of obstacles, son of the god Śiva — p. 12
- garbha-dīkṣa* (Ma. < Skt. *garbha* 'embryo, foetus in the womb' + Ma. *dīkṣa* < Skt. *dīkṣā* 'consecration, observances'): an austerity undergone by a husband during his wife's pregnancy — p. 279
- garbha-gr̥ha* (Skt. < Skt. *garbha* 'embryo' + Skt. *gr̥ha* 'house'): 'embryo's house', the sanctum sanctorum in a temple — p. 27
- Gauri* (Ma. < Skt. *Gaurī*): N. pr. (f.) — pp. 201, 205
- Gāyatrī* (Skt.): one of the principal poetic metres of the Veda, mostly used of the principal stanza composed in this metre (= *Sāvitrī*), recited by Brahmins at sunrise and sunset — pp. 92, 223, 271
- ghōṣa* (Ma. < Persian *goṣa* 'private place'): convention of keeping women from the sight of strangers, especially men (also used to indicate veil, curtain etc. used for this purpose) — p. 296
- Gīta* (Ma. < Skt. *Gītā*): N. pr. (f.) — p. 202
- gōpi* (Ma. < Skt. *gopī*, fem. of *gōpan* 'cowherd'): yellow ochre; a mark made with it — pp. 284, 286

- gōpuraṃ* (Ma. < Skt. *gopura*): temple gateway — pp. 88, 238, 242
- gotra* (Skt.): exogamous clan descended from a specific Vedic sage — pp. 148, 192, 267
- gōtraṃ* (Ma. < Skt. *gotra*, q.v.) — pp. 148, 192
- grāma* (Skt.): ‘residential unit of a group of patrilineally related men of Vedic Aryans’, village — pp. 48, 147
- grāma-kṣetra* (Skt.): central temple of a village — pp. 147-148
- grāmaṃ* (Ma. < Skt. *grāma*, q.v.) — pp. 148, 151, 234, 295, 422
- gṛha-praveśa* (Skt.): ritual of the (first) ‘entering into a house’ — p. 120
- gṛhastha* (Skt.): householder — pp. 152, 154, 422
- gṛhastha āśrama* (Skt.): the life stage of the householder — pp. 39, 152, 406
- gṛhya* (Skt. < Skt. *gṛha* ‘house’): domestic (ritual); cf. *śrauta* — pp. 11, 46, 334
- Gṛhya-Sūtra* (Skt.): Sanskrit text describing domestic rituals — pp. 11, 267-268, 293
- guru-dakṣiṇā* (Skt.): sacrificial gift to the teacher — pp. 160, 318
- Guruvayur (Anglicized form < Ma. Guruvāyūr): name of a town, one of the most sacred places in Kerala — pp. 12, 240, 249, 277, 300
- Guruvāyūr Appan (Ma.): ‘the God of Guruvāyūr’, a form of the god Kṛṣṇa — pp. 219, 302
- Hanuman (Skt.): monkey god, Rāma’s ally — p. 306
- Hari (Skt.): the god (Viṣṇu), N. pr. (m.) — p. 199
- Harinārāyaṇan (Ma. < Skt. Harinārāyaṇa): N. pr. (m) — pp. 191, 202, 206
- hōmaṃ* (Ma. < Skt. *homa*): sacrificial oblation (of ghee into fire) — pp. 406, 413
- iḍḍali* (Ma.): steamed cake made of a batter of rice and black gram — pp. 108, 215, 216, 247
- Īlavan (Ma. < Ma. Īlam < Pāli Sīhaḷa < Skt. Siṃhala): caste/*jāti* of toddy-tappers, also called Taṇḍān or Tīyar. — pp. 23, 27, 29, 75, 76, 79-80, 84, 246, 312, 317, 321, 322, 330
- illam* (Ma.): ‘house’, specifically Brahmin house/descent group — pp. 75 (n. 25), 109, 110, 195
- iṇannār* (Ma.): caste friend — pp. 178-179, 182-188, 209
- iñca* (Ma.) = *iñca* (Ma.) = *iñnia* (Ma.): the climber *Acacia intsia* = *Acacia caesia* — p. 239
- Indira (Ma. < Skt. Indirā): N. pr. (f.) — p. 202
- Indra (Skt.): the god of war and thunder (in the Veda) and the king of gods (in the Veda and Hinduism) — pp. 9, 113, 116, 269
- irayam* (Ma., cf. Ma. *ira* ‘eaves of the house’; Ma. *irayakam* ‘inside’): verandah — pp. 131, 314
- Iriññālakuṭa (Ma.): a Nampūtiri *grāma* ‘village’ — pp. 148, 234, 295, 333
- Īśāna (Skt.): ‘Lord’, the god Śiva — p. 116
- iṭanāli* (Ma. < Ma. *iṭa* ‘place between’): passage between two rooms — pp. 131, 135

- ṭaṇṇāḷi* (Ma.) = *ṭaṇṇāḷi* (Ma.) = *ṭaṇṇanāḷi* (Ma. < Ma. *ṭaṇṇū* + Ma. *nāḷi* 'tube, bamboo joint, measure'): a measure, 2.25 *viral* ['finger'] deep, 5.5 broad, holding 4 *nāḷi*, or 57,600 grains of *kaḷama nellū*. The smaller kind *celaviṭaṇṇāḷi* is used in houses, the *pāṭṭiṭaṇṇāḷi*, 10 or 20% larger, served to pay the *pāṭṭam* — pp. 96, 106, 108, 183, 222
- ṭavaṃ* (Ma. < Skt. *ṛṣabha* 'bull'): Taurus; the 2nd month (May-June) — pp. 82, 190
- Ṭṭi Ravi* (Ma.): N. pr. (m.) of Nampūtiris, endearing Malayalam variant of (Skt.) Ravi — p. 43 etc.
- Jaimini (Skt.): legendary sage, the author of the Pūrva-Mīmāṃsā-Sūtra and the Jaiminīya-Śrauta-Sūtra and the Jaiminīya-Gṛhya-Sūtra; see Jaiminīya
- Jaiminīya (Skt.): 'related to Jaimini', the name of one of the two principal branches of the Sāmaveda, now current in Kerala and Tamil Nadu alone — pp. 5, 46, 49, 87, 159, 267
- jajmāni* (Hindi < Skt. *yajamāna* 'sacrificer'): the self-sufficient and interdependent caste system of Indian villages — pp. 59, 68, 75, 95-96
- jalebī* (Hindi < Arabic *zalābiya*): sweetmeat made of sugar and ghee, with a little flour, melted and trickled into a pan so as to form a kind of interlaced work, when baked — p. 249
- Janārdana (Skt.): 'harasser of men', an epithet of the god Viṣṇu — p. 276
- janmaṃ* (Ma. < Skt. *janma* 'birth'): hereditary proprietorship; freehold property, viewed as hardly alienable — pp. 15, 93, 94
- janmi* (Ma. < Skt. *janmī* 'one who has birth or hereditary proprietorship'): landlord — pp. 15, 93, 94
- jāta-karma* (Skt.): the birth ritual — p. 234
- Jātavēdan (Ma. < Ma. Jātavēdassū < Skt. Jātavedas 'knowing born beings, Agni'): N. pr. (m.) — p. 202
- jāti* (Skt. 'birth; kind of being, plant, animal or human'): sub-caste — pp. 9, 48, 58-59, 63-64, 74-85, 138, 148, 311, 316, 340, 344, 405
- Jayadēvan (Ma. < Skt. Jayadeva): N. pr. (m.) — p. 202
- Jayaśrī (Skt.): N. pr. (f.) — pp. 137, 194, 202, 241, 242
- jñāna* (Skt.): knowledge — p. 12
- kai-k-koṭṭi-kaḷi* (Ma. < Ma. *kai* 'hand' + Ma. *koṭṭuka* 'to clap' + Ma. *kaḷi* 'play, game'): women's dance performed clapping the hands — pp. 281, 323
- Kailāsa (Skt.): the name of the highest peak of the Himalaya, the abode of the god Śiva — p. 228
- Kainikkara Mana (Ma.): a Nampūtiri house/descent group in Turavūr, to which IR's eldest daughter Ammiṇi was married — pp. 91, 136, 184, 217, 218, 224, 277, 303
- Kaippaṇcēri Mana (Ma.): a Nampūtiri house/descent group in Panjal — pp. 82, 87, 88, 112, 117, 125, 191, 234, 295
- kajjalam* (Ma. < Skt. *kajjala*): eye-liner prepared of soot and oil; the modern make-up substance — pp. 140, 184, 222, 226, 285

- kāḷa* (Ma. 'bull'): a large effigy of a bull made of hay — p. 321
- kaḷam* (Ma. 'threshing floor', cf. Skt. *khala* 'id.'): a temporary floor painting of a deity or ritual diagram made with colour powders; also short for *kaḷam eluttuṃ pāṭṭuṃ* — pp. 77, 83, 312
- kaḷam eluttuṃ pāṭṭuṃ* (Ma. 'drawing and singing of the threshing ground'): the ritual of painting a sacred icon on the floor with colour powders and singing praises to it — p. 345
- kaḷama* (Ma.): a seed of *kanni* crop, a variety of paddy — p. 105
- Kālan (Ma. < Skt. Kāla 'black'; 'time'): the god of death; name of a masked character in a Nāyar celebration performed on the night preceding the *tiruvātira* — pp. 225, 228
- kālan* (Ma.): a vegetable curry — pp. 227, 229, 249, 257
- kaḷari* (Ma.): school for martial arts — pp. 19, 78, 281
- kaḷari-p-payarrū* (Ma.) = *payarrū* (Ma.): fencing exercise — p. 281
- Kālaṭi Mana (Ma.): a Nampūtiri house/descent group in Manjeri, Malappuram District, without the right to study and recite the Veda, to which IR's nephew Rāman's daughter was married — p. 194
- Kālattū (Ma.): a Nāyar house/descent group in Panjal — pp. 90, 97
- kalavara* (Ma. < Ma. *kaḷam* 'pot, vessel' + Ma. *ara* 'room'): storeroom, pantry — pp. 108, 109, 131, 134, 220-221, 222, 227, 237, 248
- Kāḷi (Ma.) < (Skt.) Kālī: 'black (woman)', name of the terrible goddess of war and destruction; N. pr. (f.) — pp. 13, 226, 283, 286
- kal-k-koṭi* (Ma. < Ma. *kal* 'stone' + Ma. *koṭi* 'creeper'): a kind of greens — p. 109
- Kallampiḷli Mana (Ma.): a Nampūtiri house/descent group in Kidangoor — pp. 208, 277, 295
- Kal-l Āśāri (Ma. < Ma. *kal* 'stone' + Ma. *āśāri* 'a title of artisan castes, carpenter' < Skt. *ācārya* 'teacher'): *jāti* of stone wall builders, mason — pp. 75, 79
- Kallattū Māmaṇṇu Mana (Ma.): an ancient Nampūtiri house/descent group of Panjal, now known only for its plot of land — pp. 85, 196
- kallū* (Ma.): stone — pp. 120, 302
- kaḷuttīla* (Ma. < Ma. *kaḷuttū* 'neck' + Ma. *ila* 'leaf'): one of the Nampūtiri woman's neck ornaments — pp. 304, 306, 307
- kāl-viḷakkū* (Ma. < Ma. *kāl* 'foot' + Ma. *viḷakkū* 'lamp'): standing lamp — p. 220
- kalyāṇam* (Ma. < Skt. *kalyāṇa*): happiness; marriage; cf. *tāli-keṭṭu-kalyāṇam* — pp. 188, 423, 424
- Kalyāṇi (Ma. < Skt. Kalyāṇī): N. pr. (f.) — pp. 202, 204, 207
- kāma* (Skt.): desire, love — p. 154
- Kāma (Skt.): the Hindu god of Love — p. 228
- kamaṇḍalaṃ* (Ma. < Skt. *kamaṇḍalu*): water-pot of the devotees — pp. 156, 292, 420
- Kammāḷar (Ma. < Prakrit *kamma* < Skt. *karma* 'work' + Ma. *āḷ* 'man'): the artificers: goldsmiths, braziers, carpenters, blacksmiths, coppersmiths, masons — pp. 79, 311

- Kaṃsan (Ma. < Skt. Kaṃsa): name of Kṛṣṇa's demoniac royal uncle who tried to kill him — p. 226
- Kaṇakkan (Ma. < Ma. *kaṇakku* 'computation, account'): accountant; slave, Pulayan — pp. 75, 81
- kāṇakkāran* (Ma. < Ma. *kāṇaṃ* 'rent' + Skt. *kāra* 'doer, person'): tenant — p. 93
- kāṇaṃ* (Ma.): possession, goods, price, mortgage in leasehold tenure, payment of a rent — pp. 93-97, 211
- kāṇaṃdār* (Ma. < *kāṇaṃ* 'rent' + Persian *dār* 'man') = *kāṇakkāran* (Ma.): tenant — pp. 93-94
- kaṇ-maṣi* (Ma. < Ma. *kaṇ* 'eye' + Ma. *maṣi* 'ink, collyrium and any eye-salve, soot'): black eye-liner — p. 285
- Kaṇṇaki (Ta., Ma.): an incarnation of the goddess Kālī, the heroine of the Old Tamil epic Cilappatikāram — p. 286
- kaṇ-ṇ-eḷuttu* (Ma. < Ma. *kaṇ* 'eye' + Ma. *eḷuttu* 'painting, writing'): anointing the eyes with collyrium or other eye-liner — p. 285
- kanni* (Ma. < Skt. *kanyā*): virgin; the sign Virgo; the month September-October — p. 177
- kaññi* (Ma.): rice-gruel, water in which rice is cooked — pp. 248, 256
- kāññiraṃ* (Ma.): vomit nut tree, poison nut *Strychnos nux vomica*, proverbial for its bitterness — pp. 102-103, 106-107
- kaññuṇṇi* (Ma.) = *kaññanni* (Ma.) = *kayyuṇṇi* (Ma.): trailing eclipta *Eclipta prostrata* — p. 219
- kanyādi* (Skt. < Skt. *kanyā* 'the zodiacal sign of the Virgin' + Skt. *ādi* 'beginning'): calendar beginning with the zodiacal sign of the Virgin — p. 97 (n. 27)
- kāraṇi* (Ma.): a seed of *muṇṭakan* crop, a variety of paddy — p. 105
- kari* (Ma.): tool, plough — p. 102
- karivēppila* (Ma. < Ma. *kari-vēppū* 'a tree with aromatic leaves [*karivēppila*] used for *kari*, *Bergera koenigii* = *Murraya koenigii*' < (Ma.) *kari* 'curry, hot condiments' + Ma. *vēppū* 'the Neem tree *Melia azadirachta*' + (Ma.) *ila* 'leaf'): leaf of the curry-leaf tree — p. 249
- Kariykkāṭṭu Mana (Ma.): a Nampūtiri house/descent group in Venganellur — p. 87
- karma* (Skt.): work, action, deed, rite; effect, result of an act — pp. 11, 60, 113, 224
- karma-mārga* (Skt. < Skt. *karma* 'deed, ritual' + Skt. *mārga* 'path'): path to salvation by means of performing one's duties — p. 12
- karmma-vipākam* (Ma. < Skt. *karma* 'deed' + Skt. *vipāka* 'ripening'): ripening of deeds, name of a *dāna* — p. 319
- kārttika* (Ma. < Skt.): the third constellation, the Pleiades; the third day of the lunar month — p. 286
- karuka* (Ma.) = *karuva* (Ma.): cinnamon *Cinnamomum zeylanicum* = *Cinnamomum verum* — p. 219
- karumalapatta* (Ma.): one of the Nampūtiri woman's neck ornaments — pp. 304, 306

- Karur (Anglicized form < Ta. Karūr) : one of the ancient capitals of the Cēra kingdom, situated in the Tiruchirappalli district in Tamil Nadu — p. 14
- karuttu cāntū* (Ma. < Ma. *karuttu* ‘black’ + Ma. *cāntū* ‘compound ointment of sandal, camphor, musk and saffron’): cosmetic black ointment of varying composition — pp. 140, 286
- Karuvān (Ma.): the blacksmiths’ *jāti* — pp. 75, 79
- kāśāli* (Ma.): one of the Nampūtiri woman’s neck ornaments — p. 307
- kasavu* (Ma. <? Syr. *kasaf* ‘silver’): silver or gold thread; silver or gold border of cloths — p. 287
- kāṣāyavastra* (Skt. < Skt. *kāṣāya* ‘dyed with madder’ + *vastra* ‘cloth’): orange-coloured cloth — pp. 156, 420
- kāśumāla* (Ma. < Ma. *kāśu* ‘gold, coin’ + Ma. *māla* < Skt. *mālā* ‘garland’): necklace of gold coins — p. 304
- kathakali* (Ma. < Ma. *katha* < Skt. *kathā* ‘story’ + Ma. *kaḷi* ‘game, play’): the famous dance drama of Kerala — pp. 122, 217, 301, 302, 323, 345
- kātil ōla* (Ma. < Ma. *kātū* ‘ear’ + Ma. *-il* locative suffix + Ma. *ōla* ‘palm leaf’): rolled palm leaf substituted for earring — p. 304
- katir* (Ma.): an ear, spike of corn — p. 109
- Kāṭṭil Kāvū (Ma.): ‘sacred grove in the forest’, name of the Murukan temple in Panjal — pp. 90, 164, 227, 314
- kaṭukkan* (Ma.): a certain type of ear ornament for men — pp. 300-301
- kaupīnaṃ* (Ma. < Skt. *kaupīna*): cloth worn over the private parts — pp. 233, 270, 274, 276, 287-293
- Kauṣītaki (Skt.): one of the two surviving branches of the Ṛgveda — p. 87
- Kauthuma (Skt.): the other main branch of the Sāmaveda (cf. Jaiminīya), not represented among the Nampūtiri Brahmins of Kerala — p. 46
- kāvū* (Ma.): (sacred) grove, temple; see Kāṭṭil Kāvū; Ayyappan Kāvū
- kāyaṃ* (Ma.): what is pungent, chiefly asafoetida — p. 249
- kendu* (Skt.): Coromandel ebony *Diospyros melanoxylon*; its leaves are used for wrapping tobacco into *bīdis* in Kerala — p. 261
- Kēraḷa Kalāmaṇḍalaṃ (Ma. < Ma. Kēraḷa + Ma. *kalāmaṇḍalaṃ* < Skt. *kalā* ‘fine arts’ + Skt. *maṇḍala* ‘circle’): training and research institute for Keralan dance drama in Vallathool Nagar near Cheruthuruthy — pp. 177, 217, 323
- keralācāra* (Skt. < Kerala + Skt. *ācāra* ‘custom’): custom of Kerala; synonym of *anācāra* — pp. 40, 149, 156 (n. 35)
- Kēraḷōlpatti (Ma. < Ma. Kēraḷa + Ma. *ulpatti* < Skt. *utpatti* ‘birth, origin’): the epic story of the Nampūtiris’ history in Malayalam — p. 16
- Kēśavan (Ma. < Skt. Keśava): N. pr. (m.) — p. 202
- keṭṭil* (Ma. < Ma. *keṭṭu* ‘construction, building’ + Ma. *il* ‘house, spot, locative suffix’): name of the living room of IR and DA — pp. 125, 131, 133-134, 136, 140

- keṭṭile kuḷam* (Ma. < Ma. *keṭṭu* 'construction, building' + Ma. *kuḷam* 'tank'): the tank inside the building, cf. *kuḷam* — pp. 131, 136
- keṭṭile vaṭakku puram* (Ma. < Ma. *keṭṭu* 'construction, building' + Ma. *vaṭakku* 'north' + Ma. *puram* 'outside place'): outside space to the north inside the house — pp. 131, 135
- keṭṭurumpū* (Ma.): one of the Nampūtiri woman's neck ornaments — p. 307
- keṭṭuverrila tinnuka* (Ma. < Ma. *keṭṭu* 'bundle' + Ma. *verrila* 'leaf of betel vine' + Ma. *tinnuka* 'to eat'): to chew a bundle of betel leaves — p. 224
- khadi = khaddar (naturalized into English < Hindi *khaddar* = *khādar*): Indian home-spun, hand-woven cotton cloth — p. 291
- Kidangoor (Anglicized form < Ma. Kīṭaṅnūr): name of a village in Kottayam District, Travancore, with Nampūtiri houses belonging to the Sāmaveda — pp. 161-162, 177, 199, 213, 249, 259, 277, 295, 299, 304
- kilakkini* (Ma.): east wing of a building — p. 126
- Kīle Naripparra Mana (Ma.): a Nampūtiri house/descent group in Karalmana, Palghat District — p. 200
- Killimangalam (Anglicized form < Ma. Killimaṅgalaṃ): name of a village next to Panjal — pp. 74, 77, 81, 83, 87, 91, 96, 98, 171, 194, 238, 313, 329, 331, 334
- Killimaṅgalaṃ Mana (Ma.): a Ṛgvedic Nampūtiri house/descent group in Killimangalam — pp. 91, 194
- kiṇar* (Ma.): well — pp. 131, 134, 405, 421
- kiṇṇam* (Ma.): metal plate — pp. 51, 235-236, 422
- kiṇṭi* (Ma.): spouted water-vessel — cover + pp. 50, 109, 134, 183-184, 187, 222, 252
- Kiriyattil Nāyar (Ma. < Ma. *kiriyam* 'house, progeny' < Skt. *gr̥ha* 'house'): the highest subsection of Nāyars — pp. 75-76
- Kīṭaṅnūr Mana (Ma.): a Nampūtiri house/descent group in Kidangoor — p. 161
- kōl-k-kāḷi* (Ma. < Ma. *kōl* 'stick' + Ma. *kāḷi* 'play, game'): dance with small sticks — p. 322
- kōṇakam* (Ma.) = *kōṇam* (Ma.) = *kaupīnam* (Ma. < Skt. *kaupīna*): cloth worn over the private parts — pp. 87, 287
- kōṇi* (Ma.): stairs, ladder — pp. 131, 134
- Koṇṭapurattū (Ma.): a Nāyar house/descent group in Panjal — p. 90
- kōra* (Ma.): nut grass *Cyperus rotundus* = *Cyperus juncifolius* — pp. 138-139
- Koraṭṭikkara Mana (Ma.): a Nampūtiri house/descent group in Panjal — pp. 85-88, 112, 164 (n. 37), 179, 185, 191, 334
- korava* (Ma.) = *kurava* (Ma.): shouting, especially of women (on happy occasions) — pp. 186, 208
- koṭa* (Ma.) = *kuṭa* (Ma.): umbrella — pp. 294, 409 (n. 13)
- koṭa-p-pāla* (Ma. < Ma. *koṭa* = *kuṭa* 'umbrella' + Ma. *pāla* 'milk-plant' < Ma. *pāl* 'milk'): devil tree, Shaitan wood *Alstonia scholaris*, see also *daiva-p-pāla* and *taiva-p-pāla* — p. 109

- kōṭi alakkiyatu* (Ma. < Ma. *kōṭi* 'new unbleached cloth' + Ma. *alakkuka* 'to wash'): new, but once washed cloth — p. 226
- koṭṭa* (Ma.) = *kūṭa* (Ma.): basket, bucket — p. 131
- koṭṭattaḷam* (Ma. < Ma. *koṭṭa* 'bucket' + (Ma.) *taḷam* 'a flat pavement, low plain; a scaffold, loft, hall; the verandah surrounding a courtyard within the walls of a native house'): place to hold water, to wash rice, etc.; stone floor of a bath — pp. 131, 134
- kōvil* (Ta., Ma.): temple — p. 90
- Kōvūr Mana (Ma.): a Nampūtiri house/descent group belonging to the Iriññālakūṭa Grāmaṃ — pp. 234, 295
- kriya* (Ma. < Skt. *kriyā*): (religious) act, ceremony — pp. 52, 217, 238, 285, 405, 406, 421, 423
- kriyāduṣṭa* (Skt.): (food) defiled by handling — p. 253
- Kṛṣṇa (Skt. 'black'): the black-hued god, an incarnation of Viṣṇu: the wise teacher of the Bhagavad-Gītā, the charming child-god, the heroic pastoral deity, and the divine lover — pp. 12, 213, 217, 219-220, 226-227, 286, 306, 323
- kṛṣṇa-krānti* (Skt.) = *viṣṇu-krānti* (Skt.): *Evolvulus alsinoides* — p. 219
- kṛṣṇa-mṛga* (Skt. < Skt. *kṛṣṇa* 'black' + Skt. *mṛga* 'deer, antelope, game animal'): black buck — pp. 267-268, 280, 288, 420
- Kṛṣṇan (Ma. < Skt. Kṛṣṇa): N. pr. (m.) — pp. 119, 201, 202, 205, 304, 314, 319
- Kṣatriya (Skt.): the warrior or nobleman *varṇa* or division of society — pp. 15-19, 57-58, 66, 74, 76, 84, 138, 152 (n. 34), 159, 167, 176, 189, 197, 199-200, 237, 267, 281, 284, 289, 321, 340, 406
- kṣētra-pravēśanaṃ* (Ma. < Skt. *kṣētra-praveśana*): temple entry — p. 27
- kṣētra-samrakṣaṇa-samiti* (Skt.): temple preservation committee — p. 90
- Kubera (Skt.): the Hindu god of riches — p. 116
- kuḷam* (Ma.): pond; cf. *keṭṭile kuḷam*; *vaṭakku puratte kuḷam* — pp. 131, 136, 272, 405
- Kuḷaṅkara Māmaṅṇu Mana (Ma.): an ancient Nampūtiri house/descent group of Panjal, now known only for its plot of land — pp. 85, 87
- Kulaśekhara (Skt.): a dynasty of Cēra kings in the 9th century — p. 14
- kuḷi* (Ma.): bath — pp. 78, 224-225, 282
- Kumbhāra (Ma. < Skt. *kumbha-kāra* 'pot-maker'): a *jāti* of potters — p. 77
- kummāṅṅi* (Ma.): jumper, boy performing a rustic dance in honour of Bhagavati — p. 322
- kūmpampeṭṭi* (Ma. < Ma. *kūmpam* 'heap' + Ma. *peṭṭi* 'box'): pointed box (for valuables etc.) — p. 139
- kuṇḍalaṃ* (Ma. < Skt. *kuṇḍala*): a certain type of ear ornament — pp. 300-301
- Kunju (Ma.): N. pr. (m.) — pp. 329
- kunikumaṃ* (Ma. < Skt. *kuṅkuma*): powder of red colour applied to the forehead — pp. 283, 286

- Kunnattū Māmaṅṅu Mana (Ma.): an ancient Nampūtiri house/descent group of Panjal, now known only for its plot of land — pp. 85, 87-88
- kūntāṇi (Ma.): large paddy mortar — p. 108
- kuṅukkū (Ma.): a lotus-like ear-ring; nose-ring — pp. 300-301
- kurava: see korava
- kuri (Ma.): mark, especially on the forehead — pp. 282, 286, 405, 420
- kuri-p-peṭṭi (Ma. < Ma. *kuri* 'mark, sign' + Ma. *peṭṭi* 'box'): box with depressions for holding cosmetics — p. 140
- kūrka (Ma.): small kind of yam *Coleus parviflorus*, used especially for *uppēri* — pp. 111, 365
- kūrmāsanaṁ (Ma. < Skt. *kūrmāsana* < Skt. *kūrma* 'turtle' + Skt. *āsana* 'seat', 'seating posture' = Ma. *āma-p-palakam*): turtle-shaped wooden seat-plank of Nampūtiris, used at rituals and meals — pp. 138, 421
- kurtā (Hindi): loose-fitting tunic or shirt — p. 291
- Kurumūr Mana (Ma.): a Nampūtiri house/descent group in Edappally, Ernakulam District, into which MS's cousin Sāvitrī's daughter was married — p. 179
- kuruntōṭṭi = kuruntuvatti (Ma. < Ma. *kurū* 'short, little' + Ma. *tuvatti* = Ma. *tōṭṭi* 'a certain plant'): the medicinal plant *Sida retusa* — p. 277
- Kuruppū (Ma. 'chief'): title of different castes/*jātis*, especially fencing masters, swordsmiths, and masseurs — pp. 75, 77-78
- kuśa (Skt.): the sacrificial grass *Poa cynosuroides* = *Eragrostis cynosuroides* = *Desmostachya bipinnata*; often also identified with *darbha*, but sometimes clearly distinguished from it — pp. 120, 268, 269
- Kūṭān (Ma.): a hill-tribe of Vaḷḷuvanāṭṭū, Pulayan — pp. 75, 81
- kuṭi-kuḷi (Ma. < Ma. *kuṭi* 'name of the newly wed wife until the *grha-praveśa* ritual has been completed' + *kuḷi* 'bath'): the ritual bath that the newly-wed wife takes on the fourth day after the marriage ceremony, the day when the marriage is consummated — pp. 228, 282
- kuṭi-veppu (Ma.): ceremony performed when the bride enters the bridegroom's house — pp. 120, 179, 208-209
- kūṭiyān (Ma.): tenant (opposite: *janmi* 'landlord') — p. 94
- kūṭiyāṭṭam (Ma. < Ma. *kūṭi* 'together, along with' + Ma. *āṭṭam* 'dance'): an ancient Keralan dance — p. 82
- kūṭṭān (Ma. < Ma. *kūṭṭuka* 'to eat along with, as a curry'): curry — pp. 248-249, 257
- Kuṭṭi-c-Cāttan (Ma. *kuṭṭi* 'child' + Ma. Cāttan < Skt. Śāstā 'teacher, lord, the god Ayyappan'): lower divinity associated with magic and sorcery — pp. 120, 156, 326
- kūṭtu (Ma.): one-man amusement drama performed by a Cākyār — p. 82
- kūṭṭukari (Ma. < Ma. *kūṭṭu* 'mixture' + Ma. *kari* 'curry'): mixed curry — p. 249
- Kuttullī Mana (Ma.): a Nampūtiri house/descent group having recently moved from Shukapuram proper to Panjal — p. 87

- kūva* (Ma.): East-Indian arrowroot *Curcuma angustifolia*, *Maranta arundinacea* — p. 227
- kūva-p-pāyasam* (Ma. < Ma. *kūva* 'arrowroot' + Ma. *pāyasam* < Skt. *pāyasa* 'rice preparation cooked with milk'): curry made of arrowroot — p. 227
- Laghudharmaprakāśikā (Skt.) = Śāṅkara-Smṛti, q.v. — p. 40
- Lakṣmī (Skt.): the Hindu goddess of welfare, spouse of the god Viṣṇu — pp. 13, 223, 305
- Lakṣmī-Nārāyaṇa: a form of the god Viṣṇu, in which he is accompanied by his spouse Lakṣmī; the principal deity of the Panjal village — pp. 85-91, 96, 98, 109, 136, 164, 224, 227, 240, 256, 271, 295, 300
- Lata (Ma. < Skt. *latā* 'creeper'): N. pr. (f.) — pp. 202, 250
- Līla (Ma. < Skt. *līlā* 'play, sport'): N. pr. (f.) — pp. 91, 202, 205, 206, 277
- liṅga* (Skt.): phallus, distinctive mark of Śiva, cf. *śivaliṅga* — pp. 108, 184, 408 (n. 8), 419
- lungi (naturalized into English < Hindi *luṅgī*): rectangular cloth worn wrapped round the waist and falling to the ankles, by men — pp. 290-291, 298, 308
- maccū* (Ma.): the space where the stairs *kōṇi* leading to the second floor begin and from where one can also open the shutters of the paddybin *pattāyaṃ* — pp. 131, 134
- Mādhavan (Ma. < Skt. Mādhava): N. pr. (m.) — p. 98
- Mahābhārata (Skt.): one of the two great Sanskrit epics, describing the war between the descendants of the ancient King Bharata, the Kaurava and the Pāṇḍava brothers — pp. 11, 87, 189, 322
- Mahādeva (Skt.): 'great god', a name of Śiva — p. 220
- mahākarmmi* (Ma. < Skt. *mahā-karmī*): performer of a great ritual — p. 151
- Mahā-Lakṣmī (Skt.): 'great Lakṣmī', the goddess of welfare, spouse of Viṣṇu — pp. 88, 219, 304
- Maharaja (Anglicized form < Skt. Mahārāja): 'the great king' — pp. 94, 99, 148, 151, 160, 167, 320, 329
- Mahā-Viṣṇu (Skt.): 'great Viṣṇu', one of the principal Hindu gods — p. 219
- Maheśvara (Skt.): 'great lord', an epithet of the god Śiva — p. 276
- mailāñci*, *mayilāñci* (Ma. < Urdu *mehandī* 'henna'): Henna *Lawsonia alba*, *Lawsonia inermis*, medicinal and used for dyeing — p. 182
- makaḷ* (Ma.): daughter — pp. 209, 341
- makaram* (Ma. < Skt. *makara*): a marine monster, the zodiacal sign of Capricornus, the tenth month (January-February) — pp. 90, 177, 424
- makkattāyaṃ* (Ma. < Ma. *makan* 'son', plural *makkaḷ* + Skt. *dāya*- 'share, inheritance'): the right of sons to inherit (as distinguished from *marumakkattāyaṃ*) — pp. 198, 420
- māla* (Ma. < Skt. *mālā*): wreath, garland — pp. 302, 304, 305
- Malarmaṅka (Ma. < Ma. *malar* 'flower' + Ma. *maṅka* 'young, playful woman, coquette'): a name of the goddess Lakṣmī — p. 228

- Malayalam (naturalized into English < Ma. Malayālam): the Dravidian language mainly spoken in the present-day state of Kerala. There is debate as to whether Malayalam has branched off from Proto-Tamil-Malayalam, Old Tamil (c. 100 BC to 550 AD) or Early Middle Tamil (c. 550-700 AD) — pp. 13-14, 26, 29, etc.
- Malayan (Ma. < Ma. *mala* 'mountain'): a mountaineer; N. pr. of a *jāti* of musicians and exorcists — p. 311
- mālika* (Ma.): upper story, tower, balcony, terraced roof, multi-storied part of a building — p. 125
- maṅgala ātira* (Ma. < Ma. *maṅgalaṃ* < Skt. *maṅgala* 'auspicious' + Ma. *ātira* < Skt. *ārdra* 'asterism sacred to Rudra'): slow dance performed after midnight by women at the *tiruvātira* festival — p. 227
- maṅgalaṃ* (Ma. < Skt. *maṅgala* 'auspicious'): prosperous; welfare, blessing, joyful solemnity, marriage — p. 227
- mana* (Ma., plural *manakkaḷ*, often honorific plural of one house): house, used of the Nampūtiri houses/patrilineal descent groups — pp. 76-77, 119-121, 160-161, 177-179, etc.
- mandala (naturalized into English < Skt. *maṅḍala*): (magic) circle, ritual diagram — p. 114
- maṅḍalaṃ* (Ma. < Skt. *maṅḍala* circle): a period of 40 days — p. 252
- Maṅṅān (Ma.) = Vaṅṅān (Ma.): a *jāti* of washermen — pp. 75, 76, 80, 85, 160, 183-188, 241, 246, 274, 330
- Mannārśāla Mana (Ma.): house with the largest snake grove in Kerala — p. 259
- Maṅṅātti (Ma.) = Vaṅṅātti (Ma.): the wife of a washerman who removes the *pula* of women — pp. 80, 183-187, 239, 241-243, 274
- mantra (naturalized into English < Skt. *mantra*): sacred formula — pp. 92, 109, 149, 154, 212, 218, 238, 239, 250, 252, 260, 271, 274, 283, 300, 302, 403, 405, 407, 408 (n. 6), 415, 421, 425
- mantra-k-kōṭi* (Ma. < Skt. *mantra* + Ma. *kōṭi* 'new, unbleached cloth'): marriage cloth — pp. 193, 296
- Manu-Smṛti (Skt.): 'Manu's Laws', the best known of the ancient texts on religious duties (cf. Smṛti) — pp. 11, 16 (n. 4), 35, 44, 57, 62, 66-67, 155, 193, 198-199, 265-270, 273, 292-293, 318, 337
- maraṃ* (Ma.): tree; wood, timber; long log used as an agricultural tool for levelling — p. 102
- Mārayān (Ma.) = Mārān (Ma.): a *jāti* of Ambalavāsis — p. 82
- mārga* (Skt.) 'path, way', especially of the religious means to achieve salvation — p. 12
- mārru* (Ma.): change; freshly washed clothes to be changed for the polluted ones — pp. 80, 183
- marumakkattāyaṃ* (Ma. < Ma. *maru-makan* 'sister's son' + Skt. *dāya*- 'share, inheritance'): inheritance in the female line (cf. *makkattāyaṃ*) — pp. 191, 198, 406, 420

- māsaṃ* (Ma. < Skt. *māsa*): month; a monthly ceremony for deceased ancestors etc. performed during the first year after death — pp. 157, 252-253
- maṭhaṃ* (Ma. < Skt. *maṭha*): monastery, Brahmanical school — pp. 84, 96, 151, 160, 211, 292, 333, 423
- matilakaṃ* (Ma. < Ma. *matil* 'wall' + Ma. *akam* 'inside, place'): place surrounded by a wall — p. 52
- Māttūr Mana (Ma.): a Nampūtiri house/descent group in Panjal — pp. 87, 88, 125, 164 (n. 37), 194, 306
- māvū* (Ma.): 'flour'; cf. *uppu-māvū* — p. 247
- mayakkuka* (Ma.): to entice, baffle, delude — p. 222
- mekhala* (Ma. < Skt. *mekhalā*): belt — p. 267
- mētaṃ* (Ma. < Skt. *meṣa*): Aries; the first Malayalam month (April-May) — p. 82
- Mīnākṣi (Ma. < Skt. Mīnākṣī): 'fish-eyed', name of a goddess, especially the guardian goddess of the city of Madurai in Tamil Nadu; N. pr. (f.) — p. 190
- mīnaṃ* (Ma. < Skt. *mīna* < Drav. *mīn*): fish, Pisces, the 12th Malayalam month (March-April) — p. 78
- mithunaṃ* (Ma. < Skt. *mithuna* 'pair'): the third Malayalam month (June-July) — p. 82
- mōcami* (Ma.) = *muyal(c)cevi* (Ma. < Ma. *muyal* 'hare' + Ma. *cevi* 'ear'): *Emilia sonchifolia*, *Ludwigia sonchifolia* or *Cacalia sonchifolia* — p. 219
- Mōhanan (Ma. < Skt. Mohana): N. pr. (m.) — p. 202
- mokṣa* (Skt.): liberation (from the cycle of rebirth), salvation — pp. 226, 250, 404
- Mookkuthala (Anglicized form < Ma. Mūkkutala): name of a village in the Malappuram District with Nampūtiri houses belonging to the Sāmaveda — pp. 161, 162, 166, 302
- Moplah (Anglicized form < Ma. Māppiḷḷa): bridegroom, son-in-law; honorary title given to the colonists from the West, Christian, Jew, Muhammedan; nowadays almost exclusively used of the Muslims of Kerala — pp. 94, 176, 422, 423
- mōrū* (Ma.): butter milk — p. 247
- mōtiraṃ* (Ma. < Skt. *mudrā* 'seal-ring'): ring — p. 300
- mudra* (naturalized into English < Skt. *mudrā*): seal; hand pose or hand movement — p. 217
- Mukāmi (Ma. < Ma. Mūkāmbika): name of a goddess in Mangalore; N. pr. (f.) — pp. 77, 131, 135
- Mukāmiyuṭe murī* (Ma.): 'Mugami's room' (in IR's house) — pp. 131, 135
- mūkkōla-k-kallū* (Ma. < Ma. *mū* 'three' + Ma. *kōl* 'staff, rod, stick' + Ma. *kallū* 'stone'): Nampūtiri girl's neck ornament — p. 302
- mukkurri* (Ma.) = *tīṅṅārmāli* (Ma.): a sensitive plant *Biophytum sensitivum* or *Mimosa natans* — p. 219
- Mūkkutala Mana (Ma.): a Nampūtiri house/descent group in Mookkuthala — pp. 161-162

- muḷakuṣyaṃ* (Ma. < Ma. *muḷakukaṣyaṃ* < Ma. *muḷakū* 'pepper' + ? Ma. *kaṣāyaṃ* < Skt. *kaṣāya* 'astringent juice; decoction, extract'): pepper-water or curry with vegetables — p. 249
- mulla* (Ma.): jasmine *Jasminum sambac* — pp. 120, 133, 221
- mulla-t-tara* (Ma. < Ma. *mulla* 'jasmine'+ Ma. *tara* 'foundation; mound, elevated ground; altar; a mound raised at the bottom of the tree'): jasmine altar — p. 220
- mūn ila maṇi* (Ma. < Ma. *mūn(n)u* 'three' + Ma. *ila* 'yarn, a single thread' + Skt. *maṇi* 'jewel'): one of the Nampūtiri woman's neck ornaments — p. 307
- muñja* (Skt.): sacrificial grass *Saccharum munja* — pp. 267, 288
- muṇṭakaṃ* (Ma.) = *muṇṭakan* (Ma.) = *muṇṭavan* (Ma.): a crop, a rice of slow growth, reaped in *dhanu*, yielding the best straw — p. 105
- muṇṭakan makaraṃ* (Ma.): crop harvested in January-February — pp. 101-103, 106, 111
- Muṇṭāya Mana (Ma.): a Nampūtiri house/descent group in Palghat District, the *purōhitans* of which are men of the Nellikkāṭṭu Māmaṇṇu Mana — p. 161
- Muṇṭayūr (written form; spoken form: Muṇṭērū) Mana (Ma.): a Ṛgvedic Nampūtiri house/descent group in Attoor village, Trichur District — p. 179
- muṇṭu* (Ma.): white loin-cloth — pp. 182, 223, 273-274, 287-298, 321, 405, 420, 423
- muṇṭu-vēṣṭi* (Ma.): the Kerala dress consisting of *muṇṭu* and *vēṣṭi* — pp. 273-274, 294-298
- Murukan (Ta., Ma.): 'youth'; the youthful god of war and wisdom (= Skanda, Subrahmaṇya) — pp. 12, 90, 157, 314
- murukkumpeṭṭi* (Ma. < Ma. *murukkū* 'Erythrina indica=Erythrina variegata'+ Ma. *peṭṭi* 'box'): box made of lightweight wood — p. 140
- mutal oṭuka* (Ma. < Ma. *mutala* 'crocodile' + Ma. *oṭuka* 'to run, flow'): children's game — p. 163
- Muttānṇēl Taravāṭṭu (Ma.): a Nāyar house/descent group in Panjal village — p. 129
- muttaśśan* (Ma. < Ma. *muttacchan*): paternal grandfather — pp. 194, 406
- muttaśśi* (Ma.): paternal grandmother — p. 406
- Muṭṭattukkāṭṭu Māmaṇṇu Mana (Ma.): the focus of the present study, a Sāmavedic Nampūtiri house/descent group in Panjal — pp. 79, 85, 87-92, 96-97, 118-119, etc.
- muṭṭi* (Ma.): a short log or block, about one metre long, used as an agricultural tool — p. 102
- Mūttirinnōṭū Mana (Ma.): a Sāmavedic Nampūtiri house/descent group near Pattambi, Palghat District — p. 190
- Muttiyamma (Ma. < Ma. *mutti* 'old woman; name of a goddess' + Ma. *amma* 'mother, lady, goddess') name of a character masked as an old woman in a Nāyar celebration performed on the night preceding the *tiruvātira* — p. 225

Nāga (Skt.): snake deity — p. 220

nāga-paṭa-t-tāli (Ma. < Ma. *nāga-paṭam* ‘a neck-ornament in the shape of a serpent’s [Skt. *nāga*] hood’ + Ma. *paṭam* [Skt. *phaṭa*] ‘serpent’s hood’ + Ma. *tāli* ‘marriage badge’): a neck-ornament having parts in the shape of a serpent’s hood — p. 306

naivēdyam (Ma. < Skt. *naivedya*): meal presented to an idol before being eaten by humans; cf. *nivēdyam* — pp. 109, 222, 227, 251, 403, 415

nakṣatra (Skt.): calendrical asterism — pp. 158-159

nāli (Ma.): a tube, a bamboo joint; a measure, chiefly of rice, mostly *nāli* = *cerunāli* [‘small *nāli*’], which holds 8 *ālakkū* or 409 *cavaṭū*; or 2 *uri* = 4 *ulakkū* (4444 rice grains); the greater measure *perunāli* [‘large *nāli*’] = *iṭannāli* = 4 *nāli* — pp. 96, 183, 222

Naḷini (Ma. < Skt. *Nalinī*): N. pr. (f.) — p. 202

nālukettu (Ma. < Ma. *nālu* ‘four’ + Ma. *ketu* ‘building’) = *nālupura* (Ma. < Ma. *nālu* ‘four’ + Ma. *pura* ‘house, room’ < Skt. *pura* ‘fort, city’): a quadrangular building — pp. 125, 131

nāmakaraṇa (Skt.): naming ceremony — pp. 152, 234

namaś śivāya (Skt.): ‘homage to Śiva’, one of the basic mantras of Hinduism — pp. 212, 223, 227, 283, 305, 339

namaskāram (Ma. < Skt. *namaskāra*): bowing down, used as a greeting; obeisance, adoration; temple celebration — pp. 149, 158, 180, 211, 257, 404, 406, 414

Nampiyār (Ma.): a division of the Ambalavāsis, but some Nāyars are known by that title as well; in some parts of the country chieftains — pp. 76, 83, 93, 176, 289, 312

Nampūtiri (Ma.): Kerala Brahmin — pp. 3 etc.

Nampūtiri Bāla Vidyā Pōṣiṇi Sabha (Ma. < Skt. *bāla* ‘child’ + Skt. *vidyā* ‘knowledge’ + Ma. *pōṣiṇi* < Skt. *poṣiṇī* ‘advancement’ + Ma. *sabha* < Skt. *sabhā* ‘association’): Association for the Advancement of Knowledge of Nampūtiri Youths, started in Panjal in the year 1091 M.E. — pp. 164, 273

Nampūtiri Yōgakṣēma Sabha (Ma. < Skt. *yogakṣema* ‘welfare’ + Ma. *sabha* < Skt. *sabhā* ‘association’): the Nampūtiri Welfare Association — pp. 165, 167, 177, 230

Nampūtirippāṭū (Ma.): Kerala Brahmin; caste name of their Āḍhyan section — pp. 150-151, 190, 318, 329

Nandi (Skt.) = Nandika (Skt.): Śiva’s bull-mount and gate-keeper — p. 321

Nandikeśvara (Skt. < Skt. *Nandi* ‘Śiva’s bull-mount’ + Skt. *iśvara* ‘Lord’): ‘Lord of Nandika’, name of Śiva’s ‘private secretary’ — pp. 83, 321

Nañṅēma (Ma.): the Āḍhyan Nampūtiri spoken variant of Umādēvi — p. 213

Nārāyaṇan (Ma. < Skt. *Nārāyaṇa*): name of the god Viṣṇu; N. pr. (m.) — pp. 44, 52, 97, 119, 166, 168, 180, 190, 201, 202, 204, 205, 213, 295, 302, 313, 332

- naṭumurraṃ* (Ma. < Ma. *naṭu* 'centre' + Ma. *murraṃ* 'a frontyard, the court before a house'): 'central courtyard', chiefly of *nālukeṭṭu* — pp. 131, 133, 209, 220-221
- Naṭuvil Maṭhaṃ: a Hindu monastery in Trichur — pp. 96, 211
- Nāyakkān (Ma. < Skt. *nāyaka* 'leader'): stoneworkers for housebuilding — pp. 75-76, 79
- Nāyar (Ma. < Skt. *nāya* 'leader'): the soldier caste of Kerala, now encompassing many occupational *jātis* — pp. 7, 17-21, 23, 27-29, 31, 41, 49, 58, 72, 74-83, etc.
- nāyāṭi* (Ma.): hunter — p. 321
- Nāyāṭi (Ma. < *nāyāṭi* 'hunter'): tribals who dwell on the hills, and visit Panjal to sell rope articles, but mainly to beg; they are included in the caste system as its lowest layer — pp. 58, 81, 83-84, 159, 311, 312, 316
- Nellikāṭṭu Māmaṇṇu Mana (Ma.): a Sāmavedic Nampūtiri house/descent group in Panjal — pp. 52, 85, 88, 91, 98-99, 124, etc.
- nelpana* = *nilappana* (Ma.): *Curculigo orchioides*; also *Asplenium falcatum* — p. 219
- nenmēni vāka* (Ma.): fry wood tree or woman's tongue tree *Albizia lebbeck*, a special kind of *Acacia odoratissima*; its powderized bark is used as soap; cf. *vāka-p-poṭi* — p. 276
- ṇerīṇṇi' uṭukkuka* (Ma. < *ṇeriyuka* 'to plait, to tuck or fold a cloth' + *uṭukkuka* 'to put on'): the style of wearing the *muṇṭu* among the Āsyan Nampūtiri women — p. 295
- neṭuṃkaḷama* (Ma. < Ma. *neṭu* 'long' + Ma. *kaḷama* 'an excellent rice reaped in Kanni after 6 months' growth'): a seed of *virippū* crop, a variety of paddy — p. 105
- ney-ṇiḷakkū* (Ma. < Ma. *ney* 'ghee' + Ma. *ṇiḷakkū* 'lamp'): ghee lamp — p. 220
- Nīlakaṇṭha (Skt.): 'blue-necked', name of the god Śiva, whose neck became blue from the terrible poison that was produced at the churning of the milk ocean and swallowed by the god in order to save the universe from destruction — p. 228
- Nīlakaṇṭhan (Ma. < Skt. Nīlakaṇṭha): N. pr. (m.) — pp. 45, 54, 97, 98, 119, 140, 155, 168, 169, 191, 197, 201, 205, 250, 275, 289 (several persons)
- nila-ṇiḷakkū* (Ma. < Ma. *nilaṃ* 'standing, foundation, story' + Ma. *ṇiḷakkū* 'lamp'): standing lamp — pp. 183-184, 187, 209, 220, 222, 225
- Nilayanṇōṭṭu Mana (Ma.): a Nampūtiri house/descent group in Ticcur, to which IR's granddaughter Ajita was married — p. 261
- nīra* (Ma.) = *nara* (Ma.): 'fullness'; the harvest festival — pp. 109-110
- Nīrṭi (Skt.): the goddess of chaos and ruin — p. 116
- nivēdyam* (Ma. < Ma. *nivēdikkuka* 'to offer' < Skt. *ni* + *vid-* causat. 'to inform, offer'): offering to gods, worship performed to gods without the sound of the bell — pp. 91, 184, 212, 217-218, 406
- nyagrodha* (Skt.): Banyan tree *Ficus indica* = *Ficus bengalensis* — p. 267

- okku vecc' uṭukkuka* (Ma. < *okkū* 'hip, loins; lap; a particular style of tucking in the loin-cloth as by Nampūtiri women in former times' [ML] + *veccū*, gerund of *vekka* 'to put' + *uṭukkuka* 'to put on'): the style of wearing the *muṇṭu* among the Āsyān Nampūtiri women — pp. 295-296
- okkuṃ koḷuttuṃ vecc' uṭukkuka* (Ma. < *okkū* 'hip, loins; lap; a particular style of tucking in the loin-cloth as by Nampūtiri women in former times' + *koḷuttū* 'what holds; hook, link, stich, latch' + Ma. *veccū*, gerund of Ma. *vekka* 'to put' + Ma. *uṭukkuka* 'to put on'): the style of wearing the *muṇṭu* among the Āḍhyan Nampūtiri women — pp. 295-296
- ōlan* (Ma.): a vegetable curry — pp. 227, 229, 249, 257, 258
- ōṇaṃ* (Ma. < Skt. *śravaṇa*): the 22nd asterism including Aquila (in Cancer); the feast *ōṇaṃ* in August — pp. 223, 246, 324, 424
- onnara muṇṭu* (Ma. < Ma. *onnū* 'one' + Ma. *ara* 'half' + Ma. *muṇṭu*): loin-cloth worn by women as underwear — pp. 182, 186, 273, 292, 295-296, 298
- orikkal* (Ma. < Ma. *oru-k-kāl* 'one time'): once — pp. 224, 253
- orikkal ūṇū* (Ma.): '(having) meal once (only)', name of the day preceding the one on which a *māsaṃ* or a *śrāddha* ceremony was performed — p. 253
- ōṭaṃ* (Ma.): shell, cup — p. 184
- ōṭikkān* (Ma. < Ma. *ōṭikka* 'to teach' < Ma. *ōṭuka* 'to recite'): teacher of the Veda for the Nampūtiris — pp. 161, 178
- oṭṭiyan* (Ma.): sorcerer — p. 81
- ōṭuka* (Ma. 'to run'): hide-and-peek game — p. 163
- Ōttanmār Nampūtiri (Ma. < Ma. *ōṭtu* 'recitation of the Veda'): Nampūtiri who is allowed to study and recite the Veda — p. 150
- Ōtillāṭta Nampūtiri (Ma. < Ma. *ōṭtu* 'recitation of the Veda' + Ma. *illāṭta*, relative participle of *il* 'not to be or have'): Nampūtiri who is not allowed to study and recite the Veda — p. 150
- ōvara* (Ma. < Ma. *ōvū* 'water-outlet, drain' + Ma. *ara* 'room'): privy, lavatory, closet — p. 136
- pacc' ari* (Ma. < Ma. *pacca* 'green' + Ma. *ari* 'rice'): raw rice, rice not boiled in the husk = *uṇakkal ari* — pp. 108, 110, 182, 260
- pad [-pāṭū]* (Ma.): honorary suffix added to the name or title of the Nampūtiris — p. 150
- Painkulam (Anglicized form < Ma. Painkuḷam): name of a village encompassed in Panjal Panchayat — pp. 74, 329
- Pakarāvūr Mana (Ma.): a Sāmavedic Nampūtiri house/descent group in Mookkuthala, Malappuram District — pp. 179, 257
- pāla* (Ma. < Ma. *pāl* 'milk'): milk-plant, esp. *maṅgala-p-pāla Echites scholaris* = *Alstonia scholaris* — p. 109
- pāḷa* (Ma.): the spathe of a palm-blossom or areca-nut tree flower-bunch — p. 287
- palakaṃ* (Ma. < Skt. *phalaka*): seat-plank used at rituals and meals; cf. *āma-p-palakaṃ* — pp. 50-51, 132, 137-138, 184, 209, 222

- palāśa* (Skt.): the tree flame-of-the-forest *Butea frondosa* — pp. 267-268, 288, 300
- Paḷayannūr Mīnākṣi Amma: female music teacher in the Panjal school, famous as a singer in dramas — p. 190
- Paḷliccān Nāyar (Ma., in southern dialect Paḷliccīyān < Ma. *paḷli*, here: 'royal dormitory or couch; whatever is connected with the king' + Ma. *cīyān*, *śivīyān* 'palanquin bearer' < Skt. *śibikā* 'palanquin'): a group of Nāyars, bearers of the royal palanquin — pp. 75, 77
- paḷḷiyāl* (Ma.): a quick growing rice which does not require watering — p. 103
- pāmpin tuḷḷal* (Ma. < Ma. *pāmpu* 'snake' + Ma. *tuḷḷal* 'jumping, tremor, possession, religious dance'): dance of the snake, enacted by the members of the Puḷḷuvan caste to propitiate snake gods — p. 83
- pāmpu* (Ma.): snake — p. 83
- pān* (Hindi < Skt. *parṇa* 'leaf'): the betel leaf; hence, the combination of betel-leaf, areca-nut, lime, etc., [= Hindi *pān-supāri*] used as a masticatory — pp. 183, 186, 188, 223-224, 227, 251, 260-261
- Pāṇan (Ma.): a caste of musicians, actors and player, umbrella-makers — pp. 290, 321
- paṇa-t-tūkkam* (Ma. < Ma. *paṇam* 'coin, fanam' + Ma. *tūkkam* 'weighing, weight'): weight of a (gold) fanam (= 2 *mañcāṭi*, 1/10 *kaḷaṅci*) — p. 301
- Panchayat (naturalized into English < Hindi *pañcāyat*): village council — pp. 33, 74, 85, 231, 329, 331
- Pāṇḍya (Skt.): one of the classical Tamil dynasties and kingdoms — p. 15
- pānēnkali* (Ma.): performance including music, drama, and dance — pp. 322-323
- Panjal (Anglicized form < Ma. Pāññāl): village in Trichur District, Kerala, the base of the field work for this study — pp. 5, 46-47, 50, 72-92, etc.
- Panniyūr (Ma. < Ma. *panni* 'boar' + Ma. *ūr* 'village'): one of the original Nampūtiri *grāmas* or villages of Kerala — pp. 148, 424
- Pāṇṭi Taṭṭan (Ma. < Ma. *pāṇṭi* 'the Pāṇḍya country; a Tamil man' + Ma. *taṭṭan* 'goldsmith'): a goldsmith *jāti* originally from Tamil Nadu — p. 289
- pāpa* (Skt.): evil, crime, sin, guilt — p. 60
- pāppam vecc' uṭukkuka* (Ma. < Ma. *pāppam* 'a cake, fruit' + Ma. *veccū*, gerund of *vekka* 'to put' + Ma. *uṭukkuka* 'to put on'): the style of wearing the loin-cloth by Āsyan Nampūtiri women — p. 295
- Pappaṭa-c Ceṭṭi (Ma. < Ma. *pappaṭam* 'wafer' + *ceṭṭi* 'merchant'): caste of *pappaṭam* wafer makers — pp. 75, 79, 249, 314
- pappaṭam* (Ma.): bread wafer made of pulses — pp. 79, 216, 247-249, 253, 256-259, 314
- para* (Ma.): drum; a rice measure of 8 or 10 *iṭaṅṅāli* and 4 *nāli* — pp. 77, 96-98, 101, 103, 105-106, 108, 111, 183, 209, 211
- para-dēvata* (Ma. < Skt. *para-devatā*: 'highest divinity'): the deity specially worshipped by a family as its guardian — p. 164
- Paramēśvaran (Ma. < Skt. Parameśvara 'Highest Lord, Śiva'): N. pr. (m) — pp. 201, 205

- parampū* (Ma.): higher or dry ground laid out in terraces; all fields too high for rice cultivation; an orchard, garden, compound — pp. 98, 105
- parampu-cīra* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- Paraśu-Rāma (Skt.) 'Rāma with axe': the culture hero of Kerala who brought the Brahminical culture there from North India, after having terminated the warrior caste many times — pp. 16, 41, 407, 410
- Parattippura Mana (Ma.): a R̥gvedic Nampūtiri house/descent group, into which IR's daughter Rādha was married — pp. 77, 194
- Parayan (Ma. < Ma. *para* 'drum'): drum-beaters, makers of mats, baskets, umbrellas, etc., practicing sorcery, earlier Untouchables — pp. 81, 290, 311
- paricamuṭṭukaḷi* (Ma.): dance with sticks — p. 322
- Pāru (Ma. < Ma. Pārvvati < Skt. Pārvatī): N. pr. (f.) — p. 178
- Pārukkuṭṭi (Ma. < Ma. Pāru + Ma. *kuṭṭi* 'small, child'): N. pr. (m./f.) — p. 178
- Pārvatī (Skt. < Skt. *parvata* 'mountain' i. e. the Himalaya): the goddess of welfare, daughter of the Himalaya and the spouse of Śiva — pp. 13, 38, 184, 223-228, 251, 304-305, 326
- Pārvvati (Ma. < Skt. Pārvatī): N. pr. (f.) — pp. 201, 202, 204, 205
- paścima-śikha* (Skt.): 'having the hair-tuft at the back of the head', a characteristic of Brahmins foreign to Kerala (cf. *paṭṭan*) — pp. 278-279
- paśubandha-yāga* (Skt. < Skt. *paśu* 'animal, cow' + Skt. *bandha* 'tying' + Skt. *yāga* 'sacrifice'): Vedic animal sacrifice — p. 409 (n. 17)
- paśu-dāna* (Skt. < Skt. *paśu* 'animal, cow' + Skt. *dāna* 'gift'): gift of a cow — pp. 149, 318 (n. 47)
- paṭiññārri* (Ma. < Ma. *paṭiññārū* 'west'): the western chamber in a house, the sanctuary of ancestors and bedroom of the owner — pp. 125-126
- paṭippura* (Ma. < Ma. *paṭi* 'step, stair, threshold' + Ma. *pura* 'house, room' < Skt. *pur-*, *pura-* 'fort, town'): building over the gate-way — pp. 125, 421
- pātiri* (Ma.) = *pātiri-p-pūvū* (Ma., cf. Skt. *pāṭali* 'trumpet flower' + *pūvū* 'flower'): trumpet flower tree *Bignonia suaveolens* = *Stereospermum colais* — pp. 226, 229
- Pātirippiḷi Mana (Ma.): a Nampūtiri house/descent group in Panjal — pp. 87-88, 125, 196
- pātraṃ kamuttunna sthalaṃ* (Ma. < Ma. *pātraṃ* < Skt. *pātra* 'vessel, pot' + Ma. *kamutuka* 'to overspread, to upset' + Ma. *sthalaṃ* < Skt. *sthala* 'place'): place for overturning vessels — pp. 131, 135
- pāṭṭaṃ* (Ma.): rent of grounds, the Janmi's share; stipulated proportion of produce paid in kind with grain, in money with other plantations, equal to the net produce after deduction of the seed sown and an equal quantity as reward for the labour bestowed — pp. 94-98
- paṭṭan* (Ma. < Skt. *bhaṭṭa*): foreign Brahmins, with *paścima-śikha*, less respected and object of many proverbs — pp. 279, 421
- pattāyaṃ* (Ma.): a large chest for keeping rice, paddy, etc. — pp. 109-110, 131, 134

- pattāyappura* (Ma. < Ma. *pattāyaṃ* 'rice chest' + Ma. *pura* 'house, room' < Skt. *pur*, *pura-* 'fort, town'): granary, upper story, dwelling house for the unmarried male members of the family and for the guests — pp. 30, 86, 88, 108, 119, 123, 139, 155, 158, 190
- pāvāṭa* (Ma. < Ma. *pāvu* 'a weaver's warp' + Ma. *āṭa* 'flowing garment, chiefly of women, children, idols' < Ma. *āṭuka* 'to wave, swing, shake'): skirt — pp. 182, 186
- paviḷam* (Ma.): seed of all crops, a variety of paddy — p. 105
- pavitraṃ* (Ma. < Skt. *pavitra*): strainer; purifying, pure; ring made of sacrificial grass and having an 8-like figure — pp. 300-301
- pāyasaṃ* (Ma. < Skt. *pāyasa* < Skt. *payas* 'milk'): rice dish cooked with milk, coconut, sugar and spices — pp. 51, 222, 227, 229, 249-251, 257-258
- Payyappalli Mana (Ma.): a Nampūtiri house/descent group in Malappuram District from which IR's eldest son MS married his wife U — pp. 91, 139, 239
- Periyar (Anglicized form < Ma. Periyārū 'great river'): name of a river; southern border of the area where Vedic sacrifices can be performed in Kerala — pp. 125, 151
- Perumāḷ (Ma. < Ma. *peru* 'great' + Ma. *āḷ* 'man, person'): the title of gods; a king (so Cēra-perumāḷ, Cōḷa-perumāḷ, Pāṇṭi-perumāḷ, Īḷa-p-perumāḷ), chiefly the king or emperor over the whole of Kēraḷa — p. 14
- Perumanam (Ma.): one of the 64 villages (*grāma*) founded by Paraśu-Rāma in Kerala and Tulu Nadu according to the legend — p. 148
- Peru-manṇān (Ma. < Ma. *peru* 'great' + Ma. *manṇān*, q.v.): a washerman *jāti* — pp. 75, 80, 321
- Perumanāṅṅaṭṭu Mana (Ma.): a Sāmavedic Nampūtiri house/descent group in Panjal — pp. 87-88, 91, 125, 161, 164 (n. 37), 202, 229-230, 314
- piṇḍa* (Skt.): rice cake offered to the departed — pp. 157, 159, 258, 285, 406, 409
- piṣāraṃ* (Ma.): Piṣāraṇ house — p. 196
- Piṣāraṇ (Ma.): a group of temple servants, Ambalavāsi — p. 196
- Piṣāraśyār (Ma., hon. pl.): Piṣāraṇ woman — pp. 196, 198, 341
- poli* (Ma.): increase; a heap of corn thrashed but not winnowed — pp. 109-110
- pontu* (Ma.): float — pp. 183, 186
- pōttu* (Ma.): male buffalo — p. 243
- poṭṭu* (Ma.): circular mark on the forehead — p. 286
- Prabhākara (Skt.): 'maker of light', an epithet of the god Sūrya — p. 276
- Pradīp (Hindi < Skt. Pradīpa): N. pr. (m.) — p. 202
- pradoṣaṃ* (Ma. < Skt. *pradoṣa*): evening; the fast of the 13th lunar evening — pp. 220, 283
- Prajāpati (Skt.): the Vedic god of creation — p. 12
- prāṇa* (Skt.): breath, inhalation — pp. 252, 424

- prasādam* (Ma. < Skt. *prasāda*): favour, propitiousness; leavings of offerings, sandal-powder, etc. obtained from temples as marks of god's favour; an offering to a deity being returned consecrated to a devotee — pp. 286, 306
- Prasanna (Ma. < Skt. *Prasannā*): N. pr. (f.) — p. 202
- prathamam* (Ma.): sweet *pāyasam* liquid — p. 257
- pratigrahaṃ* (Ma. < Skt. *pratigraha* 'receiving, reception'): donation to Brahmins — pp. 318, 404
- pravara* (Skt.): lineage — pp. 148, 192
- prāyaścittam* (Ma. < Skt. *prāyaścitta*): atonement ritual — p. 323
- preta* (Skt.): spirit of a deceased, often malevolent — pp. 156, 404
- Prīta (Ma. < Skt. *Prītā*): N. pr. (f.) — p. 202
- Priyadatta (Ma. < Skt. *Priyadattā*): N. pr. (f.) — pp. 191, 201, 205; 295
- pūja* (Ma. < Skt. *pūjā*): act of worship(ping), honouring, venerating — pp. 52, 87, 89-92, 109, 119, 126, 134, 148-149, 159, 161, 184-185, 188, 212, 216-217, 220, 222, 227-229, 238, 257, 285, 305, 312, 314, 321, 325, 406, 421
- pūjā-muri* (Ma. < Skt. *pūjā* 'worship' + Ma. *muri* 'room'): room of worship (= *śrīlākṣṇam*) — pp. 52, 126, 140, 209, 212, 217
- pūjāri* (Ma. < Pkt. *pūjāri* < Skt. *pūjākārī*): performer of the worship, officiating priest of a temple — pp. 90-91, 148, 170, 314
- pula* (Ma.): taint, pollution, defilement, especially by a case of birth or death — pp. 237-238, 241-242, 406, 421-425
- Pulayan (Ma., fem. *Pulacci*, *Pulayi* < Ma. *pula* q.v.): landless labourers, who have even been agricultural serfs in former times; earlier Untouchables — pp. 27, 63, 75-76, 81, 144, 156, 246, 311-313, 321-322, 330
- puḷiñci* (Ma.) = *puḷi-y-iñci* (Ma. < Ma. *puḷi* 'sourness, tamarind' + Ma. *iñci* 'ginger'): curry with tamarind and ginger — p. 249
- puḷiśśēri* (Ma. < Ma. *puḷi* 'sourness, tamarind' + Ma. *cēri* 'assemblage'): curry with buttermilk — p. 258
- Pūli-y Āśāri (Ma. < Ma. *pūli* 'dust, earth' + Ma. *āśāri*, q.v.): a caste of masons — p. 79
- puliyā mōtiram* (Ma. < Ma. *puli* 'tiger' + Ma. *mōtiram* 'ring' < Skt. *mudrā* 'seal-ring'): a Nampūtiri boy's neck ornament — p. 300
- Puḷḷuvan (Ma.): a caste employed in medicine, *mantravādam*, singing at snake-groves *puḷḷuvappāṭṭu* accompanied by the tap of the *puḷḷuvakkuṭam*; the females (Puḷḷuvatti) are midwives in the North — p. 83
- puḷukkū* (Ma. < Ma. *puḷuñnuka* 'to be boiling'): a curry of boiled fruits or vegetables — p. 227
- puḷuññal ari* (Ma. < Ma. *puḷuñnuka* 'to be boiling' + Ma. *ari* 'rice'): rice made from parboiled paddy (opposite: *uṇaṇñal ari*) — p. 182
- pūmukhaṃ* (Ma. < Ma. *pū-* < Ma. *puku-* 'to enter' + Ma. *mukhaṃ* < Skt. *mukha* 'mouth'): verandah; cf. *akatte pūmukhaṃ* — pp. 125, 131

- Pūmuḷli Mana (Ma.): a Nampūtiri house/descent group in Peringode village, Palghat District, once having the largest mansion in Kerala — pp. 120, 123, 151
- Pūññār (Ma.) Palace: a palace from which the headmaster of the Panjal school in the 1930s was a *tampurān* — p. 190
- pūñūl* (Ma.): sacred thread — pp. 268, 288-289, 406, 420, 422
- puṇya* (Skt.): good, auspicious, virtuous; good work, (religious) merit; third crop, cf. *puṇyamāsaṃ* 'auspicious month', i.e. *vaiśākhaṃ* (April-May) and *māghaṃ* (January-February) — pp. 60, 99, 105
- puṇyāhaṃ* (Ma. < Skt. *puṇyāha* < Skt. *puṇya* 'auspicious' + Skt. *ahar* 'day'): lucky day; purification of wells and tanks, persons, etc. = Skt. *puṇyāhāvācana* 'ceremony of having a day pronounced auspicious by Brahmins' — pp. 185-188, 238-242, 421, 425
- pū-p-pālika* (Ma. < Ma. *pū* 'flower' + Ma. *pālika* < Skt. *pālikā* 'ladle for skimming milk'): a salver to keep flowers on — p. 184
- pūraṃ* (Ma. < Skt. *pūrva-phalgunī*): fertility festival in Malabar, a feast in *kumbha* in memory of Kāma's death (taking place on the day of the *pūraṃ* asterism) — p. 228
- Purāṇa (Skt. < *purāṇa* 'ancient'): 'ancient story'; name of a class of texts, chiefly composed in Sanskrit — pp. 11, 82, 186, 189, 228, 283-284
- purattalaṃ* (Ma. < Ma. *puram* 'outside' + Ma. *taḷaṃ* < Skt. *tala* 'flat surface'): flat pavement, low plain; scaffold, loft, hall; the verandah surrounding a courtyard within the walls of a house, any room-like place of a house fully open on one side, facing the outer yard — pp. 131, 134
- purōhitan* (Ma. < Skt. *purohita*): the commissioned family priest — p. 161
- puruṣa* (Skt.): man — pp. 57, 113-115
- Puruṣa (Skt.): the primeval cosmic man, the creator, the cosmic soul — pp. 57, 113-115
- Puruṣōttaman (Ma. < Skt. Puruṣottama): N. pr. (m.) — pp. 97, 119, 125, 190, 201, 205, 261 (IR's younger brother); 161, 196 (IR's grandfather); 141 (Muṭṭattukkāṭṭu Māmaṇṇu Puruṣōttaman Nampūtiri)
- pūrvyaṃ kuruntala* (Ma.) = *pūvvāṃ kurunnilla* (Ma.) = *pūvāṅ kuruntala* (Ma.): ash-coloured flea-bane *Vernonia cinerea* or *Cacalia rotundifolia* — pp. 219, 285
- pūtan* (Ma. < Skt. *bhūta*): spirit of a dead person, demon — pp. 225, 321
- Pūtana (Ma. < Skt. Pūtana): N. pr. of a demoness who tried to kill baby Kṛṣṇa by her poisoned breasts — p. 226
- putappū* (Ma. 'cloak'): the cloth with which the Nampūtiri woman covers herself when going out — p. 294
- Putiya-pura (Ma.): 'new house', name of the house of Muṭṭattukkāṭṭu Nīlakaṇṭhan Nampūtiri (Uṇṇi's father) and his brother Muṭṭattukkāṭṭu Nārāyaṇan Nampūtiri in Panjal — pp. 97-98, 106, 112, 119-221, 126, 129, 135, 143, 169, 171, 220, 246-247, 250

- pū-t-tāli* (Ma. < Ma. *pū* 'flower' + Ma. *tāli*, q. v.): one of the Nampūtiri woman's neck ornaments — pp. 304, 306-307
- puṭṭū* (Ma.): rice-cake steamed in a bamboo tube — pp. 227, 247
- pūyaṃ* (Ma. < Skt. *puṣya*): the 8th calendrical asterism (Cancer and the head of Hydra), the day of month when this asterism is in conjunction with the moon'; see *tai pūyaṃ* — p. 90
- Rādha (Ma. < Skt. Rādhā): N. pr. (f.) — p. 202
- Rāja (Ma. < Skt. Rājā): king — pp. 94, 288, 319
- rājakaḷama* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- Rājanya (Skt.) = Kṣatriya (Skt.): nobleman, warrior *varṇa* — p. 57
- Rāma (Skt.): N. pr. of an ancient king of Ayodhyā, the hero of the epic Rāmāyaṇa, considered as the ideal of a righteous king and an incarnation of Viṣṇu — p. 219
- Rāman (Ma. < Skt. Rāma): N. pr. (m.) — pp. 47, 82, 97, 161, 166-167, 196, 200, 201, 204, 205, 254 (several persons)
- Ramaṇi (Ma. < Skt. *ramaṇī* 'wife, mistress'): N. pr. (f.) — pp. 191, 202, 213, 240, 276
- Rāmāyaṇa (Skt.): the great Sanskrit epic of Vālmīki, telling the story of King Rāma, an incarnation of Viṣṇu; translated into Malayalam by Eḷuttaccan — pp. 11, 165 (n. 38), 187, 189, 211, 322
- rava* (Ma.): broken pieces of grain — p. 247
- Rāvaṇa (Skt.): N. pr. of the demon king of Laṅkā, Rāma's opponent in the epic Rāmāyaṇa — p. 165 (n. 38)
- Ravi (Skt. 'sun'): N. pr. (m.) — pp. 43; 47, 111, 119, 121, 123, 202, 206, 213, 250, 270, 323 (several persons)
- Ravīndran (Ma. < Skt. Ravīndra): N. pr. (m.) — p. 202
- Ravipuram (Ma.): 'Ravi's house', the house in Panjal built by IR initially for his nuclear family — pp. v, 47, 49, 52, 54, 76-79, etc.
- Ṛgveda (Skt. < Skt. *ṛk* 'praise-hymn' + Skt. *veda* 'knowledge'): 'the (sacred) knowledge of the praise-hymns', one of the four Vedas — pp. 9, 11-12, 160, 179, 333
- Ṛgveda-Saṃhitā (Skt.): 'the (hymn) collection of the Ṛgveda', the oldest Sanskrit text — p. 57
- Ṛgvedin (Skt.): (Brahmin) belonging to the tradition of Ṛgveda — p. 87
- Roshni (Anglicized form < Hindi *rośnī* f. < Persian *rauśanī* 'light'): N. pr. (f) — p. 185
- ṛvij* (Skt.): officiating priest of a Vedic *śrauta* sacrifice — p. 409 (n. 17)
- Rudra (Skt.): the much feared god of the wilderness, hunting and robbery in the Veda, the lord of cattle and animals, predecessor of the Hindu gods Śiva and Skanda — p. 12
- rudrākṣa* (Skt.): 'Rudra's eye', rosary made of the nuts of *Eleocarpus ganitrus* = *Eleocarpus sphaericus*, used in the worship of Śiva — pp. 84, 292, 300, 302, 307, 340, 406, 408, 419

- sabha* (Skt. < Skt. *sabhā* ‘council, hall’): especially temple council — p. 151
- sabhāmaṭhaṃ* (Ma. < Skt. *sabhā* ‘council, hall’ + Skt. *maṭha* ‘monastery’): a Brahmanical institution of learning — p. 151
- Śailaja (Ma. < Skt. Śailajā ‘mountain-born’ = Pārvatī): N. pr. (f.) — p. 202
- Śaiva (Skt.): ‘relating to god Śiva’, worshipper of Śiva — pp. 251, 259, 284, 325-326, 338, 408, 410, 415, 418
- Sājan (Hindi < Hindi *sājan* ‘lover, husband, lord = God, a good, kindly or noble man’ or Hindi *sajjan* < Skt. *sajjana* ‘a good or virtuous man, a man of good family, gentleman, lover, husband’): N. pr. (m.) — p. 288
- sākṣi* (Ma. < Skt. *sākṣi*): witness — p. 224
- Śākta (Skt.): ‘relating to Śakti or (female) Power’, worshipper of the Goddess — p. 418
- Śakti (Skt.): ‘power, potency’, the (female) energy of a (male) deity, the Goddess — p. 418
- śalvār-kamīs* (Hindi < Hindi *śalvār* < Persian *žalvār* ‘trousers, pyjamas’ + Arabic *qamīṣ* ‘tunic’): the long shirt and baggy trousers worn especially by Muslim women in India, Pakistan and Bangladesh — pp. 182, 294, 298-299
- sāman* (Skt.): melody; sacred song (of the Sāmaveda) — pp. 182, 294, 298-299
- samāvartana* (Skt.): ritual of the return of the student of the Veda after completion of the course — pp. 141, 149, 152, 154, 164, 168-169, 180, 267-269, 287-288, 291, 300, 308, 318, 419
- Sāmaveda (Skt. < Skt. *sāman* ‘sacred song’ + *veda* ‘knowledge’): the (sacred) knowledge of the ritual songs or their melodies, one of the four Vedas — pp. v, 5, 9-11, 46, 161, 167, 171-172, 179, 257, 267, 271, 287, 333-334
- Sāmaveda-Saṃhitā (Skt.): the oldest text collection of the Sāmaveda — p. 9
- Sāmavedin (Skt.): (Brahmin) belonging to the tradition of Sāmaveda — pp. 46, 87, 154, 161, 164, 334
- saṃbandhaṃ* (Ma. < Skt. *saṃbandha*): connection, relation — pp. 188, 423
- sāmbhār* (Ma. < ?Marathi *sāmbhār*; cf. Ma. *saṃbhāraṃ* ‘mixture of spices’ < Skt. *saṃbhāra* ‘mixture’): vegetable curry — pp. 247, 249
- saṃghakkaḷi* (Ma. < Ma. *saṃghaṃ* < Skt. *saṃgha* ‘multitude, troop, assembly’ + Ma. *kaḷi* ‘play, drama’): performance including rituals, music, drama, and dance — p. 323
- Samhitā (Skt.): a ‘collection’ of basic Vedic texts; see Rgveda-Saṃhitā, Sāmaveda-Saṃhitā — pp. 9, 57, 240
- saṃkalpa* (Skt.): expression of ‘intent’ at the beginning of a ritual (done by Tamil Brahmins but not by Nampūtiri Brahmins) — pp. 154, 403, 407
- saṃnyāsa* (Skt.): renunciation, renouncing the world and becoming an ascetic — pp. 84, 152, 292, 404
- saṃnyāsin* (Skt.): renouncer — pp. 156, 159, 290, 292, 340, 409 (n. 16), 410 (n. 19), 416

- saṃskāra* (Skt.): perfection; sacramental rite — pp. 181, 217, 406
- sañcaya* (Skt.): collecting (of bones after the funeral cremation) — p. 159
- sandhi* (Skt. < Skt. *saṃ* + *dhā-* 'to put together'): putting together, joint, union, place or time of meeting; rules for joining together words and morphemes — p. 403
- sandhyā* (Skt. < Skt. *sandhi*, q.v.): twilight, twilight worship — pp. 223-224, 273, 403, 405
- sandhyāvandana* (Skt. < Skt. *sandhyā* 'twilight' + Skt. *vandana* 'praise'): twilight worship — pp. 220, 223, 271, 334
- Sangam (Anglicized form < Ta. *Caṅkam* < Skt. *saṅgha* 'community [of monks and nuns]' in Jainism and Buddhism): the literary academies said to have approved of the extant Old Tamil texts and the corresponding period (c. 200 BC to 600 AD) — pp. 13-14
- Śaṅkara (Skt.): 'pacifier', an euphemistic name of the god Rudra-Śiva; N. pr. (m) — pp. 40-41
- Śaṅkarācārya (Skt.): 'teacher Śaṅkara', title of the famous Hindu philosopher of Advaita Vedānta, a Nampūtiri Brahmin (active during the early half of the eighth century), who founded several Śaiva monasteries (especially at Śṛṅgeri and Kāñcīpuram); nowadays the title of the abbots of these monasteries — pp. 40-43, 228, 290, 302
- Śaṅkaran (Ma. < Skt. Śaṅkara): N. pr. (m) — pp. 45, 151, 201, 202, 205, 295 (various persons)
- Śaṅkaranārāyaṇan (Ma. < Skt. Śaṅkaranārāyaṇa): N. pr. (m) — p. 202
- Śaṅkarapūjyapāda (Skt.): a Keralan scholar of the 14th century, possibly the author of the Śaṅkara-Smṛti — p. 41
- Śaṅkararājan (Ma. < Skt. Śaṅkararāja): N. pr. (m.) — p. 200
- Śaṅkara-Smṛti (Skt.): the law text (allegedly) composed by Śaṅkara; relating to Kerala, possibly by Śaṅkarapūjyapāda (14th century) — pp. 40-43, 45, 52, 122-123, 143, 149, 153-154, 156, 158-159, 175-176, 193, 195, 204, 233, 235-237, 241, 250-251, 253-254, 260, 273-274, 281, 288-290, 294, 302, 317, 338, 411-419
- Śānta (Ma. < Skt. Śāntā): N. pr. (f.) — p. 202
- sapiṇḍi-karaṇa* (Skt.): 'making into a Sapiṇḍa relative' ['who shares the *piṇḍa* or rice cake offering'] — pp. 138, 156-157, 159, 200, 258, 339, 404, 406, 409, 415
- Sarasvatī (Skt.: 'river having lakes or ponds'): the goddess of learning and fine arts — pp. 13, 90, 134, 219, 223
- Sarōjini (Ma. < Skt. Sarojinī): N. pr. (f.) — pp. 202, 250
- śāstra* (Skt.): science, learning, handbook — pp. 261, 422
- Satīśan (Ma. < Skt. Satīśa): N. pr. (m.) — pp. 202, 261, 323
- satyāgraha* (< Skt. *satya* 'truth' + Skt. *āgraha* 'pertinacy'): 'insistance on truth', Gandhi's term for his famous acts of passive resistance in the fight for Indian independence — p. 27

- Satyamūrti (Skt.): N. pr. (m) — p. 202
- Sāvitrī (Ma. < Skt. Sāvitrī): N. pr. (f.) — pp. 47, 135-136, 194, 202, 204, 205, 207, 209, 213, 219, 222-223, 225, 271
- Shukapuram (Anglicized form < Ma. Śukapuram < Skt. śuka 'parrot' + Ma. puram < Skt. pura 'fort, town'): one of the original Nampūtiri grāmas or villages in Kerala founded by Paraśu-Rāma according to the legend — p. 87
- śikha (Ma. < Skt. śikhā): tuft of hair — pp. 270-271, 278
- siṃhādi (Skt. < Skt. siṃha 'the zodiacal sign of the Lion' + Skt. ādi 'beginning'): (calendar) beginning with the zodiacal sign of the Lion — p. 97 (n. 28)
- śiṣya (Skt.): pupil — pp. 149, 161, 178, 199, 299
- śitappalaṃ (Ma. < Ma. sīta < Skt. sītā 'furrow; Rāma's wife Sītā' + Ma. palaṃ 'fruit'): custard apple or sugar apple *Annona squamosa*, from which 'shampoo' is prepared = tāḷi (Uṇṇi) — p. 277
- Śītikan: see Ctikan
- Śiva (Skt. 'kind, gracious'): used euphemistically of the Vedic god Rudra, one of the greatest Hindu gods — pp. 12-13, 26-27, 38, 43, 83-84, 90, 97 (n. 27), 109, 116, 119, 184, 212, 220, 223-225, 227, 251, 276, 278, 283-285, 305, 321, 326, 340, 408, 418
- Śivakaran (Ma. < Skt. Śivakara): N. pr. (m.) — pp. 211, 331
- śivaliṅga (Skt.): Śiva's phallus — p. 184
- śivarātri (Skt.): 'Śiva's night', a fasting feast celebrated on the night of the 14th lunar day of the dark half-month of the month Māgha = Kuṃbhāṃ (Aquarius) — pp. 52, 90, 134, 220, 283-284
- Śivōttaman (Ma. < Skt. Śivottama): N. pr. (m.) — p. 295
- Skanda (Skt.): the Hindu god of war and wisdom, son of the god Śiva — p. 12
- śloka (Skt.): an epic or puranic metre and verse of 32 syllables divided into two lines of 16 syllables each — pp. 275-276, 322
- smārta (Skt.): 'based on human tradition (smṛti)'; smārta rituals = gṛhya and related rituals — pp. 161, 318
- Smṛti (Skt. < Skt. smṛti 'memory'): text based on human tradition, dealing with the traditional law (opposite: Śruti [Skt. 'hearing']: the eternal sacred literature supernaturally 'heard' by the ancient Vedic sages) — pp. 40-44
- snātaka (Skt. < Skt. snāta 'one who has bathed'): one who has taken the bath (at the end of Vedic studentship), a graduate of the Veda — pp. 152, 155, 268-269
- soma (Skt.): pressed-out juice of a divine plant (originally probably a plant of the *Ephedra* species; nowadays chiefly the moon creeper *Sarcostemma acidum*) offered to Indra and other Vedic gods in the most complex śrauta rituals; the heavenly nectar — pp. 9, 251
- Soma (Skt.): a Vedic deity, personified soma — pp. 9, 116

- somayāga* (Skt. < Skt. *soma* + Skt. *yāga* 'sacrifice'): a *śrauta* sacrifice where *soma* is offered — pp. 150-151, 161, 168, 212, 240, 251, 260, 277, 288, 301, 319-320
- Sōmayājippāṭṭū (Ma. < Skt. *somayājin* 'performer of a *soma* sacrifice' + Ma. *-pāṭṭū* 'honorific suffix'): one who has performed the *agniṣṭoma*, the simplest *somayāga* ritual — pp. 150-151, 161, 209, 318-320, 323
- śrāddha* (Skt.): ancestor ritual, memorial meal for the ancestors — pp. 52, 84, 87, 98, 134, 157-159, 161, 192, 193, 252-253, 258, 260, 277, 280, 285, 287, 317, 404, 406, 408-410
- śrauta* (Skt. < Skt. Śruti 'hearing, revelation, sacred literature'): based on Śruti or the 'sacred literature' of the Veda; *śrauta* rituals are the 'solemn' rituals requiring three sacred fires, opposed to the *smārta* or *gṛhya* rituals with just one sacred fire — pp. 3, 11, 87, 150-151, 161, 165, 168, 210, 280, 301, 318-319, 334, 345
- Śrauta-Sūtra (Skt.): a Vedic text describing solemn rituals — p. 11
- Śrī (Skt.): the goddess of wealth and prosperity; a title of gods ('Holy') and men ('Blessed', 'Mr.') — pp. 13, 223, 276; 26, 43, 45, 88, 109, 184, 213, 219, 226, 227, 323
- Śrīdēvi (Ma. < Skt. Śrīdevī): N. pr. (f.) — pp. 191, 201, 202, 204, 205, 206, 210-211, 213, 240, 293-295, 304 (several persons)
- śrī-kōvil* (Ma. < Skt. *śrī* 'holy' + Ma. *kōvil* 'temple'): the sanctuary of a temple — pp. 27, 90
- śrīlākam* (Ma. < Skt. *śrī* 'holy' + Ma. *kōvil* 'temple' + Ma. *akam* 'inside'): home shrine = the room for worship (*pūjā-muri*) in the southern corner of the *kiḷakkini* — pp. 52, 126, 212
- Śrīmati (Ma. < Skt. Śrīmatī 'possessed of good fortune'): 'blessed lady, Ms.' — pp. 47, 211
- Subrahmaṇya (Ma. < Skt. Subrahmaṇya): the Hindu god of war (= Ta. Ma. Murukan, Skt. Skanda) — pp. 13, 26, 90-91, 219, 314; N. pr. (m.) — 161-162 (IR's father); 97, 119, 166, 169, 190, 201, 204, 205, 207, 261 (IR's younger brother); 20, 43 (MS); 77 (PS)
- śuddha* (Skt.): clean — pp. 185, 405
- Sudha (Ma. < Skt. *sudhā* 'nectar'): N. pr. (f.) — pp. 191, 202, 213, 227
- Śūdra (Skt.): one belonging to the lowest *varṇa* — pp. 17, 52-53, 57, 74-75, 84-85, 152, 175, 199, 233, 242, 256, 284, 294, 303, 311, 317, 403-409
- Śūdra Nāyar (Skt. + Ma.): a subcaste of the Nāyars traditionally acting as house-servants for the Nampūtiris — pp. 49, 72, 75-76, 101, 157, 183, 185, 187, 224, 225, 233, 237, 238, 274, 298, 312, 313, 332
- Sujāta (Ma. < Skt. Sujātā 'well-born, noble; beautiful'): N. pr. (f.) — pp. 202, 239-240
- Śukapuraṃ: see Shukapuram
- Suma (Ma.): N. pr. (f.) — pp. 202, 239
- Surēndran (Ma. < Skt. Surendra 'king of the gods'): N. pr. (m.) — pp. 202

- Sūrya (Skt.): the sun god — pp. 116 (n. 28), 275-276, 278, 283, 306
sūryanamaskāraṃ (Ma. < Skt. *sūrya-namaskāra*): prostration to do homage to the sun — p. 271
- suttee (naturalized into English < Skt. *satī* ‘good woman, faithful wife’): a Hindu widow who immolates herself on the funeral pile with her husband’s body; immolation of the widow — pp. 24-25, 229, 339
- svāhā* (Skt.): exclamation (‘hail !’) uttered while pouring the oblation into fire — pp. 218, 252
- svarga* (Skt.): heaven — p. 418
- tai* (Ma. < Skt. *taiṣa*): the 10th Malayalam month (= January-February) = *makaram* — p. 90
- tai pūyaṃ* (Ma.): the festival of the god Subrahmaṇya celebrated on the *pūyaṃ* day of the *tai* month — p. 90
- taiva-p-pāla*: see *daiva-p-pāla*
- taḷa* (Ma.): fetters, foot-ring, arm- and ankle-bangles — p. 300
- tala-p-pūvū* (Ma. < Ma. *tala* ‘head’ + Ma. *pūvū* ‘flower’): turban — p. 301
- Talavakāra (Skt. ‘music-maker’) = Jaiminīya (Skt. ‘related to Jaimini’): name of one of the two main branches of the Sāmaveda, surviving nowadays only in Kerala and Tamil Nadu; the other main branch is Kauthuma — p. 46
- tāli* (Ma. < Ma. *tāl* ‘stalk, stem’): a creeper, the leaves of which are used in cleansing the head before bathing or in washing off the oil rubbed on the body; according to Gundert *tāli* means ‘creeper in general’, but according to the ML it is *Ipomoea sepiaria* (= *tirutāli*), while according to Uṇṇi custard apple or sugar apple (*sītappalaṃ*) is meant — pp. 277-278
- tāli* (Ma.): the central piece of a neck-ornament, tied as the marriage-badge — pp. 49-50, 159, 188, 212, 223-224, 227, 303-307, 318
- tāli-keṭṭu-kalyāṇaṃ* (Ma. < Ma. *tāli* + Ma. *keṭṭuka* ‘to tie, bind’ + Ma. *kalyāṇaṃ* < Skt. *kalyāṇa* ‘marriage’): ceremony in which the marriage-badge is tied in anticipation of marriage — p. 188
- taluk (naturalized into English < Ma. *tālukkū* < Urdu < Arabic *ta’alluq*): ‘a subdivision of a district; a group of several villages organized for revenue purposes’ — pp. 167, 186
- tālyara* (Ma.): declivity, valley, corridor — pp. 131, 133
- tāmasa* (Skt. < Skt. *tamas* ‘darkness’): dark — p. 418
- Tamil (naturalized into English < Ta./Ma. *tamiḷ*): name of the Dravidian language spoken mainly in the present-day state of Tamil Nadu, and of its speakers; Tamil with its over 2,000 years old written traditions has the longest recorded history of all the about 25 languages belonging to the Dravidian family (see also Malayalam) — pp. 13-14, 72, 113, 184, 226, 289, 328, 336
- Tamp(u)rākkaḷ (Ma. < Ma. *tampurān* ‘lord’ in honorific plural): title of the spiritual leader of the Nampūtiris — pp. 20, 120, 123, 138, 312, 317

- tampurān* (Ma. < Ma. *taṃ* reflexive pronoun + Ma. *pirān* 'lord'): lord; God; king; male in a royal family — p. 190
- Taṇḍān* (Ma. < Ma. *taṇḍu* 'stick' < Skt. *daṇḍa* 'stick'): see *Īlavan* — pp. 75-76, 79
- taññāli* (Ma.): name of the *pūja* performed by the *iṇaṇṇār* at the first menstruation — p. 184
- Tantra* (Skt. 'loom, warp'): system or doctrine and ritual manual in post-Vedic Hinduism (Śaiva or Śākta) — pp. 149, 217, 251, 404, 418, 421
- tantri* (Ma. < Skt. *tantrin*, nom. sg. *tantrī*): possessor of Tantra, temple administrator — pp. 92, 149, 152
- tara* (Ma.): elevated ground, mound (raised at the bottom of a tree), altar, stage — pp. 156, 421
- taravāṭṭū* (Ma. < Ma. *tara* 'foundation, the stone-rows of a house, the site of a house' + *pāṭṭū* 'place, situation, order'): ancestral residence of land-owners — pp. 75 (n. 25), 117, 199-200
- Taravāṭṭū* (Ma.): the ancestral house of the Muṭṭattukkāṭṭu Māmaṇṇu Mana in Panjal and its inhabitants — pp. 75 (n. 25), 97, 107, 119-120, 122, 124-127, 129, 153, 156, 161, 168, 190, 197-198, 220, 234, 253-254, 275, 278, 295, 313, 326, 406
- tarr'* *uṭukka* (Ma. *taruka* 'to be tucked in before and behind' + Ma. *uṭukka* 'to put on'): to put on the lower garment in the closer way by tucking in as Nambūris, native women etc. — pp. 287-288, 290
- Taṭṭan* (Ma. < Ma. *taṭṭuka* 'to strike, hit'): goldsmith caste; cf. Pāṇṭi *Taṭṭan*. — pp. 75, 79, 289, 316, 422
- tavaḷakkannan* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- tayir* (Ma.): 'curds' — p. 247
- tekkān cīra* (Ma.): a seed of all crops, a variety of paddy — pp. 99, 105
- Tekkēṭṭāṭṭū* Mana (Ma.): a Nampūtiri house/descent group near Tripunithura — p. 303
- tekkini* (Ma.): the southern wing of a *nālukeṭṭu* [i.e. central square courtyard] — pp. 125-126
- Telugu Ceṭṭi* (Ma. < Tamil/Kannada/Tulu *telugu* = Ma. *teluṅku* 'the Telugu country, language and people' + Ma. *ceṭṭi* < Prakrit *seṭṭhi* < Skt. *śreṣṭhin* 'merchant'): a caste of merchants of Telugu origin — pp. 75, 76, 79, 117
- tēvarassēva* (Ma. < Ma. *tēvāraṃ sēva* < Ma. *tēvāraṃ* 'offering to deity' + Ma. *sēva* < Skt. *sevā* 'worship'): the 51 days temple worship period in the months of *mēṭaṃ*, *iṭavaṃ* and *mithunaṃ* (April-May to June-July) — pp. 82, 96
- teyyaṃ* (Ma. < Ma. *teyvam* < Skt. *daiva* 'divine; divinity' < *deva* 'god'): god, divinity; dance performed as an offering to a god — pp. 80, 149
- teyyāṭṭaṃ* (Ma. < *teyyaṃ*, q.v. + Ma. *āṭṭaṃ* 'dance'): an offering to Bhagavati [in the form of a dance], performed by Teyyāṭṭi; also called *teyyaṃ* and *tira*, q.v. — p. 79

- Thalapilli (Anglicized form < Ma. Talapilli): name of the Taluk in which Panjal village belongs — p. 165
- tilaṃ* (Ma. < Skt. *tila*): sesame, gingili *Sesamum indicum* = *eḷḷū* — pp. 82, 159, 270
- tīṅṅal* (Ma. < Ma. *tīṅṅuka* ‘to touch’): causing pollution to another or to oneself by touching or by coming too near — pp. 156, 420, 422, 425
- tira* (Ma.): an offering; an inferior feast, in which Malayar, Vaṅṅān, Munnūrran, etc. dress like gods and demons; also called *teyyaṃ* and *teyyāṭṭaṃ*, q.v. — pp. 79-80
- tiraṅṅu-kalyāṇaṃ* (Ma. < *tiraḷuka* ‘to grow full, girl to become marriageable’ + Ma. *kalyāṇaṃ* < Skt. *kalyāṇa* ‘marriage’): the rite of the first menstruation — pp. 181-189
- tiraṅṅu-kuḷi* (Ma. < Ma. *tiraḷuka* ‘to grow full’ + Ma. *kuḷi* ‘bath’): puberty bathing ceremony — pp. 185, 188
- tiri* (Ma. < Ma. *tirikka* ‘to turn, twist [rags into wicks]’): the wick of a lamp — p. 109
- tīrtha* (Skt. < Skt. *tī-* ‘to cross, go over’): crossing-place, ford; holy bathing place, place of pilgrimage — pp. 154, 274
- Tirunāvāyi Maṭhaṃ: a Ṛgvedic school and monastery near Kottakkal — p. 160
- tirutāḷi* (Ma. < Ma. *tiru* ‘holy’ + Ma. *tāḷi* q.v.): the creeper *Ipomoea sepiaria* — p. 219
- Tiru Vancikkalam (Anglicized form < Ma. Tiru Vaṅcikkulaṃ): one supposed location of the ancient capital of the Cēra kingdom, situated on the west coast of Kerala — p. 14
- tiruvātira* (Ma. < Ma. *tiru* ‘holy’ + Ma. *ātira* < Skt. *ārdrā* ‘wet; the sixth asterism’): the sixth asterism, including Betelgeuze; a feast in Mithunam — pp. 121, 142, 224-229, 261, 281-282, 323-324
- tiruvōṇaṃ* (Ma. *tiru* ‘holy’ + Ma. *ōṇaṃ* < Skt. *śravaṇa*, *śrōṇā*): the 22nd asterism including Aquila (in Cancer); the feast *ōṇaṃ* in August — pp. 180, 292
- tithi* (Skt.): lunar day (each month is divided into two halves, both of which comprise 15 *tithis*) — p. 158
- Tīyar (Ma. = Ma. Tīvar < Ma. *tīvu* ‘island’ < Skt. *dvīpa* ‘island’): see Īlavan — pp. 75, 79, 181, 311
- tī-y-āṭṭaṃ* (Ma. < Ma. *tī* ‘fire’ + Ma. *āṭṭaṃ* ‘dance’): a rite associated with the worship of Kāḷi and Ayyappan involving a dance with a torch — pp. 77, 83, 89, 334
- tōḍa* (Ma.): a certain type of ear ornament — p. 301
- tōrttu-muṅṅu* (Ma. < Ma. *tōrttuka* = Ma. *tuvarttuka* ‘to wipe, to dry’ + Ma. *muṅṅu* ‘cloth’): ‘cloth to wipe with’, the short shoulder-cloth of Kerala men — pp. 183 (n. 41), 186, 274, 287, 290-292
- Tōṭṭaṃ (Ma. ‘garden’) = (Ma.) Tōṭṭattu Mana = (Ma.) Tōṭṭattil Mana: a Sāmavedic Nampūtiri house/descent group in Panjal — pp. 87, 91, 125, 164 (n. 37), 179, 211, 333-334

- toṭṭiya* (Ma. < Ma. *toṭṭiyara* < Ma. *toṭṭi* 'cradle' + Ma. *ara* 'room'): a room where the babies' cloth cradle is kept — pp. 126, 182
- toṭṭu talayil vekkuka* (Ma. < Ma. *toṭṭu*, gerund of *toṭuka* 'to touch' + Ma. *tala* 'head' + Ma. *vekkuka* 'to place'): 'after touching placing on one's head', a gesture of reverence — p. 220
- toṭṭu tuṭaykkuka* (Ma. < Ma. *toṭṭu*, gerund of *toṭuka* 'to touch' + Ma. *tuṭaykkuka* 'to smear'): touching and smearing (sanctified water on the body) as a substitute for a proper bath — p. 275
- Tretāyuga (Skt.): the second age of the world (the age of threes, as it lasts 3000 years of the gods) — p. 228
- Trichur (Anglicized form < Ma. *Trīśśūr* < Ma. *Trīśśivapērūr* < Ma. *Tiruśivapērūr* 'the great city of holy Śiva'): one of the main cities of Kerala — pp. 18, 31, 46, 72, 129, 145, 156, 160, 166, 168, 171, 177, 190, 208, 226, 286, 290, 296, 304, 326, 333
- Trikakud (Skt.): 'three-peaked' (mythical) mountain — pp. 268-269
- trisandha* (Ma. < Skt. *tri-* 'three' + Ma. *sandha* < Skt. *sandhā* 'union'): a big Nampūtiri festival lasting nine months during which the entire Veda is recited — pp. 165, 257
- trivēṇi* (Ma. < Skt. *tri-veṇi* 'confluence of the three streams' most sacred in Hinduism: Ganges, Yamunā and [underground] Sarasvatī): a seed of all crops, a variety of paddy — p. 105
- tulāṃ* (Ma. < Skt. *tulā*): balance; Libra; the 7th month (October-November) — p. 257
- tulasi* (Ma. < Skt. *tulasi*): holy basil (*Ocimum sanctum* = *Ocimum tenuiflorum*) sacred to Viṣṇu — pp. 119, 133, 187, 221, 302, 305, 421
- tulasi-maṇi* (Ma. < Ma. *tulasi* 'holy basil' + Ma. *maṇi* 'bead' < Skt. *maṇi* 'jewel, gem, pearl'): rosary bead made of pierced basil stem cuts — p. 300
- Tulu Nadu (Anglicized form < Ma. *Tuḷu-nāḷu*): the bordering area between Kerala and Karnataka north of the river Chandragiri in South Kanara District of Karnataka, area where the Tulu language is spoken — p. 255
- tuṭiccu-k-kuḷi* (Ma. < gerund of Ma. *tuṭikkuka* 'to splash water with force by striking with the palm of the hand' + Ma. *kuḷi* 'bath'): shivering bath — pp. 224-225
- Udayana: N. pr. of a logician who lived in the 11th century — p. 11
- udumbara* (Skt.): guler fig, cluster fig, country fig *Ficus glomerata* — pp. 119-120, 267
- ulakka* (Ma.): pestle for pounding rice — p. 108
- uliñña* (Ma.): ballon vine, heart's pea *Cardiospermum helicacabum* — p. 219
- ulunnū* (Ma.): black gram *Phaseolus mungo* — p. 247
- uluva*: fenugreek *Trigonella foenum-graecum* — p. 249
- Umādēvi (Ma. < Skt. *Umādevī*): N. pr. (f.) — pp. 47, 201, 205, 211, 213
- uṇakkal ari* (Ma. < Ma. *uṇakkal* 'drying' + Ma. *ari* 'rice'): rice not boiled in the husk, raw rice = *pacc' ari* — pp. 108, 110, 182, 260

- ūṇaṃ taḷaṃ* (Ma. < Ma. *ūṇaṃ* 'food, meal'+ (Ma.) *taḷaṃ* 'a flat pavement, low plain; a scaffold, loft, hall; the verandah surrounding a courtyard within the walls of a native house'): eating hall — pp. 131, 134
- uṇaṅṅal ari* (Ma. < Ma. *uṇaṅṅal* 'drying'+ Ma. *ari* 'rice'): rice not boiled in the husk, raw rice = *pacc' ari* — pp. 108, 110, 182, 260
- Uṇikkāḷi (Ma.): N. pr. (f.), Āsyan Nampūtiri variant for Kāḷi — pp. 177, 201, 205
- ūñṅal* (Ma.): swing — p. 226
- ūñṅal vaḷḷi* (Ma.) = *ūñṅāvāḷḷi* (Ma.): swing creeper *Acacia digitata* — p. 226
- Uṇṇi (Ma. 'suckling, infant, young'): N. pr. (m.), often as a pet name for a young boy — pp. 44, 53-54, 56, 75, 77, 92, 98, 111-112, 122, 125, 137, 143, 164 (n. 37), 170-171, 191, 194, 201, 209, 222, 241-242, 250, 258, 276, 281, 286-287, 289, 294, 301, 303, 306, 328, 332
- Uṇṇimāya (Ma.): N. pr. (f.), Āsyan Nampūtiri variant for Uma — p. 226
- Uṇṇyēma (Ma.): N. pr. (f.), Āsyan Nampūtiri variant for Uma — pp. 213, 295
- upanayana* (Skt. 'bringing [a boy] near [the teacher]'): initiation into the study of the Veda — pp. 122, 141, 152-154, 163-164, 168-169, 180-181, 242, 252, 256-258, 260, 267, 269, 271, 279, 287-288, 299, 308
- Upaniṣad (Skt.): as a general term, the esoteric part of the Brāhmaṇa literature of the Veda; among the Nampūtiri Brahmins of the Jaiminīya Sāmaveda, 'the Upaniṣad' specifically means the Jaiminīya-Upaniṣad-Brāhmaṇa — pp. 9, 155, 158
- upāsana* (Skt.): worship, attendance of the sacred fires (*agni*); cf. *aupāsanaṃ* — p. 212
- uppēri* (Ma. < Ma. *uppu-kari* < Ma. *uppū* 'salt' + Ma. *kari* 'curry'): curry of vegetables or fruit boiled in salted water and then fried — pp. 248, 253, 257
- uppiliṭṭatū* (Ma. < *uppū* 'salt' + *-il* 'locative suffix' + *iṭuka* 'to put'): 'what is put into salt', pickle — pp. 249, 257
- uppu-māvū* (Ma. < Ma. *uppū* 'salt' + Ma. *māvū* 'flour'): a breakfast dish made of coarsely ground wheat or rice — p. 247
- ural* (Ma.): wooden mortar for beating rice — p. 108
- ūrāḷa-yōgaṃ* (Ma. < Ma. *ūrāḷar* 'patrons or founders or proprietors of temples, chief temple trustee' < Ma. *ūr* 'village, temple of village' + Ma. *āḷan* 'ruler, possessor' + Ma. *yōgaṃ* < Skt. *yoga* 'union, association'): association of temple owners = *devasvaṃ* — p. 90
- ūrāṇma* (Ma.) or *ūrāyma* (Ma.): right of ownership of a temple — p. 88
- uruḷi* (Ma. < *uruḷ* 'circular; wheel'): round cooking and ritual vessel with a certain profile, made of bell-metal — pp. 209, 249
- uttaraṃ* (Ma. < Skt. *uttara*): the 13th lunar asterism, *Corvus* or *Coma berenices* — p. 78
- uttara-mēḷa* (Ma. < Skt. *uttara-melā*): harvest feast of the *uttaraṃ* star in the months of *ciṅṅaṃ* and *mīnaṃ* — p. 78
- uttariyaṃ* (Ma. < Skt. *uttariya*): upper garment — pp. 193, 291

- Vādhyān Mana (Ma.): a Nampūtiri house/descent group in Attoor, Trichur District — p. 306
- Vaidikan (Ma. < Skt. *vaidika* ‘relating to Veda’): a Brahmin in charge of Vedic *śrauta* rituals — p. 228
- Vaikkākkara Mana (Ma.): a Ṛgvedic Nampūtiri house/descent group in Panjal — pp. 85, 87, 88, 119, 164, 178, 189, 192, 210-211, 295
- Vaikom (Anglicized form < Ma. Vaikam: a town in central Kerala with an important temple of Śiva — pp. 12, 27
- Vaiṣṇava (Skt.): ‘relating to Viṣṇu’, worshipper of Viṣṇu — pp. 259, 284, 325-326, 338, 404, 406, 408, 410, 415, 418
- Vaiśya (Skt. < Skt. *viś-* ‘the common people’): the third *varṇa* or division of society — pp. 16 (n. 4), 57, 66, 74, 152 (n. 34), 199, 267, 284
- vāka-p-poṭi* (Ma. < *vāka* ‘*Acacia odoratissima*’ + *poṭi* ‘powder’): the pulverized bark of the *nenmēni vāka* tree, which serves to take the oil from the skin after bathing — p. 276
- valiya ambalaṃ* (Ma.): lit. ‘great temple’ — p. 88
- vāl-k-kaṇṇāṭi* (Ma. < Ma. *vāl* ‘tail’ + Ma. *kaṇṇāṭi* ‘mirror’): a tailed mirror made of metal — pp. 183, 186, 209, 222, 227
- Vallabhan (Ma. < Skt. Vallabha ‘beloved’): N. pr. (m) — pp. 201, 204, 205, 206
- vallaṃ* (Ma.): large basket, to hold grain, grass, charcoal; belly — p. 109
- vallavaṭṭi* (Ma., southern dialect < Ma. *vallaṃ* ‘large basket’ + Ma. *vaṭṭi* ‘round basket’): a basket or safe — p. 110
- vaḷli-p-pāla* (Ma. < Ma. *vaḷli* ‘a creeper, vine’ + Ma. *pāla* ‘milk-plant’ < Ma. *pāl* ‘milk’): a kind of milk-plant — p. 109
- Vaḷḷōn (Ma.) = Vaḷḷuvan (Ma.): a priest of the Parayas, a low caste sage, subcaste of Pulayans; — p. 75
- Valsala (Ma. < Skt. Vatsalā ‘(cow) attached to her calf, loving, tender’): N. pr. (f.) — p. 202
- Vāmācārin (Skt. < Skt. *vāma* ‘left’ + Skt. *ācāra* ‘tradition’): ‘follower of the left-hand path’ in the Śākta cult — p. 418
- vānaprastha* (Skt. < Skt. *vana* ‘forest’ + *pra-sthā-* ‘to set out, leave for’): one who has retired from domestic life to the forest, a Brahmin of the third life stage, hermit — pp. 152, 155, 422
- Vaṇṇān (Ma.) = Maṇṇān (Ma.): a *jāti* of washermen — p. 80
- vāraṃ* (Ma. < Skt. *vāra*): time, turn, weekday, temple celebration — p. 180
- Vāriyār = Vāriyar (Ma., hon. pl.): a *jāti* of Ambalavāsis who perform the lower temple-services and funeral ceremonies — pp. 75-76, 164, 178, 200, 237, 289, 312-313, 322, 330, 333, 341
- varṇa* (Skt. ‘colour’): a social class of which there are four: Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra; a distinction is made between the high castes ‘with a *varṇa* status’ (*sa-varṇa*) and the low (formerly untouchable) castes ‘without a *varṇa* status’ (*a-varṇa*) — pp. 9, 16, 38, 57-58, 61-63, 65-66, 74, 113, 197-199, 343

- Varuṇa (Skt.): the god of cosmic order (in the Veda) and the god of waters (in the Veda and in Hinduism) — p. 116
- vāstu (Skt.): site of abode, house — pp. 114-115
- vāstu-puruṣa-maṇḍala (Skt. < Skt. vāstu 'house, homestead' + Skt. puruṣa 'man' + Skt. maṇḍala 'magic circle'): ritual diagram representing the body of the *genius loci* — pp. 114-115
- vāstu-śāstra (Skt.): science of architecture — pp. 113-115
- Vāsu: see Vāsudēvan
- Vāsudēvan (Ma. < Skt. Vāsudeva, patronym of Kṛṣṇa, an incarnation of the god Viṣṇu): N. pr. (m.), affectionate form: Iṭṭi (V)āsu. — pp. 45, 97, 119, 168, 201, 202, 204, 205, 234, 277, 299, 313, 318, 314, 334 (several persons)
- Vāsuki (< Skt. Vāsukī): name of one of the principal snakes worshipped in Kerala, considered as Śivaśakti — p. 326
- vaṭa (Ma. < Prakrit vaṭṭa < Skt. vṛtta 'round'): a round cake fried in oil, made of pulses — pp. 186, 256, 421
- Vaṭakkāñcēri Mana (Ma.): a Nampūtiri house/descent group in Vadakkancheri, Trichur District, from which IR's greatgrandfather and younger brother married — pp. 194, 225
- Vaṭakkāñcēri Valiya Mana (Ma.): a Sāmavedic Nampūtiri house/descent group whose *purōhītas* are Nellikkāṭṭu Māmaṇṇu Mana males — p. 161
- vaṭakkaṇi = vaṭakkini (Ma. < Ma. vaṭakku 'north'): a room on the north side of the house where *tēvāraṃ* worship may be performed — pp. 125, 131, 134, 151, 212
- Vaṭakkē Maṭham (Ma.): 'northern monastery or college of the Brahmins', an ancient institution imparting knowledge of the Veda in Trichur — pp. 160, 330
- vaṭakku puram (Ma. < Ma. vaṭakku 'north' + Ma. puram 'outside place'): northern open porch, cf. *keṭṭile vaṭakku puram* — pp. 131, 135
- vaṭakku puratte kuḷam (Ma. < Ma. vaṭakku 'north' + Ma. puram 'outside place' + Ma. kuḷam 'tank'): 'tank on the northern outside', cf. *keṭṭile kuḷam* — pp. 131, 136
- Vaṭakkunnāthan (Ma. < Ma. vaṭakku 'north' + Ma. nāthan < Skt. nātha 'protector, lord'): 'protector of the north', name of Śiva as worshipped at Trichur — p. 226
- Vaṭṭēkkāṭṭū Nāyar = Vaṭṭakkāṭṭū Nāyar (Ma. < Ma. vaṭṭam 'mill, circle, wheel' + Ma. kā(ṭ)tan 'forest dweller' < Ma. kāṭu 'forest'): *jāti* of oilmakers — pp. 75, 77, 101, 314
- vaṭṭi (Ma.): a round basket of (*vaṭṭippul*) grass, straw, leather or palm-leaves — p. 103
- varrū (Ma.): grain of boiled rice; polluted by touching boiled rice — p. 253
- vayampū (Ma.): the sweet flag *Acorus calamus* — p. 260
- Vāyu (Skt.): the god of wind — p. 116

- Veda (Skt. '[sacred] knowledge'): the earliest preserved Indian literature in Sanskrit; each of the four main groups of sacrificial priests had its own Veda: Ṛgveda, Sāmaveda, Yajurveda, and Atharvaveda — pp. 9-13, 16, 24, 35, 46, 52, 57, 66, 83, 87, 92, 113, 150-154, 158, 160, 163-164, 167-168, 176, 180, 194, 211, 229, 238, 258, 268, 279, 288, 308, 317-318, 320, 333, 342, 408, 412, 416, 420-421, 424
- Vedānta (Skt. < Skt. Veda '[sacred] knowledge' + Skt. *anta* 'end'): 'the end or goal of the Veda', orthodox Hindu theistic philosophy mainly based on the Upaniṣad texts of the Veda; cf. Advaita Vedānta — p. 41
- Vēlan (Ma. 'one having a spear' < Ma. *vēl* 'lance, spear'): a caste of devil-dancers, sorcerers, basket-makers; the god Subrahmaṇya (who has the spear as his weapon, worshipped by hill-tribes) — p. 186
- veḷiccappāṭṭū* (Ma. < *veḷiccam* 'light, publicity, revelation'): oracle pronounced by an organ or medium of the god; one possessed by the god and making prophecies — p. 77
- veḷḷakkōli* (Ma.): a seed of *muṇṭakan* crop, a variety of paddy — p. 105
- vellaṃ* (Ma.): juice of sugar-cane (*guḷaṃ*), molasses; coarse sugar — p. 259
- veḷḷappāṇṭi* (Ma.): a seed of *muṇṭakan* crop, a variety of paddy — p. 105
- veḷḷari* (Ma. < Ma. *veḷ* 'white, clear' + Ma. *ari* 'rice'): a seed of *muṇṭakan* crop, a variety of paddy — p. 105
- veḷḷila* (Ma. < Ma. *veḷ* 'white' + Ma. *ila* 'leaf'): *Mussaenda frondosa*, with white bracts — p. 277
- Vēlukkūṭṭi (Ma.): N. pr. (m.) of Nāyars — pp. 90, 97
- veḷuttavaṭṭan* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- Veḷuttēṭattu Nāyar (Ma. < Ma. *veḷuttēṭam* 'washing turf' < Ma. *veḷukkuka* 'to be washed, clean'): *jāti* of washermen for Brahmins and temples — pp. 75, 78, 182-184, 226, 237, 242, 248, 295, 314-315
- veḷuttirikaḷama* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- Vēññallūr Mana (Ma.): a Nampūtiri house in Ongallur, Palghat District — p. 177
- verumpāṭṭam* (Ma. < Ma. *veruṃ* 'mere, bare, empty, free' + Ma. *pāṭṭam* 'rent'): renting the simple produce of grounds (for 3 years generally) against a yearly sum that leaves little after paying the taxes — pp. 93-97
- verumpāṭṭamdār* (Ma. < Ma. *verumpāṭṭam*, q.v.+ Persian *dār* 'man'): an inferior tenant — pp. 93-94
- vēṣṭi* (Ma. < Skt. *veṣṭi* 'dress'): upper garment — pp. 223, 273-274, 294-295, 297-298
- Vēṭṭaikkarān (Ma. < Ma. *vēṭṭai* 'hunting' + Ma. *karan* 'person'): Śiva (or his son) as a hunter, a folk deity worshipped even by Brahmins — p. 164 (n. 37)
- veṭṭuvāri* (Ma.): a seed of *virippū* crop, a variety of paddy — p. 105
- vidyā* (Skt.): knowledge — pp. 164, 273
- Vijayan (Ma. < Skt. Vijaya 'victor'): N. pr. (m) — pp. 202, 204, 207
- Viḷakkattala Nāyar (Ma. < Ma. *viḷakkam* 'shining, lustre, polish, decency'): a *jāti* of barbers — pp. 75, 78-79, 238

- Vīnu (< Hindi Vinod < Skt. *vinoda* 'entertainment, pleasure, sport'): a modern male name among the Nampūtiris — p. 202
- virippū* (Ma.): crop, different kinds of paddy sown in April and reaped in August — p. 105
- virippū kanni* (Ma.): crop harvested in August-September — pp. 101-103, 106, 111
- Viśākh (Hindi < Skt. Viśākhā 'branched, forked; name of the god Skanda'): N. pr. (m.) — p. 202
- Viśiṣṭa Āsyan (Ma.): 'distinguished Āsyan', a subdivision of Nampūtiri Brahmins — pp. 87, 150
- Viṣṇu (Skt.): one of the chief gods of Hinduism — pp. 12-13, 16, 41, 88, 91, 109, 119, 137-138, 219-220, 227, 251, 276, 278, 284-285, 305, 326, 408, 418
- Viṣṇumāya (Ma. < Skt. Viṣṇumāyā < Viṣṇu + *māyā* 'magic, illusion'): an 'illusory' female form of Viṣṇu, in which he seduced Śiva; a son of Śiva (brought up by Viṣṇumāya), also called Cāttan (= Kuṭṭi-c-Cāttan). — p. 326
- Viṣṇupōrri (Ma. < Skt. Viṣṇu + Ma. *pōrri* 'protector, god'): N. pr. (m.) — p. 202
- Viśvanāthan (Ma. < Skt. Viśvanātha 'lord of the universe, name of the god Śiva at Kāśī'): N. pr. (m.) — p. 202
- vratam* (Ma. < Skt. *vrata*): vow, fast, observance; cf. *ekādaśi-vratam* — p. 122
- vṛścikam* (Ma. < Skt. *vṛścika*): 'scorpion; the sign Scorpio, 8th month (November-December) — p. 252
- Vṛtra (Skt. 'obstruction, resistance'): the demon enemy of the Vedic god Indra — p. 269
- yāga* (Skt.): (Vedic) sacrifice; in Kerala the word normally refers to the Soma sacrifice of the *agniṣṭoma* variety — pp. 87, 150-151, 165, 168, 250-251, 258, 280, 317-319, 420-421
- yajamāna* (Skt.): 'sacrificer', i.e. the one who sacrifices for his own benefit by letting priests perform the sacrifice on his behalf — pp. 66, 150, 240, 258, 277, 291, 317
- yajana* (Skt.): performing Vedic sacrifices as a priest for the sake of others — p. 66
- yajña* (Skt.): (Vedic) sacrifice — p. 66
- yajñopavīta* (Skt. < Skt. *yajña* 'sacrifice' + Skt. *upavīta* '[wearing of] the sacred thread [over the left shoulder and under the right arm]'): 'sacrificial garment', i.e. the sacred thread of the Brahmins — pp. 122, 267-269, 288, 404, 418
- Yajurveda (Skt. < Skt. *yajus* 'ritual formula' + Skt. Veda 'knowledge'): (sacred) knowledge of the ritual formulae, one of the four Vedas — pp. 9, 11, 333
- Yama (Skt. originally 'twin', also understood to mean 'restrainer'): the god of death — pp. 116-117
- yantra* (Skt. < Skt. *yam-* 'to restrain, confine'): magic diagram as an instrument of holding in check (a deity etc.) — p. 300

yoga-kṣema (Skt.): possession or security of property; property; prosperity (ordinarily explained as meaning acquisition and preservation of property); property meant for pious purposes — pp. 165, 167, 177, 230

Zamorin (Anglo-Indian < Ma. *sāmūtiri*, *sāmūri*, *tāmātiri*, *tāmūri* < Skt. *sāmudrī* 'sea-king' < Skt. *samudra* 'sea, ocean'): the title for many centuries of the Hindu sovereign of Calicut and the country around — pp. 148, 289