

The Language of Kattunaickas A Linguistic Study

Dr. S. NATANASABAPATHY

RESEARCH ASSOCIATE

CAS IN LINGUISTICS

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PREFACE

This book 'The Language of Kattunaickas A Linguistic Study' is a revised version of my Ph. D. thesis submitted to Annamalai University in 1979. An ethnological study of the Kattunaicka tribes and other important linguistic features are high-lighted in the introduction. The phonological and morphological features with copious examples have been dealt with elaborately in chapters one to nine. A syntactic description of this language is not attempted in this work. However, a detailed note on the different aspects of tense markers is given in chapter ten, as the behaviour of tense markers is interesting and peculiar to this, among the Dravidian languages. A list of vocabulary items is given at the end of the book which will be useful for those who work in Dravidian linguistics.

I owe a deep sense of gratitude to my learned Professor Dr. S. Agesthialingom, the then Head of the Department of Linguistics and Director, Centre of Advanced Study in Linguistics, Annamalai University who taught me not only linguistics but also inspired me to take up research. He was also kind enough to include my research work in the publication series of this department. I gratefully remember his scholarly suggestions and constructive criticisms during the process of revision of my thesis.

Many thanks are due to respected Professor S.V. Shanmugam Head of the Department of Linguistics and Director, Centre of Advanced Study in Linguistics, Annamalai University. He taught me linguistics and also took all out efforts to see my dissertation is published in time.

It is my duty to express my heartfelt thanks to Professor K. Kushalappa Gowda, University of Madras for having guided me for the successful completion of my Ph.D. dissertation. But for his constant source of encouragement, valuable suggestions and tireless supervision, this book would not have seen the light of the day.

I also wish to express my thanks: To Dr. N. Kumaraswami Raja, Dr.K. Murugaiyan, Dr.K. Balasubramanian, Dr. S. Sakthivel, Dr. A. Murigeppa, Dr. C. Ramaswamy and Mr. K. Ramasamy.

I sincerely thank the District welfare officer, Nilgiris District officials of the Forest Department, wild life Sanctuary, Mudumalai and the kind hearted informants of Mudumalai Forest.

I am very grateful to Prof. S. V. Chittibabu, Vice-Chancellor Annamalai University and the authorities of Annamalai University for having given permission to publish this work, and also for the publication of this book through the centre of Advanced Study in Linguistics and to M/s Sivakami Printers, Annamalai-nagar who executed the printing work neatly.

It is with great reverence, I dedicate this volume to esteemed Vice-Chancellor Prof. S. V. Chittibabu of Annamalai University.

Annamalainagar
12 — 3 — 1986

S. NATANASABAPATHY

FOREWORD

It is generally believed that certain languages are not cultivated because of the lack of writing system and old literature. Also the primitive way of living of the language speakers contributes to this type of attitude.

But really no language, from the point of view of a linguist, can be considered primitive or uncultivated because it fully serves the purpose of the speakers.

The study of the so-called tribal languages is very important from the point of view of the culture, habits and social attitudes of the speakers of the languages. As they are unadulterated by any outside influence it is possible that they retain many old and distinct features which will be helpful not only in linguistic studies but also in socio-ethnic studies. The description of such languages and the contrastive analysis of tribal and regional languages will be of immense help to learn their languages scientifically. This will be a must in order to extend and implement effectively the social welfare activities of the state and Central Governments among these people. Unless we are able to communicate with these people in their own languages, it will be very difficult for us to explain the social reforms, that the nation has undertaken for their sake.

With all these in view, the Centre of Advanced Study in Linguistics, Annamalai University has undertaken the project 'Descriptive Studies of Dravidan Tribal languages' and worked on the languages like Toda, Kota, Irula, Kasaba. Paniya, Bettakurumba, Mullu Kurumba and Kattunaicka, etc. I am happy that the centre is able to bring out the present monograph, The Language of Kattunaickas by Dr. S. Natanasabapathy. It is my earnest hope that this will be useful not only to the linguists but also to other social scientists who work on his tribe.

Annamalainagar
12—3—86

S. V. SHANMUGAM
Director
Centre of Advanced
Study in Linguistics.

ABBREVIATIONS

Abl.	...	Ablative
Acc.	...	Accusative
Adj.	...	Adjective
Adv.	...	Adverb
Aux.	...	Auxiliary
C	...	Consonant
Cau.	...	Causative
Comp.	...	Comparative
Cond.	...	Conditional
Dat.	...	Dative
Dir.	...	Directive
Ep. pl.	...	Epicene Plural
e. g.	...	exempli gratia
Encl.	...	Enclitic
F. V.	...	Finite Verb
Fi. Per.	...	First Person
Fem.	...	Feminine
G. Nr.	...	Gender-Number
Gen.	...	Genitive
Hon.	...	Honorific
Hort.	...	Hortative

Hum.	...	Human
Incl.	...	Inclusive
Inf.	...	Infinitive
Ins.	...	Instrumental
Intr.	...	Intransitive
Imp.	...	Imperative
Ka. N.	...	Kattunaicka
L. M.	...	Link Morph
Loc.	...	Locative
M. V.	...	Main Verb
Mas.	...	Masculine
Mod. Lit.	} ...	Modern literary and Colloquial Kannada
Ka. &		
Coll. Ka.		
N	...	Noun
Neg.	...	Negative
Neut.	...	Neuter
Non-hum	...	Non-human
Nr.	...	Number
Num.	...	Numeral
Opt.	...	Optional
P.	..	Past
Per.	..	Person
Pl.	...	Plural
PPI. N.	...	Participial Noun
Pred. P.	...	Predicative Phrase

P. T.	...	Pronominal Termination
Purp.	...	Purposive
R.P.	...	Relative participle
Se. Per.	...	Second Person
Sg.	...	Singular
Soc.	...	Sociative
S. K.	...	Standard Kannada
St.	...	Stem
Ten.	...	Tense
Th. Per.	...	Third Person
Tr.	...	Transitive
V	...	Vowel [in 1 & 2] Verbal Participle [elsewhere]
Vf.	...	Front vowel
V.P.	...	Verbal Participle

SYMBOLS USED

- ~ — denotes nasalization over a vowel
- ~ — denotes free variation between
morphemes
- l — denotes length

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0. Introduction

0.1. KATTUNAICKA

Kattunaicka is one of the tribes in the Nilgiris District of Tamilnadu. According to Census Report of India Kattunaickas live in other parts of Tamilnadu as well as Kerala and Karnataka states. The present study is concerned with the Kattunaicka in Gudalur Taluk of Nilgiris District only.

0.1.1. ORIGIN

Kattunaickas are also known as *je:nuna:ykar*, *te: nkurumæ:r* *je:nukuruva:r*, *je:nukurubaru* and *ka: dukurubaru*. This suggests relationship of this tribe with the tribe generally called Kurubas and anything said of the origin of Kurubas can be considered to have relevance to the Kattunaickas whose speech is analysed here. Thus what the Census Report of 1891 says on the Kurubas, deserves mention here. The Kurubas are the descendants of ancient Kurumbas or Pallavas who were once very powerful throughout the Southern India. When they were subdued by Chola and Chalukya chiefs, around 7th or 8th century A.D., they were scattered and went to live in the places where they are found now. Those who settled in the Nilgiris, the Wynaad, Coorg and Mysore happened to remain

aloof from the main stream of ongoing civilization, and their descendants appear uncivilized.

Gopalan Nair (1911:108--113) distinguishes between Jain Kurumbas and Kattunayakans; however, he states that they are identical except for that the latter eat monkey's flesh, do not collect honey and take food at the former's house whereas the former differ in these particulars. Ayyappan (1948:100--101) also holds almost the same view. Census of India 1961 has sub-divided the Kurumba tribal community into five categories viz. 1. Betta Kurumba, 2. *je:nu/te:nu* Kurumba, 3. *u:ra:ʃi* Kurumba, 4. *pa:lu/ha:lu* Kurumba and 5. *m̃uʃʃu* Kurumba. E. Thurston (1909: 165) observes that Kurumbas are divided into Mullu Kurumbas, *jēn* or *tēn* Kurumbans (*kādu* or *sōla* Nāyakkans) and *ūra:ʃi* or *Bēt* Kurumbans. The relevant point of this observation is that *jēn* or *tēn* Kurumbans and *Kādu* or *Sōla* Nāyakkans constitute one and the same tribe.

Thus there are broadly two positions regarding Kuttunaickas (i) Kattunaickas and *je:nu* kurubas are the same tribe except for some differences such as eating or not eating monkey's flesh, collecting or not collecting honey and accepting or not accepting the food given by the other group, and (ii) *tēnu* Kurumbans, *kādnāyakkans* and *sōlanāyakkans* are one and the same tribe.

According to Kariyannaickar, a Kattunaicka leader, the Kattunaickas and *je:nu* Kurubas are of the same tribe and they are distinct from *Sōlanāyakās* (also known as, *kuʃʃa* *nāyakās*).

The criteria set for distinguishing the tribes stated in (i) above, is fully agreeable to differentiate these two tribes. This leader's opinion is confirmed by elders in other areas. Census

of India (1961:8) also clarifies that of the five groups of Kurubas, the *je:nu|te:nu Kurumbas* are also referred by the name Kattunaickas. Now, the resultant picture of Kattunaickas is that Kattunaickas and *je:nu Kurumbas* are the variant names of essentially one and the same tribe, which differs from the *Solanāyakās* as follows:

<i>Kattunaickas</i>	<i>Sola nāyakās</i>
1. regard themselves as superior to <i>Solanāyakās</i>	1. regard themselves as inferior to Kattunaickas
2. collect honey	2. do not collect honey
3. do not eat monkey's flesh	3. eat monkey's flesh
4. do not accept food from <i>Solanāyakās</i>	4. accept food from Kattunaickas
5. live in huts	5. live in caves or under trees

This classification differs materially from the two positions mentioned above. It would be possible to make any definitive statement regarding this point only after a detailed historical and anthropological study. However, the present study refers to Kattunaickas as mentioned above.

0.1.2. POPULATION

According to the Census Report of 1951, the Kattunaicka population in Gudalur taluk is 941; according to the Report of 1961 it is 552. Damodaran (1962) who made a Socio-economic survey of the Nilgiris tribes in 1962 puts the figure at 798 and adds that the figure of 1951 census is an inflated one and that it came about by the inclusion of formally other similar Kurumbas in the region. As per the Census of India 1971, the figure of Kattunaickas in Nilgiris is 1260.

0.1.3. PHYSICAL FEATURES AND DRESSES

Kattunaickas are typically short, with a short but broad nose, thick lips, protruding fore-head and dark skin. They have bushy hair. Elders knot their hair into a tuft at the back of the head. Young men, usually, have their hair cut. But they donot comb it. Men wear short dhoties and half-sleeved shirts reaching upto the knee. Typically women tie a long single piece of cloth round their body just below the neck, leaving the shoulders and arms bare. There are, however, variations in dress owing to contact with outside cultures.

0.1.4. HAMLETS

Kattunaickas live in hamlets of 5 to 10 huts. A hamlet is called *pa:qi*. The huts in a *pa:qi* are built from locally available wood, bamboo, wild grass, hay and mud. The Harijan Welfare Department has built houses for them; yet they do not choose to live in them chiefly for two reasons: (i) that the houses are not in conformity with their notion of how a house should be positioned and (ii) that they have the habit of migrating in search of food and safety. These hamlets are situated near coffee or tea plantations or inside the thick forests. The following are some of the hamlets:

*puttanu:r, marapa:lam, puliyampa:ray, na:q̣ka:n̄i
teppaka:q̣i, gu:q̣alu:r, beṇṇe, karivamba:q̣i, maṅgarə
taravakolli, ieyya:konni, muṭṭalmu:lə, de:va:lə, pandalu:r
kallaṭṭi, koṭṭame:q̣i, kakkanaḷḷə, masanaṅguḍi,
na:gambalḷi, maṇṇivayal, ma:vanaḷḷə, a:nekaṭṭi and
ayyaṅgolli.*

0.1.5. SOCIAL ORGANIZATION

Every hamlet has a tribal council or panchayat headed by a hereditary leader called *ka:rṇaṽṇ̃* or *modali*. Disputes arising from assault, refusal to repay a loan, adultery, marriage

and divorce are settled by this council. The verdict of *ka:rṇavānti* is binding on the parties to the dispute and non-compliance is punished with fine or banishment depending on the offence. Every house has its own leader called *maneka:-rṇavānti*. As a rule, maternal uncle holds that position. The marriage of a person in the house is settled under his authority. On the other hand his decision has to be approved by *ka:rṇavānti*.

In addition to there being a head man for each hamlet, there is a headman for a group of hamlets, who will settle disputes between hamlets. There is a religious leader called *maniraka:rānti*, who exorcizes evil spirits and officiates at death ceremony.

0.1.6. EDUCATION

The Kattunaickas are illiterate. The Government of Tamil-Nadu has provided Tribal Welfare Residential Schools; yet the children choose the traditional jungle life and their parent show no interest in their education.

0.1.7. ECONOMY

Generally, they collect honey, deer horn, soap nuts and other forest products and sell the surplus of them at low price. They all hunt and fish for consumption and not for sale. Some own lands and practice primitive cultivation with poor results. Some are employed as labourers in plantations and paddy fields of outsiders. Some are employed as elephant trainers and some others, as menials in the forest department. During the time when the source of income runs dry, they start living on bamboo seeds, wild roots and leaves. Generally, women do not go out for work, confining themselves to house-keeping. As observed by Damodaran (1962) this community is economically more backward than other tribal communities

0.1.8. HYGIENE

The conditions in which the Kattunaickas live are unhygienic. There is no provision for ventilation in the huts and sewage is allowed to collect around them. The people have ill-balanced diet leading to under-nutrition. Most of the diseases that they suffer from are due to poor sanitation and mal-nutrition. What is more, when attacked by diseases, they do not avail themselves of the treatment provided through mobile hospital but go to magicians and quacks. To give an idea of the kind of treatment that they prefer to undergo, it is necessary to point out some of their medical notions. They believe that some concoction involving honey would heal wounds and fractures, that the smearing of urine three times on the affected part would give relief from scorpion bite and that promising something to God would give relief from disease.

0.1.9. FOOD

They have rice, wheat, ragi, *ca:me* (panium miliare) and *tene* (setaria itallicum) as part of their food. They eat the flesh of wild pig, goat, deer and wild fowl. Fish is their favourite food. They store honey, jack fruit, fish, meat and grains for rainy season. When they do not have any of these things, they live on bamboo seeds, edible roots and green leaves, etc. Most of them chew betel leaves, arecanut and tobacco. They are in the habit of drinking liquor.

0.1.10. RELIGION AND FESTIVALS

They worship God *malede:varɪ* and Goddess *ma:ri*. They celebrate Onam, Bishu, Mariamma festival, *Saṅkara:yti*, *barsabbə* and river festival. On the occasion of Mariamma festival a fowl is sacrificed. During *Saṅkara:yti* which is celebrated to honour the Sun, new clothes are worn and

feasting takes place. *barsabbā* is a festival celebrated once a year in connection with harvest during which new grains are offered to God. The river festival is celebrated once a year on the banks of the nearby river by way of greeting and worshipping. Here, it should be mentioned that these festivals are said to have been borrowed from the surrounding cultures. This and the fact that the names of Kattunaickas are not generally the names of the Hindu pantheon makes one wonder whether the Kattunaickas fall outside the orbit of Hinduism.

0.1.11. BIRTH CEREMONY

There is no special ceremony observed when a woman is pregnant for the first time. When a woman becomes pregnant, she is usually kept in her husband's house and her mother comes over and attends her. If the woman is sent to her father's house, her husband has to meet the expenditure. About the time that the mother is expected to deliver the child, she is kept in a newly built small hut which no male could enter. After the child is born, pollution is observed for seven days. On the eighth day, the child birth is celebrated on a small scale under the leadership of *maneka:ṛṇavānti*. Then the mother and the child are brought home. Five or six months later, naming the child and boring its ears and offering it the first morsel of food take place ceremoniously.

0.1.12. PUBERTY

When a girl attains puberty, she is kept in a small temporary hut along with another girl for fifteen or twenty days. On the sixteenth or twenty first day, the important purification ceremony, called *erṣṇā madive*, is held with all the relatives and the people in the hamlet invited. During the ceremony, the girl's maternal uncle's wife pours warm turmeric water over her head and then, she is taken to the river with music

and dance. After bath, the girl offers her prayer to *male devari* and returns to her house, where her maternal uncle's wife garlands her and receives her. The guests bless her and give her presents. Then they all take part in feast. Feast over betel leaves and nuts are given to everyone as a mark of respect. The important points about this ceremony are that it is equal to marriage in importance and that the maternal uncle's wife plays the key role in this function.

0.1.13. MARRIAGE

There are two types of marriage prevalent viz. marriage with parental consent and clandestine marriage. In the case of the former type the parents of the man and woman to be married arranged the marriage on the basis of the agreement that the man to be married would pay a certain sum of money or render service equivalent in value of that amount of money to the woman's party. The sum of money in question, is generally less in the marriage between cross-cousins, which is therefore naturally preferred. In the case of the clandestine marriage the man and the woman run away into forest, or, to a distant hamlet and start living as man and wife. Since their marriage has not taken place with parental consent, they are declared to be banished from their hamlet for one year, after which period they can return home.

The details of the marriage by parental consent are as follows: The maternal uncle or the brother-in-law of the man to be married take him to the house of the woman to be taken in marriage. If the man finds her agreeable to him and makes it known, her maternal uncle requires that his kith and kin pay a visit to the woman's house once again ten or fifteen days later. During this next visit, the marriage is fixed with the approval of *ka: r̥avāñi*.

On the day of the marriage, the bridegroom and his kith and kin go to the bride's house, where they are warmly received by the party of the bride with music and dance accompanying. After reception, the bridegroom's maternal uncle presents new clothes and betel leaves and nuts to the bride and pays the bride-price to the bride's father. The bride takes bath, puts on the new clothes and returns, when the bridegroom's maternal uncle garlands her and ties the *tāli* around her neck. Then he serves arrack to the bride's elders. The newly married couple give betel leaves and nuts to the elders and prostrate for their blessing. The elders bless them and present them with money. Then a feast is given in which men take part first. The feast over, the bridegroom's party presents betel leaves and nuts to all those present, which marks the final phase of the marriage.

In the evening of the same day, the bridegroom and bride along with the latter's maternal uncle and his wife start for the bridegroom's house. On arriving there, they are received with the accompaniment of music and dance and a feast is given. Afterwards, the newly married couple meet alone without any ceremony practised in some Hindu castes.

On the third day, the couple start from the bridegroom's house ceremoniously and reach the bride's house ceremoniously and stay there for two or three days, and then return home. Two or three months later, the parents of the husband are moved to a new house built for them to live in.

During the married life, the husband may dislike and want to get rid of the wife or vice-versa. In that case, one of them runs away from the other and thus indicates the breakage of the marriage. After such separation, they marry other persons. In case, the husband or wife dies, the remaining partner marries after observing pollution for seven days. Further a

Kattunaicka man can have two wives and as many concubines as he can manage. They resort to various charms to win the girl they need.

0.1.14. DEATH

The Kattunaickas are accustomed to burying the dead. They wash the corpse with turmeric water, wrap a new cloth around it, put a garland on it's neck and place it on a matted bier made from green bamboo and wild creepers. If a married woman dies, the *tāli* or the necklace is removed and handed over to the eldest daughter. With the corpse placed on the bier, *mantraka:rāni* places two metallic rings charged with his magical power in front of the house. Then others carry the bier to a randomly selected burial place with woman-folk lamenting. They burry the corpse along with the things, the person used most frequently while alive. Two stones are driven into earth one near the side of the head and the other the side of the feet of the corpse. If a married man dies, his wife removes her *tāli* and ear-rings and remains without them for ten days. The dead child or infant is carried over and burried by the father or mother respectively without the ceremony attending the burial of grown ups. The other characteristics of the burial are that the eldest son of the deceased performs the funeral rites under the direction of *mantraka:rāni*, that the relatives after burial take bath, that pollution is observed for seven days during which time rice and water are kept and incense sticks are lighted where the deceased person breathed his last that afterwards the magic rings placed in front of the house on the day of burial are washed and taken into the house. The pollution is observed for three days if a child dies and one day if an infant dies.

0.1.15. MUSIC, DANCE AND FOLK LITERATURE

The Kattunaickas have a flair for music and dance. They sing a good many types of songs appropriate to different occasions.

They sing lullabies to put the child to sleep, elegies during bereavements, *je:ni padanə* while collecting honey and songs of love when in jubilant mood.

They also play various kinds of trumpets and drums, all made from local materials such as bamboo, wood, grass, animal skin and so on. The names of the trumpets they use are *ba:di* ~ *va:di*, *pi:pi* and *koɭai* and the names of the drums are *marə*, *tempi* and *seṇḍe*. The *Koɭai* and *marə* are the most important instruments on all occasions such as marriage, puberty and death. Men and women dance to instrumental music during all kinds of functions.

Kattunaickas have a stock of tales about love, ghost and witchcraft which reflect the aspects of their culture.

0.2. SCOPE OF THE PRESENT STUDY

This study aims at giving a description of the speech of the Kattunaickas in Gudalur taluk of Nilgiris District about whom a rough account has already been given.

The data for the study was collected during field trips to Nilgiris between 1974-78. The informants were persons from the age groups 20-29, 30-39, 40-49, and 50-59. The questionnaire used for the gathering of data had lexical items, sentences and texts in Tamil. Narrow phonetic transcription was followed and tape - recordings were made for the check up of the accuracy of the transcribed data. Texts and sentences are not given but all the lexical items are listed.

The phonology and morphology are presented in the following chapters on the lines of descriptive methods of modern linguistics. Occasionally some comparative or historical remarks are made on certain points of general interest and as they do

not form the part of the main body of the work here, are given as footnotes.

0.3. KATTUNAICKA AS A SPEECH VARIETY

The question whether Kattunaickas' speech is a dialect of any language of the Dravidian family or an independent language by itself is an interesting one and various scholars have expressed their opinion on that point as follows:

- (1) Kattunaicka is a Kurumba dialect
- (2) Kattunaicka is a dialect of Kannada

Thurston (1909: Vol. IV: 157), distinguishes two different Kurumbans (i) those who speak Kurumba dialect and live in Nilgiri plateau and (ii) those who speak Canarese and live in plains.

The scholars who consider the speech of Kattunaicka as a dialect of Kannada can be divided into two groups viz. (i) those who base their claim on linguistic facts and (ii) those who do not. Linguists Nayak (1967:22) and Upadhaya (1971:1) consider Kattunaicka speech as a dialect of Kaanada.

It is observed that there are some regional differences between Jenu Kuruba dialect of Coorg and Kattunaicka dialect of Nilgiris. Those scholars who belong to the second category like Thurston (1909: Vol.IV.138, also 166), Gopalan Nair (1911: 108-113) and Ayyappa (1948: 166) are also of the view that the speech of Kattunaicka is a dialect of Kannada. Census of India 1961 also reports that the language of Mullukurumba has been identified as a separate language whereas the speech of the other four sub-groups of the Kurumba

tribe has been identified as a dialect of Kannada language. This view of Census of India is also vague as the speech of Bettakurumba is established as a separate language (Jayapal, 1978).

The characteristic changes of Kannada, while it branched off from Tamil-Kannada group as given by Subrahmanyam (1971:516) and the facts such as initial $h \rightarrow \phi$, absence of aspirated phonemes, etc., in certain dialects of Kannada and also in Kattunaicka speech and the common features shared by Kattunaicka speech and Kannada made the author suspect to identify the speech of Kattunaicka to be a dialect of Kannada which is a member of the South-Dravidian sub-group. Thus based on these facts, it is attempted to compare the speech of Kattunaicka and Standard Kannada (SK). The details for SK have been taken from Kushalappa Gowda (1969: 85-105) and Nayak (1967).

A brief account of the salient features of this dialect that differ from SK is given below, omitting the common features.

0.3.1. PHONOLOGY

0.3.1.1. There are more number of vowel phonemes in Kattunaicka dialect than in SK and they are ĩ , ĩ: , ẽ , ã , ã: , õ , ũ , ũ: , ĩ , ĩ: , ĩ , õ and ẽ . Nasalized vowels are less frequent. In SK, they are not found.

0.3.1.2 Four way contrasts among stops [aspirated vs unaspirated and voiceless vs voiced] are found in SK but only two way contrasts [voiceless vs voiced] are found in Kattunaicka

0.3.1.3. The glottal phoneme 'h' of SK is uniformly lost in this dialect.

eg.	SK	Ka.N.	
	ha:lu	a:lɪ	'milk'
	ha:vu	a:vu	'snake'

0.3.1.4. The prepalatal voiceless and voiced affricates are phonemes in this dialect which are not found in SK.

eg.	SK.	Ka.N.	
	ce:ɭu	ce:ɭɪ	'scorpion'
	jagaɭa	jagaɭɔ	'quarrel'

0.3.1.5. The fricative phonemes of Kattunaicka are: s, z and ʃ and that of SK are: s, ʃ and ʒ.

0.3.1.6. m, n, ŋ, ñ and ñ̃ are the nasal phonemes of this dialect, of which ñ̃ and ñ̃̃ have limited occurrences. Sk has m, n, ŋ and ñ̃̃ as nasal phonemes.

0.3.1.7. The contrast between tap and trill is peculiar to Ka.N. dialect whereas tap alone is phonemic in SK.

0.3.2. MORPHOLOGY

0.3.2.1 NOUN MORPHOLOGY

0.3.2.1.1. In Ka.N. dialect the pl. suffix -ge is optionally added to form Neut.pl. pronoun whereas SK has a separate suffix -vu for the same.

0.3.2.1.2. The link morphs of Ka.N. are: -a-, -an-, -d- and -n-. The link morphs of SK are: -d-, -n- and -in-.

0.3.2.1.3. The pl. suffix -gaɭu has dropped its second syllable -ɭu in this dialect,

0.3.2.1.4. There are two Acc. markers, -e and -ne in this dialect and -annu is the form in SK.

0.3.2.1.5. Three allomorphs are found for dative in SK and they are -ge, -ige and -kke but -gi is the only dative in Kattunaicka.

0.3.2.1.6. The genitive markers of Kattunaicka are -a, -di, -o:da and -phi; but there is only one genitive marker in SK viz. -a.

0.3.2.1.7. The locative suffix of SK is -alli and that of Kattunaicka is -li.

0.3.2.1.8. Inclusive and exclusive pl. distinction of Fi. Per.Pl. pronoun is not maintained both in SK and Kattunaicka. However, the forms are given below:

SK	Ka.N.
na:vu	naŋge 'we'

0.3.2.2. VERB MORPHOLOGY

0.3.2.2.1. A linkmorph -p- occurs in constructions like Inf., Neg. conditional and Neg. V.P. and it is not so in SK.

0.3.2.2.2. The obligative is a -ki in Kattunaicka and be:ku in SK

0.3.2.2.3. -ni is the polite Imp. suffix in this dialect which differs from SK -iri.

0.3.2.2.4. The behaviour of tense markers in Kattunaicka is an interesting of observation. The peculiarity of the function of tense markers is exceptional to Kattunaicka among the Dravidian languages. Tense distinction in finite constructions is not made as is made in Kannada and also in other Dravidian languages [Ref. Section 4.9]. In this dialect of Kattunaicka the past and non-past distinction through separate markers is possible only in R.P., verbal noun and PPI. N. constructions. SK maintains three way distinctions viz. past, present/habitual and future both in finite and non-finite constructions.

0.3.2.2.5. - ϕ - is the hortative marker and δ or o is the Fi.Per. Incl. pl. marker in Hort. Fi.Per.Pl. construction of Kattunaicka but SK has - $o:\eta$ as the Fi. Per. Incl. pl. hortative marker. For example,

SK	Ka.N	
bareyo: η a	barev δ	'let us [Incl.] write'
ma: δ o: η a	ma: δ o	'let us [Incl.] do'

0.3.2.2.6. There is only one set of P.T. for finite constructions of Kattunaicka but two sets of P.Ts. for finite constructions, one for the past and future and the other for the present are found in SK.

0.3.2.2.7. kol η a, a:p ϕ , a:padilla and ka: η \bar{e} are the peculiar defective verbs denoting different negations in Kattunaicka.

0.3.3. LEXICON

As Nayak (1967 : 100) holds, among the resources of a language, the lexical items are the least stable and hence cannot be relied upon while identifying a language or dialect. With this in view, a sample of lexical comparison is given below to show the similarities in the lexical items.

e.g.	SK	Ka.N.	
	maga	ma η a	'son'
	magalu	mag ϕ	'daughter'
	mara	mar ϕ	'tree'
	ma: δ u	ma: δ i	'do'
	na:nu	na:ni	'I'
	ka η tu	ka η i	'bundle'
	ce: η u	ce: η i	'scorpion'

suri	suri	'pour'
sose	soje	'daughter-in-law'
ba:vi	ba:vi	'well' [N]
akki	akki	'rice'
aɖakɛ	aɖakke	'arecanut'
aɭiya	cɭe:nɛ	'son-in-law'
huri	uɾi	'fry'
ɸakki	əkki	'bird'
hallu	əllɛ	'tooth'

1. Phonology

1.1. INVENTORY

The language of Kattunaicka has 49 segmental phonemes. Among these 49 segmental phonemes, 23 are vowels and the remaining 26 are consonants. There are front, central and back distinctions. The quantitative difference of short and long is also found with all the vowels except in the case of 'ə'. All the vowels, except e:, o: and i: have corresponding nasalized vowels. The labial, dental, retroflex, pre-palatal, palatal and velar stop consonants maintain the voiceless and voiced contrast. s, z and ʃ are the fricatives. In addition to m, n and ŋ, the nasals ñ and ɳ are also found to be phonemic in Kattunaicka. l and ɭ are the laterals. The contrast of trill and tap is noted in this language. v and y are the semi-vowels.

1.1.1. VOWELS

	Front	Central	Back
High	i i: ĩ ĩ:	ɨ ɨ: ɨ̃	u u: ũ ũ:
Mid	e e: ẽ	ə ə̃	o o: õ
Low		a a: ã ã:	

1.1.2. CONSONANTS

		Labio-			Pre-		
		Bilabial	Dental	Alveolar	Retroflex	Palatal	Velar
		Dental			Palatal		
Stops	VI.	p	t		ʈ		k
	Vd.	b	d		ɖ		g
Affricates	VI.					ɕ	c
	Vd.					ʝ	j
Nasals		m		n	ɳ		ɳ̠ ɳ̠̠
Fricative	VI.			s	ʂ		
	Vd.			z			
Tap				r			
Trill				ɾ			
Laterals				l	ɭ		
Semi-vowels			v				y

.2. CONTRASTING PAIRS

.1.1. QUALITATIVE CONTRAST

1.2.1.1. VOWELS

i		e	
irɛ	'to be'	erɛ	'to give birth'
illi	'here'	elli	'where'
sikkɛ	'to get entangled'	sekkɛ	'to pierce'
tiri	'to change'	teri	'to cut'
bəlli	'creeper'	bəlle	'white'
koḍi	'flag'	koḍe	'umbrella'

i:		e:	
i:li	'feather'	e:lɛ	'excreta'
bi:sɛ	'to grind/to fan'	be:sɛ	'to cause to boil'
ji:niko- /alɛ	'a part of wind pipe instrument'	je:nɛ	'honey'

a		o	
abbə	'festival'	obbənɛ	'one man'
aṭṭe	'leaches'	oṭṭe	'belly'
a/e	'cave'	o/e	'river'
taḍi	'to prevent'	toḍi	'to clean'
kaḍi	'to cross'	koḍi	'to sprinkle'
sappu	'to suck'	soppu	'leaf'

a:		o:	
a:ḍɛ	'goat'	o:ḍu	'tile'
a:lɛ	'milk'	o:le	'ear-ring'

ma:rɛ	'to sell'	mo:ru	'curd'
ka:ɖɛ	'forest'	ko:ɖu	'line'
sa:lə	'loan'	so:le	'outer layer- of skin'
o		u	
ottu	'late'	uttu	'ant-hill'
ovve	'mother'	uvvu	'flower'
koɖɪ	'flag'	kuɖɪ	'tender leaf/to drink'
moɪɽɪ	'staircase'	muɽɪ	'hammer'
o:		u:	
o:	'go'	u:	'flower'
ɛ		u	
ɛɪ	'to descend'	uɪ	'tamrind'
ɛɖɪ	'to throw speedily'	uɖu	'to wear'
gɛɖɛ	'hill'	guɖɪ	'temple'
i:		u:	
kɛ:ɭɛ	'to uproot'	ku:ɭu	'food'
i		u	
ɪɖɪ	'catch'	uɖɪ	'powder'
isə	'poison'	usa:rɛ	'warning'
irɛsɛ	'to keep'	ursu	'to cause to suck'
timba- sa:manə	'eatables'	tumbamarə	'name of a tree'
ɳɪɖɪ	'back'	nuɖɪ	'to scold'

i:		u:	
t:seleŋŋɐɐ,	'date-fruit'	u:zu	'furt'
bi:di	'broad'	bu:di	'holy ash'
ni:rɐ	'water'	nu:ru	'100'
ɛ:		i	
ɛdɛ	'to throw speedily'	idi	'to catch'
ɛ:		i:	
No	initial	contrast	found
bi:de marə	'a kind of tree'	bi:di	'beedi'
tɛ:dɛ	'to sharpen'	ti:rɐ	'to solve/ to finish'
ə		a	
əkki	'bird'	akki	'rice'
əsi	'hunger'	asiɐ	'flour'
beɭceŋŋe	'coconut oil'	baɭce	'light'
bəɭle	'white'	baɭe	'bangles'
ə		o	
əttige	'sister-in-law'	ottu	'late'
əɭi	'floor in side the house'	oɭte	'belly'
əɭe:nɐ	'son-in-law'	oɭergɐ	'bank/shore'
kəɭe	'forest goat'	koɭe	'rotton ones'
i		i	
kiŋŋəɭɐ	'plate'	kīvi	'ear'
tiri	'to roam'	tīvī	'to fist'
i		i:	
bi:di	'broad'	bī:vɐ	'flesh of back'

e		ẽ	
Sevandiu:vu	'a kind of flower'	sẽvteka:yi	'cucumber'
a		ã	
avə	'she'	ãvi	'to hide'
kava:ɖi	'cleaner and caretaker of elephant'	kãva:rɤ	'v-shaped branch of a tree'
a:		ã:	
va:yi	'paralysis'	yã:yi	'to excrete'
ga ya:	'wound'	bayã:	'fear'
o		õ	
eɾo	'let us give birth'	eɾippõ	'let us join'
u		û	
kuyi	'to harvest/ pluck'	suylɤ	'breath'
u:		ũ :	
su : ri	'a small knife'	sũ : ji	'pin'
su : r	'	sũ : yi	'to breathe'
ə		ẽ	
avə	'she'	ãvə	'he'
ɤ		ẽ	
a əvɤ	'measure'(n)	bandevẽ	'we came / come'

1.2.1.2 CONSONANTS

p		b	
pittə	'bib'	bittɪ	'seed'
paŋtə	'kite'	baŋtə	'cloth'
pa:lɪ	'share'	ba:lɪ	'tail'
pompu	'tap'	kombu	'branch'
pp		bb	
uppu	'salt'	ubbu	'to swell'
oppale	'boil/blister'	obbə:lɪ	'one woman'
t		d	
tu:ŋu	'pole'	du : lu	'dust'
tayirɪ	'curd'	dayrə	'braveness'
ta:raki	'star'	da:ri	'path'
artə	'meaning'	ardə	'half'
tt		dd	
katte	'ass'	gadde	'wet land'
kattɪ	'neck/letter'	kaddɪ	'to steal'
mattɪpaɖi	'a part of wind pipe instrument'	maddɪ	'medicine'
ʈ		ɖ	
kaɭɭɪ	'cot'	kaɖɪɐŋɐ	'groundnutoil'
koŋɭu	'lamb'	koŋɖi	'bolt'
oɭsu	'to cause to paste'	oɖsɐ	'to cause to break'
ko : ɭe	'fort'	ko:ɖi	'crore'

tʈ		ɖɖ	
saʈʈɛgə	‘oar’	saɖɖɛ	‘dirt’
k		g	
ka:nẽ	‘no/not’	ga:ŋə	‘hook’
kaʈʈɛ	‘bamboo’	gaʈʈɛ	‘hard thing’
a:kɛ	‘to put’	a:gi	‘to become’
maɳkɛ	‘faintness’	maɳgʷo:rə	‘Tuesday’
kaykoʈʈu	‘small spade’	kaygambu	‘wrist’
kk		gg	
mukku	‘to immerse’	muggu	‘be immersed’
kukku	‘to wash clothes’	kuggilakkɛ	‘Indian cuckoo’
m		n	
mi:rɛ	‘to violate’	ni:rɛ	‘water’
mi:nɛ	‘fish’	ni:nɛ	‘you’ [sg.]
marə	‘tree’	naragə	‘hell’
a:me	‘tortoise’	a:ne	‘elephant’
mm		nn	
tammə	‘younger brother’	annə	‘food’
kammi	‘small’	kannə	‘cheek’
m		ñ	
No examples			
mm		ññ	
simməɳɛ	‘lion’	siñña:ntɪŋgə	‘a month’s name’

	m		ŋ
miɖi	'to snap'	ŋiɖi	'back'
mo:sə	'heaven'	ŋo:ŋənɛ	'insect'
a:me	'tortoise'	ra:ŋi	'queen'
	mm		ŋŋ
əmme	'buffalo'	eŋpe	'oil'
kamməlɛ	'ear ornament'	kaŋŋɛ	'eye'
	m		ŋ
emə	'God of death'	noŋə	'yoke'
kombu	'branch'	koŋa:ŋi	'a part of plough'
	n		ŋ
naɖi	'to plant'	ŋaɖi	'crab'
a:ne	'elephant'	a:ŋe	'order'
onake	'pestle'	oŋaka:/e	'dried leaves'
	nn		ŋŋ
anne	'food'	aŋŋənɛ	'elder brother'
bennɛ	'body'	beŋŋe	'butter'
	nn		ŋŋ
siŋŋə	'gold'	siŋŋa:ntiŋgə	'a month's name'
	n		ŋ
mane	'house'	maŋə	'son'
	ŋŋ		ŋŋ
siŋŋə	'small'	siŋŋa:ntiŋgə	'a month's name'
	ŋ		ŋ
siŋŋa:ntiŋgə	'a month's name'	teŋŋa:ŋi	'coconut'

<u>c</u>		<u>j</u>	
cāva-rɤ	'astringe'	jaɾa	'fever'
cuɭɭipaɖise	'London plant'	juɭɭu	'to pinch'
ca:ya:	'tea'	jaɾaɤ	'to slip'
ucu	'madness'	uju	'to rub'
c		j	
cikkovve	'mother's younger sister/ father's younger brothers' wife'	jinə	'day'
pu:ce	'cat'	pu:je	'prayer to God'
cc		jj	
acce	'green'	ajje	'trace'
kacce	'loin cloth'	kajji	'scabbies'
<u>c</u>		c	
civənɤ	'Lord shiva'	cigappənɤ	'uncle'
ko <u>c</u> u	'to cut'	kocce	'mud'
ucu	'madness'	ucce	'urine'
<u>j</u>		j	
ja:ti	'caste'	ja:tre	'festival'
ūju	'to rub'	su:ji	'pin'
<u>c</u>		s	
ce:rɤ mi:nɤ	'a kind of fish'	se:rɤ	'to join'

kač _u	'to bite'	'kassa:lɛ	'udder'
a:cɛ	'to make spread'	ba:sɛ	'to comb'
j		z	
jaɖi	'to pull'	zeri	'to fall down in heaps'
uju	'to rub'	kuzumənɛ	'mosquito'
s		ɬ	z
sarima:ɖɛ	'to rectify'	zeri	'to fall down in heaps'
sottu	'property'	zotuka:rənɛ	'partner - friend'
senɛvo:rə	'Saturday'	zenə	'people'
basirimarə	'a kind of banyan tree'	bazɛrɛ	'pregnancy'
ku:su	'child'	pu:za:ri	'priest'
s		ʂ	
sa:kɛ	'gunny bag'	ʂa:kʂi	'witness'
esərɛ	'name'	beʂamə	'mischief'
astə	'foot'	naʂtə	'loss'
ba:saɳiga	'comb' (N)	ya:ʂaɳe	'anxiety'
r		ɻ	
ra:trə	'night'	ɻattə	'blood'
ba:rɛ	'leather strip'	a:rɛ	'six'
karɛ	'sharp'	kaɻɛ	'calf'
l		ɭ	
ele	'betel-leaf'	eɭe	'hair'
be:li	'fence'	be:ɭe	'dhal'

ll		ll	
kallɤ	'stone'	kaɭli	'name of a thorny plant'
nellimarə	'gooseberry tree'	naɭli ~ naɭli	'crab'
alli	'lizard'	aɭlə	'river'
v		y	
va:yi	'paralysis'	yā:yi	'to excrete'
ba:vi	'well' (N)	va:yi	'paralysis'
āvi	'to hide'	āy	'to hide'
doḍḍovve	'grand- mother'	annayyə	'injustice'
ka:yi	'unripened fruit'	ka:valka:renɤ	'guard'

1.2.2. QUANTITATIVE CONTRAST

1.2.2.1. VOWELS

i		i:	
isə	'poison'	i:seɭenɤɤ	'date-fruit'
tiri	'to roam'	ti:rɤ	'to solve'
bisɤni:rɤ	'hot water'	bi:sɤ	'to grind /tofan'
e		e:	
eɭe	'hair'	e:ɭe	'poor' (N)
ele	'betel-leaf'	e:lɤ	'excreta'
keɤe	'lake'	ke:rɤ	'to winnow'
keḍakke	'bed'	ke:ḍɤba:vɤ	'new-moon'
a		a:	
aɭe	'cave'	a:ɭe	'leaf'
appənɤ	'father'	a:pɤ	'wedge'

are	'half'	a:re	'crow-bar'
ba:le	'bangles'	ba:le	'plantain'
ka:rɛ	'calf'	ka:rɛ	'cloud'
kayi	'arm'	ka:yi	'unripened fruit'
ta:ngɛ	'to stay'	ta:ngɛ	'to bear'
o		o:	
oɖusu	'to break'	o.dusu	'to drive/ to make run'
oqe	'hip'	o:ɖu	'tiles'
oŋaka:le	'dried leaves'	o:ŋanabbə	'festival of Onam'
koɖi	'flag'	ko:ɖi	'crore'
mo:ə	'winnowing pan'	mo:ru	'curd'
toɖi	'to clean'	to:ɖu	'to dig up'
u		u:	
urugu	'be melted'	u:ru	'to become wet'
uɖu	'to wear'	u:ru	'village/native place'
ku:ɽi	'sheep/mark'	ku:ɽi	'a kind of bird'
mukku	'to immerse /to strain'	mu:ku	'nose'
mugu:ɽu	'bud'	mu:gubɔ:ɽu	'nose ring'
No	contrast	found	initially.
bɛ:ɖɛ	'to loosen - to leave'	bɛ:ɽi	'to fall down'
bɛ:ɖɛ	'to loosen /to leave'	bɛ:demarə	'a kind of tree'
bɛ:rɛndɛ	'feast'	bɛ:rɛ	'to contract'

1.2.2.2. CONSONANTS

p		pp	
upaka:rə	'help'	uppu	'salt'
tapalle	'a big vessel'	tappu	'to escape'
b		bb	
aṇabe	'mushroom'	tabbu	'to embrace'
t		tt	
zote	'friend/ partner'	sottu	'property'
d		dd	
adɻ	'that-it'	addɻ	'eagle'
udukkə	'curry'	uddu	'black-gram'
made	'marriage'	maddɻ	'medicine'
ɻ		ɻɻ	
saraɻɻ	'shirt'	karatɻɻ	'coconut shell'
ɖ		ɖɖ	
kaɖi	'to cross'	kaɖɖi	'an instrument to churn curd'
kaɖave	'a kind of deer'	gaɖɖi	'hard thing'
j		jj	
səji	'seedlings'	kajji	scabbies
səji	seedlings'	majjigə	'buttermilk'
k		kk	
sakɻṇə	'a kind of bird'	sakkarə	'wheel'
ya : sike	'carrier of dead body'	sekke	'bark'

g		gg	
muguṭṭu	'bud'	muggu	'be immersed
agi	'to chew'	taggi	'to beat slowly'
m		m m	
emə	'God of death'	emme	'buffalo'
n		nn	
kanə	'weight'	kannə	'cheek'
kuni	'to bend'	kunni	'young ones of bees'
ṇ		ṇṇ	
aṇə	'money'	aṇṇə	'elder brother'
s		ss	
kasayə	'a country medicinal preparation'	kassa:lə	'udder'
l		ll	
ele	'betel - leaf'	elle	'boundary'
eli	'rat'	elli	'where'
l		ll	
kaḷi	'food prepared for trained elephants'	kaḷḷi	'a plant'
uḷi	'tamarind'	puḷḷi	'panther'
aḷe	'cave'	aḷḷə	'river'
v		vv	
avasara	'urgent'	ovve	'mother'
y		yy	
bayā:~	'fear'	annayya	'injustice'
bayyā:			

The minimal contrasting pairs between y and yy, v and vv are not found in Kattunaicka though the contrast is established on the basis of sub-minimal pairs. It may be observed that the examples with single consonants y and v are quite numerous when compared to a few rare occurrences of yy and vv.

1.3 ALLOPHONIC DISTRIBUTION

The vocoids are having three way distinction in the horizontal axis as front, central and back and six way distinction as high, lower-high, higher-mid, mean-mid, lower-mid and low in the vertical axis. In the allophonic level rounded and unrounded distinctions are found. All the vocoids except e:, o: and ɜ: have corresponding nasalized vocoids.

There are certain phonetic features which are in non-contrastive distribution, the occurrence of which are predictable through out and hence classified as automatic features.

[i] The initial vocoids [ə] and [ʌ] have glottal catch as vowel initiator to start with. Therefore it is phonemically insignificant.

eg. [ʔəttlgE]	'sister-in-law'
[ʔəccI]	'grand-mother'
[ʔərsɪnə]	'yellow'
[ʔəkkI]	'rice'
[ʔʌkkI]	'bird'
[ʔəppənɜ]	'father'
[ʔəttE]	'fathr's sister/ mother-in-law/ mother's brother's wife'

[ii] The short vocoids are slightly centralized and articulated for a shorter duration initially before double consonants and ɾ than the same vocoids in other environments.

In some cases, the short initial vocoids tend to become inaudible [i.e.] the duration of the pronunciation is so short that it is hardly perceptible.

eg. [Eṇḍɪ]	'fruit'
[ɪṇɪ]	'wife'
[ɪɪ]	'ant'
[ʔəttɪgɪ]	'sister-in-law'
[ʔakkɪ]	'bird'
[ʔəkkɪ]	'rice'
[ʔaccɪ]	'green'
[Ettənɪ]	'grand-father'
[Ωttɪ]	'stomach'
[Uccɪ]	'urine'
[ɪppattɪ]	'20'

[iii] All the vowels have retroflexion as an automatic feature, whenever followed by retroflex consonants or ɾ or l.

eg. [ʔʌttɪ]	'leaches'
[pʌḍə]	'picture'
[kʌṇṇɪ]	'eye'
[ṇṇ:ṇənɪ]	'insects'
[kʌlɪ]	'toddy'
[ʔʌlɪ]	'river'
[bʌlɪ]	'bangles'
[kʌllɪ]	'stone'
[kʌllɪ]	'to learn'
[kʌɾɪ]	'calf'

1.3.1. VOWELS

/i/ has two allophones.

[i] [i] High front unrounded vocoid occurs
always with length initially and medially.

[i]:tʃ	‘a stick which forms a part of plough’
b[i]:di	‘breadth’

- [ii] [I] Lower high front unrounded vocoid occurs elsewhere.

[I]l[I]	‘here’
t[I]ðgə	‘month’
e:n[I]	‘ladder’

/e/ has two allophones.

- [i] [e] Higher-mid front unrounded vocoid occurs always with length initially and medially.

[e]:ni	‘ladder’
s[e]:rʃ	‘to join’

- [ii] [E] Mean-mid front unrounded vocoid occurs elsewhere.

[E]l[E]	‘betal-leaf’
b[E]ɪtə	‘hill’
aɪal[E]	‘scar’

/a/ has two allophones.

- [i] [a] Low-central unrounded vocoid occurs always with length.

[a]:le	‘leaf’
p[a]:lʃ	‘share’
g[a]:y[a]:	‘wound’
p[a]:tə	‘love, affection, friendship’

- [ii] [ʌ] Lower-mid back unrounded vocoid occurs

elsewhere.

[ʌ]ppənɛ 'father'

k[ʌ]nnə 'cheek'

s[ʌ]kk[ʌ]rə 'wheel'

/o/ has two allophones.

- [i] [o] Higher mid back rounded vocoid occurs
always with length.

[o]:le 'ear-ring'

k[o]:li 'hen'

- [ii] [Ω] Mean mid back rounded vocoid occurs
elsewhere.

[Ω]le 'river'

t[Ω]ttu 'yolk'

/u/ has two allophones.

- [i] [u] High back rounded vocoid occurs
always with length.

[u]:ru 'native place'

k[u]:su 'child'

p[u]:ce 'cat'

- [ii] [U] Lower high back rounded vocoid occurs
elsewhere.

[U]tt[U] 'ant hill'

t[U]ppə 'ghee'

[U]pp[U] 'salt'

[U]li 'tamarind'

/ɜ/ has two allophones.

- [i] [ɜ] High central unrounded vocoid occurs
always with length.

b[ɛ]:ɪ	'root' 'to fall'
k[ɛ]:ɪ	'to uproot'

- [ii] [ɛ] Lower-high central unrounded vocoid occurs elsewhere.

[ɛ]d[ɛ]	'to throw speedily'
b[ɛ]d[ɛ]	'to loosen' 'to leave'
kr[ɛ]s[ɛ]	'to shout' 'to cry'

, /ə/ has no variants.

- [ə] Mean mid central unrounded vocoid occurs in all the three positions but it does not occur with length.

[ə]cci	'grand mother'
[ə]kki	'bird'
b[ə]dɪkɛ	'to survive'
k[ə]bbu	'sugar cane'
tiŋg[ə]	'month/moon'
mikk[ə]	'animals'

1.3.2. NASALIZED VOWELS

/i/ has two allophones.

- [i] [ĩ] High front unrounded nasal vocoid occurs with length.

b[ĩ]:vɛ	'flesh of back'
----------	-----------------

- [ii] [ĩ] Lower high front unrounded nasal vocoid occurs elsewhere.

k[ĩ]vi	'ear'
t[ĩ]v[ĩ]	'to fist'

/ɛ/ has no variants.

- [ɛ̃] Mean-mid front unrounded nasal vocoid.

s[ɛ̃]vteka:yi	'cucumber'
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- /ā/* has two allophones.
- [i] [ā] Low central unrounded nasal vocoid occurs always with length medially and finally.
 y[ā]:yi ‘to excrete’
 siyy[ā]: ‘sweet’
- [ii] [Λ̃] Lower mid back unrounded nasal vocoid occurs elsewhere.
 [Λ̃]vi ‘to hide’
 k[Λ̃]vsu ‘to topple’
- /ō/* has no variants
- [Ω̃] Mean-mid back rounded nasal vocoid
 enipp[Ω̃] ‘let us join’
 beriv[Ω̃] ‘let us write’
- /ū/* has two allophones.
- [i] [ū] High back rounded nasal vocoid occurs with length.
 s[ū]:ji ‘pin’
 s[u]:yi ‘to breathe’
- [ii] [Ū] Lower high back rounded vocoid occurs elsewhere.
 s[Ū]y lɛ ‘breath’
- /ō/* has no variants. ‘steam’
- [ɔ̃] Mean-mid central unrounded nasal vocoid occurs finally.
 av[ə̃] ‘he’
- /ɛ̃/* has no variants.

[ɸ̃]	Lower-high central unrounded nasal vocoid.
bandev[ɸ̃]	'came/come we'
karedev[ɸ̃]	'called/call we'

1.3.3 CONSONANTS

/p/ has no variants

[p] Bilabial voiceless plosive occurs initially and medially.

[p]adanə	'song'
[p]aɳje	'famine'
[p]ode[p][p]u	'bed-sheet'
[p]om[p]u	'tap'
ta[p][p]u	'escape'
[p]a:[p]ə	'sin'

/b/ has no variants

[b] Bilabial voiced plosive occurs initially and medially.

[b]inki	'fire'
a[b][b]ə	'festival'
tum[b]i	'robberfiy'
ke[b]ɳnə	'iron'
kaɳɳi[b][b]u	'eye-brow'

/t/ has no variants.

[t] Dental voiceless plosive occurs initially and medially.

[t]o:tu	'wave'
ba:[t]ɳi:li	'a part of wind pipe musical instrument'
ba[t]]t]ə	'paddy'
ka[t]]t]e	'ass'

/d/ has on variants.

[d] Dental voiced plosive occurs initially and medially.

[d]a:gə	‘thirst’
[d]uɖi	‘lips’
ka[d]e	‘story’
kun[d]ə	‘lance’
ga[d][d]e	‘wet-land’
ni[d][d]e	‘sleep’

/t/ has no variants.

[t] Retroflex voiceless plosive occurs initially and medially.

[t̠]eylə	‘medicated oil’
ba[t̠][t̠]e	‘cloth’
to:[t̠]i	‘anchor’
kuṇ[t̠]i	‘lame’ [fem.]

/ɖ/ has no variants.

[ɖ] Retroflex voiced plosive occurs initially and medially.

[ɖ]a:yarɐ	‘under wear’
[ɖ]abbi	‘tin’
ta[ɖ]e	‘obstruction’ ‘trunk’
ka[ɖ][ɖ]i	‘stick’
daṇ[ɖ]e	‘near’

/ɕ/ has no variants.

[ts̪] Pre-palatal voiceless affricate occurs initially and medially.

[ts̪]e:ɪ̃	‘scorpion’
u[ts̪]u	‘madness’

/j/ has no variants.

[dž] Pre-palatal voiced affricate occurs initially and medially.

[dž]agaʔ	'quarrel' 'fight'
u[dž]u	'to rub'

/c/ has no variants.

[č̌] Palatal voiceless affricate occurs initially and medially.

[č̌]igappə:nɛ	father's younger brother/mother's younger sister's husband'
ka[č̌][č̌]e	'loin cloth'
ba:[č̌]rɛ	'watcher'
ba[č̌]e	'light'
pu:[č̌]e	'cat'

/j/ has no variants.

[J̌] Palatal-voiced affricate occurs initially and medially.

[J̌]e:nɛ	'honey'
ka:[J̌]ɛge	'paper'
ka[J̌][J̌]i	'scabbies'
pañ[J̌]e	'famine'

/k/ has no variants.

[k] Velar voiceless plosive occurs initially and medially.

[k]uɾi	'sheep' 'mark'
[k]o[k][k]e	'hook'
ta:[k]o:lu	'key'

bo:[k]ənɛ	'fox'
maɳ[k]ɛma:ɖɛ	'to make one feel fainting'

/g/ has no variants.

[g] Velar voiced plosive occurs initially and medially.

[g]one	'bunch'
ka:[g]e	'crow'
tiɳ[g]ə	'month/moon'
ku[g][g]ilakki	'Indian cuckoo'
a[g]i	'to chew'

/m/ has no variants.

[m] Bilabial voiced nasal occurs initially and medially.

[m]ane	'house'
ku[m][m]e	'receptacle for grains'
ku[m]baɭaka:yi	'pumpkin'
gu:[m]e	'owl'

/n/ has no variants.

[n] Gingival voiced nasal occurs initially and medially.

[n]agi	'to laugh'
[n]a:[n]ɛ	'I'
[n]i[n][n]e	'yesterday'
ma[n]trə	'mantras'

/ɳ/ has no variants.

[ɳ] Retroflex voiced nasal occurs initially and medially. In some examples it is in free variation with gingival nasal initially.

[ŋ]iɖi	'back'
[ŋ]o:[ŋ]ənɛ	'insect'
[ŋ]a i ~	'crab'
[ŋ]a i	
ka[ŋ][ŋ]ɛ	'eye'
ga:[ŋ]e	'hook'
su[ŋ]iɪ	'ginger'

/ ñ / has no variants.

[ñ]	Palatal voiced nasal occurs medially only.
peɖi[ñ]a:rɛ	'west'
si[ñ][ñ]a:ntiŋə	'a month's name'
pa[ñ]je	'famine'

/ ñ / has no variants.

[ɳ]	Velar voiced nasal occurs medially only.
ma[ɳ]ə	'son'
no[ɳ]ə	'yoke'
te[ɳ]ɛ:naka:yi	'coconut'
te[ɳ]ge	'younger sister'

/ s / has no variants.

[s]	Alveolar voiceless groove fricative occur initially and medially.
[s]innə	'gold'
[s]akaɭə	'skin'
ma:[s]ɛ	'placenta'
ka[s][s]a:lɛ	'udder'
min[s]ɛ	'lightning'
may[s]ənɛ	'man'
kar[s]ə	'intestine'
kel[s]ə	'work'
ja:[s]ti	'excess'
kaɭ[s]ɛ	'to deduct'
nag[s]ɛ	'to make one laugh,

/z/ has no variants.

[z] Alveolar voiced groove fricative occurs initially and medially.

[z]eri	'to fall down in heaps'
ku[z]umənɤ	'mosquito'
pu:[z]əri	'priest'
e[z]mənɤ	'owner'

/ʃ/ has no variants.

[ʃ] Retroflex voiceless groove friative occurs initially and medially.

[ʃ]aɲe	'wood- pecker'
ka[ʃ]tə	'trouble'
ya:[ʃ]əne	'anxiety' 'worry'
be[ʃ]amə	'mischief'

/r/ has no variants.

[r] Alveolar voiced tap occurs initially and medially.

[r]a:gi	'ragi'
[r]a:t[r]ə	'night'
e:[r]ɤ	'plough' [N]
ke[r]i	'to scratch'
ba[r]lɤ	'broomstick'
ba[r]sabbə	'year-festival'
a[r]də	'half'
a[r]tə	'meaning'
k[r]ɤsɤ	'to shout' 'to cry'
da[r]mə	'punya'

/r/ has no variants.

[r] Alveolar voiced trill occurs initially and medially.

[ɾ]aʈʈe	'bird's wing'
ke[ɾ]e	'lake'
a[ɾ]dɛ	'knee'
e[ɾ]sɾnə	'yellow'
ɛŋ[ɾ]ɛ	'wife'
ɛ[ɾ]ɛ	'ant'

/l/ has no variants

[l] Alveolar voiced lateral occurs initially and medially.

[l]a:bə	'profit'
[l]o:gə	'world'
ka[l]i	'to learn'
ka[l][l]ɛ	'stone'
ar[l]eŋɛ	'castor-oil'
a[l]sɛŋɛ	'jack-fruit'
sa[l]pə	'some'
ku[l]ukku	'shake'

//l has no variants.

[ɭ] Retroflex voiced lateral occurs medially only.

e[ɭ]e	'hair'
ka[ɭ][ɭ]ɛ	'toddy'
i[ɭ]i	'idly'
ə[ɭ]pə	'easy'
ba[ɭ]cə	'light'
ka[ɭ]sɛ	'deduct'

/v/ has two allophones.

[i] [v] Labio - dental slit fricative occurs in gemination.

o[v][v]e	'mother'
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doḍḍo[v][v]e	‘mother’s elder sister/ father’s elder brother’s wife’
cikko[v][v]e	‘mother’s younger sister’s wife/father’s younger brother’s wife’

[ii] [ʊ] High back rounded non-syllabic vocoid
occurs elsewhere.

[ʊ]a:yi	‘paralysis’
ka[ʊ]a:ḍi	‘cleaner and caretaker of elephant’
kaḍa[ʊ]e	‘dotless deer’
ki[ʊ]i	‘ear’
a:[ʊ]u	‘snake’
u:[ʊ]u	‘flower’
no:[ʊ]u	‘pain’
sa:[ʊ]u	‘death’
pa:[ʊ]u	‘an old type of measure’
ra[ʊ]ke	‘blouse’
mu:[ʊ]attɤ	‘30’
ta[ʊ]ɳ	‘town’
a:[ʊ]so:le	‘slough of snake’
a:[ʊ]batimi:nɤ	‘a kind of fish’
o[ʊ]apənɤ	‘parents’

/y/ has two allophones.

- [i] [ĩ] High front unrounded-nonsyllabic vocoid relatively with more friction occurs in gemination.

ba[ĩ][ĩ]ã: 'fear'

si[ĩ][ĩ]ã: 'sweet'

ta[ĩ][ĩ]arama:ðɛ 'to prepare'

sa:ra[ĩ][ĩ]a: 'arrack'

- [ii] [ɪ] High front unrounded non-syllabic vocoid relatively with less friction occurs elsewhere.

[ɛ]a:pa:ri 'businessman'

[ɛ]a:ɛəne 'worry/anxiety'

ba[ɛ]sə 'a₂e'

po[ɛ]pu 'pipe'

a[ɛ]dɛ '5'

a[ɛ]vəttu '50'

da[ɛ]rə 'braveness'

de[ɛ]və 'God'

ca:n[ɛ]ə 'grains'

ka:[ɛ]i 'unripped fruit'

g[ɛ]a:nə 'memory'

mā[ɛ] 'body'

m[ɛ]ā:va:nakki 'a kind of bird'

na:[ɛ]i 'dog'

n[ɛ]a:[ɛ]ə 'justice'

mi:[ĩ] 'to bathe'

sũ[ɛ]lɛ 'breath'

1.4. CONSONANT CLUSTERS

There are no vowel clusters in Kattunaicka. Consonant clusters found in this language are of two types, viz. 1. Two-consonant clusters and 2. Three consonant clusters and also

according to their place of occurrence such as word initial medial and final. Initial clusters are comparatively less in this language. Two consonant clusters occur initially and medially and they are more in number than three consonant clusters. Medial two consonant clusters are further classified as identical and non-identical clusters. Three consonant clusters occur only medially and they are a few in number.

1.4.1. INITIAL CLUSTERS

pr-	priyø	'liking'
br-	brɛti	'cleanliness'
by-	bya:sageka:lø	'summer'
jy-	jya:sti	'excess'
kr-	krɛsɛ	'to cry/to shout'
gy-	gya:nø	'worry'
mr-	mrɛgø	'animal'
my-	myā:va:nakki	'a kind of bird'
ny-	nya:yø	'justice'
st-	sta:nakki	'the rice put into the mouth of a deadman'
sv-	sva:mi	'God'

1.4.2. MEDIAL TWO CONSONANT CLUSTERS

1.4.2.1. IDENTICAL CLUSTERS (C₁ C₁ type)

-pp-	appənɛ	'father'
-bb-	ibbənɛ	'panther'
-tt-	kattɛ	'neck'
-dd-	goddənɛ	'chameleon'
-t̪t̪-	bo̪t̪tu	'finger'
-d̪d̪-	do̪d̪d̪ø	'big'
-cc-	əcci	'grand mother'
-jj-	majjigø	'butter-milk'

-kk-	nakkɛ	'to lick'
-gg-	ogge	'smoke'
-mm-	tammənɛ	'younger brother'
-nn-	bennɛ	'body'
-ŋŋ-	kaŋŋɛ	'eye'
-ll-	əllɛ	'tooth'
-ll-	ŋaɭɭi/naɭɭi	'crab'
-ss-	kassa:lɛ	'udder'
-vv-	ovve	'mother'
-yy-	siyyā:	'sweet'

1.4.2.2 NON-IDENTICAL CLUSTERS (C₁C₂ type)

-pn-	sapnə	'dream'
-pl-	ma:pɭe	'maplah muslim man'
-br-	ga:bri	'urgent' 'hurry'
-tr-	ra:trə	'night'
-ty-	satyə	'truth' 'promise'
-ds-	adsiyə	'wonder'
-dr-	samɛdrə	'sea'
-dy-	madya:nə	'after-noon'
-cr-	ba:crɛ	'watcher'
-tk-	maɭe muɭkənɛ	'wasp'
-tŋ-	saɭŋi	'a side dish'
-tɭ-	iɭɭi	'Idly, a dish'
-tɾ-	me:tɾɛ	'teacher'
-ɖs-	bu:ɖsu	'shoe'
-ɖɭ-	kaɖɭeɳne	'ground-nut oil'
-ɖy-	aɖya:lə	'mark'
-kɟ-	ɟa:kɟi	'witness'
-ky-	mukyə	'important'
-gr-	bəgri	'rib'
-mp-	gumpə	'crowd'
-mb-	kombu	'horn'

-mḍ-	imḍi	'knee'
-nt-	sintɤ	'to sneeze'
-nd-	əndi	'pig'
-ns-	ensəlɤ	'saliva'
-nz-	ʔ:nzənɤ	'cock'
-nɕ-	ənɕɤ	'to rebuke'
-ny-	da:nyə	'grains'
nɪ-	suɳɪ	'ginger'
-nɖ-	tɔnɖe	'throat'
-ñc-	iñcige	'waist'
-ñj-	sañji	'gruel'
-ñk-	biñki	'fire'
-ñg-	sañgɤ	'heart'
-sb-	usba:ri	'to warn'
-st-	istəri	'syringe'
-sk-	isku:lu	'school'
-sm-	basma	'holy ash'
-sr-	i:srənɤ	'God, Iswara'
-zm-	ezmenɤ	'employer'
-ʃt-	kaʃtə	'trouble'
-lp-	salpə	'few'
-ld-	soldi	'spider'
-lc-	kelci	'barber'
-lk-	kalkanḍi	'sugar candy'
-ls-	kelsə	'work'
-ly-	malyaɭə	'malayalam'
-lp-	eɭpə	'easy'
-ɭc-	koɭci	'tank'
-ɭm-	bɤ:ɭme	'water-falls'
-ɭs-	ga:ɭsɤ	'tuber-root'
-rt-	artə	'meaning'
-rd-	ardə	'half'
-rk-	mu:rkənɤ	'a kind of snake'

-rg-	o ɔrgɜ	'bank of a river'
-rm-	darmə	'punya'
-rɳ-	ka:rɳavə̃nɜ	'leader'
-rɿ-	ar eɿsaka:yi	'castor seed'
-ry-	su:ryə	'sun'
-rd-	eɾdɜ	'bullock'
-ɾɖ-	eɾɖɜ	'two'
-ɾs-	eɾsɜnə	'yellow'
-vd-	sovde	'firewood'
-vɖ-	kevɖənɜ	'deaf man'
-vk-	sivkɜ	'to squeeze'
-vs-	ɽavsarɜ	'drawer'
-vl-	sa:vli	'artificial extra hair'
-yp-	paypu	'pipe'
-yt-	saŋkara:yti	'the festival of 'Sankaranthi'
-yd-	maydənɜ	'brother-in-law'
-yɖ-	seyɖɜzo:bu	'inside pocket'
-yc-	paycɜ	'lift'
-yk-	seyko:lu	'cycle'
-ys-	maysonɿ	'man'
-yl-	sūylu	'breath'
-yr-	ɖayrə	'courage'
-yv-	deyvə	'God'

1.4.3 MEDIAL THREE CONSONANT CLUSTERS (C₁ C₂ C₃ type)

-mpɿ-	tampɿe	'drum'
-mbɿ-	kumbɿu	'to worship'
-mbs-	nambsɜ	'to make someone believe'
-ntr-	mantrə	'chanting'
-ɳɿc-	uɳɿcamarə	'tamarind tree'
-ɳɿs-	mɛɳɿsənɜ	'man'

-ñks-	pañksɾ	'to raise' 'to lift'
-ñgs-	pañgsɾ	'to induce'
-ñgr-	ka:ñgrakki	'a kind of bird'
-rty-	sa:ma:rtyə	'ability'
-rɕɕ-	adirɕɕə	'luck'

CHART - I

Initial Consonant Clusters

SECOND MEMBER

		t	ɾ	r	v	y
FIRST MEMBER	p			x		
	b			x		x
	j					x
	k			x		
	g					x
	m			x		x
	n					x
	s	x			x	

CHART - 4
Medial (Three) Consonant Clusters
SECOND AND THIRD MEMBERS OF THE CLUSTERS

	pɬ	bɬ	bs	tr	ty	ɬc	ts	ks	gs	gr	ʂt
First Member of the Cluster											
m	x	x	x								
n				x		x					
ɳ						x	x				
ɲ								x	x	x	
r					x						x

1.5. SUPRASEGMENTAL PHONEMES

There are five suprasegmental phonemes. The two types of junctures are Open and Close, and the three types of terminals are rise, fall and sustain.

1.5.1. JUNCTURES

There are two types of junctures viz. Open and Close,

1.5.1.1. OPEN JUNCTURE

Open juncture is marked with space.

eg.	a:	beṭṭə	'that hill'
	i:	tiṅgə	'this month'

1.5.1.2. CLOSE JUNCTURE

Close juncture is marked with a plus / + /. This occurs within a word.

eg.	cikkə-appənɛ	[2.29]	→
	cikkappənɛ		'father's younger brother'
	cikkə-ovve	[2.29]	→
	cikkovve		'mother's younger sister'

1.5.2. TERMINALS

There are three types of terminals as [1] Rise, / ↑ / [2] Fall / ↓ / and [3] Sustain / / /.

1.5.2.1. RISE / ↑ /

avəñɛ	o:dəñɛ ↑	'Did he go?' [Interrogation]
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1.5.2.2. FALL / ↓ /

~ avənɤ	o:dənɤ ↓	‘he went’ [ridiculous]
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1.5.2.3. SUSTAIN / / /

~ avnəɤ	o:dənɤ /	‘he went’ [statement]
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1.6. SYLLABIC SYSTEM

Word structure is classified on the basis of the number of syllables in a single word. The declined, conjugated and compound words are not taken into consideration for this classification.

The syllabic pattern of single or multimorphemic words are analysed below. Generally when a word has more than three syllables, it may be possible to identify an element which may stand by itself as a word elsewhere. However such constructions are simply considered single words here since they signify a single semantic concept. The structure also is close-knit, as it would not be possible to insert any other element within such construction. Therefore, such multimorphemic constructions, for the purpose of syllabic analysis, are not considered as compounds but only as single words.

A vowel short or long forms the nucleus of each syllable. The word may have an onset of a consonant [c] or consonants [cc] and a coda of [c] or [cc].

Here, the syllables occurring in Kattunaickan words are classified into three types viz. 1. Initial, 2. Medial and 3. Final and further as Open and Close.

Open syllable is that which ends in a vowel. Close syllable is that which ends in a consonant. The general pattern of syllables occurring initially, medially and finally in multi-morphemic words is [C] [C] V [:] [C] [C].

1.6.1. INITIAL SYLLABLE

1.6.1.1. OPEN SYLLABLE

Initially six types of Open syllables are found.

V-	i-dɪ	'this-it'
V:-	a:-ne	'elephant'
CV-	ta-le	'head'
CV:-	mi:-nɪ	'fish'
CCV-	mɪɪ-gə	'animal'
CCV:-	gya:-nə	'worry'

1.6.1.2. CLOSE SYLLABLE

The following seven types of initial close syllable are found in Kattunaicka.

VC-	il-li	'here'
V:C-	i:s-rənɪ	'Lord Shiva'
CVC-	kaŋ-ŋɪ	'eye'
CCVC-	drɪɪ-ɪ	'sight'
CCV:C-	jya:s-ti	'excess'
VCC-	uŋɪ-ca-ma-rə	'tamarind tree'
CVCC-	tamp-ɪc	'drum'

1.6.2. MEDIAL SYLLABLE

1.6.2.1. OPEN SYLLABLE

Only two types of Open syllables are found as given below.

-CV-	ta:-va-re	'lotus'
-CV-	na-rā:-vʃ	'nerve'

1.6.2.2 CLOSE SYLLABLE

Four types are found as given below.

-CVC-	u-duk-kə	'sance'
-VC:C-	sañ-ka-ra:y-ti	'the festival of Sankaranthi'
-CVCC-	a-dirʃ-ʔə	'lack'
-CV:CC-	sa:-ma:rt-yə	'ability'

1.6.3. FINAL SYLLABLE

1.6.3.1. OPEN SYLLABLE

Two types are found.

-CV	oʃ-ʔə	'stomach'
-CV:-	siy-yā:	'sweet'

1.6.3.2. CLOSE SYLLABLE

-CVC	i:s-rən ~ i:s-rə-nʃ	'Lord Shiva'
------	---------------------	--------------

1.6.4. NUMBER OF SYLLABLES

1.6.4.2. MONOSYLLABIC

1.6.4.1.1. OPEN SYLLABLE

Common pattern [C] V:

V:	o:	'to go'
CV:	ba:	'to come'

1.6.4.1.2. CLOSE SYLLABLE

No examples.

1.6.4.2. DISYLLABIC

1.6.4.2.1. OPEN SYLLABLE

The common pattern is [C][C]V[:][C][C]CV[:]

V-CV	u-gu	'to enter'
V:-CV	u:-ru	'village' 'native place'
VC-CV	er-ɖɛ	'two'
VCC-CV	ɛŋt-sɛ	'to squeeze'
CV-CV	mo- e	'sprout' [N]
CV-CV:	ja-ra:	'fever'
CV:-CV	na:-ɖɛ	'country'
CVC-CV	kuɾ-ɖi	'blind woman'
CVC-CV:	siy-yā:	'sweet'
CV:C-CV	ma:p- e	'man of Mapalah Muslim caste'
CCV-CV	brɪti	'cleanliness'
CCV:-CV	nya:ya	'justice'
CCV:C-CV	jya:s-ti	'excess'
CVCC-CV	naŋt-rɛ	'guest'

1.6.4.2.2. CLOSE SYLLABLE

The common form is CV[:][C]CV[:][C]

CV-CV[:][C]	ba-ɖa:y	'proud, vanity'
CV[:][C]-CV[:][C]	mu:r-ka:n	'a kind of tree/ snake'

1.6.4.3. TRISYLLABIC

1.6.4.3.1. OPEN SYLLABLE

The common pattern is [C][C]V[:][C][C][C]CV[:][C][C]VC

V-CV-CV	a-və-rɛ	'they'
V-CV:-CV	o-ɖe:-nɛ	'owner'
V-CVCC-CV	a-dirɛ-ɖə	'luck'

V:-CV-CV	a:-za-ri	'carpenter'
VC-CV-CV	ob-bə-lɛ	'one woman'
VC-CV:-CV	eb-be:-vu	'python'
VC-CVC-CV	eɪ-ceŋ-nɛ	'ziziphus jujuba'
VC:-CV-CV	i:s-rə-nɛ	'Lord Shiva'
V:C-CVC-CV	a:ɪ-kaɪ-ɪi	'Euphorbia'
V:CC-CCV-CV	e:rn-ple:-nɛ	'aeroplane'
CV-CV-CV	mu-du-ki	'old woman'
CV-CV:-CV	si-ka:-ri	'hunter'
CV-CVC-CV	ku-luk-ku	'to shake'
CV:-CV-CV	na:-di-ni	'wife's sister'
CV:-CV:-CV	pu:-za:-ri	'priest'
CV:-CVC-CV	ma:-ɖak-ki	'a kind of bird'
CCV-CV-CV	grɛ-kɛ-sɛ	'to tickle'
CCV:-CV-CV	gya:-na-sɛ	'to remind'
CCV:-CVC-CV	sta:-nak-ki	'rice put in the mouth of dead person'
CVC-CV-CV	mom-ma-gə	'grand daughter'
CVC-CV:-CV	muk-ka:-lɛ	'3/4'
CVC-CVC-CV	muɪ-lan-di	'porcupine'
CV:C-CV-CV	na:y-kə-nɛ	'Man of Nicka caste'
CV:C-CV:-CV	ni:r-ko:-ɪi	'water fowl'
CV:C-CVC-CV	ni:r-bar-ɟan	'black ant'
CCVC-CV-CV	trav-sa-rɛ	'trouser'
CVCC-CV:-CV	maŋ-ɭo:-rə	'Tuesday'
CV:CC-CVC-CV	ka:ng-rak-ki	'a kind of bird'

1.6.4.3.2. CLCSE SYLLABLE

No examples.

1.6.4.4. TETRA SYLLABIC

1.6.4.4.1. OPEN SYLLABLE

The common pattern is [c][c]v:[c][c]cv[:][c]cv[:][c][c]cv

V-CV-CV-CV	e-ga-re-nɪ	'a kind of bird'
V-CV:-CV-CV	e-ɭe:-və-nɪ	'young man'
V-CV-CV:-CV	o-ɖe-ma:-rɪ	'owners'
V-CV-CVCC-CV	e-ɖi-yand-rə	'offering'
V-CVC-CV:-CV	e-rap-pa:-ɭi	'beggar'
V:-CV-CV-CV	a:-rɪ-və-nɪ	'Brahmin'[M]
V:-CV-CV-CV	e:ɪe-mi:-nɪ	'a kind of fish'
V:-CV:-CV-CV	a:-pi:-sa-rɪ	'Officer'
VC-CV-CV-CV	eŋ-ŋɪ-ku:-su	'female child'
VC-CV:-CV-CV	at-sa:-va-rə	'10,000'
VC-CV:-CVC-CV	oɭ-ɭa:-roɭ-ɭi	'a plant that spreads by sticking to'
VC-CVC-CV-CV	ok-kil-ka-ɭə	'a place where paddy is thrashed'
VC-CVC-CV:-CV	ip-pat-na:-kɪ	'24'
VC-CV:C-CV-CV	is-ku:l-ma-ne	'school'
VC-CVC-CVC-CV	ay-vat-ton-dɪ	'51'
VCC-CV-CV-CV	uɭɭ-ca-ma-rə	'tamarind tree'
CV-CV-CV-CV	ba-ɖa-və-nɪ	'poor man'
CV-CV-CV:-CV	ma-rɪ:-va:-di	'respect'
CV-CV:-CV-CV	ba-ra:-ba-ri	'healthy'
		'good'
CV-CV-CVC-CV	ma-ɭa-kal-lɪ	'hailstorm'
CV-CV-CV:C-CV	do-re-ga:ɭ-sɪ	'potato'
CV-CVC-CV-CV	ov-vap-pə-n	'parents'
CV-CV:C-CVC-CV	to-le:n-tiñ-gə	'a month's name'

CV:-CV-CV-CV	ma:-da-po-le	'a monthly death ceremony'
CV:-CV-CV:-CV	se:-ʈa-mi:-nʃ	'a kind of fish'
CV:-CV-CV:C-CV	na:-ra-ga:-ʃ-sʃ	'a kind of tube root'
CV:-CV:-CV-CV	sa:-re:-gə-nʃ	'deer'
CV:-CVC-CV-CV	ka:-luŋ-ga-rə	'a ring of the toe worn by Indian woman'
CV:-CVC:-CVC-C-V	mu:-vat-ton-du	'31'
CV:-CV:C-CV:-CV	to:-ʈa:n-mi:-nʃ	'a kind of fish'
CV:-CV:C-CVC-CV	mi:-na'n-tiŋ-gə	'a month's name'
CCV:-CV:-CVC-CV	mya:-va:-nak-ki	'a kind of bird'
CV-C-CV-CV-CV	mat-tʃ-pa-ʈi	'a part of musical Instrument called Koʃalʃ'
CVC-CV-CV:-CV	maŋ-ʈa-la:-vu	'a kind of snake'
CVC-CV-CVC-CV	nid-de-muʃ-ʃu	'Touch me not plant'
CVC-CV-CV:C-CV	kor-ŋe-ga:-ʃ-sʃ	'a kind of tube root'
CVC-CVC-CV:-CV	rab-bar-ku:-su	'toy'
CVC-CVC-CVC-CV	raʃ-bar-bil-lʃ	'cataupelt'
CVC-CV:C-CVC-CV	kum-ba:n-tiŋ-gə	'a month's name'
CV:C-CV-CV-CV	ne:r-lʃ-ma-re	'Rose-apple tree'
CV:C-CV:-CV-CV	bu:y-ʈa:-re-nʃ	'a kind of cat'
CV:C-CV:-CVC-CV	nu:r-mu:-vat-ti	'130'
CV:C-CVC-VC-CV	nu:r-ip-pat-tʃ	'120'
CV:C-CV:C-CV:-CV	ni:r-mu:r-ka:-nʃ	'water snake'
CVCC-CV-CV:-CV	maŋʃ-sʃ-ka:-yi	'chilly'

1.6.4.4.2. CLOSE SYLLABLE

No examples.

1.6.4.5. PENTA SYLLABIC

1.6.4.5.1. OPEN SYLLABLE

The common pattern is [C][C]V[:][C][C] CV[:][C]CV[:][C]CV[:]
[C]CV

V-CV-CV-CV-CV	a-l̥a-le-ma-rə	'a kind of 'tree'
V-CV-CV-CV:-CV	a-ve-ra-ka:-yi	'beans'
V-CV-CV:C-CVC-CV	e-ḍa-va:n-tin-gə	'a month's name'
V-CVC-CV-CVC-CV	a-ḍak-ke-kat-ti	'nut cracker'
VC-CV-CV-CV-CV	ip-pat-te-ṛa-ḍɛ	'22'
VC-CV-CV-CV:-CV	up-pu-na-ka:-yi	'pickles'
VC-CV:-CVC-CV:-CV	on-de:-muk-ka:-iɛ	'1 $\frac{3}{4}$ '
VC-CVC-CV-CV-CV	ək-kal-ga:-rə-nɛ	'married man'
VC-CVC-CVC-CVC-CV	ip-pat-tom-bat-tɛ	'29'
V:C-CVC-CV-V:-CV	a:v-bat-ti-mi:-nɛ	'a kind of fish'
CV-CV-CV-CVC-V	me-rɛ-va-ṇi-gə	'procession'
CV-CV-CV-CV:-CV	ma-la-ga-mi:-nɛ	'a kind of fish'
CV-CV-CV-CVC-CV	ma-ga-ra-ti-n̄-gə	'a month's name'
CV-CV-CV-CV:C-CV	ko-l̥a-l-ɛsu:t-rə	'lesson of musical instrument Ko-l̥a-lɛ
CV-CV-CVC-CVC-CV	nə-lu-vot-ton-du	'41'
CV-CV-CV:C-CVC-CV	me-ḍa-va:n-ti-n̄-gə	'a month's name'
CV-CVC-CV-CVC-CV	sa-raṭ-tɛ-guṇ-ḍu	'button'
CV:-CV-CVC-CV-CV	ni:-rɛ-kum-ba-l̥ə	'a kind of vegetable'
CCV:-CV-CV-CV:-CV	bya:-sa-ge-ka:-lə	'summer'
CVC-CV-CV-CV:-CV	kum-ba-l̥a-ka:-yi	'pumpkin'
CVC-CV-CVC-CV-CV	paṭ-tɛ-pu:n-zə-nɛ	'a kind of jungle cat'
CVC-CV:-CV-CVC-CV	kaṭ-ta:-ri-kat-ti	'dagger'
CV:C-CV-CV-CV:-CV	ma:n-ḍa-lɛ-mi:-nɛ	'a kind of fish'
CVCC-CV-CV:-CV-CV	mant-ra-ka:-rə-nɛ	'magician'
CVCC-CV:-CV-CVC-C	guṇḍ-ra:-nɛ na-l̥-i	'field crab'

1.6.4.5.2. CLOSE SYLLABLE

No examples.

1.6.4.6. HEXA SYLLABIC

1.6.4.6.1. OPEN SYLLABLE

The common pattern is [C]V[:][C]CV[:][C]CV[C]CV[:]
[C]CV[:][C]CV

- V-CV-CV-CVC-CV-CV u-gu-ru-sut-tə-nʃ 'whistle'
 CV-CV-CV-CV:-CV-CV be-ʃa-ma-ka:-rə-nʃ 'mischievous
 fellow'
 CV-CV-CVC-CVC-CVC-CV na-lu-vat-tom-bat-tʃ '49'
 CV-CVC-CV-CV:-CV-CV bʃ-rʃn-dʃ-ka:-rə-nʃ 'guest [Mas.]'
 CV:-CV-CV-CV-CV-CV na:-ra-mu-ya-lə-nʃ 'a kind of tube
 root'
 CV:-CV-CV-CV:-CV-CV na:-da-ga-ka:-ra-ti 'actress'
 CVC-CV-CVC-CV-CV-CV ka|-lʃ-kut-ti-ma-rə 'a kind of tree'
 CVC-CV-CVC-CV-CV:-CV kom-bu-sal-li-mi:-nʃ 'a kind of fish'
 CVC-CV:-CV-CV-CV-CV paʃ-ta:-ni-ka-da-le 'pea'
 CV:C-CV:-CV-CV:-CV-CV ma:n-ða:-tʃ-ka:-rə-nʃ 'foreigner'
 [Mas.]

1.6.4.6.2. CLOSE SYLLABLE

No examples.

2. Morphophonemics

In this chapter, internal sandhi, occurring within a word bounded by pause alone is discussed. The ampersand '&' indicates the morpheme boundary and the dash '-' the place of occurrence of the phoneme in question. There are two kinds of morphophonemic rules, viz. obligatory and optional. The morphophonemic rules are ordered and when more than one rule is to be operated, the lower number will precede the higher number. However, in certain examples, the lower number may be found to be preceded by the higher number when there are more than one morpheme boundary found within a word. For instance, bar-nd-a-ṽn-e has the rules 2.18 and 2.9. Here, 2.18 operates between bar-nd and 2.9 in-ṽn. The morpheme boundary should be deleted finally. As all the consonant ending words take enunciative vowels, the rules are not noted throughout the consonant ending example. These morphophonemic rules are referred to in the following sections.

2.1 Opt. $n \rightarrow \phi / v\tilde{a} - \#$

e.g. aṽn #	→
aṽ	'he'
ma:ḍ-id-a-ṽn #	→
ma:ḍidaṽ	'one who did [Mas]'
ma:ḍ-φ-a-ṽn #	→
ma:ḍaṽ	'one who will do/does [Mas.]'
o:-d-a-ṽn #	→
o:daṽ	'one who went [Mas.]'

2.2 $\phi \rightarrow \epsilon / C - \#$

e.g.	ni:n #	→
	ni:n ϵ	'you [Sg.]'
	a:l #	→
	a:l ϵ	'milk'
	ka:d #	→
	ka:d ϵ	'forest'
	pa:d #	→
	pa:d ϵ	'to suffer' 'to experience'
	tabb #	→
	tabb ϵ	'to embrace'
	ka:n ϵ #	→
	ka:n ϵ	'to see'
	ka:y ϵ #	→
	ka:y ϵ	'to protect' 'to wait'
	na:y #	→
	na:y ϵ	'dog'
	avər #	→
	avər ϵ	'they [Hum.]'

2.3 $n \rightarrow \acute{n} / CV - \& g$

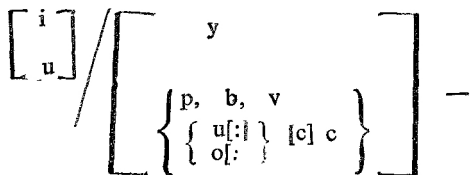
e.g.	nin-gə	→
	ni \acute{n} gə	'you [Pl.]'
	nan-gə	→
	na \acute{n} gə	'we'
	tan-gə	→
	ta \acute{n} gə	'one-selves'

2.4. Opt. $\phi \rightarrow \epsilon / C - \& C$

e.g.	kempan-g ϵ	→
	kempani ϵ g ϵ /	
	kempang ϵ	'to Kempan'
	avər-g ϵ	→
	avar ϵ i ϵ g ϵ	'to them'

bandad-gɛ	
bandadɛgɛ	'for having come'
ad-n-ə	→
adɛnə	'it [Acc.]'
ad-n-d	→
adɛndɛ	'its'
aɳ-s-id-ə	→
aɳɛsida	'sharpened-she'
u:r-gɛ	→
u:rɛgɛ	'to native place'
bukk-d-a	→
bukkɛda	'book's'
ka:ɖ-ko:li	→
ka:ɖɛko:li	'forest, fowl'
je:n-kunni	→
je:nɛkunni	'young one of bee'
sutt-n	→
suttɛnɛ	'round' [Hon.]

2.5. ɛ →

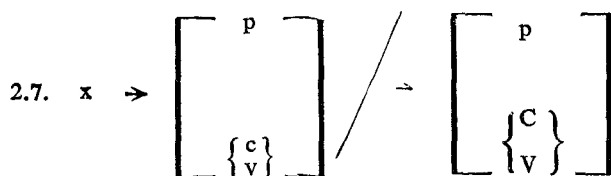


e.g.	ka:y-ɛ [2.2]	→
	ka:yi	'to protect' 'to wait'
	gay-ɛ [2.2]	→
	gayi	'to do' 'to intercourse'
	pe:y-ɛ [2.2]	→
	pe:yi	'ghost'

tapp- ϵ [2.2]	→
tappu	'to wrong'
tabb- ϵ [2.2]	→
tabbu	'to embrace'
a:v- ϵ [2.2]	→
a:vu	'snake'
u:v- ϵ [2.2]	→
u:vu	'flower'
kuṭṭi- ϵ [2.2]	→
kuṭṭu	'to knuckle on the head'
koḍ- ϵ [2.2]	→
koḍu	'to give'
u:riḡ- ϵ [2.4]	→
u:rugu	'to native place'
bukkḷda [2.4]	→
bukkuda	'book's'

2.6. $\phi \rightarrow C_1 / \# [C] V C_1 - V$ where $V \neq \text{L.M. } -a-$

e.g. kaṇ- ϵ [2.2]	→
kaṇṇ ϵ	'eye'
nel- ϵ [2.2]	→
nell ϵ	'paddy'
əl- ϵ [2.2]	→
əll ϵ	'tooth'
min- ϵ [2.2]	→
minn ϵ	'to shine'
kaṇ-ibbu	→
kaṇṇibbu	'eye brow'
nin-inda	→
ninninda	'from you'
nan-a	→
nanna	'my'



Where C = other than p

e.g.	taḍix—pal	→
	taḍippal	‘to prevent’
	gyaḷix—pal	→
	gyalippal	‘to tear’
	eṇix-p-a	→
	eṇippa	‘one who joins’
	uṛix-p-φ-ō	→
	uṛippō	‘let us fry’
	kuḍix-p-ō	→
	kuḍippō	‘let us drink’
	kalix-p-a [2.12]	→
	kaḷppa	‘one who learns’
	a:x-pal [4.2.,2.1.1]	→
	a:ppal	‘to become’
	o:x-pal [4.21.,2.2.1]	→
	o:ppal	‘to go’
	so:x-p-a [4.21.,2.9.1]	→
	so:ppa	‘one who will be defeated’
	ka:x-p-a [4.21.,2.16.1]	→
	ka:ppa	‘one who will protect’
	o:x-φ- #	→
	o:	‘go-you’

2.8. Opt. [C] VC $\begin{Bmatrix} i \\ e \end{Bmatrix}$ + a \rightarrow [C] VCe

e.g.	beri-a	\rightarrow
	bere	'to write'
	ari-a	\rightarrow
	are	'to grind'
	nuɖi-a	\rightarrow
	nude	'to scold'
	ori-a	\rightarrow
	ore	'to sharpen like pen- cil etc.'
	saɭi-a	\rightarrow
	saɭe	'to become tired'
	koɭc-a	\rightarrow
	koɭe	'to rot'

2.9. $\begin{Bmatrix} e \\ \sim \\ e \end{Bmatrix} \rightarrow \begin{Bmatrix} a \\ \tilde{a} \end{Bmatrix} / C - [n] \& \begin{Bmatrix} C \\ V \end{Bmatrix}$

e.g.	aŋŋə-gə	\rightarrow
	aŋŋagə	'elder brothers'
	aŋŋən-e	\rightarrow
	aŋŋane	'elder brother [Acc.]'
	marə-l-inda	\rightarrow
	maralinda	'from the tree'
	danə-inda	\rightarrow
	danayinda	'from the cow'
	maydən-ku:ɖa	\rightarrow
	maydanku:ɖa	'along with brother- in-law'
	avə̃ɭ-e	\rightarrow
	avāne	'him'

2.10 Opt. $\phi \rightarrow y / \left\{ \begin{array}{c} i \\ e \\ a \end{array} \right\} - V$

e.g. nari-inda	→
narīyinda/narinda	'from the tiger'
ku:ri-akki	→
ku:riyakki	'a bird's name'
eri-a	→
erīya	'to beg'
koḍi-a:d-a	→
koḍiya:da	'one who did not give'
salli-a:tɪ	→
salliya:tɪ	'one who had cleared something'
a:ki-oṇe:nɪ	→
a:kiyoṇe:nɪ	'I did it myself'
kempi-o:ḍa	→
kempiyo:ḍa	'than Kempī'
ond-e:-iḍi	→
onde:yiḍi	'obstinacy'
mane-akki	→
maneyakki	'a kind of bird'
be:ṭe-a:ḍɪ	→
be:ṭeya:ḍɪ	'to hunt'
mara-inda [2.9]	→
marayinda	'from the tree'
ava-inda [2.9]	→
avayinda	'from her'

2.11. Opt. $\phi \rightarrow v / \left\{ \begin{array}{c} e \\ a \end{array} \right\} - \& a:$

e.g. tande-a:	→
tandeva:	'do/did you bring?'
bande-a:	→

bandeva:	'do/did you come?'
i:ge-a:	→
i:geva:	'is it in this manner?'
a:ge-a:	→
a:geva:	'is it in that manner?'
tanda-a: [2.9]	→
tandava:	'did/does she bring?'
a:ga-a:[2.9]	→
a:gava:	'is it then?'

2.12. Opt. $i \rightarrow e/[C] V [C]C$ — & C_1 where $C_1 = p, t, d, n,$
s, v and y

e.g. naḍi-p-a	→
naḍepa	'one who will walk'
taḍi-t-a	→
taḍeta	'one who prevented'
beri-d-ə	→
beredə	'wrote-she'
eṇi-n	→
eṇen	'join [Hon.]'
toḷ-s-a:d-a	→
toḷesa:da	'one who did not wash'
keriya [2.10]	→
kereya	'to call'
eriya [2.10]	→
ereya	'to beg'
taḍiya:de [2.10]	→
taḍeya:de	'without preventing'
e-lli-ne	→
eḷlene	'where, my little one [Mas.]'
koḍiya:da [2.10]	→
koḍeya:da	'the one who did not give'

2.13 Opt. $\left\{ \begin{array}{c} \text{ə} \\ \text{a} \end{array} \right\} \rightarrow \phi / - \text{CV} \#$

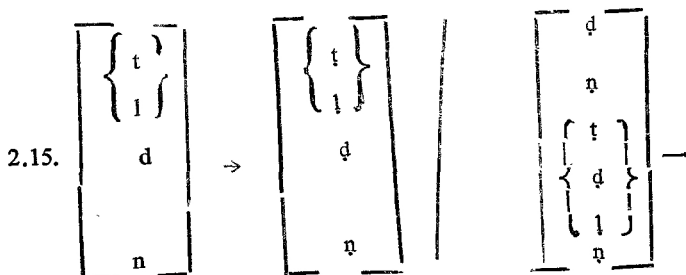
e.g.	kaḍale	→
	kaḍle	'ground-nut'
	osə-t [2.2]	→
	ostu	'new one'
	o:ḍ-id-a-t [2.2]	→
	o:ḍidtɪ	'It ran'
	ma:ḍ-s-id-a-t [2.2]	→
	ma:ḍsidtɪ	'It caused to do'
	tin-d-a-t [2.2]	→
	tindtɪ	'It ate'
	no:ḍ-uv-a-ille	→
	no:ḍuvdille	'won't see'
	maddɪ-ka:rər [2.2]	→
	maddɪka:rrɪ	'doctor'
	naṇṭ-ər [2.2]	→
	naṇṭɪ	'guest'
	kevd-ər [2.2]	→
	kevdɪ	'deaf people'
	a:x-d-a-t [4.21.2.1.1]	→
	a:dtɪ	'became/become'
	bɪd-d-ət [2.2]	→
	bɪddtɪ	'fell/falls-it'

2.14. Opt. $\left\{ \begin{array}{c} \text{i} \\ \text{e} \end{array} \right\} \rightarrow \phi / [\text{C}] \text{V}[:][\text{C}] \text{C} [\&] - [\&] \text{C}$

Note: In this rule, two morphemic junctures are noted. Optionally, anyone of them must be present [i.e.] both will not be absent at a time.

e.g.	mi:vaṭṭi-ne	→
	mi:vaṭṭine	'the girl [Acc.] who swims'

agi-n	
agn:/agin:	'chew [Hon.]'
salliya:t# [2.10]	→
sallya:t#	'one had cleared for something'
vod:t-a:t#	→
vodta:t#	'beating is over'
muri-t	→
murtu	'having broken'
sutt-id-ə	→
suttə	'went round/goes round-she'
tori-d	→
torđu	'having opened'
nagi-d-on:n	→
nagdon:n#	'I laughed myself'
be e-n	→
be n#	'grow' [Hon.]
ole-ti	→
olti	'cobb'le (Fem.)'
ti:r-id-əd	
ti:rdəd#	'finished-it'



e.g. mi:vaŋŋe [2.14]
mi:vaŋŋe

→
'the girl [Acc.] who swims'

koḍ-t-en	→
koḍtenɤ.	'gave-I'
kaḍle [2.13]	→
kaḍle	'ground-nut'
kaṇ-d-en [4.21.2.8.1]	→
kaṇdenɤ	'saw-I'
koṭṭ-n	→
koṭṭṇu	'knuckle [Hon.]'
nuḍ-n [2.24]	→
nuḍṇu	'scold' [Hon.]'
beḷ-n [2.14]	→
beḷṇɤ	'grew [Hon.]'
kaḷ-n [2.14]	→
kaḷṇɤ	'loosen [Hon.]'
toṇ-nu:r	→
toṇṇu:ru	'90'

$$2.16. \left[\begin{array}{c} \boxed{r} \\ \left\{ \begin{array}{c} \boxed{r} \\ \boxed{l} \end{array} \right\} \\ \boxed{l} \end{array} \right] \rightarrow \left[\begin{array}{c} \left\{ \begin{array}{c} \boxed{t} \\ \boxed{d} \end{array} \right\} \\ t \\ d \end{array} \right] / \left[\begin{array}{c} \left\{ \begin{array}{c} \boxed{t} \\ \boxed{d} \end{array} \right\} \\ t \\ d \end{array} \right] \quad [C] \text{ V-}$$

e.g. or-t	→
ottu	'having lifted'
ir-d-a	→
idda	'one who was'
eṭ-t	→
ettɤ	'having given birth'
əḷ-t-a	→
əṭta	'one who wept'
ol-d-a	→
odda	'one who stitched'

gel-d →
geɖdɪ 'having won'

$$2.17. \begin{bmatrix} d \\ ɖ \\ g \end{bmatrix} \Rightarrow \begin{bmatrix} t \\ t \\ k \end{bmatrix} / - \quad \begin{bmatrix} t \\ t \\ k \end{bmatrix}$$

e.g.	vodta:tɪ [2.14]	→
	votta:tɪ	'finished beating'
	koɖtɪn [2.15]	→
	koɖtɪnɪ	'gave-I'
	uɖ-k-en	→
	ukkenɪ	'entered I'
	a:dtɪ [2.13]	→
	a:tɪ	'became/becomes it'
	bɪddtɪ [2.13]	→
	bɪttɪ	'fell/falls-it'

$$2.18. \left\{ \begin{matrix} r \\ l \end{matrix} \right\} \rightarrow n / CV - \& n$$

e.g.	bar-nd-a	→
	bannda	'one who came'
	bar-nn-ən	→
	bannnənɪ	'came/comes-he'
	tar-nd-a	→
	tannda	'one who brought'
	nil-nd-en	→
	ninnndenɪ	'stood/stand I'
	kol-nn-ən	→
	konnənɪ	'killed/kills he'
	kol-nd-e	→
	konnde	'killed/kill you'

2.19. $\left\{ \begin{smallmatrix} n \\ \eta \end{smallmatrix} \right\} \rightarrow m/- \text{ \& } p$

e.g.	tin-pal	→
	timpal	'to eat'
	muttin-pal	→
	muttimpal	'to kiss'
	eṇ-patt	→
	empattṛ	'eighty'

2.20. $p \rightarrow b/m \text{ \& } -$

e.g.	timpal (2.19.)	→
	timbal	'to eat'
	muttimpal (2.19)	→
	muttimbal	'to kiss'
	empatt (2.19)	→
	embattṛ	'eighty'

2.21. $\left[\begin{array}{c} [C] \tilde{V} [y] \\ C\tilde{V}: \end{array} \right] \rightarrow \left[\begin{array}{c} [C] V [y]N \\ CV:N \end{array} \right] / - \text{ \& } \left\{ \begin{array}{c} p \\ t \end{array} \right\}$

e.g.	tīvī-p-a	→
	tivimpa	'one who strikes with fist'
	tīvi-t-a	→
	tīvinta	'one who struck with fist'
	sūy-p-a	→
	suympa	'one who breathes'
	sūy-t-a	→
	suynta	'one who breathed'
	āy-pal (4.21.2.11.1)	→
	aympal	'to hide'
	yā:t [4.21.2.18.10]	→
	ya:ntṛ	'having excreted'

$$2.22. C_1 \rightarrow \emptyset \quad / \quad \left[\begin{array}{c} C \\ C_2 \end{array} \right] - \left[\begin{array}{c} C_1 \\ C_1 \end{array} \right]$$

e.g.	minn-s	→
	minsɤ	'to cause to shine'
	sallya:tɤ [2.14]	→
	salya:tɤ	'one had gone'
	bannda [2.18]	→
	banda	'one who came'
	tannda [2.18]	→
	tanda	'one who brought'
	ninndenɤ [2.18]	→
	nindenɤ	'stood/stand I'
	konnde [2.18]	→
	konde	'killed-you'
	sutt-d-ə [2.14]	→
	sutdə	'went round/goes round she'
	mi:vaɲɲe [2.15]	→
	mi:vaɲɲe	'the girl [Acc.] who swims'
	att-sa:varə	→
	atsa:varə	'ten thousand'
	mannipp-ma:ɖɤ	→
	mamnipma:ɖɤ	'to excuse'
	mugg-n	→
	mugnu	'immerse-you (Hon.)'

$$2.23. C_1C_1C_1 \rightarrow C_1C_1$$

e.g.	bannən [2.18]	→
	bannenɤ	'came/comes he'
	konnən [2.18]	→
	konnənɤ	'killed/kills he'
	bɤttɤ [2.17]	→
	bɤitɤ	'fell/falls-it'

2.24. $C_1 \rightarrow \phi / [C] V:- C_1$

e.g.	a:ppal [2.7]	\rightarrow
	a:pal	'to become'
	o:ppal [2.7]	\rightarrow
	o:pal	'to go'
	so:ppa [2.7]	\rightarrow
	so:pa	'one who will be defeated'
	ka:ppa [2.7]	\rightarrow
	ka:pa	'one who protects'
	a:ttɛ [2.17]	\rightarrow
	a:ɛ	'became/becomes it'

2.25. $p \rightarrow v / \left\{ \begin{matrix} i \\ e \\ y \end{matrix} \right\} - \& v$

e.g.	beri-p-a	\rightarrow
	beriva	'one who writes'
	kari-p-a	\rightarrow
	kariva	'one who calls'
	beri-p- ϕ - \bar{o}	\rightarrow
	beriv \bar{o}	'let us write'
	kaḍi-p- ϕ - \bar{o}	\rightarrow
	kaḍiv \bar{o}	'let us cross'
	beḷe-p-a:d-a	\rightarrow
	beḷeva:da	'one who will not grow'
	koḷe-p-a	\rightarrow
	koḷeva	'that which will rot'
~	koḷey-p-a	\rightarrow
	koḷeyva	'that which will rot'
	uy-p- ϕ - \bar{o}	\rightarrow
	uyv \bar{o}	'let us beat'

uri-t-e:n	→
urute:nɤ	'fried/fry-I'
kuʔix-t-ər [2.7]	→
kuʔutərɤ	'sat/sit they'
pori-t-a	→
poruʔa	'one who waited'

$$2.28. \left[\begin{array}{c} \left\{ \begin{array}{c} V \\ f \\ y \end{array} \right\} \\ o: \end{array} \right] + \left[\begin{array}{c} \left\{ \begin{array}{c} ə \\ a: \end{array} \right\} \\ a: \end{array} \right] \longrightarrow \left[\begin{array}{c} e: \\ o: \end{array} \right]$$

V_f stands for front vowels.

e.g.	uri-əlɤ	→	
	ure:lɤ		'let someone fry'
	tegi-əlɤ	→	
	tege:lɤ		'let someone take'
	kuʔix-əlɤ [4.21.2.2.1.2.7]	→	
	kuʔe:lɤ		' " drink'
	beʔe-əlɤ	→	
	beʔe:lɤ		' " grow'
	tivī-əlɤ	→	
	tivē:lɤ		' " fist'
	mi:y-əlɤ	→	
	mi:ye:lɤ		' " b athe'
	uy-əlɤ [2.6]	→	
	uyye:lɤ		' " beat'
	nuʔi-a:kɤ	→	
	nuʔe:kɤ		'must scold someone'
	ka:y-a:kɤ	→	
	ka:ye:kɤ		'must protect someone'
	beʔe-a:kɤ	→	
	beʔe:kɤ		'must grow-some one'
	o:x-a:kɤ [4.21,2.2.1.,2.7]	→	
	o:ku		'must go-someone'

- 2.29. $V_1 + V_2 \rightarrow V_2$ Where V_1 stands for the stem final vowel and V_2 stands for the initial vowel of the following suffix.

e.g.	kempi-inda	→
	kempinda	'from Kemp'
	teŋge-inda	→
	teŋginda	'from younger sister'
	a:-ne-e:lɛ	→
	aine:lɛ	'dung of elephant'
	kaɖle-eŋŋe	→
	kaɖleŋŋe	'ground-nut oil'
	be:re-a:gr	→
	be:ra:gr	'to change'
	so:re-oŋŋe	→
	so:roŋŋe	'descendry'
	benda-akki	→
	bendakki	'boiled rice'
	¹ bayyā:-a:gr	→
	bayyā:gr	'to be afraid of'
	² naŋga-inda	→
	naŋginda	'from us'
	na:garə-a:vu	→
	na:gara:vu	'cobra'
	osə-eŋŋɛ	→
	oseŋŋɛ	'bride'
	aŋji-oŋe:nɛ	→
	aŋjoŋe:nɛ	'I frightened myself/ I frighten'
	ma:ri-oŋe:nɛ	→
	ma:roŋe:nɛ	'I sold myself/I sell'

- e.g. tirɤ-d-a [2.27]

tirada



**'the one who roamed
about'**

FOOT NOTES

1. If both the vowels are of same quantity, the nasalization is carried over to the resultant vowel.
2. $\text{ə} \rightarrow \phi$, when it is not a radical vowel. If it occurs as a radical vowel, it changes to 'a' [see 2.9].

3. Nouns

Nouns are those which can take or are capable of taking case suffixes. Since the participial and verbal nouns take tense suffixes, they are not treated here. They are described under verbs.

3.1. The position classes of noun suffixes are indicated in the Chart given below.

	1000	1100	1200	1300
	Gender-Number [3.4]	Number ₂ [3.6]		Cases [3.8]
	1001. Mas.Sg. [3.4.1.]	1101. Non-Gender pl./ Hon.Sg. [3.6.1]	1201. L.M. [3.7]	1301. Acc. [3.8.1.]
	1002. Fem.Sg. [3.4.2.]	1102. Neut.Pl. [3.6.2.]		1302. Ins. [3.8.2.]
	1003. Neut.Sg. [3.4.3.]			1303. Soc. [3.8.2.]
	Number ₁ [3.5]			
	1004. Sg. [3.5.1.]			1304. Dat. [3.8.4.]
	1005. Hon.Sg. [3.5.2.] Pl. [3.5.3.]			1305. Abl. [3.8.5.]
	1006. Epicene Pl. [3.5.3.1]			1306. Gen. [3.8.6.]
	1007. Common Pl. [3.5.3.2.]			1307. Loc. [3.8.7.]
				1308. Dir. [3.8.8.]
				1309. Purp. [3.8.9.]
				1310. Comp. [3.8.10]

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3.2 STEM CLASSIFICATION

There are two kinds of stems in this dialect. [1] Stems which take gender-number suffixes. They are classified on the basis of the masculine singular suffix and each main class is further subclassified on the basis of the feminine and epicene plural or Hon.Sg. suffixes, they take. There are four main classes of the stems. [2] Personal pronouns. They are of three kinds viz. the first, the second and the reflexive.

3.2.1. Those stems which take masculine singular suffix ¹ən belong to this class.

e.g. turukk-ən	'Muslim caste-man',
na:yk-ən	'Naicka caste-man'
pāṇi-ən [2.28]	→
pāṇe:n	'Pania caste-man'
baḍav-ən	'poor man'
mu:g-ən	'dumb-man'
se:ṭə-ən [2.29]	→
se:ṭən	'Christian-man'
obb-ən	'one man'

3.2.1.1. Those stems which take -ati ~ - iti as feminine singular suffix and -ər as epicene plural suffix.

e.g. a:r/a:r	'Brahmin caste'
turukku-	'Muslim-caste'
koll-	'work in iron'
kaḷ-	'steal'
kurumb-	'kurumba caste'
na:yk-	'Naicka caste'
mu:g-	'dumb'
baḍav-	'poor'
pāṇi-	'Pania caste'
oli-	'Cobbler caste'

Free Variation

- e.g. kurub-ati ~ kurub-iti 'Kurumba caste woman'
 turukk-ati ~ turukk-iti 'Muslim caste woman'
 na:yk-ati ~ na:ykiti 'Naicka caste woman'

3.2.1.2. Those which take -i ~ ati as feminine singular suffix and -ər as epicene plural suffix.

- e.g. kuṛḍ- 'blind'
 keṇḍ- 'deaf'
 kuṇṭ- 'lame'

Free Variation

- e.g. kuṛḍ-i ~ kuṛḍ-ati 'blind women'
 keṇḍ-i ~ keṇḍ-ati 'deaf woman'
 kuṇṭ-i ~ kuṇṭ-ati 'lame woman'

3.2.1.3. Those which take -ə] as feminine singular suffix.

- e.g. obb- 'one'

3.2.1.4. Those which take -ati as feminine singular suffix and -ma:r as epicene plural suffix.

- e.g. se:ṭə- 'Christian'

3.2.1.5. Those which take -i as feminine singular suffix and -ma:r as epicene plural suffix.

- e.g. sine:ydə- 'friend'

3.2.2. Those which take -vān ~ vā as masculine singular suffix belong to this class.

- e.g. a-vān ~ a-vā 'that-he'
 mu:tə-vān [2.9] →
 mu:tavān 'elder man'
 doḍḍə-vān [2.9] →
 doḍḍavān 'big man/great man'
 kora-vān →
 koravān 'Korava caste man'

- 3.2.2.1. Those which take -və as feminine singular suffix and -vər as epicene plural suffix.

e.g.	a-	'that'
	i-	'this'

- 3.2.2.2. Those which take -və as feminine singular suffix and -rə as honorific singular.

e.g.	ya:-	'who'
------	------	-------

- 3.2.2.3. Those which take -vaṭṭi ~ -vaḷ ~ -və as feminine singular suffix and -vər as epicene plural suffix.

e.g.	mu:tə-	'elder'
	e e-	'young'
	doḍḍə-	'big, great'
	siṇṇə-	'small'
	oḷḷə-	'good'
	keṭṭə-	'bad'

- 3.2.2.4. Those which take -ati as feminine singular and -vər as epicene plural suffix.

e.g.	kora-	'Korava caste'
------	-------	----------------

- 3.2.3. Those which take -ϕ as masculine singular suffix belong to this class.

e.g.	a:zari-ϕ	'a man of Carpenter caste'
	ceṭṭi-ϕ	'Chetty caste-man'
	ma:pḷe-ϕ	'Maplah Muslim caste-man'

- 3.2.3.1. Those which take -ati ~ -iti as feminine singular suffix and -ma:r ~ -gə as epicene plural suffix. -gə, the inferior pl. suffix will also occur optionally with

the words denoting certain castes or professional classes that are considered inferior in social hierarchy.

e.g. a:zari 'carpenter'
getti 'Chetty Caste'

3.2.3.2. Those which take -aci as feminine singular suffix and -ma:r as epicene plural suffix.

e.g. ma:ple — ‘Maplah Muslim caste’

3.2.4. Those which take ²-ka:ren ~ ka:re as masculine singular suffix belong to this class.

e.g. ma:nḁa:t-	'foreigner'
kelsə-	'work'
baŋḁi-	'cart'
dayrə-	'courage'
punde	'unmarried'

3.2.4.1. Those which take -ka:rati ~ -ka:rīti as feminine singular suffix and -ka:rr as epicene plural suffix.

e.g.	baṇḍi	'cart'
	kelsə-	'work'
	bɪrɛnd-	'guest'
	ma:ɳɖa:tɪ-	'foreigner'
	dayrə-	'courage'
	okkal	'married'
	a:tə	'dancer'
	ku:li-	'labourer'
	maɖake-	'potter'
	pundə-	'unmarried'

3.2.5. PERSONAL PRONOUNS³

e.g. na:-	'I'
ni:-	'you'
ta:-	'one-self'

3.3. INHERENT NOUNS

The inherent nouns are classified into two main classes as Human Nouns and Non-human nouns.

3.3.1. HUMAN NOUNS

The human nouns are further sub-divided into personal nouns, denoting the names of persons and Non-personal nouns.

3.3.1.1. PERSONAL NOUNS

The personal nouns do not take plural marker.

e.g.	<i>Males</i>		<i>Females</i>	
ma:rən	'personal name'		ma:ri	'personal name'
ma:dən	' " "		ma:di	' " "
ke:tən	'personal name'		ke:ti	'personal name'
ka:lən	' " "		ka:li	' " "
kempən	' " "		kempi	' " "
sikkən	' " "		sikki	' " "
basavən	' " "		basavi	' " "
bi:rən	' " "		bi:ri	' " "
kuḷḷən	' " "		kuḷḷi	' " "
bəḷḷən	' " "		bəḷḷi	' " "
go:pən	' " "		go:pi	' " "
keṇṇən	' " "		keṇṇi	' " "
kuṇṇən	' " "		kuṇṇu	' " "
oṇakkən	' " "		—	
kariyən	' " "		—	
ma:riḡən	' " "		—	
—			ma:dɤ	' " "

3.3.1.2. NON-PERSONAL NOUNS

These nouns are capable of taking plural marker.

e.g. aṇṇaṇ	'elder brother'
taṅge	'younger sister
oḥci	'grand mother
soje	'daughter-in-Law'
gaṇḍ-	'male'
mantri	'minister'
ayḍaṇ	'boy'

3.3.2. NON-HUMAN NOUNS

These nouns are further classified into two as Place Nouns and Non-Place Nouns.

3.3.2.1 PLACE NOUNS

These nouns do not take plural marker.

3.3.2.1.1 UNIQUE NAMES

e.g. ṭeyya:konni	'Name of Kattunaicka village
muttaṅḡ	"
maṅgaṛ	"
ambalam	"
aṅgaḷ	"

3.3.2.1.2. Those Place Nouns⁵ which end in - kolli, - kaṭṭaḷḷ, - vayal, - baḷḷi, - aḷḷi, - ba:ḍi, -u:ru, -karay ~ -gaṛ, -ko:yil and -mu:l.

3.3.2.1.2.1. Those which has the ending-kolli.

e.g. taravakolli	'Name of a Kattunaicka village'
niṇṇaṇakolli	"
o:ḍakolli	"
vi:sṇakolli	"
kuṇṇjakolli	"

3.3.2.2. NON-PLACE NOUNS

These nouns will take plural marker.

e.g. kaḍḍi	'stick'
soji	'seedling'
ga:lsɤ	'root/tuber'
uḷi	'tusk'
na:y	'dog'
ra:mu	'parrot'
a:le	'leaf'
marə	'tree'

3.4. GENDER-NUMBER SUFFIXES

The suffixes which are used to denote various gender-numbers are taken up in this section. As noted earlier, there are three genders in Kattunaicka viz. [i] Masculine, [ii] Feminine and [iii] Neuter. The complete set of bases are given in section [3.2]. Only a few examples are given under each category in the following.

3.4.1. MASCULINE SINGULAR

St.

1001. {-ən}

∞-ən ~ -ə, ∞-vən ~ -və, ∞-φ,

∞-ka:rən ~ -ka:rə

1001.1. ∞-ən ~ -ə occurs with stems of 3.2.1.

e.g. turukk-ən	→
turukkənɤ	'Muslim caste-man'
paɳi-ən [2.28]	→
paɳe:nɤ	'Pania caste man'
se:tə-ən [2.29]	→
se:ʔənɤ	'Christian-man'
əbb-ən	→

	obbənɜ	‘One man’
	kevd-ən	→
	kevdənɜ	‘deaf man’
~	kevd-ə	→
	kevdə	‘,,,’
	sine:yda-ən [2.29]	→
	sine:ydənɜ	‘friend-male’
~	sine:yda-ə [2.29]	→
	sine:ydə	‘,,,’

1001.2. ∞ -vən ~ -ṽ occurs with stems of 3.2.2.

e.g.	a-vən	→
	aṽənɜ	‘that-he’
~	a-ṽ	→
	aṽ	‘,,,’
	mu:tə-vən [2.9]	→
	mu:taṽənɜ	‘elder-male’
	doḍḍə-ṽ [2.9]	→
	doḍḍaṽənɜ	‘big man’
	kora-vən	→
	koraṽənɜ	‘Korava caste man’

1001.3. ∞ -ϕ occurs with stems of 3.2.3.

e.g.	a:zari-ϕ	→
	a:zari	‘carpenter caste-man’
	ceṭṭi-ϕ	→
	ceṭṭi	‘Cheṭṭy caste-man’
	ma:ple-ϕ	→
	ma:ple	‘Maplah Muslim caste man’

1001.4. ∞ -ka:rən ~ -ka:r̃ occurs with stems of 3.2.4.

e.g.	kelsə-ka:rən [2.9]	→
	kelsaka:rənɜ	‘servant’
	baṇḍi-ka:rən	→
	baṇḍika:rənɜ	‘cart-man’

	ma:ṇḍa:ṭ-ka:rən [2.4]	→
	ma:ṇḍa:ṭka:rənʃ	'foreigner-male'
	puṇḍə-ka:rən [2.9]	
	puṇḍaka:rənʃ	'unmarried man'
~	puṇḍə-ka:rə [2.9]	→
	puṇḍaka:rə	, , , '
	maḍake-ka:rənʃ	→
	maḍakeka:rənʃ	'potter-male'
~	maḍake-ka:rə	→
	maḍakeka:rə	' , , , '

3.4.2. FEMININE SINGULAR

St. +

1002. {-ati}

∞ -ati, ∞ -iti, ∞ -i, ∞ -ə],
 ∞ -və, ∞ -vaṭṭi, ∞ -va], ∞ -aci,
 ∞ -ka:rati, ∞ -ka:riti.

1002.1. ∞ ati ~ -iti occurs after the stems of 3.2.1.1.
 and 3.2.3.1.

e.g.	kurub-ati	'Kurumba caste woman'
~	kurub-iti	' , , , '
	na:yk-ati	'Naicka , , , '
~	na:yk-iti	' , , , , '
	a:zari-ati [2.29]	→
	a:zarati	'carpenter caste woman'
~	a:zari - iti [2.29]	→
	a:zariti	' , , , , '

1002.2. ∞ - ati occurs with stems of 3.2.1.4. and 3.2.2.3.

e.g.	se:ṭə-ati [2.29]	→
	se:ṭati	'Christian woman'
	kora-ati [2.29]	→
	korati	'Korava caste woman'

1002.3. ∞ -i ~ -ati occurs with stems of 3.2.1.2.

e.g.	kuṛḍ-i	'blind woman'
~	kuṛḍ-ati	' " '
	keṇḍ-i	'deaf woman'
~	keṇḍ-ati	' " '
	kuṇṭ-i	'lame woman'
	kuṇṭ-ati	' " '

1002.4. ∞ -i occurs with stems of 3.2.1.5.

e.g.	sine:yḍə-i [2.29]	→
	sine:ydi	'female friend'

1002.5. ∞ -əḷ occurs with stems of 3.2.1.3.

e.g.	obb-əḷ	→
	obbəḷɛ	'one woman'

1002.6. ∞ -və occurs with stems of 3.2.2.1. and 3.2.2.2.

e.g.	a-və	'that-she'
	i-və	'this-she'
	ya:-və	'which-she'

1002.7. ∞ -vaṭṭi ~ -vaḷ ~ -və occurs with stems of 3.2.2.3.

e.g.	mu:tə-vāṭṭi [2.9]	→
	mu:tavāṭṭi	'elder woman'
~	mu:tə-val [2.9]	→
	mu:tavaḷɛ	' " '
~	mu:tə-və [2.9]	→
	mu:tavə	' " '
	oḷḷə-vāṭṭi [2.9]	→
	oḷḷavāṭṭi	'good woman'
~	oḷḷə-val [2.9]	→
	oḷḷavaḷɛ	' " '
~	oḷḷə-və [2.9]	→
	oḷḷavə	' " '

1002.8. ∞ -aci occurs with stems of 3.2.3.2.

e.g.	ma:p e-aci [2.29]	→
	ma:p aci	'Muslim caste woman'

1002.9. ∞ -ka:rati ~ ka:riti occurs with stems of 3.2.4.1

e.g.	baṇḍi-ka:rati	'cart woman'
~	baṇḍi-ka:riti	' " ,
	dayrə-ka:rati [2.9]	→
	dayraka:rati	'courageous woman'
~	dayrə-ka:riti [2.9]	→
	dayraka:riti	' " " ,

3.4.3. NEUTER SINGULAR

St. +

1003. { -d }

∞ -vadə ~ -vadɛ , ∞ -d

1003.1. ∞ -vadə ~ -vadɛ occurs after the stems of 3.2.2.2.

e.g.	ya:-vadə	'which-it'
~	ya:-vadɛ	' " ,

1003.2. ∞ -d occurs after the stems of 3.2.2.1.

e.g.	a-d	→
	adɛ	'that-it'
	i-d	→
	idɛ	'this-it'

3.5. NUMBER₁

3.5.1. SINGULAR

St. +

1004. { -n }

co-n

∞ -n occurs after first and second person and reflexive bases.

e.g. na:-n	→
na:nɤ	'I'
ni:-n	→
ni:nɤ	'you'
ta:-n	→
ta:nɤ	'oneself'
na-n-a-gi [2.6]	→
nanagɤ	'to me'
na-n-a-ga:gi [2.6]	→
nanaga:gi	'for me'
ni-n-a-gɤ [2.6]	→
ninagɤ	'to you'
ni-n-a-ga:gi [2.6]	→
ninaga:gi	'for you'
ta-n-a-gɤ [2.6]	→
tanagɤ	'toself'
ta-n-a-ga:gi [2.6]	→
tanaga:gi	'for self'
na-n-a [2.6]	→
nanna	'my'
ni-n-a [2.6]	→
ninna	'your'
ta-n-a [1.6]	→
tanna	'One's self'
na-n-inda [2.6]	→
nanninda	'by me'
ni-n-inda [2.6]	→
ninninda	'by you'
ta-n-inda [2.6]	→
tanninda	'by self'

3.5.2. HONORIFIC SINGULAR

St. +

1005. { -vər }

∞-vər, ∞ - ər, ∞ rə

1005.1. ∞-vər occurs after the stems of 3.2.2.1.

e.g.	a-vər-	→
	avərɪ	'that-he/she [Hon.Sg.]'
	i-vər	→
	ivərɪ	'this-he/she [Hon.Sg.]'

1005.2. ∞-ər occurs after the stems of 3.2.1.3.

e.g.	obb-ər	→
	obbərɪ	'one person'

1005.3. ∞ -rə occurs after the stems of 3.2.2.2.

e.g.	ya:-rə	→
	ya:rə	'Who [Hon.Sg.]'

3.5.3. PLURAL

The plurals are divided into two as Epicene Plural and Common Plural.

St. +

3.5.3.1. EPICENE PLURAL

1006. { -ər }

∞-ər, ∞-vər, ∞-ma:r ~ -gə, ∞-ka:rɪ

1006.1. ∞-ər occurs after the stems of 3.2.1.1., 3.2.1.2.

e.g.	a:r-ər	→
	a:rərɪ	'persons of Brahmin caste'

turukk-ər	→
turukkərɪ	‘persons of Muslim caste’
kaɭ-ər [2.6]	→
kaɭɪərɪ	‘thieves’
baɖav-ər	→
baɖavərɪ	‘poor people’
oli-ər [2.28]	→
ole:rɪ	‘persons of cobbler caste’
kurub-ər	→
kurubərɪ	‘persons of Kurumba caste’
kuɳɪ-ər [2.13]	→
kuɳɪrɪ	‘lame persons’
kevd-ər [2.13]	→
kevdərɪ	‘deaf persons’

1006.2. ∞-vər occurs after the stems of 3.2.2.1., 2.2.2.3., and 3.2.2.4.

e.g.	a-vər	→
	avərɪ	‘those persons’
	i-vər	→
	ivərɪ	‘these persons’
	ʃiɳɳə-vər [2.9]	→
	ʃiɳɳavərɪ	‘young persons’
	keɽɽə-vər [2.9]	→
	keɽɽavərɪ	‘bad persons’
	kora-vər	→
	koravərɪ	‘persons of Korava caste’

1006.3. ∞-ma:r ~ -gə occurs after the stems of 3.2.3.1. and 3.2.3.2.

e.g.	a:zari-ma:r	→
	a:zarima:rɪ	‘persons of Carpenter caste’

ceṭṭi-ma:r	→
ceṭṭima:rɪ	'persons of Chetty caste'
ma:p e-ma:r	→
ma:p ema:rɪ	'persons of Maplah Muslim caste'
~ ma:p e-gə	→
ma:p egə	" "

1006.4. ∞ -ka:rr occurs after stems of 3.2.4.1.

e.g.	baṇḍi-ka:rr	→
	baṇḍikarrɪ	'Cart persons'
	kelsə-ka:rr [2.9]	→
	kelsakarrɪ	'persons of working class'
	ma:ṇḍa:t-ka:rr [2.4]	→
	ma:ṇḍa:tɪka:rrɪ	'foreigners'
	a:tə-ka:rr [2.9]	→
	a:takarrɪ	'dancers'
	ku:li-ka:rr	→
	ku:likarrɪ	'coolies'

3.5.3.2. COMMON PLURAL

St. +

1007. { -gə }

	∞ - gə	
e.g.	aṇṇə-gə [2.9]	→
	aṇṇagə	'elder brothers'
	teṇge-gə	'younger sisters'
	əcci-gə	'grand-mothers'
	soje-gə	'daughter-in-laws'
	gaṇḍɪ-gə	'males'
	mantri-gə	'ministers'

soji-gə	'seedlings'
kaḍḍi-gə	'sticks'
ga:lsɪ-gə	'roots/ tubers'
uɭi-gə	'tusks'
na:y-gə	'dogs'
a: e-gə	'leaves'
marə-gə [2.9]	→
maragə	'trees'
a:vu-gə	'snakes'
emme-gə	'buffalos'
nari-gə	'tigers'
a:ne-gə	'elephants'

3.6. NUMBER₂

3.6.1. NON-GENDER PLURAL/HONORIFIC SINGULAR

St. + Sg. +

1101. { -gə }

∞ -gə ~ gən

e.g.	na-n-gə ^b [2.3]	→
	naŋgə	'we'/'I' [Hon.Sg.]
	ni-n-gə [2.3]	→
	niŋgə	'you [pl.] you [Hon.]'
	ni-n-gən [2.3]	→
	niŋgənɪ	"
	ta-n-gə [2.3]	→
	taŋgə	'oneselves'/'one-self [Hon.Sg.]'

3.6.2. NEUTER PLURAL

It is optionally added to the neuter singular suffix

St. + Neut. Sg. +

1102. { -gə }

	∅ -gə	
e.g.	a-d-gə [2.4]	→
	adɾgə	'those-they'
	i-d-gə [2.4]	→
	idɾgə	'these-they'

3.7. LINK MORPH

Link morph is the one which helps to make construction possible between two morphemes [i.e.] free morpheme + bound morpheme or free morpheme, + free morpheme which does not have any lexical meaning like other morphemes. This is known by various names like [i] inflectional increments, by Caldwell and ii] augments by Ramaswamy Ayyar. -a-, -an-, -d- and -ne- are the link morphs found. These suffixes are added to the nouns to form the oblique bases.

$$\text{St.} + \left\{ \begin{array}{c} \text{G.Nr.} \\ \text{Nr.}_1 \end{array} \right\} + \{\text{Nr.}_2\} +$$

1201. { -n }

∅-a, ∅-an-, ∅-d- and ∅-n-.

1201.1. ∅ -a- occurs between number makers of first, second persons and reflexives and dative case marker -gɾ or purposive-ga:gi.

e.g.	na-n-a-gɾ [2.6]	→
	nanagɾ	'to me'
	ni-n-a-gɾ [2.6]	→
	ninagɾ	'to you'
	ta-n-a-gɾ [2.6]	→
	tanagɾ	'to oneself'
	na-n-a-ga:gi [2.6]	→
	nanaga:gi	'for me'

ni-n-a-ga:gi [2.6]	→
ninaga:gi	'for you'
ta-n-a-ga:gi [2.6]	→
tanaga:gi	'for oneself'

1201.2. ∞ -an- occurs between the demonstrative neuter singular suffix and a vowel beginning suffix.

e.g.	ad-an-inda	→
	adaninda	'by it'
	ad-an-a	→
	adana	'that-its'
	ad-an-a-daṇḍinda	'from it'
	ad-an-a-zotlu	'with it'
	id-an-inda	'from this-it'
	id-an a	'this-its'

1201.3. ∞-d- occurs after a:ṭə, ya:rə and ko:ṭe and before case markers beginning with vowels. It is in free variation with-n.

e.g.	a:ṭə-d-inda [2.9]	→
	a:ṭadinda	'from the dance'
	a:ṭə-d-a ko:lu [2.9]	→
	a:ṭada ko:lu	'dance stick'
~	a:ṭə-n-a ko:lu [2.9]	→
	a:ṭana ko:lu	' , , , '
	ya:rə-d-a [2.9]	→
	ya:rada	'whose'
~	ya:rə-n-a [2.9]	→
	ya:rana	' , , , '
~	ya:rə-n-a [2.13]	→
	ya:rna	' , , , '
	ko:ṭe-d-a	→
	ko:ṭeda	'fort's'
~	ko:ṭe-n-a	→
	ko:ṭena	'fort's'

avər-n-a	[2.9]	→
avarna		'their'
nir-n-a		→
ni:rna		'water's'
ole:r-n-a		→
ole:rna		'cobbler men's'

3.8. CASES

Cases are those which establish relationship between nouns and other word classes in a sentence, particularly the verb. All the cases except the nominative have separate markers which help us to identify the particular case in a sentence.

The following cases are noted in Kattunaicka viz. 1. Nominative, 2. Accusative, 3. Instrumental-causative 4. Sociative 5. Dative, 6. Ablative, 7. Genitive, 8. Locative, 9. Directive, 10. Purposive, 11. Comparative, 12. Vocative. Either a case suffix or a post-position is added direct to the noun stems or oblique bases of nouns. The post positions *kuḍa*, *zotlu*, *kayinda*, *tanninda*, *tanəlinda*, *kayilɿ*, *tanəlɿ*, *tanəgrɿ*, *daṇḍe*, *daṇḍinda*, *uddəlɿ*, *kaɭage*, and *oɭage* inherently denote the place, location or position which occur after the genitive marker. It is observed that there are a few overlappings of the case markers. For example, the case marker *-inda* occurs in the instrumental, causative, comparative and ablative constructions. Of these, instrumental and causative have only the *-inda* marker and the other two have other markers and post-positions also.

Since the nominative is not marked, it has not been included in the following analysis.

$$\text{St.} + \left\{ \begin{array}{c} \text{Gr.Nr.} \\ \text{Nr.}_1 \end{array} \right\} + [\text{Nr.}_2] + [\text{L.M.}] +$$

~ ko:te	→	
ko:te		, , ,

3.8.2. INSTRUMENTAL-CAUSATIVE CASE

The instrumental suffix expresses the causative sense also.

1302. { -inda }

∞ -inda

e.g.	kempən-inda [2.9]	→	
	kempaninda		'by Kempan/because of kempan'
	kempi-inda [2.10]	→	
	kempiyinda		'by Kemp/because of kempi'
~	kempi-inda [2.29]	→	
	kempinda		' , , , '
	kunju-inda [2.29]	→	
	kunjinda		'by kunju/because of Kunju'
	marə-inda [2.9,10]	→	
	marayinda		'by the tree'
	akkagə-inda [2.9,10]	→	
	akkagayinda		'by the elder sisters'
~	akkagə-inda [2.29]	→	
	akkaginda		' , , '
	naṛi-inda [2.10]	→	
	naṛiyinda		'by the tiger'
	na-n-inda [2.6]	→	
	nanninda		'by me'
	naṅge-inda [2.29]	→	
	naṅginda		'by us'

Though the same marker is used in ablative cases there are a few post-positions also doing the same function which are not found in instrumental-causative case.

Therefore, ablative is considered separately in detail in 3.8.5.

3.8.3. SOCIATIVE

The sociative case is expressed both morphologically and periphrastically. The case markers are -o:ða and -vo:ða and the two post-positions are ku:ða and zotlu.

1303. -o:ða

∞ -o:ða, ∞ -vo:ða

1303. 1 ∞-o:ða occurs after consonant ending stems.

e.g. ad-o:ða →
ado:ða 'that it'

1303.2. ∞-vo:ða occurs with all nouns ending in vowels and n.

∞ -o:ða is in free variation with -vo:ða after -n ending and vowel ending stems.

e.g.	kempən-o:ða [2.9]	→	
	kempano:ða		'along with Kempan'
	~kempən-vo:ða [2.9]	→	
	kempanvo:ða		' " "
	kempən-ku:ða [2.9]	→	
	kempanku:ða		'along with Kempan'
	kempi-vo:ða	→	
	kempivo:ða		'along with Kempī'
	kempi-ku:ða	→	
	kempiku:ða		'along with Kempī'
	kempi-zotlu	→	
	kempizotlu		'along with Kempī'
	kuñju-vo:ða	→	
	kuñjuvo:ða		'along with Kunju'
	~kuñju-o:ða [2.29]	→	
	kuñjo:ða		' " "

kunju-ku:ḍa	→
kunjuku:ḍa	'along with kunju'
kunju-zotlu	→
kunjuzotlu	'along with kunju'
naṭi-vo:ḍa	→
naṭivo:ḍa	'along with the tiger'
naṭi-ku:ḍa	→
naṭiku:ḍa	' " '
naṭi-zotlu	→
naṭizotlu	' " '
na-n-a-ku:ḍa [2.6]	→
nannaku:ḍa	'along with me'
na-n-a-zotlu [2.6]	→
nannazotlu	' " '
ad-ku:ḍa [2.4]	→
adṛku:ḍa	'along with it'
ad-an-a-zotlu	→
adanazotlu	' " '

In the last but one example, the post-positions ku:ḍa and zotlu are added to the genitive base and in the last example zotlu alone is added to the genitive base. It may be that in the example ad-ku:ḍa [2.4] → adṛ ku:ḍa, -ḍ- may be the genitive marker.

3.8.4. DATIVE

1304. { -gṛ }

∞ -gṛ

e.g.	kempən-gṛ [2.4,9.]	→
	kempanṛgṛ	'to kempən'
	kempi-gṛ	→
	kempigṛ	'to kempi'

kunju gʃ [2.5]	→
kunjugu	'to kunju'
maragə-gʃ [2.9]	→
maragagʃ	'to the trees'
naʃi-gʃ	→
naʃigʃ	'to the tiger'
naŋgə-gʃ [2.9]	→
naŋgagʃ	'to us'
teŋge gʃ	→
teŋgegʃ	'to younger sister'
a:ʃə-gʃ [2.9]	→
a:ʃagʃ	'to dance'
na-n-a-gʃ [2.6]	→
nanagʃ	'to me'
ni-n-a-gʃ [2.6]	→
ninagʃ	'to you'
ta-n-a-gʃ [2.6]	→
tanagʃ	'to oneself'

In the last three examples, the dative marker is added to the genitive base.

3.8.5. ABLATIVE

In Kattunaicka, the ablative is expressed through morphological and periphrastic constructions. -inda is the ablative marker used in morphological constructions and kayyinda, taniinda, tanenda, tanniinda, and tanəlinda are the post-positions used in the periphrastic constructions. And it is to be noted that the locative marker-lɪ can also optionally occur before the ablative case marker with inanimate nouns.

1305. { -inda }

∞-inda

e.g.	kempənɪ-inda [2.9]	→
	kempaninda	'from Kempān'
	kempənɪ-kayyinda [2.9]	→
	kempankayyinda	'from Kempān'
	kempənɪ-tannenda [2.9]	→
	kempantannenda	' , , '
	kempi-inda [2.9]	→
	kempinda	'from Kempī'
	kempi-kayyinda	→
	kempikayyinda	' , , '
	kempi-tannenda	→
	kempitannenda	' , , '
	na-n-inda [2.6]	→
	nanninda	'from me'
	na-n-a-kayinda [2.6]	→
	nannakayinda	' , , '
	ad-an-a-tanəlinda	→
	adanatanəlinda	' , , '
	ovve-inda [2.10]	→
	ovveyinda	'from mother'
~	ovve-n-inda	→
	ovveninda	' , , '
~	ovve-d-inda	→
	ovvedinda	' , , '
	ovve-kayinda	→
	ovvekayinda	' , , , '
	ovve-tanninda	→
	ovvətanninda	'from mother'
	ku:ʔə-inda [2.9,10]	→
	ku:ʔayinda	'from the crowd'
	ku:ʔə-kayyinda [2.9]	→
	ku:ʔakayyinda	' , , , '

ku:ʔə-taɾɪnɪnda [2.9]	→
ku:tatanninda	„
kaɳɳɪ-ɪnda [2.29]	→
kaɳɳɪnda	‘from the eye’
~ kaɳɳɪ-lɪnda	→
kaɳɳɪlɪnda	‘ „
marə-ɪnda [2.9,10]	→
marayɪnda	‘from the tree’
~ marə-lɪnda [2.9]	→
maralɪnda	„
ni:r-lɪnda	→
ni:rlɪnda	‘from water’

In the examples with stems *nan-* and *-ad-*, the post-positions are added to the genitive base and in the examples with stems *ad-*, and *ovve* before the case marker *-ɪnda*, the link morph *-n-* occurs.

3.8.6. GENITIVE

1306. { -a }

∞ -a ~ -∅ ~ -dɛ ~ -o:ɖa

∞ -a occurs with all nouns. It is in free variation with *-∅*, *-dɛ* and *-o:ɖa* except first and second person singular bases.

e.g. na n-a [2.6]	→
nanna	‘my’
ni-n-a [2.6]	→
ninna	‘your’
kempəa-∅ [2.9]	→
kempanɛ	‘Kempan’s’
~ kempən-o:ɖa [2.9]	→
kempano:ɖa	‘ „
~ kempən dɛ [2.9]	→
kempandɛ	‘ „ ’

kempi- ϕ	→
kempi	'Kempi's'
~ kempi-o:ḡa [2.10]	→
kempiyo:ḡa	' , , '
~ kempi dɛ	→
kempidɛ	' , , '
marə- ϕ [2.9]	→
mara	'of the tree'
~ marə-n-a [2.9.]	→
marana	' , , '
a:ne- ϕ	→
a:ne	'elephant's'
~ a:ne-dɛ	→
a:nedɛ	' , , '
a:rən- ϕ [2.9]	→
a:ranɛ	'Brahmin's'
~ a:rən-dɛ [2.9]	→
a:randɛ	' , , '
~ a:rən-n-a [2.9]	→
a:ranna	' , , '
ad- ϕ	→
adɛ	'it's'
~ ad-n-dɛ [2.4]	→
adindɛ	' , , '
~ adɛ-o:ḡa	→
ado:ḡa	' , , '

3.8.7. LOCATIVE

The marker -lɛ occurs only with inanimate nouns. The post-positions *kayilɛ*, *tenəlɛ*, *oḷage*, *uddəlɛ* and *keḷage* are added to all the nouns [including inanimate nouns] in the locative constructions.

1307. { -14 }

∞ — 1

1307.1. ∞-1 occurs only with inanimate nouns and is in free variation with post-positions *kayil*, *tanəl*, *uddəl*, *oļage* and *keļage*.

e.g	<i>kaṇṇ-i-l</i>	→
	<i>kaṇṇ-l</i>	‘in the eye’
~	<i>kaṇṇi-tanəl</i>	→
	<i>kaṇṇ-tanəl</i>	‘ ” ’
	<i>marə-l</i> [2.9]	→
	<i>maral</i>	‘in the tree’
~	<i>marə-tanəl</i> [2.9]	→
	<i>maratanəl</i>	‘ ” ’
	<i>marə-keļage</i> [2.9]	→
	<i>marakeļage</i>	‘under the tree’
	<i>mane-oļage</i> [2.10]	→
	<i>maneyoļage</i>	‘inside the house’
	<i>mane-l</i> [2.14]	→
	<i>manl</i>	‘in the house’
	<i>kempi-tanəl</i>	→
	<i>kempitanəl</i>	‘with Kēpi’
	<i>kempi-kayil</i>	→
	‘Kēpikayil’	‘with Kēpi’
	<i>a:rən-tanəl</i> [2.9]	→
	<i>a:rantanəl</i>	‘with the Brahmin’
	<i>a:rən-kayil</i> [2.9]	→
	<i>a:rankayil</i>	‘ ” ’
	<i>na-n-a-tanəl</i> [2.6]	→
	<i>nannatanəl</i>	‘with me’
	<i>na-n-a-kayil</i> [2.6]	→
	<i>nannakayil</i>	‘ ” ’

ad-tanəɪ	[2.4]	→
adɪtanəɪ		'with it'
ad-an-a-tanəɪ		→
adanatanəɪ		' " '
ad-an-a-kayil		→
adanakayil		' " '

The post-positions are added to the genitive bases of both first and second person singular as well as plural and neuter singular.

3 8.8. DIRECTIVE

It expresses the direction of movement in space. There are only post-positions to express movement in space. Directive which expresses the meaning [i] 'towards' has two variants viz. tanəɪ and daŋɖe and that which expresses [ii] 'from the direction of' has only one variant viz. daŋɖinda.

1308. { -tanəɪ }

∞-tanəɪ ~ daŋɖe, ∞-daŋɖinda

c.g.	[i] kempənɪ-tanəɪ [2.9]	→
	kempantanəɪ	'towards Kempan'
	kempənɪ-daŋɖe [2.9]	→
	kempandaŋɖe	' " '
	kempi-tanəɪ	→
	kempitanəɪ	'towards Kempī'
	kempi-daŋɖe	→
	kempidaŋɖe	' " '
	marə-tanəɪ [2.9]	→
	marə-tanəɪ	'towards the tree'
	marə daŋɖe [2.9]	→
	maradaŋɖe	' " '
	na-n-a-tanəɪ [2.6]	→
	nanna tanəɪ	'towards me'

na-n-a-daṇḍe [2.6]	→	
nannadaṇḍe	•	„
ii] kempən-daṇḍinda [2.9]	→	
kempandaṇḍinda		‘from the direction of Kempaṇ’
marə-daṇḍinda [2.9]	→	
maradaṇḍinda		‘from the direction of the tree’
na-n-a-daṇḍinda [2.6]		
nannadaṇḍinda		‘from the direction of me’
ad-an-a-daṇḍinda	→	
adanadaṇḍinda		‘from the direction of it’

3.8.9. PURPOSIVE

The only variant -a:gi can be added to all the dative noun bases to form a purposive construction.

1309. { -a:gi }

	∞-a:gi	
e.g.	kempən-ḡ-a:gi [2.9,29]	→
	kempāḡa:gi	‘for Kempaṇ’
	kempi-ḡ-a:gi [2.29]	→
	kempiga:gi	‘for Kēmpī’
	kaṇṇṭṭ-ḡ-a:gi [2.29]	→
	kaṇṇṭṭa:gi	‘for the eye’
	marə-ḡ-a:gi [2.9,29]	→
	maraga:gi	‘for the tree’
	na-n-a-ḡ-a:gi [2.6,29]	→
	nanaga:gi	‘for me’
	naṇḡa ḡ-a:gi [2.9,29]	→
	naṇḡaga:gi	‘for us’

niŋgə-gɪ-a:gi [2.9,29]	→
niŋgaga:gi	'for you'
ta-n-a-gɪ-a:gi [2.9,29]	→
tanaga:gi	'for self'

3.8.10. COMPARATIVE

{ -vo:ɖa }

	∞ -vo:ɖa ~ -o:ɖa ~ -inda	
e.g.	kempən-vo:ɖa [2.9]	→
	kempanvo:ɖa	'than Kempan'
~	kempən-inda [2.9]	→
	kempaninda	' " ,
	kempi-vo:ɖa	→
	kempi-vo:ɖa	'than Kempi'
~	kempi-o:ɖa [2.10]	→
	kempiyo:ɖa	' " ,
	kempi-inda [2.29]	→
	kempinda	' " ,
	marə-vo:ɖa [2.9]	→
	maravo:ɖa	'than the tree'
~	marə-inda [2.9,10]	→
	marayinda	' " ,
	naɾi-vo:ɖa	→
	naɾivo:ɖa	'than the tiger'
~	naɾi-inda [2.10]	→
	naɾiyinda	' " ,
	naŋgə-vo:ɖa [2.9]	→
	nagŋavo:ɖa	'than us'
~	naŋgə-inda [2.29]	→
	naŋginda	' " ,
	ku:ɬə-vo:ɖa [2.29]	→
	ku:ɬəvo:ɖa	'than the crowd'
~	ku:ɬə-inda [2.9,10]	→
	ku:tayinda	' " ,

3.8.11. VOCATIVE

Kinship nouns and proper names of the human beings and super-human beings can be declined for vocative. If any of the above mentioned nouns ends with -nɪ, -nɪ is dropped and the final vowels in the word gets an extra length for vocative except ə which become -a and then lengthened. For those stems ending in the vowels, the final vowels is lengthened as mentioned above.

e.g. kempənɪ-Voc.	→
kempa:	'Kempan'
kempi-Voc.	→
kempi:	'Kempil'
kunju-voc.	→
Kunju:	'Kunju'
teŋge-voc.	→
teŋge:	'younger sister'
acci-voc.	→
acci:	'grand-mother'

3.9. STEM ALTERNANTS

Those nouns having more than one alternant forms are described here.

3.9.1. PERSONAL PRONOUNS

Exclusive and Inclusive first person plural pronouns do not exist in Kattunaicka. Indefinite and collective pronouns are dealt with in the chapter on clitics.

3.9.1.1. FIRST PERSON

$$\left\{ \begin{array}{l} \text{na:--} \end{array} \right\}$$

∞ na-, ∞ na:-

3.9.1.1.1.∞ na- occurs before -n [Singular number marker] followed by case markers or L.M. or Pl. marker -gə.

e.g. na-n-e [2.6]	→
nanne	'me'
na-n-a [2.0]	→
nanna	'my'
na-n-iada [2.6]	→
nanninda	'from me'
na-n-o:da [2.6]	→
nanno:da	'than me'
na-n-a-kayinda [2.6]	→
nannakayinda	'from one'
na-n-a-zotlu [2.6]	→
nannazotlu	'along with me'
na-n-a-gɛ [2.6]	→
nanagɛ	'to me'
na-n-gə [2.3]	→
naŋgə	'we'

3.9.1.1.2.∞ na:- occurs elsewhere.

e.g. na -n- #	→
na:nɛ	'I'

3.9.1.2. SECOND PERSON

{ ni:- }

∞ ni-, ∞ ni:-

3.9.1.2.1. ∞ ni- occurs before -n [Singular number marker], followed by case markers or L.M. or Pl. marker -gə.

e.g. ni-n-e [2.6]	
ninne	'you' [Acc.]
ni-n-a [2.6]	→
ninna	'your'

ni-n-inda [2.6]	→
ninninda	'from you'
ni-n-o:ða [2.6]	
niano:ða	'than you'
ni-n a-tanelɿ [2.6]	→
ninnatanelɿ	'towards you'
ni-n-a-zotlu [2.6]	→
ninnazotlu	'along with you'
ni-n-a-kayinda [2.6]	→
ninnakayinda	'from you'
ni-n-a-gɿ [2.6]	→
ninagɿ	'to you'
ni-n-a-ga:gi [2.6]	→
ninaga:gi	'for you'
ni-n-gə [2.3]	→
niŋgə	'you [Pl.]'
ni-n-gə-inda [2.3,29]	→
niŋginda	'from you [Pl.]'

3.9.1.2.2. ∞ ni:- occurs elsewhere.

e.g. ni:-n- #	→
ni:nɿ	'you'

3.9.1.3. REFLEXIVE PRONOUN

{ ta:- }

∞ ta:-, ∞ ta-

3.9.1.3.1. ∞ ta- occurs before -n [Singular number marker] followed by case markers or L.M. or Pl marker -gə.

e.g. ta-n-e [2.6]	→
tanne	'one self [Acc.]'
ta-n-a [2.6]	→
tanna	'oneself's'

ta-n-inda [2.6]	→
tanninda	'from one-self'
ta-n-o:ḍa [2 6]	→
tanno:ḍa	'than oneself'
ta-n-a-kayinda [2.6]	→
tannakayinda	'from one-self'
ta-n-a-ku:ḍa [2.6]	→
tannaku:ḍa	'along with one-self'
ta-n-a-gṛ [2.6]	→
tanagṛ	'to oneself'
ta-n-a-ga:gi [2 6]	→
tanaga:gi	'for one-self'
ta-n-gə [2.3]	→
taṅgə	'one-selves'
ta-n-gə-inda [2.3,29]	→
taṅginda	'from one-selves'

3.9.1.3.2 ∞ ta:- occurs elsewhere.

e.g.	ta:-n- #	→
	ta:nṛ	'one-self'

3.9.2. NUMERALS

The basic Numerals found in Kattunaicka are one to ten, hundred, thousand, lakh and crore. The basic numerals are given below.

e.g.	ond-	'one'
	eṇḍ-	'two'
	mu:r-	'three'
	na:k-	'four'
	ayd-	'five'
	a:r-	'six'
	e: -	'seven'
	eṇṭ-	'eight'
	ombə:t-	'nine'
	patt-	'ten'

nu:r -	'hundred'
sa:vaɾə	'thousand'
laccə	'lakh'
ko:ɖi	'crore'

3.9.2.1. ONE

{ ond- }

∞ obb-, ∞ ond-

3.9.2.1.1. ∞ obb- occurs before Mas.Sg.Fem.Sg. and Epicene Pl.

e.g.	obb-ənɪ	→
	obbənɪ	'one man'
	obb-əɭɪ	→
	obbəɭɪ	'one woman'
	obb-ərɪ	→
	obbərɪ	'one person [Hon.]'

3.9.2.1.2. ∞ ond- occurs elsewhere.

e.g.	ond-	→
	ondu	'one'
	ann-ond	→
	annondu	'eleven'
	ond-e:-ka:i	→
	onde:ka:iɪ	'one and quarter'
	ond-e:-mukka:l	→
	onde:mukka:lɪ	'one and three quarter'
	ondu-are [2.26]	→
	onduvare	'one and half'
	ond-nu:ru [2.4,5]	→
	ondunu:ru	'one hundred'
	ond-sa:var: [2.4,5]	→
	ondusa:vaɾə	'one thousand'
	ond-laccə [2.4,5]	→
	ondulaccə	'one lakh'

ond-ko:ḍi [2.4,5]	→
onduko:ḍi	'one crore'
ond-a:vd	→
onda:vdɤ	'first'
ond-sarti [2.4,5]	→
ondusarti	'one time'
ond-dinə [2.4,5]	→
ondudino	'one day'

3.9.2.2. TWO

{ erḍ- }

∞ ibb-, ∞ ip-, ∞ in- and erḍ-

3.9.2.2.1. ∞ ibb- occurs before Epicene Pl. suffix-ər.

e.g.	ibb-ərɤ	→
	ibbərɤ	'two persons'

3.9.2.2.2. ∞ ip- occurs before patt.

e.g.	ip-patt	→
	ippattɤ	'twenty'
	ip-patt-mu:r	→
	ippatmu:ru	'twentythree'
	ip-patt-e:ɭ	→
	ippatte:ɭɤ	'twentyseven'

3.9.2.2.3. ∞ in- occurs before -nu:r.

e.g.	in-nu:r	→
	innu:ru	'two hundred'
	in-nu:r-atɤ	→
	innu:rattɤ	'two hundred and ten'

3.9.2.2.4. ∞ erḍ- occurs elsewhere.

e.g.	erḍ- #	→
	erḍɤ	'two'

erđ-a:vd	→
erđa:vdʃ	‘second’
erđ-e:-ka:l	→
erđe:ka:lʃ	‘two and quarter’
erđ-sa:varə [2.4]	→
erđʃsa:varə	‘two thousand’
erđ-sa:varə-d-innu:r [2.4,9]	→
erđʃsa:varada innu:ru	‘2200’
erđ-laccə [2.4.]	→
erđʃlaccə	‘two lakhs’
erđko:di [2.4]	→
erđʃko:di	‘two cro:es’
erđ-sarti [2.4]	→
erđʃsarti	‘two times’

3.9.2.3. THREE

$$\{ \text{mu:r-} \}$$
 ∞ mu:, ∞ mun-, ∞ mu:r-
3.9.2.3.1. ∞ mu:- occurs before vatt.

e.g. mu:-vatt	→
mu:vattʃ	‘thirty’
mu:-vattond	→
mu.vattondu	‘thirtyone’
mu:-vattayd	→
mu:vattaydʃ	‘thirtyfive’
mu:-vattombətt	→
mu:vattombəttʃ	‘thirtynine’
mu:-vər	→
mu:vərʃ	‘three persons’

3.9.2.3.2. ∞ mun- occurs before nu:r-.

e.g.	mun nu:r	→
	munnu:ru	'three hundred'
	mun-nu:ratt	→
	munnu:rattɤ	'three hundred and ten'

3.9.2.3.3. ∞ mu:r- occurs elsewhere.

e.g.	mu:r- #	→
	mu:ru	'three'
	mu:r-a:vd	→
	mu:ra:vdɤ	'third'
	mu:r-sa:varə [2.4,5]	→
	mu:rusa:varə	'three thousand'
	mu:r-laccə [2.4,5]	
	mu:rulaccə	'three lakhs'
	mu:r-ko:ɖi [2.4,5]	→
	mu:ruko:ɖi	'three crores'
	mu:r-sarti [2.4,5]	→
	mu:rusarti	'three times'

3.9.2.4. FOUR

{ na.k- }

∞ nal-, ∞ na:k-

3.9.2.4.1. ∞ nal - occurs before vatt.

e.g.	nal-vatt [2.4]	→
	nalɤvattɤ	'forty'
	nal-vattond [2.4]	→
	nalɤvattontu	'fortyone'
	nal-vattombətt [2.4]	→
	nalɤvattombəttɤ	'fortynine'

3.9.2.4.2. ∞ na:k- occurs elsewhere.

e.g.	na k- #	→
	na:kɛ	'four'
	na:k-sarti [2.4]	→
	na:kɛsarti	'four times'
	na:k-a vdɛ	→
	na:ka:vdɛ	'fourth'
	adi-na:k	→
	adina:kɛ	'fourteen'
	na:k-nu:r [2.4]	→
	na:kɛnu:ru	'four hundred'
	na:k-laccə [2.4]	→
	na:kɛlaccə	'four lakhs'
	na:k-ko:ɖi [2.4]	→
	na:kɛko:ɖɛ	'four crores'
	na:k-sarti [2.4]	→
	na:kɛsartɛ	'four times'

3.9.2.5. FIVE

{ ayd- }

~ ay-, ∞ ayd-

3.9.2.5.1. ∞ ay- occurs before vatt and nu:r.

e.g.	ay-vatt	→
	ayyvattɛ	'fifty'
	ay-vattombətt	→
	ayvattombəttɛ	'fifty nine'
	ay-vatterɖ	→
	ayvatterɖɛ	'fiftytwo'
	ay-nu:r	→
	aynu:ru	'five hundred'

3.9.2.5.2. ∞ ayd- occurs elsewhere.

e.g. ayd- #	→
aydɪ	'five'
ayd-a:vd	—
ayda:vdɪ	'fifty'
adin-ayd	→
adinaydɪ	'fifteen'
ippatt-ayd	→
ippattaydɪ	'twenty five'
ayd-sa:varə [2.4]	→
aydɪsa:varə	'five thousand'
ayd-laccə [2.4]	→
aydɪlaccə	'five lakhs'
ayd-sarti [2.4]	→
aydɪsarti	'five times'

3.9.2.6. six

$$\left\{ \begin{array}{l} \text{a:r-} \end{array} \right\}$$

∞ aro-, ∞ a:r-

3.9.2.6.1. ∞ aro- occurs before vatt.

e.g. aro-vatt	→
arovattɪ	'sixty'
aro-vattond	→
arovattundu	'sixtyone'
aro-vattombətt	→
arovattombəttɪ	'sixty-nine'

3.9.2.6.2. ∞ a:r- occurs elsewhere.

e.g. a :r-	→
a:rɪ	'six'
a:r-a:vd	→
a:ra: vdɪ	'sixth'

adin-a:r	→
adina:rɤ	'sixteen'
ippatt-a:r	→
ippatta:rɤ	'twentysix'
mu:-vatta:r	→
mu:vatta:rɤ	'thirtysix'
a:r-nu:r [2.4]	→
a:rɤ nu:ru	'six hundred'
a:r-sa:varə [2.4]	→
a:rɤsa:varə	'six thousand'
a:r-laccə [2.4]	→
a:rɤlaccə	'six lakhs'
a:r-sarti [2.4]	→
a:rɤsarti	'six times'

3.9.2.7. SEVEN

{ e:|- }

∞ e|- ∞ e:|-,

3.9.2.7.1.∞ e|- occurs before vatt.

e.g.	e -vatt [2.4]	→
	e: ɤvattɤ	'seventy'
	e -vattond [2.4]	→
	e: ɤvattundu	'seventyone'
	e -vattombətt [2.4]	→
	e: ɤvattombəttɤ	'seventynine'

3.9.2.7.2.∞ e:|- occurs elsewhere.

e.g.	e: -	→
	e: ɤ	'seven'
	e: -a:vd	→
	e: a:vdɤ	'seventh'
	adin-e: ɤ	→
	adine:	'seventeen'

ippatt-e:]	→
ippatte:]#	'twentyseven'
e:] -nu:r [2.4]	→
e:]#nu:ru	'seven hundred'
e:] -sa:varə [2.4]	→
e:]#sa:varə	'seven thousand'
e:] -lacc [2.4]	→
e:]#laccə	'seven lakhs'
e:] -ko:ḍi [2.4]	→
e:]#ko:ḍi	'seven crores'

3.9.2.8. EIGHT

{ eṇṭ- }

∞ eṇ-, ∞ eṇṭ-

3.9.2.8.1. ∞ eṇ- occurs before patt.

e.g.	eṇ-patt [2.19,20]	→
	embattu	'eighty'
	eṇ-pattond [2.19,20]	→
	embattondu	'eightyone'
	eṇ-pattenṭ [2.19,20]	→
	embattenṭ#	'eightyeight'

3.9.2.8.2. ∞ eṇṭ- occurs elsewhere.

e.g.	eṇṭ-#	→
	eṇṭ#	'eight'
	eṇṭ-a:vd#	→
	eṇṭa:vd#	'eighth'
	adin-eṇṭ	→
	adimeṇṭ#	'eighteen'
	ippatt-eṇṭ	→
	ippattenṭ#	'twentyeight'
	eṇṭ-nu:r [2.15]	→
	eṇṭnu:ru	'eight hundred'

eṇṭ-sa:varə	→
eṇṭsa:varə	‘eight thousand’
eṇṭ-laccə	→
eṇṭlaccə	‘eight lakhs’
eṇṭ-ko:ḍi [2.4]	→
eṇṭi:ko:ḍi	‘eight crores’

3.9.2.9. NINE

{ ombətt- }
∞ toṇ-, ∞ ombətt

3.9.2.9.1.∞ toṇ- occurs before nu:r.

e.g.	toṇ-nu:r [2 15]	→
	toṇṇu:ru	‘ninety’

3.9.2.9.2.∞ ombətt-⁶ occurs elsewhere.

e.g.	ombətt-#	→
	ombəttɪ	‘nine’
	ombətt-a:vd	→
	ombəttə:vdɪ	‘ninth’
	att-ombətt	→
	attombəttɪ	‘nineteen’
	ippətt-ombəttɪ	→
	ippəttombəttɪ	‘twenty-nine’
	ombətt-sa:varə [2.22]	→
	ombətsa:varə	‘nine thousand’
	ombətt-laccə [2.22]	→
	ombətlaccə	‘nine lakhs’
	ombətt-ko:ḍi [2.22]	→
	ombətko:ḍi	‘nine crores’
	ombətt-sarti [2.22]	→
	ombətsarti	‘nine times’

3.9.2.10. TEN

$$\{ \text{patt-} \}$$

∞ an-, ∞ adi-, ∞ adin-, ∞ att-,
 ∞ patt- and ∞ vatt-

3.9.2.10.1. ∞ an- occurs before -ond and -erḍ.

e.g.	an-ond [2.6]	→
	annondu	'eleven'
	an-erḍ [2.6]	→
	anneḍḍ	'twelve'

3.9.2.10.2. ∞ adi- occurs before -mu:r and -na:k.

e.g.	adi-mu:r	→
	adimu:ru	'thirteen'
	adi-na:k	→
	adina:kḥ	'fourteen'

3.9.2.10.3. ∞ adin- occurs before numerals referring to five

	to eight.	
e.g.	adin-ayḍ	→
	adinayḍḥ	'fifteen'
	adin-a:r	→
	adina:rḥ	'sixteen'
	adin-e:	→
	adine: ḥ	'seventeen'
	adin-eṇṭ	→
	adineṇṭḥ	'eighteen'

3.9.2.10.4 ∞ att- occurs before #, -a:vḍḥ, sa:vaṛe, lacce

	and ko:ḍi.	
e.g.	att- #	→
	attḥ	'ten'

att-a:vdɤ	→
atta:vdɤ	'tenth'
att-sa:varə [2.22]	→
atsa:varə	'ten thousand'
att-ko:ɖi [2.22]	→
atko:ɖi	'ten crores'
att-laccə [2.22]	→
atlaccə	'ten lakhs'

3.9.2.10.5.∞ -patt occurs after ip- and eɳ-.

e.g.	ip-patt	→
	ippattɤ	'twenty'
	eɳ-patt [2.19,20]	→
	embattɤ	'eighty'

3.9.2.10.6.∞ vatt occurs elsewhere.

e.g.	mu:-vatt	→
	mu:vattɤ	'thirty'
	nal-vatt [2.4]	→
	nal:vattɤ	'forty'
	ay-vatt	→
	ayvattɤ	'fifty'
	aro-vatt	→
	arovattɤ	'sixty'
	e -vatt [2.4]	→
	e :vattɤ	'seventy'

3.9.2.11. HUNDRED

{ nu:r- }

∞ nu:r-

e.g.	nu:r- #	→
	nu:ru	'hundred'
	nu:r-att	→
	nu:rattɤ	'hundred and ten'

nu:r-ippatt	→
nu:rippattɤ	'hundred and twenty'
nu:r-mu:vatt	→
nu:rmu:vattɤ	'two hundred and thirty'
mun-nu:r [2.6]	→
munnu:ru	'three hundred'

3.9.2.12. THOUSAND

	{ sa:varə }	
	∞ sa:varə	
e.g.	sa:varə	'thousand'
	erɖɤsa:varə	'two thousand'
	mu:rɤsa:varə	'three thousand'
	sa:varə-d-a-nu:r [2.9]	→
	sa:varadanu:ru	'thousand and one hundred'

3.9.2.13. LAKH

	{ laccə }	
	∞ laccə	
e.g.	laccə	'one lakh'
	att-laccə [2.22]	→
	atlaccə	'ten lakhs'
	erɖ-laccə [2.4]	→
	erɖɤlaccə	'two lakhs'

3.9.2.14. CRORE

{ ko:ɖi }
∞ koɖi

e.g.	ko:ɖi	'one crore'
	mu:ruko:ɖi	'three crores'
	att-ko:ɖi [2.22]	→
	atkø:ɖi	'ten crores'

3.9.3. OTHER STEMS

3.9.3.1. NORTH

{ baɖakk- }

∞ baɖa-, ∞ baɖakk-

3.9.3.1.1. ∞ baɖa- occurs before other nouns.

e.g.	baɖa-keɭakkɛ	→
	baɖakeɭakkɛ	'north-east'

3.9.3.1.2. ∞ baɖakk- occurs elsewhere.

e.g.	baɖakk - #	→
	baɖakkɛ	'north'

3.9.3.2. SOUTH

{ tekk- }

∞ ten-, ∞ tekk-

3.9.3.2.1. ∞ ten- occurs before other nouns.

e.g.	ten-keɭakk	→
	tenkeɭakkɛ	'south-east'

3.9.3.2.2. ∞ tekk- occurs elsewhere.

e.g.	tekk-#	→
	tekkɛ	'south'

3.9.3.3. TAMARIND

$$\{ \text{u} \dot{\text{li}} \}$$
 ∞ uṇṭca-, ∞ uḷi
3.9.3.3.1. ∞ uṇṭca- occurs before mara.

e.g.	uṇṭcamarə	'tamarind tree'
------	-----------	-----------------

3.9.3.3.2. ∞ uḷi occurs elsewhere.

e.g.	uḷi- #	→
	uḷi	'tamarind'

3.9.3.4. OLD

$$\{ \text{mudy-} \}$$
 ∞ muduk-, ∞ mudy-
3.9.3.4.1. ∞ muduk- occurs before the feminine suffix -i.

e.g.	muduk-i	'old woman'
------	---------	-------------

3.9.3.4.2. ∞ mudy- occurs elsewhere.

e.g.	mudy-ənɤ	→
	mudyənɤ	'old man'
	mudy əɤɤ	
	mudyəɤɤ	'old people'

FOOT NOTES

1. This human masculine suffix occurs with a set of human nouns which do not have any corresponding feminine suffix affixed.

e.g.	ma:vənɤ	'uncle'
	maydəɤɤ	'wife's brother'
	appənɤ	'father'

ettənɪ	'grand father'
aŋŋənɪ	'elder brother'
ra:jənɪ	'king'
akkənɪ	'elder sister'
simmənɪ	'lion'

The word *simmə* 'lion' behaves like human nouns with respect to plural suffix. Hence the inclusion among human nouns above. *akkənɪ* 'elder sister', though feminine, with respect Pl. suffix is included above.

There is another set of words which end in -nɪ but this suffix forms part of the stem itself. This behaviour difference can be noted while adding the plural suffix.

e.g.	egarənɪ	'a kind of bird'
	u:nzənɪ	'cock'
	paŋikənɪ	'lightning'
	ki:rənɪ	'mangoose'
	noçənɪ	'white monkey'
	muɭlənɪ	'a kind of fish'

2. The Mas.Sg. suffixes -ga:rənɪ, ~ -ga:rə are in free variation with -ka:rənɪ, ~ -ka:rə in the case of a few instances. So also, the feminine singular suffixes -ga:rati, ~ -ga:riti are in free variation with -ka:rati, ~ -ka:riti.

e.g.	puŋdə-ka:rənɪ [2.9]	→
	puŋdaka:rənɪ	'unmarried man'
~	puŋdə-ga:rənɪ [2.9]	→
	puŋdaga:rənɪ	' ,, '
	okkal-ka:rə	→
	okkalka:rə	'married man'
~	okkal-ga:rə	→
	okkal-ga:rə	' ,, '

puṇḍa-ka:riti [2.9]	→
puṇḍaka:riti	'unmarried woman'
~ puṇḍa-ga:riti [2.9]	→
puṇḍaga:riti	' , ,

3. For details see 3.9.1.

4. In the examples, preceding what is superscribed with [4], there seems to be a possibility of segmenting -ən, -i as Mas., Fem. suffixes respectively. But such a segmentation seems to mutilate the stem, so that what remains of cannot be assigned any meaning

5. It is possible to treat the endings of these place nouns as independent nouns with different or same meaning.

6. It is possible to treat ombattɿ 'nine' as a compound stem, on- and -pattɿ where the preceding number on- 'one' must be deducted from the following -pattɿ 'ten'. The morphophonemic rules 2.19 and 2.20 operate between the morphemic junctures. There arise certain problems of description in this approach and so the whole word ombattɿ is considered as a single unit here.

4. Herbs

4.1. THE POSITION CLASSES OF VERBAL SUFFIXES ARE INDICATED IN THE CHART GIVEN BELOW

	2000	2100	2200	2300
M	2001 Cau. [4.3]	2101 Inf. [4.5]	2201 V.P. [4.11]	Person-Number [4.15]
	2002 L.M. [4.4]	2102 Hor. Th. Per. [4.6]	2202 R.P. [4.12]	2301 Fi. Per. Sg. [4.15.1]
		2103 Obligative [4.7]	2203 Cond. [4.13]	2302 Fi. Per. Pl. [4.15.2]
		Imp. [4.8]		
F		2104 Imp. Sg./non-polite [4.8.1]	2204 Hort. Fi. Per. [4.14]	2303 Se. per. Sg. [4.15.3]
		2105 Imp. Pl./polite [4.8.2]		2304 Se. Per. Pl./ Hon. Se. Per. Sg. [4.15.4]
I		Tense [4.9]		Per. Gender-Number [4.16]
		2106 P. Ten. [4.9.1]		2305 Mas. Sg. [4.16.1]
S		2107 Non-P Ten. [4.9.2]		2306 Fem. Sg. [4.16.2]
		2108 Neg. [4.10]		2307 Neut. Sg. [4.16.3]
				2308 Epicene Pl./Th. Per. Hon. Sg. [4.16.4]

4.2.0. CLASSIFICATION

All the verbs can be broadly classified into two main classes namely intransitive and transitive. Transitive verbs are those verbs which are capable of taking object whereas intransitive verbs are not.

Transitive verbs can be further classified into two. Those verbs which are derived from the corresponding intransitive verbs form one class and those which do not have any overt markers to denote transitivity form another class. The former can be called Derived transitive and the latter Inherent transitive [Agesthalingom, S.1970, mimeo.].

The verbs of Kattunaicka take two tenses viz. past and non-past and these tenses are expressed by various suffixes. The verb stems are classified on the basis of the past tense allomorphs they take.

The tense suffixes are added either directly to simple verbal items or stems consisting of simple verb and transitive or causative markers.

$$\text{St.} + \left\{ \begin{array}{l} \text{Tr.} \\ \text{Cau.} \end{array} \right\} +$$

Though certain transitive verbs take the same tense suffixes as their intransitive counter-parts, there are many verbs which take different tense markers.

	Intr.		Tr.
e.g.	o:ḍ-id-ənʃ 'ran-he/ runs-he'	o:ḍ-us-id-ənʃ	'caused to run-he/ causes to run-he'
	kuḷi-t-ənʃ 'sat-he/ sits-he'	kuḷi-s-id-ənʃ	'caused to sit-he/ causes to sit-he'

From this consideration, the Kattunaicka verbs are classified on the basis of the past tense and transitive-intransitive suffixes.

4.2.1. CLASS I

All those stems which take past tense -id- belong to this class.

2.1.1. INHRENT TRANSITIVE

i:r-	'to drink like animal/ to suck'
e:s-	'to buy'
e:l-	'to say' 'to tell'
a:k-	'to put' 'to spread'
aḍək-	'to subdue'
aṇṭs-	'to sharpen'
oṇj-	'to like'
usba:r-	'to warn'
uj-	'to smear' 'to rub'
u:ḍ-	'to feed'
ṇḍ-	'to squeeze'
əṇḍ-	'to frighten'
tirṛkk-	'to turn'
te:k-	'to collect breath'
teḍəkk-	'to search'
teḡl-	'to divide'
ta:ṇḡ-	'to bear'
ta:l-	'to hold' 'to bear'
to:ḍ-	'to dig up'
turs-	'to scratch'
tu:k	'to hang'
tṛ:ḍ-	'to sharpen'
ju:l-	'to pinch'
ke:l-	'to ask' ,to listen

kett-	'to scrap'
kaç-	'to bite'
kaḷ-/kad-	'to steal'
ka:r-	'to vomit'
koppuḷi-	'to gargle'
koṭṭi-	'to knuckle on the head'
kutt-	'to stab'
kurukk-	'to nibble'
gi:r-	'to scratch'
goḍəg-	'to sprinkle'
go:s-	'to make long narrow superficial wounds in, with nail, claw or something more or less pointed'
go:r-	'to chip off the coconut kernel, etc.'
si:ṇṭ-	'to blow the nose'
siṅk-	'to squeeze'
se:d-	'to draw water from well'
sekk-	'to pierce'
saç-	'to strike against'
sanj-	'to filter'
suṭṭ-	'to turn'
suruṭṭ-	'to roll'
mi:r-	'to violate'
ma:ṭṭ-	'to step on'
ma:t-	'to change'
ma:ḍ-	'to do'
ma:r-	'to sell'
muṭṭ-	'to touch'
mukk-	'to immerse'
murukk-	'to twist'
nakk-	'to lick'
namb-	'to believe'

nə:d-	'to see'
nʃ:t-	'to stretch'

4.2.1.2. INTRANSITIVE

e:l-/edd-	'to get up'
att-	'to climb' 'to rise'
aɖəg-	'to be subdued'
a:d-	'to dance'
a:r-	'to fly'
o:d-	'to run'
urɖ-	'to roll'
u:r-	'to spring'
paŋg-	'to share' 'to boil'
bi:g-	'to swell'
bikk-	'to sob'
ba:l-	'to live'
bəguɭ-	'to bark'
ti:r-	'to finish'
tapp-	'to go wrong'
to:r-	'to appear'
tu:g-	'to be hanged'
kuɳt-	'to hop'
ku:d-	'to gather'
ku:g-	'to cry'
sikk-	'to be obtained'
sall-	'to clear'
soɭt-	'to drop'
manəg-	'to sleep'
mugg-	'to immerse' 'to press'
mau:l-	'to blink'
ni:s-	'to swim'
nʃ:d-/nʃ:ɳɖ-	'to stretch'
nʃgʃr-	'to stand upright'

4.2.2. CLASS II

All those stems which take past tense suffix -d- belong to this class. -d- is in free variation with -t- in certain cases.

4.2.2.1. INHERENT TRANSITIVE

4.2.2.1.1. ¹X- ENDING STEMS

No examples.

4.2.2.1.2. NON-X ENDING STEMS

eri-	'to beg'
agi-	'to chew'
ori-	'to sharpen'
vy-	'to beat'
beri-	'to write'
jaḍi-	'to pull'
tin-	'to eat'
toḷi-	'to wash'
tori-	'to open'
koḍi-	'to sprinkle'
kaḍi-	'to cross' 'to cut' 'to churn'
kari-	'to call' 'to milk'
kaymugi-	'to worship'
kuy-	'to pluck' 'to harvest'
gay-	'to inter-course'
gel- ~ geli	'to win'
maṛi-	'to forget'
muttin-	'to kiss'
nuḍi-	'to scold'

4.2.2.2. INTRANSITIVE

4.2.2.2.1. X- ENDING STEMS

tirix-	'to correct' 'to change'
	'to twist'

4.2.2.2.2. NON X-ENDING STEMS

ir-	'to be'
bele-	'to grow'
ba:ybađi-	'to blabber'
tiłi-	'to know' 'to understand'
kałe- ~ kałey	'to lose' 'to remove'
	'to send away'
kołe- ~ :kołey	'to rot'
nađi-	'to walk'
nagi-	'to laugh'

4.2.3. CLASS III

All those stems which take past tense suffix -t- belong to this class.

4.2.3.1. INHERENT TRANSITIVE

4.2.3.1.1. X-ENDING STEMS

enix-	'to join'
urix-	'to fry'
ɛđix-	'to catch'
pađix-	'to suffer'
bɛđix-	'to tap with finger'
tegix-	'to take'
terix-	'to cut'
tađix-	'to prevent'
tamsapađix- ~	
tamasapađ-	'to doubt'
tođix-	'to wipe off' 'to clean'
kerix-	'to scratch'
kalix-	'to learn'
kuđix-	'to drink'

gyalix-	'to tear'
mujix-	'to break'
voḍix-	'to split'

4.2.3.1.2. NON X-ENDING STEMS

iri	'to separate'
er-	'to deliver'
ari-	'to grind'
əḍ-	'to cook'
biḍ-	'to leave'
tīvɪ-	'to strike with fist'
tole-	'to drill'
koḍ-	'to give'
suḍ-	'to heat'
naḍ-	'to plant'
vodi-	'to kick'

4.2.3.2. INTRANSITIVE

4.2.3.2.1. NON X-ENDING STEMS

porix- ~ por-	'to wait' 'to be patient'
kuḷix-	'to sit'
saḷix-	'to become tired'

4.2.3.2.2. NON X-ENDING STEMS

udr-	'to wither'
əḷ- ~ əḷi	'to weep'
be:vɪr-	'to sweat'
keḍ-	'to spoil'

4.2.4. CLASS IV

All those stems which take past tense suffix -nd- belong to this class

4.2.4.1. INHERENT TRANSITIVE

4.2.4.1.1. X-ENDING STEMS

No examples

4.2.4.1.2. NON X-ENDING STEMS

kol- 'to kill'

4.2.4.2. INTRANSITIVE

4.2.4.2.1. X-ENDING STEMS.

dapix- 'to become weak'

4.2.4.2.2. NON X-ENDING STEMS.

nil- 'to stand'

4.2.5. CLASS V

All those stems which take past tense suffix -k- belong to this class.

4.2.5.1. INHERENT TRANSITIVE

4.2.5.1.1. X-ENDING STEMS.

No examples.

4.2.5.1.2. NON X-ENDING STEMS.

mig- 'to excel'

4.2.5.2. INTRANSITIVE

4.2.5.2.1. X-ENDING STEMS.

No examples.

4.2.5.2.2. NON X-ENDING STEMS.

ug- 'to enter'

4.3. CAUSATIVE

The causative is formed by adding a causative suffix to the inherent transitive or intransitive stems. When a causative suffix stands affixed to an Intr. stem, the whole structure can not only be a causative construction but also be a Tr. construction; whether it is one or the other is to be determined from syntactic configurations. There is a set of Intr. verbs which behaves differently than the above set. That is, if the causative suffix is added to them, they invariably become causatives whereas if the Tr. suffixes -k- or -t- are added, they become transitives only. The following is the list of such verbs, for which Tr. markers -k- or -t- are added:

St. +

e.g.	tu:g-k [2.17,24]	→
	tu:k-	'to hang'
	trɪg-k [2.17]	→
	trɪkk-	'to turn'
	aɖəg-k [2.17]	→
	aɖəkk-	'to subdue'
	odug-k [2.17]	→
	odukk-	'to step aside'
	mugg k [2.17]	→
	mukk-	'to immerse'
	uruɖ-t- [2.15,17]	→
	uruɖɖ-	'to roll'
	nɪɖ-t- [2.15,17,24]	→
	nɪɖɖ-	'to stretch'
	ku:ɖ-t	→
	ku:ɖɖ-	'to gather'

2001. { -s- }

∞ -s-, ∞ -ɪs

2001.1. ∅ -s- occurs after all vowel endings and y, r, r, l and l ending stems.

e.g.	epi-s	→
	eṇisʔ	'to cause to join'
	eṛi-s	→
	eṛisʔ	'to cause to beg'
	ari-s	→
	arisʔ	'to cause to grind'
	oḍi-s [2.14]	→
	oḍsʔ	'to cause to break'
	ol-s	→
	olsu	'to cause to stitch'
	~ oli-s	→
	olisʔ	' , , ,
	ʔḍi-s	→
	ʔḍisʔ	'to cause to catch'
	beri-s	→
	berisʔ	'to cause to write'
	beḷe-s	→
	beḷesʔ	'to cause to grow'
	bṛḍi-s	→
	bṛḍisʔ	' , , tap'
	tiḷi-s	→
	tiḷisʔ	' , , understand'
	tivī-s	→
	tivīsʔ	' , , fist'
	toḷe-s	→
	toḷesʔ	' , , drill'
	kaḷe-s	→
	kaḷesʔ	' , , loosen'
	kari-s	→
	karisʔ	' , , call'

	kuḍi-s	→	
	kuḍisʃ	‘	„ drink’
	geli-s	→	
	gelisʃ	‘	„ win’
~	gel-s	→	
	gelsʃ	‘	„ ,
	maḍi-s	→	
	maḍisʃ	‘	„ fold’
	maḍi-s	→	
	maḍisʃ	‘	„ forget’
	muḥi-s	→	
	muḥisʃ	‘	to cause to break’
	nagi-s	→	
	nagisʃ	‘	„ laugh’
	me:y-s	→	
	me:ysʃ	‘	„ graze’
	mi:y-s	→	
	mi:ysʃ	‘	„ ,
	sa:y-s	→	
	sa:ysʃ	‘	„ die’
~	sa:y-ʃs	→	
	sa:yʃsʃ	‘	„ ,
	be:y-s	→	
	be:ysʃ	‘	„ boil’
~	be:y-ʃs	→	
	be:yʃsʃ	‘	„ ,
	to:r-s-	→	
	to:rsu	‘	„ appear’
~	to:r-is [2.27]	→	
	to:rusu	‘	„ ,
	i:r-s-	→	
	i:rsʃ	‘	„ drink’
	ir-s	→	
	irsʃ	‘	„ be’

er-s	→	
ersʔ	‘	„ deliver’
a:f-s	→	
a:ʔsʔ	‘to cause to fly’	
or-s [2.5]	→	
orsu	‘	” carry’
tar-s	→	
tarsʔ	‘to cause to bring’	
tur-s [2.5]	→	
tursu	‘	” scratch’
ma:r-s	→	
ma:rsʔ	‘	” sell’
nil-s	→	
nilsʔ	‘	” upright’ stand’
so:l-s [2.5]	→	
so:lsu	‘	” defeat’
kol-s [2.5]	→	
kolsu	‘	” kill’
e:l-s	→	
e:lsʔ	‘	” tell’
əl-s	→	
əlsʔ	‘	” weep’
~ əli-s	→	
əlisʔ	‘	”
tin-s	→	
tinsʔ	‘to cause to eat’	
te:k-s	→	
te:ksʔ	‘	” hold on’
tapp-s [2.5 & 22]	→	
tapsu	‘	” wrong’
ta:l-s	→	
ta:lsʔ	‘	” bear’

kett-s [2.22]	→	
ketsɻ	‘	„ scrap’
kadd-s [2.22]	→	
kadsɻ	‘	„ steal’
ka:ŋ-s	→	
ka:ŋsɻ	‘	„ see’
~ ka:ŋ-ɻs	→	
ka:ŋɻsɻ	‘	„ ,
ko:ɽ-s [2.5 & 22]	→	
koɽsu		‘to cause to knuckle’
sɪvk-isɻ	→	
sɻvkɻsɻ	‘	„ squeeze’
sekk-ɻs	→	
sekkɻsɻ	‘	„ pierce’
se:d-s	→	
se:ds	‘	„ draw water’
sañj-ɻs	→	
sañjɻsɻ		‘filter’

2001.2. ∞ ɻs occurs elsewhere and it is in free variation with -s-

e.g. edd-ɻs	→	
eddɻsɻ		‘to cause to get up’
att-ɻs	→	
attɻsɻ	‘	„ climb’
~ att-s [2.22]	→	
atsɻ	‘	„ ,
a:ɽ-ɻs	→	
a:ɽɻsɻ	‘	„ dance’
~ a:ɽ-s	→	
a:ɽsɻ	‘	„ ,
a:k-s	→	
a:ksɻ	‘	„ spread’
oɽɽ-s [2.5,22]	→	
oɽsu	‘	„ paste’

o:g- <u>f</u> s [2.5]	→	
o:gusu		'to cause to go'
uj- <u>f</u> s	→	
ujusu		'rub'
əḍ- <u>f</u> s	→	
əḍfss		'cook'
bɪḍ- <u>s</u>	→	
bɪḍsɪ		'leave'

4.4. LINK MORPH²

2002. { -p- }

∞ -p-

2002.1. ∞ -p- occurs with all the verb stems ending in X,V and y.

The occurrence of -p- before Inf.—al is obligatory and before Neg. R.P., Neg. Conditional, Neg. V.P. and Inf.—a, is optional. In the second case if the L.M. does not occur, the respective morphophonemic rules will operate.

e.g. enix-p-al [2.7]	→	
enippal		'to join'
enix-p-ale kol ə [2.9]	→	
enippale kol ə		'can't join'
enix-p-a:d-a [2.7]	→	
enippa:da		'one who will not join'
~ enix-a:d-a [2.7,10&12]	→	
eneyya:da		' , , , '
enix-p-a:d-e [2.7]	→	
enippa:de		'without joining'
~ enix-a:d-e [2.7,10&12]	→	
eneyya:de		' , , , '

	eṇix p-ad-ale [2.7]	→	
	eṇippadale		'if one does not join'
~	eṇix-ad-ale [2.7,29]	→	
	eṇedale		' " '
	eṇix-p-abovdu [2.7]	→	
	eṇippabovdu		'should join'
~	eṇix-a-bovdu		
	[2.7.10 & 12]	→	
	eṇeyabovdu		' " '
	gyaḷix-p-a be:ḍə [2.7]	→	
	gyaḷippa be:ḍə		'need not tear-you'
~	gya:ḷix-a be:ḍə [2.7 & 8]	→	
	gyaḷebe:ḍə		' " '
	nagi-p-al [2.25]	→	
	nagival		'to laugh'
	nagi-p-ale a:pə [2.25]	→	
	nagivale a:pə		'can't laugh'
	nagi-p a:d-a [2.25]	→	
	nagiva:da		'one who will not laugh'
~	nagi-a:d-a [2.10. & 12]	→	
	nageya:da		' " '
	nagi-p-a:d-e [2.25]	→	
	nagiva:de		'without laughing'
~	nagi a:d-e [2.10]	→	
	nagiya:de		' " '
	nagi-p-a baradɪ [2.25]	→	
	nagivabaradɪ		'should not laugh'
~	nagi-a baradɪ [2.8]	→	
	nagebaradɪ		' " '
	kaṛi-p-a be:ḍə [2.25]	→	
	kariva be:ḍə		'need not call-you'
~	kari-a be:ḍə [2.10 & 12]	→	
	kareyabe:ḍə		' " '
	uy-p-al [2.25]	→	
	uyval		'to beat'

uy-p-a: a:dədɛ [2.25]	→
uyv-a: a:dədɛ	'can beat'
uy-p-a:d-a [2.25]	→
uyva:da	'one who will not beat'
~ uy-a:d-a [2.6]	→
uyya:da	
uy-p-a:d-e [2.25]	→
uyva:de	'without beating'
~ uy-a:d-e [2.6]	→
uyya:de	' " '
uy-p-a be:qə [2.25]	→
uyva be:qə	'need not beat'
~ uy-a- be:qə [2.6]	→
uyya be:qə	' " '

4.5. INFINITIVE

St. + { Cau.
L.M. }

2101. { -al }

∞ -a, ∞ -al, ∞ -ale

2101.1 ∞ -a occurs before the words beginning with b-.

e.g. teɾix-p-a bovdu [2.7, 14 & 22]	→
teɾpa bovdu	'may cut someone'
ɛqix-p-a baradɛ [2.7]	→
ɛqippa baradɛ	'should not catch'
tiri-p-a be:qə [2.25]	→
tiriva be:qə	'don't twist'
~ tiri-a be:qə [2.10]	→
tiriya be:qə	' " '
kuy-a baradɛ [2.6]	→
kuyya baradɛ	'should not pluck'

ma:ḍ-a bovdu	→
ma:ḍabovdu	'may do someone'
tin-a baradɤ	→
tina baradɤ	'should not eat'
tīvi-ṽ-p-a baradɤ [2.21]	→
tivimpa baradɤ	'should not fist'
~ tīvi-ṽ-a baradɤ [2.10]	→
tīviya baradɤ	'should not fist'
kari-s-a bovdu	→
kariṣa bovdu	'may call someone'

2101.2 ∞ -al occurs before words beginning with o:=-.

e.g. kalix-p-al o:de:nɤ [2.7, 14, & 22]	→
kalpal o:de:nɤ	'I am going to learn'
kerix-p-al o:de:nɤ [2.7]	→
kerippal o:de:nɤ	'I am going to scratch'
ari-p-al o:de:nɤ [2.25]	→
arivalo:de:nɤ	'I am going to grind'
kaḷe-p-al o:de:nɤ [2.25]	→
kaḷevalo:de:nɤ	'I am going to loose'
tin-p-al o:de:nɤ [2.19 & 20]	→
timbalo:de:nɤ	'I am going to eat'
uy-p-al o:de:nɤ [2.25]	→
uyval o:de:nɤ	'I am going to beat'
ma:ṛ-al o:de:nɤ	→
ma:ṛal o:de:nɤ	'I am going to sell'
ug-al o:de:nɤ	→
ugalo:de:nɤ	'I am going to enter'
bar-s-al o:de:nɤ	→
barsalo:de:nɤ	'I am going to cause to come'

2101.3. ∞ -ale occurs elsewhere.

e.g. kuḍix-p-ale a:dəðɜ [2.7 & 27]	→
kuḍuppale a:dəðɜ	'can drink-someone'
tegix-p-ale a:ppadille [2.7]	→
tegippale a:padille	'can't take'
muṛix-p-ale a:pə [2.7, 14 & 22]	→
muṛpale a:pə	'can't break-someone'
yā:-p-ale ko ə [2.21]	→
ya:mpale ko ə	'can't excrete someone'
tori-p-ale a:dəðɜ [2.25]	→
torivale a:dəðɜ	'can open someone'
to e-p-ale ko ə [2.25]	→
to evale ko ə	'can't drill someone'
o:ḍ-ale a:pə	→
o:ḍale a:pə	'can't run'
ol-s-ale ko ə	→
olsale ko ə	'can't cause to stitch'
uy-p-ale a:dəðɜ [2.25]	→
uyvale a:dəðɜ	'can beat someone'

4.6. HORTATIVE 3RD PER.

St. + $\left\{ \begin{array}{l} \text{Cau.} \\ \text{L.M.} \end{array} \right\}$ +

2102. $\left\{ \begin{array}{l} -\text{əli-} \end{array} \right\}$

∞ -əli, ∞ əlɜ

2102.1 ∞ -əli occurs after all verb stems ending in consonants except il- and be:ḍ-.

e.g. bar-əli	→
barəli	'let someone come'

no:q-əli	→
noqəli	'let someone see'
bar-s-əli	→
barsəli	'let someone cause to come'
ɪnq-əli	→
ɪnqəli	'let someone squeeze'

2102.2. ∞ -əlɪ occurs after verb stems ending in i, e, y.

e g. beri-əlɪ [2.28]	→
berɪ:lɪ	'let someone write'
kuḍi-əlɪ [2.7,28]	→
kuḍɪ:lɪ	'let someone drink'
gyaḷix-əlɪ [2.7,28]	→
gyaḷɪ:l	'let someone tear'
kari-əlɪ [2.28]	→
kare:lɪ	'let someone call'
eṇix-əlɪ [2.7,28]	→
eṇɪ:lɪ	'let someone join'
kuy-əlɪ [2.6,28]	→
kuyɪ:lɪ	'let someone pluck'
vodi-əlɪ [2.28]	→
vode:lɪ	'let someone beat'
su:y-əlɪ [2.28]	→
su:yɪ:lɪ	'let someone breathe'
kaḷe-əlɪ	→
kaḷɪ:lɪ	'let someone loosen'

4.7. OBLIGATIVE

St. ± Cau. +

2103.1 { -a:k }

∞ -a:k

e.g.	ɬar + a:k	→	
	bara:kɛ	→	'must come-someone'
	bar-s-a:k	→	
	barsa:kɛ	→	'must cause to come-someone'
	keri-a:k [2.28]	→	
	kere:kɛ	→	'must scratch-someone'
	enix-a:k [2.7,28]	→	
	ene:kɛ	→	'must join-someone'
	a:g-a:k	→	
	a:ga:kɛ	→	'must become-someone'
	o:g-a:k	→	
	o:ga:kɛ	→	'must-go someone'
~	o:-a:k [2.28]	→	
	o:ku	→	' , , '

4.8. IMPERATIVE

The command imperative of Kattunaicka are of two types [1] Singular or non-polite imperatives, and [2] Plural or polite imperatives. They are formed by adding ϕ to verb stems for making Sg. or non-polite imperative and [2] -n for Pl./polite imperatives.

St. \pm Cau. $+$

4.8.1. SINGULAR/NON POLITE IMPERATIVES

2104. It is unmarked.

e.g.	no:d- ϕ #	→	no:du	'see'
	taɖi- ϕ #	→	taɖi	'prevent'
	a:ks- ϕ #	→	a:ksɛ	'to put'
				'to spread'
	beri- ϕ #	→	beri	'write'
	toɭe- ϕ #	→	toɭe	'stir'
	mu:ɭ- ϕ #	→	mu:ɭu	'blink'
	tĩvi- ϕ #	→	tĩvi	'pierce'
	kal-s- ϕ #	→	kalsɛ	'cause to learn'

4.8.2. PLURAL/POLITE IMPERATIVES

2105. { -n }

∞ -n

e.g.	o:-n- #	→	
	o:nu		'go' [Hon. & Pl.]
	mu: -n- # [2.15]	→	
	mu ṇu		'blink' "
	ṇḍ-n- # [2.4]	→	
	ṇḍinṇ		'squeeze' "
	ka e-s-n- # [2.14]	→	
	ka snṇ		'loosen' "
	keri-n- # [2.14]	→	
	kernṇ		'scratch'
	koḍ-n- # [2.15]	→	
	koḍṇu		'give' "
	maṭṭ-n- # [2.16,22]	→	
	maṭṭṇṇ		'step-on'
	kṇ: -n- # [2.15]	→	
	kṇ:ṇṇṇ		'uproot' "
	tori-n- # [2.14]	→	
	toṇṇṇ		'open'
	uy-n - #	→	
	uynu		'beat'
	oṭ-s-n #	→	
	oṭsnu		'cause to paste'
			[Hon. & Pl.]
	epix-n # [2.7, 12]	→	
	epenṇ		'join' [Hon. & Pl.]
	ol-n #	→	
	olnu		'stitch' "

muttin-n #	→	
muttinan#	'kiss'	"
yā:y-n #	→	
yā:yn #	'excrete'	"

4.9. TENSE

There are two tenses in Kattunaicka viz. [1] past and non-past. The tense distinction in Kattunaicka can be spoken of only in connection with the constructions like non-finite, verbal noun and participial noun. The addition of past/non-past marker is not found in Kattunaicka. Though the past marker alone are found in finite constructions, they do not denote either past time or non-past time. However, the only exception is the verb 'iru' 'to be' where the non-past is expressed by adding a suffix -e after P.T. For example,

na:n# idden#	'I existed/I was'
" iddene	'I have existed/exist'
avən# iddən#	'He was/existed'
" iddane	'He has existed/exists'
naṅgə iddev#	'We existed'
" iddave	'We have existed/exist'

The addition of the structure idd + P.T. to any verbal participial form of a verb gives raise to a past perfect tense and a suffix 'e' added after the idd + P.T. structure to a non-past perfect tense. The addition of a suffix '—e' after P.T. to indicate non-past perfect is peculiar to Dravidian in general. However, the formation of past and non-past in R.P. is different as can be seen below.

e.g. bar-nd-a aydən#	→	
[4.21,2.3.2.,2.18,22]		
banda aydən#		'the boy who came'
ba-x-p-a aydən# [4.21.,2.3.2,27]	→	

bappa aydənɛ	‘the boy who comes/
	will come’
~ bar-φ-a aydənɛ	→
bara aydənɛ	‘ ’

Hereafter the description of tense suffixes in Kattunaicka will be confined to R.P., participial nouns and verbal participles.

4.9.1. PAST TENSE

St. + $\left\{ \begin{array}{l} \text{Tr.} \\ \text{Cau.} \end{array} \right\}$ +

2106. $\left\{ -id \right\}$

∞ -i, ∞ -id-, ∞ -d-, ∞ -t-, ∞ -nd-
and ∞ -k-.

2106.1. ∞ -i occurs after consonant ending stems of class I [4.2.1] and the Cau. verb stems of all the classes and before the verbal participial suffix-φ.

e.g. no:d-i-φ	→
no:di	‘having seen’
ke:ɭ-i-φ	→
ke:ɭi	‘having asked’
nakk-i-φ	→
nakki	‘having licked’
godəg-i-φ [2.9]	→
godəgi	‘having sprinkled’
e:s-i-φ	→
e:si	‘having bought’
a:r-s-i-φ	→
a:rsi	‘having caused to fly’

tori-s-i- \emptyset [2.14] →
torisi/torsi 'having caused to open'

kali-s-i- \emptyset [2.12,14] →
kalesi/kalsi 'having learnt'

2106.2. ∞ -id- occurs after the stems of class 4.2.1. and after the Cau. suffix of all the classes of verbs.

e.g. o:ɖ-id-a →
o:ɖida 'the one who ran'
o:ɖ-id a-ṽənɛ →
o:ɖidaṽənɛ 'the man who ran'
o:ɖ-s-id-a →
o:ɖsida 'the one who caused to run'
ke:|id-a →
ke:|ida 'the one who asked'
ke:|id-a-ṽənɛ →
ke:|idaṽənɛ 'the man who asked'
ke:|s-id-a →
ke:|sida 'the one who caused to ask'
kari-s-id-a [2.12] →
karesida 'the one who caused to call'
be|e-s-id-a →
be|esida 'the one who caused to grow'

2106.3. ∞ -d- occurs after the stems of class 4.2.2.

e.g. muttin·d-a →
muttinda 'the one who kissed,
agi-d-a →
agida 'the one who chewed'

uy-d-a	→
uyda	'the one who beat'
tirix-d-a [2.7]	→
tirida	'the one who changed'
ti i-d-a	→
ti i da	'the one who understood'
ma:-d-a [4.21.2.15.1]	→
ma:da	'the one which healed'
agi-d-φ [2.14]	→
agidɤ/agdɤ	'having chewed'
be e-d-φ [2.14]	→
be edɤ/be dɤ	'having grown'
beri-d-a-vānɤ [2.12]	→
beredavānɤ	'the man who wrote'

2106.4. ∞ -t- occurs after the stems of class 4.2.3.

e.g.	enix-t-a [2.7]	→
	enita	'the one who joined'
	tegix-t-a [2.7]	→
	tegita	'the one who took'
	kalix-t-a [2.7,14]	→
	kalta	'the one who learnt'
	kerix-t-a [2.7,14]	→
	kerta	'the one who scratched'
	ari-t-a	→
	arita	'the one who ground'
	koḍ-t-a [2.15,17]	→
	koṭṭa	'the one who gave'
	sūy-t-a [2.21]	→
	suynta	'the one who breathed'
	bɤḍ-t-φ [2.15,17]	→
	brɤṭɤ	'having left'
	əḍ-t-φ [2.15,17]	→
	əṭṭɤ	'having cooked'

əɭ-t-φ [2.16]	→
əttɾ	‘having wept’
kuɭix-t-a-ṽənɾ [2.7]	→
kuɭitaṽənɾ	‘the one who sat’

2106.5. ∞ -nd- occurs after the stems of class 4.2.4.

e.g.	nil-nd-a [2.18,22]	→
	ninda	‘the one who stood’
	nil-nd-φ [2.18,22]	→
	nindɾ	‘having stood’
	nil-nd-aṽənɾ [2.18,22]	→
	nindaṽənɾ	‘the man who stood’
	kol-nd-a [2.18,22]	→
	konda	‘the one who killed’
	kol-nd-φ [2.18,22]	→
	kondɹ	‘having killed’
	daɳix-nd-a [2.7]	→
	daɳinda	‘the one who became weak’

2106.6. ∞ -k- occurs after the stems of class 4.2.5.

e.g.	ug-k-a [2.17]	→
	ukka	‘the one who entered’
	ug-k-φ [2.17]	→
	ukku	‘having entered’
	ug-k-a-ṽənɾ [2.17]	→
	ukkaṽənɾ	‘the man who entered’

4.9.2. NON-PAST

$$\text{St.} + \left\{ \begin{array}{l} \text{Tr.} \\ \text{Cau.} \end{array} \right\} *$$

2107. { -p- }

∞ -p-, ∞ -ɪv- ~ ∞ -v- ~ ∞ -φ-

2107.1. ∞ -p- occurs after -x ending, vowel ending,
-n ending and [c]Vy stems.

e.g.	t _ɪ rix-p-a [2.17,27]	→
	t _ɪ ɾippa	'the one which spins/will spin'
	t _ɪ rix-p-a-vən _ɪ [2.7,27]	→
	t _ɪ ɾippavən _ɪ	'the man who spins/ will spin'
	t _ɪ rix-p-a-d ille [2.7,27]	→
	t _ɪ ɾippadille	'will not spin'
	kalix-p-a [2.7,14,22]	→
	kalpa	'one who will learn/'
	eṇix-p-a-vən _ɪ [2.7]	→
	eṇippavən _ɪ	'the man who joins/ will join'
	eṇix-p-ō [2.7]	→
	eṇippō	'let us do
	beri-p-a [2.12,25]	→
	bereva	'the one which writes/ will write'
	beri-p-a-d ille [2.25]	→
	berivadille	'will not write'
	kari-p-a [2.25]	→
	kariva	'the one who will call /calls'
	kari-φ-a-vən _ɪ [2.8]	→
	karevən _ɪ	'the man who calls/ will call'
	naḍi-φ-a-vən _ɪ [2.8]	→
	naḍevən _ɪ	'the man who walks/ will walk'
	naḍi-φ-a-vaṭṭi [2.10,12]	→
	naḍeyavṭṭi	'the woman who walks/ will walk'

naḍi-φ-a-və [2.10,12]	→	
nadeyavə		'the woman who walks'
muttin-p-a [2.19,20]	→	
muttimba		'the one who kisses/ will kiss'
sūy-p-a [4.21.2.12.2,2.21]	→	
suypa		'the one who breathes/ will breath'
yā:-p-a [4.21,2.18.1,2.21]	→	
ya:mpa		'the one who will excrete/ excretes'
kuy-p-a [2.25]		
kuyva		'the one who plucks/ will pluck'
uy-p-a-d ille [2.25]	→	
uyvadille		'will not beat'
uy-p-ō [2.25]	→	
uyvō		'let us beat'
koḷe-p-a [2.25]	→	
koḷeva		'the one which rots/ will rot'
~ koḷey-p-a [2.25]	→	
koḷeyva		' , , , '
o:x-p-a [4.21.2.2.1,2.7,24]	→	
o:pa		'the one which goes/ will go'
a:x-p-a [4.21.2.1.1.,2.7,24]	→	
a:pa		'the one which will become/becomes'
ka:x-p-a [4.21.2.16.1,2.7,24]	→	
ka:ɾa		'the one which will protect/protects'

2107.2. ∞ fv- ~ ∞ -v- ~ - ϕ occurs elsewhere.

e.g.	kɛ: -fv-a	→
	kɛ: ɛva	'the one who will uproot/uproots'
~	kɛ: -v-a	→
	kɛ: va	' " '
	ki: - ϕ -ṽnɛ	→
	kɛ: aṽnɛ	'the man who will uproot'
	no:ɖ- ϕ -a	→
	no:ɖa	'the one who will see/sees'
	no:ɖ-fv-a-d-ille [2.13,27]	→
	no:ɖuvdille	'will not see'
	ol-fv-a-d-ille [2.27]	→
	oluvadiile	'will not stitch'
	gi:r-fv-a-d-ille	→
	gi:rɪvadille	'will not chip off coconut kernel'
	a:ɖ-s-fv a	→
	a:ɖsɪva	'the one which will cause to dance'
~	a:ɖ-s-v-a	→
	a:ɖsɪva	' " '
	bar- ϕ -a [4.21.,2.3.2]	→
	bara	'the one who will come/comes'
	bar-s-v-a [4.21.2.3.2]	→
	barsva	'the one which will cause to come/causes to come'
	nil-fv-a-d	→
	nilɪvadɪ	'that which stands'

koḍ-φ-o	→
koḍo	'let us give'

4.10. NEGATIVE

$$\text{St.} + \left\{ \begin{array}{l} \text{Cau.} \\ \text{L.M.} \end{array} \right\} +$$

2108. { -a:d- }

 ∞ -ad-, ∞ -a:d, ~ -a:t-³

- 108.1. ∞ -ad occurs with all verb stems before Cond. -ale.
- | | |
|------------------------------|---------------------------------|
| e.g. bar-ad-ale [4.21.2.3.2] | → |
| baradale | 'If one does not come |
| bar-s-ad-ale [4.21.2.3.2] | → |
| barsadale | 'If one does not cause to come' |
| no:ḍ-ad-ale | → |
| no:ḍadale | 'If one does not see' |
| no:ḍ-s-ad-ale | → |
| no:ḍsadale | 'If one does not cause to see' |
| enix-p-ad-ale [2.7] | → |
| enippadale | 'If one does not join' |
| ~ enix-ad-ale [2.7.8] | → |
| enedale | 'If one does not join' |
| enix-s-ad-ale [2.7] | → |
| enisadale | 'If one does not cause to join' |
| keri-ad-ale [2.8] | → |
| keradale | 'If one does not scratch' |
| kuy-ad-ale [2.6] | - |
| kuyyadale | 'If one does not pluck' |

tin-ad-ale	→
tinadale	'If one does not eat'

2108.2. ∞ -a:d- ~ - a:t- occurs elsewhere.

e.g. kalix-p-a:d-a [2.7.,14,22]	→
kalpa:da	'the one who will not learn'
kalix-a:d-a [2.10]	→
kaliya:ḍa	' , , '
kalix-p-a:d-e [2.7,14,22]	→
kalpa:de	'without learning'
~ kalix-a:d-e [2.10]	→
kaliya:de	' , , '
kalix-p-a:d-avēnṣ [2.7,14,22]	→
kalpa:davēnṣ	'the man who is not learned'
tegi-p-a:d-a [2.25]	→
tegiya:da	'the one who will not take'
~ tegi-a:d-a [2.10]	→
tegiya:da	'the one who will not take'
be e-p-a:d-e [2.25]	→
be eva:de	'without growing'
be e-a:d-e [2.10]	→
be eya:de	' , , '
kuy-p-a:d-a [2.25]	→
kuyva:da	'the one who will not pluck'
~ kuy-a:d-a [2.6]	→
kuyya:da	'the one who will not pluck'

can occur unreleased an open juncture. However, in negative V.P.s., the V.P. is distinctly marked by a morpheme in a vowel from viz. -e. The V.P.s. are always followed by another verb construction in a sentence.

$$\text{St. } \pm \left[\begin{array}{c} \text{Cau.} \\ \{ \text{Cau.} \\ \text{L.M.} \} \end{array} \right] - \left[\begin{array}{c} \text{P.Ten.} \\ \text{Neg.} \end{array} \right]$$

2201. $\{ -\phi \}$

$\infty -\phi, \infty -e$

2201. 1 $\infty -\phi$ occurs after past tense markers.

eg.	ke: -i- ϕ	→
	ke: i	'having asked'
	ke: -s-i- ϕ	→
	ke: si	'having caused to ask'
	kaɖi-d- ϕ [2.12]	→
	kaɖeɖɪ	'having crossed'
	tin-d- ϕ	→
	tinɪ	'having eaten'
	tin-s-i- ϕ	→
	tinsi	'having caused to eat'
	taɖi-t- ϕ [2.27]	→
	taɖɪtɪ	'having prevented'
	niɪ-nd- ϕ	→
	ninɪ	'having stood'
	ug-k- ϕ	→
	ukku	'having entered'

2201.2. $\infty -e$ occurs after Neg. markers.

e.g.	kɪ: -a:d-e	→
	kɪ: a:de	'without uprooting'

koḍ-a:d-e	→
koḍa:de	'without giving'
ka:y-a:d-e	→
ka:ya:de	'without protecting'
ug-a:d-e	→
uga:de	'without entering'
edd-a:d-e	→
edda:de	'without getting up'
eṇix-p-a:d-e [2.7]	→
eṇippa:de	'without joining'
~ eṇix-a:d-e [2.7,10]	→
eṇiya:de	' , , '
kari-p-a:d-e [2.25]	→
kariva:de	'without calling'
~ kari-a:d-e [2.10,12]	→
kareya:de	' , , '
uy-p-a:d-e [2.25]	→
uyva:de	'without beating'
~ uy-a:d-e [2.6]	→
uyya:de	' , , '
koḍ-s-a:d-e	→
koḍsa:de	'having not caused to give'
koḷe-a:d-e [2.10]	→
koḷeya:de	'having not rotten'
tīvī-p-a:d-e [2.21]	→
tīvimpa:de	'having not stricken with fist'

4.12. RELATIVE PARTICIPLE

The relative participle marker occurs after all verbal stems between [i] past [ii] non-past and [iii] negative marker

and open juncture. The R.P. constructions are followed by a nominal construction i.e. a noun in a sentence.

$$\text{St. } \pm \left[\begin{array}{c} \text{Cau.} \\ \{ \text{Cau.} \\ \text{L.M.} \} \end{array} \right] - \left[\begin{array}{c} \text{Ten.} \\ \text{Ny.} \end{array} \right]$$

2202. $\{ -a \}$

$\infty -a$

e.g.	o:x-d-a [4.21.2.2.1,2.7]	→
	o da	'that which went'
	o:x-p-a [4.21.2.2.1,2.7,2.4]	→
	o:pa	'that which goes'
	o:x-p-a-d-a [4.21.2.2.1,2.7,24]	→
	o:pa:da	'that which will not go'
	o:g-s-v-a [4.21.2.2.2.]	
	o:gsva	'that which causes to go'
	o:g-s-id-a [4.21.2.2.2]	→
	o:gsida	'that which caused to go'
	bar-nd-a [4.21.2.3.2.,2.18,22]	→
	banda	'that which came'
	bax-p-a:d-a [4.21.2.3.2.,2.7]	→
	bappa:da	'that which will not come'
	bax-p-a:d-a [4.21.2.3.2,2.7]	→
	bappa:da	'that which will not come'
	bar-s-id-a [4.21.2.3.2]	→
	barsida	'that which caused to come'

bar-s-v-a [4.21.2.3.2]	→
barsva	'that which causes to come'
bar-s-a:d-a [4.21.2.3.2]	→
barasa:da	'that which will not cause to come'
no:q-a:d-a	→
no:qa:da	'that which will not see'
kari-p-a:d-a [2.25]	→
kariva:da	'that which will not call'
~ kari-a:d-a [2.10,12]	→
kareya:da	' , , '
enix-p-a:da [2.7]	→
eñippa:da	'that which will not join'
~ enix-a:d-a [2.7,10,12]	→
eñeya:da	' , , '
uy-p-a:d-a [2.25]	→
uyva:da	'the one who will not beat'
~ uy-a:d-a [2.6]	→
uyya:da	' , , '

4.1.3. CONDITIONAL

$$\text{St. } \pm \text{ Cau. } + \left\{ \begin{array}{l} \text{P.Ten.} \\ \text{Neg.} \end{array} \right\} +$$

2203. { -ale }

∞ -ale

e.g.	bar-nd-ale [4.21.2.3.2,2.18.22]	→
	bandale	'if one comes/ will come'
	bar-s-id-ale [4.21.2.3.2]	→
	barsidale	'if one causes to come'
	bar-ad-ale	→
	baradale	'if one does not come'
	no:ḍ-id-ale	→
	no:ḍidale	'if one sees'
	no:ḍ-s-id-ale	→
	no:ḍsidale	'if one causes to see'
	no:ḍ-ad-ale	→
	no:ḍadale	'if one does not see'

4.14 HORTATIVE FI.PER. PL.⁴

St. + [Cau.] + non-P.Ten +

2204. It is unmarked.

e.g.	kaḍi-p-ḥ-ō [2.25]	→
	kaḍivō	'let us cross'
	beri-p-ḥ-ō [2.25]	→
	berivō	'let us write'
	kuḍix-p-ḥ-ō [2.7]	→
	kuḍippō	'let us drink'
	gyaḷix-p-ḥ-ō [2.7]	→
	gyaḷippō	'let us tear'
	kuy p-ḥ-ō [2.25]	→
	kuyvō	'let us pluck'
	ma:y-s-v-ḥ-ō	→
	ma:ysvō	'let us cause to heal'
	kaḷe-p-ḥ-ō [2.25]	→
	kaḷevō	'let us loosen'

tin-p ϕ - \bar{o} [2.19,20]	→
timbō	'let us eat'
kɛ:ɿ- ϕ - ϕ -o	→
kɛ:ɿo	'let us uproot'
koɖ- ϕ - ϕ -o	→
koɖo	'let us give'
eɿ- ϕ - ϕ -o	→
ero	'let us give birth'
a:g- ϕ - ϕ -o [4.21.2.1.2]	→
a:go	'let us become'
teɖək- ϕ - ϕ -o	
teɖəkko	'let us search'
sutt- ϕ - ϕ -o	→
sutto	'let us turn'
auɿɿ- ϕ - ϕ -o	→
mutto	'let us touch'
me:s- ϕ - ϕ -o [4.21.2.14.1]	→
me:so	'let us cause to graze'
gel- ϕ - ϕ -o	→
gelo	'let us win'

4.15. PERSON-NUMBER SUFFIXES

Person-number distinction is found only in the first and the second person finite constructions.

St. \pm Cau. + Ten. +

4.15.1. FIRST PERSON SINGULAR

2301. { -en }

∞ -en \sim -e:n

e.g.	bar-nd-en [4.21.2.3.2,2.18,22]	→	
	banden _ɪ		'came/come I'
~	bar-nd-e:n [4.21.2.3.2,2.18,22]	→	' , " ,
	bande:n _ɪ -		
	kuḍix-t-en [2.7,27]	→	
	kuḍuten _ɪ		'drank/drink I'
~	kuḍix-t-e:n [2.7,27]	→	
	kuḍute:n _ɪ		' , " ,
	naḍi-d-en [2.12]	→	
	naḍeden _ɪ		'walked/walk I'
~	naḍi-d-e:n [2.12]	→	
	naḍede:n _ɪ		' , " "
	koḍ-t-en [2.15,17]	→	
	koṭṭen _ɪ		'gave/give I'
~	koḍ-t-e:n [2.15,17]	→	
	koṭṭe:n _ɪ		' , " ,
	or-t-en [2.16]	→	
	otten _ɪ		'carried/carry'
	bar-s-id-en [4.21.2.3.2]	→	
	barsiden _ɪ		'caused to come cause to come I'
~	bar-s-id-e:n [4.21.2.3.2]	→	
	barside:n _ɪ		' , " ,

e.g. kaḍi-p- ϕ - \bar{o} [2.25] \rightarrow
kadi \bar{v} \bar{o} 'let us cross'

kuḍix-p-φ-ō [2.7]	→
kudippō	‘let us drink’
kuy-p-φ-ō [2.25]	→
kuyvō	‘let us pluck’
kaļe-p-φ-ō [2.25]	→
kaļevō	‘let us loosen’
tin-p-φ-ō [2.19,20]	→
timbφ	‘let us eat’
ma:y-s-v-φ-ō	→
ma:ysvō	‘let us cause to heal’

2302.2. ∞ -o occurs after non-past marker -φ- in hortative first person.

e.g.	kr:ļ-φ-φ-o	→
	kļ:ļo	‘let us uproot’
	koḍ-φ-φ-o	→
	koḍo	‘let us give’
	er-φ-φ-o	→
	ero	‘let us give birth’
	a:g-φ-φ-o [4.21.2.1.2]	→
	a:go	‘let us become’
	sutt-φ-φ-o	→
	sutto	‘let us turn’
	muṭt-φ-φ-o	→
	muṭto	‘let us touch’
	me:s-φ-φ-o [4.21.2.14.1]	→
	me:so	‘let us cause to graze’
	gel-φ-φ-o	→
	gelo	‘let us win’

2302.3. ∞ -ev̆ ~ e.v̆ occurs elsewhere.

e.g.	bar-nd-ev̆	
	[4.21.2.3.2, 2.18, 22]	→
	b̆and̆ev̆	‘came/come we’

~ bar nd-e: \tilde{v}_f [4.21.2.3.2,2.18,22]	→
bande: \tilde{v}_f	'came/come we'
o:ḍ-id-e \tilde{v}_f	→
o:ḍide: \tilde{v}_f	'ran/run we'
ug-s-id-e: \tilde{v}_f	→
ugside: \tilde{v}_f	'caused to enter/ cause to enter we'
kari-d-ev̄i [2.12]	→
karedev̄i	'called/call we'

4.15.3. SECOND PERSON SINGULAR

2303. { -e }

∞ -e

e.g. bar-nd-e [4.21.2.3.2,2.18,22]	→
bande	'came/come you [Sg.]'
o:x-d-e [2.7]	→
o:de	'went/go you [Sg.]'
kuḍix-te [2.7,27]	→
kuḍute	'drank/drink you [Sg.]
kari-d-e [2.12]	→
karede	'called/call ,, ,
koḍ-t-e [2.15,17]	→
koṭṭe	'gave/give ,, ,
kr:]-s-id-e	→
kr:]-side	'caused to uproot/ cause to uproot ,, ,

4.15.4. SECOND PERSON PLURAL/HON.SE.PER.SG.

2304. { -er }

	∞ -er	
e.g.	bar-nd-er [4.21.2.3. 2.2.18,22]	→
	banderɪ	'came/come-you [Pl. & Hon.]'
	o:x-d-er [4.21.2. 2.1.,2.7]	→
	oderɪ	'went/go you ,, ,
	koɖ-t-er [2.15, 17]	→
	koɖterɪ	'gave/give you ,, ,
	kuɖix-t-er [2.7,27]	→
	kuɖuterɪ	'drank/drink you ,, ,
	kɪ:ɭ-s-id-er	→
	kɪ:ɭsiderɪ	'caused to uproot/ cause to uproot you [Pl. & Hon.]'

4.16. PERSON-GENDER-NUMBER SUFFIXES

Person-gender-number distinction is found only in the third person. So, gender-number can be spoken of only in relation with third person only. The Person-gender-number suffixes occur in finite as well as participial noun constructions.

$$\text{St. } \pm \left[\begin{array}{c} \text{Cau.} \\ \{ \text{Cau.} \} \\ \{ \text{L.M.} \} \end{array} \right] + \left[\begin{array}{c} \text{Ten.} \\ \text{Neg.} \end{array} \right] \pm \text{R.P.} +$$

4.16.1. MASCULINE SINGULAR

2305. { -ən }

$$\infty -\tilde{v}\tilde{\text{ə}}\text{n} \sim -\tilde{v}\tilde{\text{ə}}, \infty -\text{ə}\text{n}$$

2305 1. ∞ -vən ~ ṽə occurs after the R.P. marker - a

e.g.	nil-nd a-ṽən [2.18,22]	→
	nindaṽənɪ	'he who stood
~	nil-nd-a-ṽə [2.18,22]	→
	nindaṽə	, , ,
	nil-s-id-a ṽən	→
	nilsidaṽənɪ	'he who caused to stand'
	nil-φ-a-ṽən	→
	nilaṽənɪ	'he who stands'
	nil-a:d-a-ṽən	→
	nila:daṽənɪ	'he who does not stand'
	nil-s-a:d-a ṽən	→
	nilsa:daṽənɪ	'he who does not cause to stand'
	eṇix-p a-ṽən [2.7]	→
	eṇippaṽənɪ	'he who joins'
~	eṇix-p-a-ṽə [2.7]	→
	eṇippaṽə	, , ,
	eṇix-p-a:d-a-ṽən [2.7]	→
	eṇippa:daṽənɪ	'he who does not join'
	kari-φ-a-ṽən [2.8]	→
	kareṽənɪ	'he who calls'

2305.2. ∞ -ən occurs elsewhere.

e.g.	nil-nd-ən [2.18,2.22]	→
	nindənɪ	'stood/stands he'
	nil-s-id-ən	→
	nilsidənɪ	'caused to stand/ causes to stand-he'

eṇix-t-ən [2.7,12]	→
eṇetənɤ	‘joined/joins he’
kari -d-ən [2.12]	→
karedənɤ	‘called/calls-he’
uy-d-ən	→
uydənɤ	‘beat/beats-he’
tin-d-ən	→
tindənɤ	‘ate/eats he’
tivi-t-ən [2.21]	→
tivintənɤ	‘fisted/fists he’

4.16.2. FEMININE SINGULAR

2306. { -e }

∞ -və ~ vaɭ ~ vaṭṭi, ∞ -ə

2306.1. ∞ -və ~ -vaɭ ~ -vaṭṭi occurs after the R.P. marker -a

e.g. bar-nd-a və [4.21.2.3.2.,2.18,22]	→
bandəvə	‘she who came’
~ bar-nd-a-vəɭ [4.21.2.3.2,2.18,22]	→
bəndavəɭɤ	‘ ” ’
~ bar-nd-a-vəṭṭi [4.21.2.3.2,2.18,22]	→
bəndavəṭṭi	‘ ” ’
bar-φ-a-və [4.21.2.3.2]	→
barəvə	‘she who comes’
~ bar-φ-a-vəɭ [4.21.2.3.2]	→
barəvəɭɤ	‘ ” ’
~ bar-φ-a-vəṭṭi [4.21.2.3.2]	→
barəvəṭṭi	‘ ” ’
eṇix-p-a:d-a-vəɭ [2.7]	→
eṇippa:davəɭɤ	‘she who does not join’

eṇix-s-a:d-a-vaṭṭi [2.7,12]	→
eṇesa:davaṭṭi	‘she who does not cause to join’

2306.2. ∞ -ə occurs elsewhere.

e.g. bar-nd-ə [4.21.2.3.2,.218,22]	→
bandə	‘came/comes she’
bar-s-id-ə [4.21.2.3.2]	→
barsidə	‘caused to come/ causes to come she’
kuḍix-t-ə [2.7,27]	→
kuḍutə	‘drank/drinks she’
beri-d-ə [2.12]	→
beredə	‘wrote/writes she’
kuy-d-ə	→
kuydə	‘plucked/plucks she’
tin-d-ə	→
tində	‘ate/eats she’

4.16.3. NEUTER SINGULAR

2307. { -əd }

∞-d ~ t, ∞ -əd ~ ət

2307.1. ∞ -d ~ -t occurs after the R.P. marker -a in neuter participial nouns.

e.g. koḍ-t-a-d [2.15,17]	→
koṭṭadṛ	‘that which gave’
~ koḍ-t-a-tille [2 15,17]	→
koṭṭatille	‘did not give someone’
koḍ-ḍ-a-d	→
koḍadṛ	‘that which gives’

kuḍix-t-a-d [2.7,27]	→
kuḍutaḍɤ	‘that which drank’
kuḍix-p-a-d [2.7,27]	→
kuḍuppadɤ	‘that which drinks’
kuḍix-s-id-a-d [2.7,27]	→
kuḍɤsidadɤ	‘that which caused to drink’
kuḍix-s-a:d-a-d [2.7,27]	→
kuḍusa:dadɤ	‘that which does not cause to drink’
kuḍix-p-a:d-a-d [2.7,27]	→
kuḍuppa:dadɤ	‘that which does not drink’
kari-p-a-d [2.12,25]	→
karevadɤ	‘that which calls’
kari-d-a-d [2.12,25]	→
karedadɤ	‘that which called’
nil-nd-a-t [2.18,22]	→
nindatɤ	‘that which ate’
a:x-d-a-t [4.21.2.1.1,2.7,13,17,24]	→
a:tɤ	‘that which became’

2307.2. ∞ -əd ~ ət occurs elsewhere.

e.g. koḍ-t-əd [2.15,17]	→
koṭṭədɤ	‘gave/gives it’
kuḍix-t-əd [2.7,27]	→
kuḍutədɤ	‘drank/drinks it’
kari-d-əd [2.12]	→
karedədɤ	‘called/calls it’
nil-nd-ət [2.18,22]	→
nindətɤ	‘stood/stands it’
a:x-d-ət [4.21.2.1.1,2.7,2.13,17,24]	→
a:tɤ	‘became/becomes it’

tin-d-ət	→
tindətɪ	'ate/eats it'

4.16.4. EPICENE PLURAL/TH.PER.HON.SINGULAR

2308. { -ər }

∞ -vər, ∞ -ər

2308.1. ∞ -vər occurs after the R.P. marker -a.

e.g. kalix-t-a-vər [2.7,14]	→
kaltavərɪ	'they [Hum.] who learnt'
	'He/She [Hon.] learnt'
kalix-p-a-vər [2.7,14,22]	→
kalpavərɪ	'they [Hum.] who learn'
	'He/She [Hon.] "learns"
kalix-p-a:d-a-vər [2.7,14,22]	→
kalpa:davərɪ	'they [Hum.] who do not learn/He/She [Hon.] who does not learn'
kalix-s-a:d-a-vər [2.7,12]	→
kalesa:davərɪ	'they [Hum.] who do not cause to learn/He/She [Hon.] who causes to learn'
no:ɖ-id-a-vər	→
no:ɖidavərɪ	'they [Hum.] who saw/He/She [Hon.] , , '
no:ɖ-ɸ-a-vər	→
no:ɖavərɪ	'they [Hum.] who see/He/She [Hon.] who sees'

no:q-s-id-a-ver	→
no:qsidavərɪ	'they [Hum.] who caused to see He/She [Hon.] who caused to see'
no:q-s-a'd-a-verɪ	→
no:qsa:qavərɪ	'they [Hum.] who do not cause to see' / He/She [Hon.] does not cause to see'
no:q-a:d-a-ver	→
no:qadavərɪ	'they [Hum.] who do not see' / He/She [Hon.] who does not see'

2:08.2. ∞ -ər occurs elsewhere.

e.g. kalix-t-ər [27,14.]	→
kalɪtərɪ	'learnt/learn they [Hum.]/ learat/learns He/She [Hon.]'
kari-d-ər [2.12]	→
karedərɪ	'called/call they [Hum.]/ called/calls He/She [Hon.]'
ma:q-id-ər	→
ma:qidərɪ	'did/do they [Hum.]/ did/does He/She [Hon.]'
uy-d-ər	→
uydərɪ	'beat/beat of they [Hum.]/ beat/beats He/She [Hon.]'

4.17. PARTICIPIAL NCUN

Participial Noun is formed by adding person-gender-number suffixes to the R.P. structure of any verb. As the structure of verbal noun, resembles that of third person neuter

participial noun in Kattunaicka, the verbal noun is not described separately. The structure of participial noun is as follows.

R.P. + Per.G.Nr.

e.g.	ma:ḍ-id-a-ṽn	→
	ma:ḍidaṽnɤ	'he who did'
	ma:ḍ-ḍ-a-ṽn	→
	ma:ḍaṽnɤ	'he who will do/does'
	ma:ḍ-s-id-a-ṽn	→
	ma:ḍsidaṽnɤ	'he who caused to do'
	ma:ḍ-s-ḍ-a-ṽn	→
	ma:ḍsaṽnɤ	'he who will cause to do' causes to do'
	ma:ḍ-s-a:d-a-ṽn	→
	ma:ḍsa:daṽnɤ	'he who will not cause to do/does not do'
	ma:ḍ-id-a-və	→
	ma:ḍidavə	'she who did'
~	ma:ḍ-id-a-val	→
	ma:ḍidavalɤ	, , ,
	ma:ḍ-id-a-vaṭṭi	→
	maḍḍidavaṭṭi	'she who did'
	ma:ḍ-ḍ-a-və	→
	ma:ḍavə	'she who will do/does'
~	ma:ḍ-ḍ-a-val	→
	ma:ḍavalɤ	, , ,
~	ma:ḍ-ḍ-a-vaṭṭi	→
	ma:ḍavaṭṭi	, , ,

ma:ḡ-s-id-a-val	→
ma:ḡsidava ɤ	'she who caused to do'
ma:ḡ-s-ϕ-a-val	→
ma:ḡsava ɤ	'she who will cause to do/causes to do'
ma:ḡ-s-a:d-a-val	→
ma:ḡsa:dava ɤ	'she who does not cause to do'
ma:ḡ-id-a-d	→
ma:ḡidadɤ	'that which did'
~ ma:ḡ-id-a-tɤ	→
ma:ḡidatɤ	, , ,
ma:ḡ-ϕ-a-d	→
ma:ḡadɤ	'that which will do/does'
~ ma:ḡ-s-id-a-əd	→
ma:ḡsidədɤ	'that which caused to do'
ma:ḡ-s-id-a-t	→
ma:ḡsidətɤ	, , ,
ma:ḡ-s-a:d-a-d	→
ma:ḡsa:dədɤ	'that which does not cause to do'
kalix-p-a- $\tilde{v}\bar{e}n$ [2.7,14,22]	→
kalpav $\tilde{e}n$ ɤ	'he who will learn/learns'
kalix t-a- $\tilde{v}\bar{e}n$ [2.7,14]	→
kaltav $\tilde{e}n$ ɤ	'he who learnt'
kalix-p-a:d-a- $\tilde{v}\bar{e}n$ [2.7,14,22]	→
kalpa:dav $\tilde{e}n$ ɤ	'he who will not learn'
~ kalix-a:d-a- $\tilde{v}\bar{e}n$ [2.7,10]	→
kaliya:dav $\tilde{e}n$ ɤ	, , ,

kalix-p-a-və-ne [2.7,14,22,9]	→	
kalpavane		'She [Acc.] who will learn'
kalix p-a-va [2.7,14,22]	→	
kalpava Ƀ		'she who will learn'
kalix-p-a-vaṭṭi [2.7,14,22]	→	
kalpavaṭṭi		'She who will learn'
kalix-t-a-və-ne [2.7,14,9]	→	
kaltavane		'She [Acc.] who learnt'
~ kalix-t-a-va [2.7,14]	→	
kaltava Ƀ		'She who learnt'
~ kalix-t-a-vaṭṭi [2.7,14]	→	
kaltavaṭṭi		' " ,
kalix-s-id-a-va [2.7,12]	→	
kalesidava Ƀ		'She who caused to learn'
~ kalix-s-id-a-vaṭṭi [2.7,12]	→	
kalesidavaṭṭi		' " ,
kalix-p-a-d [2.7,14,22]	→	
kalpadɃ		'that which learns'
kalix-t-a-d [2.7,14]	→	
kaltadɃ		'that which learnt'
kalix-p-a:d-a-d [2.7,14,22]	→	
kalpa:dədɃ		'that which does not learn'
~ kalix-a:d-a-d [2.7,10]	→	
kaliya:dədɃ		' " ,
kari-d-a-vēn [2.12]	→	
kāredavēnɃ		'he who called'
kari-d-va [2.12]	→	
karedava Ƀ		'She who called'
kari-d-a-d [2.12]	→	
karedədɃ		'that which called'

kari-s-id-a-d [2.12]	
karesidadɤ	→ 'that which caused to call'
kari-φ-a-vən [2.8]	→
karevə̃nɤ	→ 'he who calls'
kari-p-a-val [2.8]	→
kareva:lɤ	→ 'she who calls'
kari-p-a-d [2.8]	→
karevadɤ	→ 'that which calls'
kari-p-a:d-a-d [2.12, 25]	→
kareva:daɤ	→ 'that which does not call'
kari-a:d-a-d [2.10, 12]	→
kareya:daɤ	→ ' ' '
tin-p-a-vən [2.19, 20]	→
timbəvənɤ	→ 'he who eats'
tin-d-a-vaɸɸi	→
tindavaɸɸi	→ 'she who eats'
tin-s-id-a-d	→
tinsidaɤ	→ 'that which caused to eat'
tin-s-v-a-d	→
tinsvadɤ	→ 'that which causes to eat'
uy-p-a:d-a-vən [2.25]	→
uyva:daṽənɤ	→ 'he who does not beat'
uy-a:d-a-vən	→
uyya:daṽənɤ	→ 'he who does not beat'
uy-d-a-d	→
uydaɤ	→ 'that which beat'
uy-s-id-a-d	→

uysidadɪ	‘that which caused to beat’
uy-p-a-d [2.25]	→
uyvadɪ	‘that which beats’
kalix-t-a-tille [2.7,14,13,23]	→
kaltille	‘I/we/He/She/it did not learn’
bar-nd-a-tille	
[4.21.2.3.2,2.18,22,13,17,22]	→
bantille	‘I/We/He/She/It did not come’

4.18. VERBAL DERIVATIVE⁵

There are many verbal derivative suffixes like -ike, -vɪ, -ma:nə, ... etc. which can be added to the verbal stems. The number of verbal stems to which these derivative suffixes are added is limited in each case.

St. -

4.18.1. ∞ -ike

∞ -ike, ∞ -a:vɪ, ∞ -andə, ∞ -ma:nə, ∞ -tə, ∞ -əlɪ, ∞ -əppɪ, ∞ -ane, ∞ salɪ, ∞ φ by lengthening of e and u vowels in the middle and by lengthening middle i before derivative suffix -i.

4.18.2. ∞ -ike occurs after the stem ending in namb-,
eccar-and ba:ɪ-.

e.g. ba:ɪ-ike	→
ba:ɪike	‘life’
eccar-ike	→
eccarike	‘warning’
namb-ike	→
nambike	‘belief’

4.18.3. ∞ -a:v# occurs after the stem be|e- and a|a.

e.g.	be e-a:v [2.29]	→
	be a:v	'yield'
	a a-a:v [2.29]	→
	a a:v	'measurement'

4.18.4. ∞ -andə occurs after the opp-.

e.g.	opp-andə	→
	opp-andə	'agreement'

4.18.5 ∞ ma:nə occurs after the stems ti:r- and vor-.

e.g.	ti:r-ma:nə	→
	ti:rma:nə	'decision'
	vor-ma:nə	→
	vorma:nə	'income'

4.18.6. ∞ -tə occurs after the stems a:ɖ- and ku:ɖ-.

e.g.	a:ɖ-tə [2.15,17,24]	→
	a:tə	'dance'
	ku:ɖ-tə [2.15,17,24]	→
	ku:tə	

4.18.7. ∞ -ə occurs after the stems sammad-, gya:n-, agal and pa|ak-.

e.g.	agal-ə	→
	agalə	'breadth'
	pa ak-ə	→
	pa akə	'habit'
	gya:n-ə	→
	gya:nə	'thought'
	sammad-ə	→
	sammadə	'consent'

4.18.8. ∞ -əlɛ occurs after the stems kemm- and minn-.

e.g. kemm-əlɛ	→
kemməlɛ	'cough'
minn-əlɛ	→
minnəlɛ	'lightning'

4.18.9. ∞ -əppɛ occurs after the stems er- and mann-.

e.g. er-əppɛ	→
erəppu	'pungency'
mann-əppɛ	→
mannəppu	'pardon' [N]

4.18.10. ∞ -ane occurs after the stems so:d-, visa:r- and ya:ʃ-.

e.g. so:d-ane	→
so:dane	'test'
visa:r-ane [2.13]	→
visa:rne	'enquiry'
ya:ʃ-ane	→
ya:ʃane	'anxiety'

4.18.11. ∞ salɛ occurs after the stem oḍi-.

e.g. oḍi-salɛ	→
oḍisalɛ	'broken one'

4.18.12. ∞ -φ occurs with the following stems.

e.g. aḍi φ	→
aḍi	'beating'
pu:t- φ	→
pu:tū	'lock' [N]
kaṭṭ-φ	→
kaṭṭɛ	'bundle'
nagi-φ	→
nagi	'laugh' [N]

taḍix-p-a-d ille [2.7]	→
taḍippadille	'I/We/You/He/She/It They will not prevent/ do not prevent'
agi-d-a-t ille [2.14,13,17,22]	→
agtille	'did not chew/ have not chewed'
agi-p-a-d ille [2.25]	→
ag vadille	'I/We/You/He/She/It They will not chew'
gel-s-id-a-t ille [2.13,17]	→
gelsittille	' " did not casuse to win'
gel-s-v-a-d ille	→
gelsvadille	'will not cause to win'
4.19.1.3. kolḷə	'can't'
e.g. barale kolḷə	'can't come'
timbale kolḷə	'can't eat'
naṅgəkolḷə	'we can't'
avarṅgṛkolḷə	'they can't'
avagṛkolḷə	'she can't'
4.19.1.4. a:pə	'can't'
e.g. timbale a:pə	'can't eat'
kuḍuppale a:pə	'can't drink'
~ kuḍuppale a:ppadille	' " "
~ kuḍuppale kolḷə	' " "
nanna kayle a:pə	'I can't'
4.19.2. Defective verbs that occur as non-auxiliaries.	
4.19.2.1. gottu	'know'
e.g. nanagṛ effane gottu	'I know Ethan'
avanṅgṛ gottu	'He knows'
naṅgagṛ avane gottu	'We know her'

4.19.2.2. gottu ka:ṇē 'don't know'

e.g.	avanelli o:dano:, nanagṛ	'I don't know where
	gottu ka:ṇē	he has gone'
	avanṛgṛ gottu ka:ṇē	'He does not know'
	nanagṛ kalpale gottu ka:ṇē	'I don't know reading'

4.19.2.3. ka:ṇē 'no/not'

e.g.	ka:ṇē	'no!'
	pañje ka:ṇē	'There is no famine'
	duḍḍu ka:ṇē	'There is no money'
	kempen alli ka:ṇē	'Kempan is not there'
	alli yarṛ: ka:ṇē	'There is nobody'
	avanallade be:rṛ ka:ṇē	'It is none but him only'

4.19.2.4. alla 'negative differential'

e.g.	avānalla ivaānta: uydedṛ	'It is not that person who beat but this person only'
	avānallade be:rya:rṛ ka:ṇē	'It is he only and no one else'

4.20 COMPLEX VERB STEMS

The complex verb stems consist of a main verb [M.V] and one or more auxiliary verbs [Aux.]. The auxiliary verbs are added either to the verbal participle or to the infinitive form of the verb. The auxiliaries are verbs used to form either the aspects or moods of other verbs.

There are a fair number of auxiliary verbs in Kattunaicka. These auxiliary verbs convey either aspectual or modal notions. As there are different aspects and modals in use, several types can be established within each class. The auxiliaries under aspectuals are perfective, completive, progressive, reflexive, trial and inceptive, and those which come under modals are *potential*, *negative potential*, *permissive*, *negative injunctive*, *negative tense* and *prohibitive*.

As a rule, the aspectual auxiliaries occur with pronominal terminations, but with the only exception of *a:it* whereas modal auxiliaries take only the neuter P.T. The auxiliaries are traceable to main verbs.

4.20.1. ASPECTS

$$\text{V.P.} + \text{Aux.}_1 \pm \text{Aux.}_2$$

4.20.1.1. PERFECTIVE

The verb 'iru' meaning 'to be' is used as an auxiliary to form the perfective aspect.

4.20.1.1.1. PAST PERFECT

e.g. band-idd-ən	→
bandidən:	'He had come'
kuyd-id-en	→
kuydiddən:	'I had plucked'
ya:nt-idd-ən [2.14,22]	→
ya:ntdən:	'He had excreted'

4.20.1.1.2. NON-PAST PERFECT

e.g. band-idd-ən-e [2.13]	→
bandiddane	'He has come'
kuyd-idd-en-e	→
kuyididdene	'I have plucked'

ya:nt-idd-ən-e [2.13,14,22,9] →
 ya:ntdane 'He has excreted'

4.20.1.2 COMPLETIVE

Verb bɪd- 'to leave' occurs as M.V. and also as Aux. As an Aux. it indicates the completion of an event at a particular point in time and so it is called as completive.

e.g. ma:di-bɪtt-ən
 ma:diɪbɪttənɪ 'He did [definitely]'
 tandɪ-bɪtt-ən [2.4] →
 tandɪbɪttənɪ 'He brought "
 ɛɪtɪ-bɪtt-ən [2.4] →
 ɛɪtɪbɪttənɪ 'He joined "
 koɪtɪ-bɪtt-ən [2.4,5] →
 koɪtɪbɪttənɪ 'He gave .,

Similarly, the verb -a:g- 'to become' occurs as a M.V. and also as an Aux. where the latter has /a:-/ as the Aux. form. The structure is as follows:

	V.P.	+	Aux.	+	Neut.	P.T.
e.g.	avənɪ	band	+	a:tɪ	--	
		banda:tɪ				'he has come-finally'
	avə	„				'she „ '
	adɪ	„				't „ '

4.20.1.3. PROGRESSIVE

The auxiliary /-idd/ preceded by /-on/ i.e. /-onidd/ gets added to the verbal participial form of another verb to denote continuous action. The progressive is not located at a point but is spread over a segment on the time dimension.

e.g.	bered-oṇidd-e:n	→
	beredoṇidde:nɪ	'I was writing'
	ma:ḍi-oṇidd-ən [2.29]	→
	ma:ḍoṇiddənɪ	'He was doing'
	bered-oṇidd-e:n-e	→
	beredoṇidde:ne	'I am writing'
	ma:ḍi-oṇidd-ən-e [2.29, 9]	→
	ma:ḍoṇiddəne	'He is writing'

4.20.1.4. REFLEXIVE

The verb koḷ- 'to buy', 'to make one's own' [kittel, 1969:524-525] represented as /oṇ/ is often used with verbal participial form of another verb in reflexive meaning. The reflexive indicates that the action benefits or in some way directly affects its agent.

e.g.	kalt-oṇ-e:n	→
	kaltone:nɪ	'I read it myself'
	tinn-oṇ-e:n	→
	tinnone:nɪ	'I ate it myself'
	ma:ḍi-oṇ-e:n [2.10, 14]	→
	ma:ḍyone:nɪ	'I did it myself'
	uyd-oṇ-e:n	→
	uydone:nɪ	'I beat myself'

4.20.1.5. TRIAL

The verb no:ḍ- meaning 'see' functions also as an auxiliary. Added to the verbal participial form of another verb, it imparts the meaning 'try' or 'attempt'.

e.g.	ke:ḷi-no:ḍ-id-e:n	→
	ke:ḷino:ḍide:nɪ	'I tried asking for'
	tored-no:ḍ-id-ən [2.4]	→
	toredɪno:ḍidənɪ	'he tried opening'

mi:d-no:ḍ-id-ən	
[4.21.2.13.1.2.4]	
mi:dnoḍḍidənɤ	→
	'he tried bathing'

4.20.1.6. INTENTIVE

The auxiliary verb indicating inception is o:g-, which may be related to the main verb o:g- 'to go'. This auxiliary has the peculiarity⁸ of being added to the infinitive of another verb.

e.g. ma:ḍal-o:-d-e:n	→
ma:ḍalo:de:nɤ	'I am going to do'
a:pal-o:-d-e:n	→
a:palo:de:nɤ	'I am going to become'
eṇival-o:-d-e:n	→
eṇivalo:de:nɤ	'I am going to join'

4.20.2. MODALS

Inf. + Aux.₁ ± Aux.₂

4.20.2.1. PERMISSIVE

The auxiliary verb *bovdu* [Cf Ramasamy, C., 1976] is added to the infinitive of another verb to indicate permission. This auxiliary, however, expresses capability also.

e.g. o:x-p-a-bovdu [2.7.24]	→
o:pabovdu	'may go-someone'
ma:ḍ-a-bovdu	→
ma:ḍabovdu	'may do-someone'
tīṽi-a-bovdu [2.10]	→
tīṽiyabovdu	'may strike with fist someone'
keri-a-bovdu [2.8]	→
kerebovdu	'may scratch some one'
tin-p-a-bovdu [2.19,20]	→
timbabovdu	'may eat some one'

e.g.	i)	ningə tinnabaradɪ		'you should not eat'
		o:pabaradɪ		'go'
		barabaradɪ		'come'
		miyyabaradɪ		'bathe'
	ii)	o:gale-a:gə [2.28]	→	
		o:gale:gə		'go'
		kuɖuppale-a:gə [2.28]	→	
		kuduppale:gə		'drink'

4.20.2.5. NEGATIVE EXISTENTIAL

The auxiliary -ille/ ~ -ile is added to the neuter participial nouns⁹ to express past and non-past negation. The structure is as follows.

Neut. PPl.N. + Aux.

e.g.	band-a-t-ille	→
	bandatile [2.13,17,22]	→
	bantile	'did not come-some one
	band-a-t-ille	→
	bandatile	' , " ,
	bar-iv-a-d-ille [2.13]	→
	barivdille	'will not come someone'
~	bar-φ-a-d-ille	→
	baradille	'will not come-someone'
	o:d-a-t-ille	→
	o:datille [2.13,17,24]	→
	o:tille	'did not go-someone'
	o:g-id-a-t-ille	→
	o:gidatile	' , " ,
	o:x-p-a-d-ille [2.7,24]	→
	o:padille	'will not go-someone'
	kari-d-a-t-ille [2.12]	→
	karedatile	'did not call-someone'
	kari-p-a-d-ille [2.12,25]	→
	karevadille	'will not call-someone'

4.20.2.6. PROHIBITIVE

The auxiliary which expresses prohibition is be:də.¹⁰

e.g.	bara-be:də	'don't come-you'
	kaliya-be:də	'don't read-you'
	gyaḷippa-be:də	'don't tear-you'

4.21. STEM ALTERNANTS

4.21.1. STEM ALTERNANTS WHICH HAVE FREE VARIATION

4.21.1.1. STRIKE WITH FIST

$$\{ \text{t} \tilde{\text{iv}} \}$$

$$\infty \text{t} \tilde{\text{iv}} \sim \infty \text{t} \ddot{\text{i}}:$$

$\infty \text{t} \ddot{\text{i}}:-$ is in free variation with $\text{t} \tilde{\text{iv}}$ before -p only.

e.g.	$\text{t} \tilde{\text{iv}}\text{-p-al}$ [2.21]	→
	$\text{t} \tilde{\text{iv}}\text{mpal}$	‘to fist’
~	$\text{t} \ddot{\text{i}}:-\text{p-al}$ [2.21]	→
	$\text{t} \ddot{\text{i}}:\text{mpal}$	‘to fist’
	$\text{t} \tilde{\text{iv}}\text{-p-}\phi \ \bar{o}$ [2.21]	→
	$\text{t} \tilde{\text{iv}}\text{mp}\bar{o}$	‘let us fist’
~	$\text{t} \ddot{\text{i}}:-\text{p-}\phi\text{-}\bar{o}$ [2.21]	→
	$\text{t} \ddot{\text{i}}:\text{mp}\bar{o}$, , ,

4.21.1.2. WIN

$$\{ \text{gel} \}$$

$$\infty \text{gel-} \sim \infty \text{geli}$$

$\infty \text{geli-}$ is in free variation with gel- in non-past only.

e.g.	$\text{gel-}\phi\text{-a}$	→
	gela	‘the one who will win/ wins’
~	geli-p-a [2.25]	→
	geliva	, ,

4.21.1.3. BE PATIENT

$$\{ \text{por} \}$$

∞ por- ~ ∞ porix-
 ∞ porix-is in free variation with por- in non-past constructions.

e.g. por- ϕ -a	→
por a	'the one who will be patient/is patient'
porix-p-a [2.7]	→
porippa	' ,,
por-a:d-a	→
	'... one who will not be patient'
porix-p-a:d-a [2.7]	→
porippa:da	'the one who will not be patient'

4.21.1.4. GROW

$$\{ \text{bele} \}$$

∞ bele ~ ∞ beley

∞ beley- is in free variation with bele- before-p only.

e.g. bele-p-a [2.25]	→
beleva	'that which will grow/grows'
~ beley-p-a [2.25]	→
beleyva	' ,, ,,

be e-p-a:d-a [2.25]	→	
be eva:da		'that which will not grow'
~ be ey-p-a:d-a [2.25]	→	
be eyva:da		„ „

4.21.1.5. ROT

{ ko|e }

∞ ko|e ~ ∞ ko|ey

1. ∞ ko|ey is in free variation with ko|e- before -p only.

e.g. ko c-p-a [2.25]	→	
ko eva		'that which will rot'
ko cy-p-a [2.25]	→	
ko eyva		„ „

4.21.1.6. WEEP

{ ə| }

∞ ə|- ~ ∞ ə|i

∞ ə|i is in free variation with ə|- before non-past and L.M.

e.g. ə -φ-a	→	
ə a		'the one who weeps'
~ ə i-p-a [2.25]	→	
ə iiva		„ „

	e i-p-a:d-a [2.25]	→
	e iva:da	'the one who does not weep'
~	e a:d-a	→
	e a:da	' "
	e φ-o	→
	e o	'let us weep'
~	e i-p-φ-ō [2.25]	→
	e ivō	' "

4.21.2. STEM ALTERNANTS IN COMPLEMENTARY DISTRIBUTION.

4.21.2.1. BECOME

{ a.g }

∞ a:x, ∞ a:g-

4.21.2.1.1. ∞ a:x- occurs before consonants except -s.

e.g.	a:x-p-al [2.7,24]	→
	a:pa	'to become'
	a:x-p-a [2.7,2.24]	→
	a:pa	'the one who will become/becomes'
	a:x-p-a:d-a [2.7,14]	→
	a:pa:da	'the one who will not become'
	a:x-d-a [2.7]	→
	a:da	'the one which become'
	a:x-n [2.7]	→
	a:n#	'become you [Hon.]'

4.21.2.1.2. ∞ a:g occurs elsewhere.

e.g.	a:g- ϕ - #	→
	a:g ϕ	'become'
	a:g-i	→
	a:gi	'having become'
	a:g-a:d-e	→
	a:ga:de	'without becoming'
	a:g-a:k ϕ	→
	a:ga:k ϕ	'must-become'
	a:g-s	→
	a:gs ϕ	'to cause to become'

4.21.2.2. GO

{ o:g }

∞ o:x, ∞ o:g

4.21.2.2.1. ∞ o:x- occurs before consonants except -s-

e.g.	o:x-p-a [2.7,24]	→
	o:pa	'the one who will go/'
		goes'
	o:x-p-al [2.7,24]	→
	o:pal	'to go'
	o:x-p-a:d-a [2.7,24]	→
	o:p:a:da	'the one who will
		not go'
	o:x-d-a [2.7]	→
	o:da	'the one who went'
	o:x- ϕ - # [2.7]	→
	o:	'go you'
	o:x-n [2.7]	→
	o:nu	'go you [Hon.]'
	o:x-d-a-t-ille	
	[2.7,13,17,24]	→
	o:tille	'did not go someone'

4.21.2.2.2. ∞ o:g- occurs elsewhere.

e.g. o:g-i	→
o:gi	'having gone'
o:g-a:kʃ	→
o:ga:kʃ	'must go'
~ o:x-a:kʃ [2.7,28]	→
o:ku	'must go'
o:g-a:d-e	→
o:ga:de	'without going'
o:g-s	→
o:gsu	'cause to go'

4.21.2.3 COME

{ bar }

∞ ba:-, ∞ bar- ~ bax-

4.21.2.3.1. ∞ ba:- occurs before Imp. ϕ and Imp.Hon. -n.

e.g. ba:- ϕ -#	→
ba:	'come-you'
ba:-n	→
ba:nʃ	'come-you [Hon]'

4.21.2.3.2. ∞ bar- occurs elsewhere.

∞ bax- takes -p as non-past and L.M.

∞ bar- takes ϕ as non-past marker.

They are in free variation in non-past constructions.

e.g. bar-nd-a [2.18,22]	→
banda	'the one who came'
bar-nd-a-t ille	→
[2.18,22,13,17,22]	
bantille	'did not come-someone'

bar-φ-a	→
bara	'the one who will come/comes'
~ bax-p-a [2.7]	→
bappa	' , ,'
bar al	→
baral	'to come'
~ bax-p-al [2.7]	→
bappal	' , ,'
bar-a:d-e	→
bara:de	'without coming'
bar-s	→
bars	'cause to come'

4.21.2.4. FALL

$$\left\{ b_{f:1} \right\}$$

$$\infty b_{fd}-, \infty b_{f:1}$$
4.21.2.4.1. $\infty b_{fd}-$ occurs before past marker $\text{~}^{\text{~}}\text{~}-d$

e.g. $b_{fd}-d-a$	→
$b_{fd}da$	'that which fell'
$b_{fd}-d-\text{at}$ [2.13,17,17,23]	→
$b_{fd}tt$	'fell it/falls it'

4.21.2.4.2. $\infty b_{f:1}$ -occurs elsewhere.

e.g. $b_{f:1}-\phi\#$	→
$b_{f:1}t$	'fall-you'
$b_{f:1}-\phi-a$	→
$b_{f:1}a$	'that which will fall/falls'

bɾ: -al	
bɾ: al	'to fall'
bɾ: -a	→
bɾ: a	, "
bɾ: -a:kɾ	→
bɾ: a:kɾ	'must fall-you'
bɾ: -s	→
bɾ: sɾ	'cause to fall'

4.21.2.5. UPROOT

$$\{kɾ:|\}$$

$$\infty kɾt-, \infty^c kɾ:|-$$
4.21.2.5.1, $\infty kɾt-$ occurs before past marker -t.

e.g. kɾt-t-a	→
kɾtta	'the one who uprooted'
kɾt-t-a-vən	→
kɾttavən ^h	'the man who uprooted'

4.21.2.5.2, $\infty kɾ:|$ occurs elsewhere.

e.g. kɾ: -#	→
kɾ: ɾ	'uproot you'
kɾ: -n [2.15]	→
kɾ: nɾ	'uproot you [Hon.]'
kɾ: -s	→
kɾ: -sɾ	'to cause to uproot'
kɾ: -al	→
kɾ: al	'to uproot'
kɾ: -a	→
kɾ: a	, " ,

kɛ:ɿ-φ-a	→
kɛ.ɿ-a	‘the one who will uproot’
kɛ:ɿ-a:kɛ	→
kɛ:ɿa:kɛ	‘must uproot someone’

4.21.2.6. BRING

{ tar }

∞ ta:-, ∞ tar-

4.21.2.6.1. ∞ ta:- occurs before imperative marker φ and Imp. Hon. -n.

e.g. ta:-φ- #	→
ta:	‘bring you’
ta:-n	→
ta:nɛ	‘bring you [Hon.]’

4.21.2.6.2. ∞ tar- occurs elsewhere.

e.g. tar-nd-en [2.18,22]	→
tandenɛ	‘brought-I/bring-I’
tar-nd [2.18,22]	→
tandɛ	‘having brought’
tar-φ-a	→
tara	‘the one who will bring/brings’
tar-al	→
taral	‘to bring’
tar-a	→
tara	‘ ’ ’
tar-a:d-e	→
tara:de	‘without bringing’

tar-s	→
tarsɤ	'to cause to bring'

4.21.2.7. STEAL

{ kaɭ }

∞ kad-, ∞ kaɭ-

4.21.2.7.1. ∞ kad- occurs before consonants except -s.

e.g. kad-d-a	→
kadda	'the one who stole'
kad-d	→
kaddaɤ	'having stolen'
kad-nɤ	→
kadnɤ	'steal you [Hon.]'

4.21.2.7.2. ∞ kaɭ- occurs elsewhere.

e.g. kaɭ- φ-a	→
kaɭa	'the one who will steal/ steals'
kaɭ-al	→
kaɭal	'to steal'
kaɭ-a:kɤ	→
kaɭa:kɤ	'must steal someone'
kaɭ-s	→
kaɭsɤ	'cause to steal'

4.21.2.8. SEE

{ ka:ŋ }

∞ kaŋ-, ∞ ka:ŋ-

4.21.2.8.1. ∞ kaṇ- occurs before past marker -d.

e.g.	kaṇ-d-en [2.15]	→
	kaṇḍenṣ	'I saw/see'
	kaṇ--d [2.15]	→
	kaṇḍṣ	'having seen'
	kaṇ-d-a t-ille [2.15]	→
	kaṇḍatille	'did not see'

4.21.2.8.2. ∞ ka:ṇ- occurs elsewhere.

e.g.	ka:ṇ-φ- #	→
	kaṇṇṣ	'see you'
	ka:ṇ-n [2.4]	→
	ka:ṇṣnṣ	'see you [Hon.]'
	ka:ṇ-ṣṣ	→
	ka:ṇṣṣṣ	'to cause to see'
	kaṇ-φ-a	→
	ka:ṇa	'the one who will see/sees'
	ka:ṇ-al	→
	ka:ṇal	'to see'
	ka:ṇ-a	→
	ka:ṇa	" "
	ka:ṇ-a:d-e	→
	ka:ṇa:de	'without seeing'

4.21.2.9. GET DEFEATED

{ so:l- }

∞ so:x-, ∞ so:l-

4.21.2.9.1. ∞ so: x- occurs before consonants except Imp. Hon.
-n and Cau. -s- .

e.g. so:x-t-a [2 7]	→
so:ta	'the one who got defeated'
so:x-t- [2.7]	→
so:tu	'having got defeated'
so:x-p-a [2.7,24]	→
so:pa	'the one who will get defeated'
so:x-p-a:d-a [2.7,24]	→
so:pa:da	'the one who will not get defeated'

4.21.2.9.2. ∞ so:l- occurs elsewhere.

e.g. so:l-φ- #	→
so:lu	'get defeated you'
so:l-n	→
so:lnu	'get defeated you [Hon.]'
so:l-s	→
so:lsu	'to cause to get defeated'
so:l-a:kʃ	→
so:la:kʃ	'must get defeated-someone'
so:l-əli	→
so:ləli	'let one get defeated'
so:l-v-a-d-ille	→
so:lvadille	'will not get defeated'

4.21.2.10. AGREE

{ oppiko|| }

∞ oppikoŋ-. ∞ oppiko||-

4.21.2.10.1. ∞ oppikoŋ- occurs before past marker -d.

e.g.	oppikoṇ-d-a [2.15]	→
	oppikoṇḍa	'the one who agreed'
	oppikoṇ-d [2.15]	→
	oppikoṇḍḥ	'having agreed'

4.21.2.10.2. ∞ oppikoḷḷ- occurs elsewhere.

e.g.	oppikoḷḷ-φ- #	→
	oppikoḷḷu	'agree you'
	oppikoḷḷ-n [2.15]	→
	oppikoḷḷnu	'agree you [Hon.]'
	oppikoḷḷ-s [2.22]	→
	oppikoḷsu	'to cause to agree'
	oppikoḷḷ-v-a [2.22]	→
	oppikoḷva	'the one who will agree'
	oppikoḷḷ-a:d-a	→
	oppikoḷḷa:da	'the one who will not agree'

4.21.2.11. HIDE

{āvi}

∞ āy-, ∞ āvi

4.21.2.11.1. ∞ āy- occurs before -p.

e.g.	āy-p-a [2.21]	→
	aympa	'the one who will hide'
	āy-p-al [2.21]	→
	aympal	'to hide'
	āy-p-a:d-a [2.21]	→
	aympa:da	'one who will not hide'
~	āvi-a:d-a [2.10,14]	→
	āvya:da	' , , '

4.21.2.11.2. ∞ āvi- occurs elsewhere.

e.g.	āvi-φ-#	→
	āvi	'hide you'
	āvi-n	→
	āvinɐ	'hide you [Hon.]'
	āvi-t-a [2.14]	→
	āvta	'the one who hid'
	āvi-t-ən [2.14]	→
	āvtenɐ	'hid he/hides he'
	āvi-s [2.14]	→
	āvsu	'to cause to hide'

4.21.2.12. BREATHE

{ . sū:y }

∞ sū:y-, ∞ sūy-

4.21.2.12.1. ∞ sū:y- occurs before #, -a, -n and -s.

e.g.	sū:y-φ-#	→
	sū:yi	'breathe you'
	sū:y-n	→
	sū:ynu	'breathe ynu [Hon.]'
	sū:y-s	→
	sū:ysu	'to cause to breathe'
	sū:y-a	→
	sū:ya	'to breathe'

4.21.2.12.2. ∞ sūy- occurs elsewhere.

e.g.	sūy-t [2.21]	→
	suyntu	'having breathed'
	sūy-p-a [2.21]	→
	suypa	'the one who will breathe'

$\tilde{s}\ddot{u}y$ -p-a:d-a [2.21]	→
suym̐pa:da	‘the one who will not breathe’
$\tilde{s}\ddot{u}y$ -p- δ [2.21]	→
suym̐p δ	‘let us breathe’
$\tilde{s}\ddot{u}y$ -a:d-e [2.6]	→
sūyya:de	‘without breathing’
$\tilde{s}\ddot{u}y$ -əl̐ [2.6,28]	→
sūyye:l̐	‘let one breathe’

4.21.2.13. BATH₈

{ mi:y }

∞ mi:-, ∞ mi:y-, ~ ∞ miy-

4.21.2.13.1. ∞ mi:- occurs before consonants except -n.

e.g. mi:-d-ən	→
mi:dən̐	‘bathed he’
mi:-d-a-dille [2.13,24]	→
mi:dille	‘did not bathe’
mi:-p-a-d-ille [2.25]	→
mi:vadille	‘will not bathe’
mi:-p- δ [2.25]	→
mi:v δ	‘let us bathe’
mi:-p-al [2.25]	→
mi:val	‘to bathe’
mi:-pa [2.25]	→
mi.va	‘the one who will bathe’
mi:p-a:d-a [2.25]	→
mi:va:da	‘the one who will not bathe’

4.21.2.13.2. ∞ mi:y- occurs elsewhere.

∞ miy- is in free variation with mi:y- before vowels.

e.g. mi:y- ϕ - #	→
mi:yi	'bathe you'
mi:y-n	→
mi:yn#	'bathe you [Hon.]'
mi:y-s	→
mi:ys#	'to cause to bathe'
~ mi:-s	→
mi:s#	' " ,
mi:y-a	→
mi:ya	'to bathe'
~ miy-a [2.6]	→
miyya	' " ,
mi:y-a:d-e	→
mi:ya:de	'without bathing'
~ miy-a:d-e [2.6]	→
miyya:de	' " ,

4.21.2.14. CRAZE

{ me:y }

∞ me:-, ∞ me:y-

4.21.2.14.1. ∞ me:- occurs before consonants except -n

e.g. me: d- ϕ d-	→
me:d ϕ d#	'grazed-it'
me:-p-a [2.25]	→
me:va	'that which will graze/ grazes'

me:-p-ō [2.25]	→
me:vō	‘let us graze’
~ me:y-p-ō [2.25]	→
me:yvō	‘let us graze’
me:-s	→
me:sʃ	‘to cause to graze’
~ me:y-s	→
me:ysʃ	‘ ” ’
me:p-al [2.25]	→
me:val	‘to graze’
me:-p-a:d-a [2.25]	→
me:va:da	‘that which will not graze’

4.21.2.14.2. ∞ me:y- occurs elsewhere.

e.g. me:y-φ- #	→
me:yi	‘graze-you’
me:y-n	→
me:ynʃ	‘graze you [Hon.]’
me:y-a-be:ðə	→
me:yabe:ðə	‘need not graze’
me:y-əlʃ [2.28]	→
me:ye:lʃ	‘let one graze’
me:y-a:kʃ [2.28]	→
me:ye:kʃ	‘one must graze’

4.21.2.15. HEAL

{ ma:y }

∞ ma:-, ∞ ma:y-

4.21.2.15.1. ∞ ma:- occurs before consonants except -n.

e.g.	ma:d-əd	→
	ma:dədʃ	'healed it/heals it'
	ma:-s-	→
	ma:sʃ	'to cause to heal'
~	ma:y-s	→
	ma:ysʃ	' , , '
	ma:-p-a [2.25]	→
	ma:va	'that which will heal'
	ma:-p-al [2.25]	→
	ma:val	'to heal'
	ma:-p-a:d-a [2.25]	→
	ma:va:da	'that which will not heal'
	ma:-p-ō [2.25]	→
	ma:vō	'let us heal'

4.21.2.15.2. ∞ ma:y- occurs elsewhere.

e.g.	ma:y-φ-#	→
	ma:yi	'heal you'
	ma:y-n	→
	ma:ynʃ	'heal you [Hon.]'
	ma:y-a-bovdu	→
	ma:yabovdu	'should heal'
	ma:y-əlʃ [2.28]	→
	ma:ye:lʃ	'let one heal'
	ma:y-a:kʃ [2.28]	→
	ma:ye:kʃ	'must heal'

4.21.2.16. PROTECT, WATCH, HEAT

{ ka:y }

∞ ka:x- ~ ∞ ka:v-, ∞ ka:y-

4.21.2.16.1. ∞ ka:x- occurs before -p- and -t-.

∞ ka:y is in free variation with ka:x-
before -p-.

∞ ka:v- is in free variation with ka:x in Inf.

e.g. ka:x-t-a [2.7]	→
ka:ta	'that which protected'
ka:x-p-a [2.7,24]	→
ka:pa	'that which will protect/ protects'
ka:x-p-a:d-a [2.7,24]	→
ka:pa:da	'that which will not protect'
ka:x-p-al [2.7,24]	→
ka:pal	'to protect'
~ ka:v-al	→
ka:val	' ' ' ,
ka:x-p-ō [2.7,24]	→
ka:pō	'let us protect'
~ ka:y-p-ō [2.25]	→
ka:yvō	' ' ' ,

4.21.2.16.2. ∞ ka:y- occurs elsewhere.

e.g. ka:y-φ- #	→
ka:yi	'protect you'
ka:y-a bovdu	→
ka:ya bovdu	'should protect'
ka:y-a:d-e	→
ka:ya:de	'without protecting'
ka:y-əl# [2.28]	→
ka:ye:l#	'let one protect'
ka:y-n	→
ka:yn#	'protect you [Hon].'

4.21.2.17. BOIL

{ be:y }

∞ be-, ∞ be:-, ∞ be:y-

4.21.2.17.1. ∞ be- occurs before past marker -nd.

e.g. be-nd-a	→
benda	'that which boiled'
be-nd-əd	→
bendədʃ	'boiled it'

4.21.2.17.2 ∞ be:- occurs before -p and -s.

e.g. be:-p-al [2.25]	→
be:val	'to boil'
be:-p-a [2.25]	→
be:va	'that which will boil/ boils'
be:-p-a-d-ille [2.45]	→
be:vadille	'will not boil'
be:-p-ō [2.25]	→
be:vō	'let us boil'
be:y-p-ō [2.25]	→
be:yvō	' " '
be:ʃ-s	→
be:sʃ	'to cause to boil'
~ be:y-s	→
be:ysʃ	' " '

4.21.2.17.3. ∞ be:y- occurs elsewhere.

e.g. be:y-φ- #	→
be:yi	'boil you'

be:y-a-bovdu	→
be:yabovdu	'should boil'
be:y-a:d-e	→
be:ya:de	'without boiling'
be:y-a:kṛ [2.28]	→
be:ye:kṛ	'must boil'
be:y-n	→
be:y-nṛ	'boil you [Hon.]'

4.21.2.18. EXCRETE

{ yā:y }

∞ yā:-, ∞ yā:y-

4.21.2.18.1 ∞yā:- occurs before consonants except -n and -s.

e.g. yā:-p-a [2.21]	→
ya:mpa	'the one who will excrete/ excretes'
yā:-p-a-d [2.21]	→
ya:mpadṛ	'the act of excreting'
yā:-p-a-le-a:gə [2.21,28]	→
ya:mpale:gə	'should not excrete'
yā:-t- [2.21]	→
yā:ntṛ	'having excreted'
yā:-t-ən [2.21]	→
ya:ntənṛ	'excreted he/will excrete he'

4.21.2.18.2. ∞ yā:y- occurs elsewhere.

e.g. yā:-y-φ- #	→
yā:yi	'excrete you'

yā:y-n	→
yā:yn#	'excrete you [Hon.]'
yā:y-s	→
yā:ys#	'to cause to excrete'
yā:y-a bɔvdu	→
yā:ya bovdu	'should excrete'
yā:y-a:d-e	→
yā:ya:de	'without excreting'
yā:y-əl# [2.28]	→
yā:ye:l#	'let one excrete'

4.21.2.19. DIE

{ sa:y }

∞ sat-, ∞ sa:v-, ∞ sa:y-

4.21.2.19.1. ∞ sat- occurs before past marker -t.

e.g. sat-t-a	→
satta	'the one who died'
sat-t-ən	→
sattən#	'died he/dies he'

4.21.2.19.2. ∞ sa:v- occurs before -p and -v.

∞ sa:y- is in free variation with -sa:v- in R.P.,
Neg. R.P. and Inf. constructions.

e.g. sa:v -a	→
sa:va	'the one who dies'
sa:v-al	→
sa:val	'to die'

sa:v-a:d-a	→
sa:va:da	'the one who will not die'
sa:v- #	→
sa:vu	'death'

4.21.2.19.3. ∞ sa:y - occurs elsewhere. →

e.g. sa:y- #	→
sa:yi	'die you'
sa:y-n	→
sa:ynɪ	'die you [Hon.]'
sa:y-s	→
sa:ysɪ	'to cause to die'
sa:y-a bovdu	→
sa:yabovdu	'should die'
sa:y-a:d-e	→
sa:ya:de	'without dying'
sa:y-a:kɪ [2.28]	→
sa:ye:kɪ	'must die'

4.21.2.20. PAIN

{ no:y }

∞ no-, ∞ no:v-, ∞ no:ɪ-, ∞ no:y-

4.21.2.20.1. ∞ no- occurs before past marker -nd.

e.g. no-nd-a	→
nonda	'the one who pained'
no-nd	→
nondu	'having pained'
no-nd-əd	→
nondədɪ	'pained it'

4.21.2.20.2. ∞ no:v- occurs before inf. -al and -#.

e.g. no:v-#	→
no:vi	'pain'
no:v-al	→
no:val	'to pain'

4.21.2.20.3. ∞ no:- occurs before -s.

e.g. no:-s#	→
no:su	'pain [N]'

4.21 2.20.4. ∞ no:y- occurs elsewhere.

e.g. no:y- ∞	→
no:yi	'pain'
no:y-a-bovdu	→
no:yabovdu	'should pain'
no:y a:k _f [2.28]	→
no:ye:k _f	'must pain'
no:y-əl _f [2.28]	→
no:ye:l _f	'let it pain'
no:y-a-barad _f	→
no:yabarad _f	'should not pain'
~ no:v-a-barad _f	→
no:vabarad _f	' , , , '
no:v-a:d-e	→
no:va:de	'without paining'
~ no:y-a:de	→
no:ya:de	' , , , '

FOOT NOTES

1. The advantages of having the x-ending stems are:

[i] The non-past marker -p can be conditioned by stating the x-ending classes of stems.

and [ii] The stems which take L.M. -p can be grouped by stating the x-ending classes of stems.

2. The treatment of link morpheme in verb morphology can be found in Agesthalingom, S. & Shanmugam, S.V., 1970:58.
3. In a few examples, ∞ a:t- is in free variation with -a:d- This may be due to the influence of Malayalam in which -a:t- is a negative suffix. It is noted that Kattunaickas of Nilgiris are well-versed in Malayalam and the area is also contiguous.
4. Though inclusive and exclusive distinction is not found in Fi.Per.Pl., it may be noted here that the Hort. Fi.Per. Pl. has the inclusive meaning only.
5. The resultant form is a noun after the addition of verbal derivative suffix. Since it is added to a verbal stem, it has been treated under verb morphology. As the suffixes occur with limited verbs, it is not given a position in the position classes analysis.
6. Though the verbs bɾɖ- and a:g- are alike in that they express completion, they are however, different in that the former takes place all the P.T. markers while the latter takes neuter P.T. only.
7. The auxiliary verb /oŋiru/ can be traced to the combination of koɭ- and ir-, though its meaning of duration does not correspond to the sum the meanings of its parts, /oŋ-/ being used as reflexive auxiliary and /ir-/ as perfective auxiliary.
8. The structure Inf. + Aux. [inceptive] contradicts the observation made that aspectual auxiliary is added to the verbal participle. No explanation is offered for this at present.

9. The structure of negative existential contradicts the observation that modal auxiliaries are added to infinitive of another verb.
10. This aux. verb can be related to the verb *be:k* 'wanted'. The meanings 'not wanted/need not' can also be got from the prohibitive form *be:qə*.

5. Adjectives

Adjectives are a class of words which can be neither declined nor conjugated but can occur as attributes to nouns. Some of them occur as attributes for both nouns and verbs. They are classified on the basis of semantics into several classes.

5.1. QUALITATIVE ADJECTIVES

e.g. oļļə	'good' 'beautiful'
keļļə	'bad'
osə	'new'
mu:tə	'elderly'
aļe	'old'
eļe	'young'
senni	'old'
ka:s-/bis-/su:d	'hot'

5.2. QUANTITATIVE ADJECTIVES

e.g. tumbə	'much'
ba:lə	'more/much'
salpə	'less' 'little'
ja:sti	'more'

5.3. DESCRIPTIVE ADJECTIVES

e.g. dođđə	'big'
šiņņə	'small'
cikkə ¹	'small'
iriyə	'big'

5.4. ADJECTIVES OF COLOUR

e.g.	ratte	'red'
	ni:lə	'blue'
	ərs:nə	'yellow'
	bəlu	'white'
	kari	'black'
	acce	'green'

FOOT NOTE

1. sikkə, sig-, si- are the freely varying stems of cikkə.

e.g.	cikkə-appənɤ	→	cikkappənɤ
	sikkə-ovve	→	sikkovve
	sig-apənɤ	→	sigapənɤ
	si-pənɤ	→	sipənɤ

6. Adverbs

Adverbs are a class of words which can be neither declined for cases or numbers, nor are they conjugated. They can occur as attributes to verbs. This can be classified into three types viz. [1] Simple Adverbs, [those adverbs which are inherent], [2] Derived Adverbs, [those adverbs which are derived by adding the derivative suffix -a:gi to some of the bases] and [3] Onomatopoeic words which are used as adverbs.

6.1. SIMPLE ADVERBS

e.g. summane	'with out any purpose/just like that/ quietly/unnecessarily'
be:ga	'at once/quickly'
si:tə	'cold'
tumbə	'very' 'intensifier'
ba:lə	'yesterday'
ninne	'yesterday'
na:lə	'to-morrow'

6.2. DERIVED ADVERBS

6.2.1. ADVERBIAL SUFFIX

This is marked by the suffix -a:gi which occurs after some ases such as bəl-, teŋ, kammi, kari, rattə, o:lə etc.

e.g. bəl-a:gi [2.6]	→
bəl:lə:gi	'white'
teŋ-a:gi	→
teŋna:gi	'cool'

kammi-a:gi [2.10,2.14,2.22]	→
kamya:gi	'less'
kari-a:gi [2.28]	→
kare:gi	'black'
rattə-a:gi [2.29]	→
ratta:gi	'red'
o ə-a:gi [2.29]	→
o a:gi	'good'

6.3. ONOMATOPOEIC ADVERBS

e.g. be:ga-be:gə	'speedily'
o:ḍa-o:ḍa	'chase and make one run fast'
anci-anci	'with great fear'

7. Clitics

Clitics are those forms which do not take tense or case suffixes and are bound in nature. The clitics of Kattunaicka are classified into three major classes as Pro-clitics, Post-clitics and En-clitics.

7.1. PRO-CLITICS

Pro-clitics are those which occur before another clitic or noun. They are of two types viz.

- i] Demonstratives
- ii] Interrogatives

7.1.1. DEMONSTRATIVE PRO-CLITICS

7.1.1.1. PROXIMATE DEMONSTRATIVE

{ i }

∞ i:-, ∞ i-

7.1.1.1.1. ∞ i:- occurs before #, -gə, the clitic of time, before -ma:diri, the clitic of type and before -sɪgɪ, the clitic of quantitative.

e.g. i:- #	'this'
i:-gə	'now'
i:-ma:diri	'this kind'
i:-sɪgɪ	'this much'

7.1.1.1.2. ∞ i- occurs elsewhere.

e.g. i-lli	→	illi	'here'
i-ttagə	→	ittagə	'this side'
i-nte	→	inte	'in this manner'
i-nta	→	inta	'of this kind'
i-d	→	idɛ	'this thing'
i-ndɛ	→	indɛ	'to-day' 'now'
i-vən	→	ivənɛ	'this-he'
ivə	→	ivə	'this-she'

7.1.1.2. REMOTE DEMONSTRATIVE

$$\{ a- \}$$
 ∞ a:-, ∞ a-

7.1.1.2.1. ∞ a:- occurs before #, before -gə, the clitic of time, before -ma:diri, the clitic of type and before-sɛgɛ, the clitic of quantitative.

e.g. a:-#	'that'
a:-gə	'then'
a:-ma:diri	'of that kind'
a:sɛgɛ	'that much'

7.1.1.2.2. ∞ a- occurs elsewhere.

e.g. a-lli	→	alli	'there'
a-ttagə	→	attagə	'that side'
a-nte	→	ante	'in that manner'
a-nta	→	anta	'of that kind'
a-d	→	adɛ	'that thing'
a-ndɛ	→	andɛ	'that time, then'

a-vān	→	avānɪ	'that-he'
a-və	→	avə	'that-she'

7.1.2. INTERROGATIVE

{ ya:- }

∞ ya:-, ∞ e-

- 7.1.2.1. ∞ ya:- occurs before person gender number markers and before-vagə, the clitic of time before-rə, the clitic of person, -ne, the clitic of purpose, -sɪgə, the clitic of quantitative, before-galə, the clitic of time.

e.g. ya:v-ənɪ	'which-he'
ya:-v-ə	'which-she'
ya:-v-adɪ	'which-it'
ya:-v-ago	'when'
ya:-rə	'who'
ya:-nə	'what' 'why' 'which'
ya:-si-gə	'how much'
ya:-galə	'when'

- 7.1.2.3. ∞ e- occurs elsewhere.

e.g. e-lliya [2.14,2.22]	→
elyə	'where'
e-ttigə	'where, which side'
e-nta	'what kind of'
e-ndɪ	'what day, time'

7.2. POST-CLITICS

7.2.1. LOCATIVE CLITICS

$$\{ -lli \}$$
 ∞ -lli

7.2.1.1. ∞ -lli occurs after the demonstrative and interrogatives and also co-occur with dative and ablative case markers.

e.g.	a-llinda	'from that place'
	a-lligɛ	'to that place'
	i-lli	'here, in this place'
	a-lli	'there, in that place'
	e-lli	'where'

7.2.2. SPACE CLITIC

$$\{ -ttagə \}$$
 ∞ -ttagə

7.2.2.1. ∞ -ttagə occurs after the pro-clitics.

e.g.	i-ttagə	→
	ittagə	'this-side'
	a-ttagə	→
	attagə	'that-side'
	e-ttagə	→
	ettagə	'which side'
	a-ttagə-inda [2.29]	→
	attaginda	'from that side'

7.2.3. TYPE CLITIC

$$\{ \text{-nta} \}$$

$$\infty \text{-nta}$$

7.2.3.1. ∞ -nta occurs after the demonstrative and interrogative bases.

e.g.	i-nta	'this kind'
	a-nta	'that kind'
	e-nta	'which kind'
	i-nta-d	→
	intadɪ	'this kind of thin'
	i-nta-vən̄	→
	intavən̄ɪ	'this kind of man'
	i-nta-və	→
	intavə	'this kind of woman'

7.2.4. QUANTITATIVE CLITIC

$$\{ \text{-sɪgɪ} \}$$

$$\infty \text{-sɪgɪ}, \infty \text{-sɪgə}, \infty \text{-sə}$$

7.2.4.1. ∞ -sɪgə ~ sə occurs with interrogative base.

e.g.	ya:-sɪgə ~ ya:-sə	'how much'
------	-------------------	------------

7.2.4.2. ∞ ɪ-sgɪ occurs elsewhere.

e.g.	i:-sɪgɪ	→
	i:sɪgɪ	'this much'
	a:-sɪgɪ	→
	a:sɪgɪ	'that much'

7.2.5. TIME CLITIC

$$\{ -gə \}$$
 ∞ -ndɛ, ∞ -gə, ∞ -gal, ∞ -agə
7.2.5.1. ∞ -ndɛ occurs after short demonstratives.

e.g.	i ndɛ	'to day'
	a-ndɛ	'then or that day or days'
	i-ndɛ-inda [2.29]	→
	indinda	'from this day'

7.2.5.2. ∞ -gə occurs always after the long demonstrative allomorphs.

e.g.	i:-gə	'now'
	a:-gə	'then'
	i:-gə-inda [2.29]	→
	i:ginda	'from now'

7.2.5.3. ∞ -gal occurs before vowel beginning emphatic clitic.

e.g.	i:-gal-e:	→
	igàle:	'now itself'
	a:-gal-e:	→
	a:gale:	'then itself'

7.2.5.4. ∞ -vagə occurs elsewhere.

e.g.	ya:-vagə	→
	ya:vagə	'when'

7.2.6. PROPOSITIVE CLITIC

$$\{ -nə \}$$
 $\infty -nə$

e.g. ya:-nə¹ 'what' 'why'

7.2.7. MANNER CLITIC

$$\{ -nte \}$$
 $\infty -nte$

7.2.7.1. $\infty -nte$ occurs after pro-clitics.

e.g. a nte	'in that manner'
i nte	'in this manner'
e nte	'in which manner'

7.3. EN-CLITICS

There are four types of enclitics viz. i) Encl.₁ [which occur only with noun], ii) Encl.₂ [which occur only with verb], iii) Encl.₃ [which occur with pro-clitic, post-clitic or noun] and iv) Encl.₄ [which occur after pro-clitic, post-clitic, noun or verb].

7.3.1. ENCL₁. which occur after a noun.

7.3.1.1. CONJUNCTIVE₁

$$\{ -e: \}$$
 $\infty -e:$

7.3.1.1.1.∞ -e: occurs only after numeral bases.

e.g. ond·e:-ka:lʃ	→
onde:ka:lʃ	‘one and quarter’
erɖ·e:-mukka:l	→
erɖe:mukka:lʃ	‘two and three fourths’

7.3.1.2. ALSO/EVEN

{ -u: }

∞ -u:, ∞ -ϕ

7.3.1.2.1.∞ -u: occurs after consonant ending stems.

e.g. ettən-u:	→
ettənu:	‘even Ethan/Ethan also’
kariyan-u:	→
kariyanu:	‘even Kariyan/Kariyan also’

7.3.1.2.2.∞ ϕ occurs elsewhere.

e.g. ma:di-ϕ	→
ma:di	‘even Madhi/Madhi also’
ka:li-ϕ	→
ka:li	‘even Kali/Kali also’

7.3.2. ENCL., occurs after verbs.

7.3.2.1. CLITIC OF SUPPOSITION

{ -u: }

∞ -u:

e.g. banda:l-u:	‘even if [one] comes’
uyda:l-u:	‘even if [one] beats’
otta:l-u:	‘even if [one] carries’

7.3.2.2. INSPITE OF

$$\{ \text{-ku:ða} \}$$
 ∞ -ku:ða

- e.g. band-ku:ða [2.4] →
 bandɤ ku:ða 'inspite of one's coming'
 k:tt-ku:ða [2.4] →
 kɤttɤku:ða 'inspite of one's uprooting'

7.3.2.3 FAST CLITIC

$$\{ \text{mante} \}$$
 ∞ -mante

- e.g. ba:-mante 'you [Sg.] come quickly or fastly'
 naɸi-mante 'you [Sg.] walk quickly or fastly'
 ba:nɪ-mante 'you [Hon.] come quickly or fastly'

7.3.2.4. WHEN

$$\{ \text{-gə} \}$$
 ∞ -gə
7.3.2.4.1. ∞ -gə

- e.g. koɸ-ɸ-a-gə →
 koɸagə 'when someone gives'
 kari-p-a-gə [2.25] →
 karivagə 'when someone calls'
 kalix-p-a gə
 [2.13,2.21,2.22] →
 kalpagə 'when someone learns'

7.3.3. ENCL._g occurs after a pro-clitic or post-clitic or a noun.

7.3.3.1. ATLEAST

{ -a:rɛ }

∞ -a:rɛ

e.g. ya:nə-a:rɛ [2.29]

ya:na:rɛ

ya:-gi-a:rɛ [2.10,2.14]

ya:gya:rɛ

koʔto:t-a:rɛ

koʔto:ʔa:rɛ

avən-a:rɛ [2.9]

avāna:rɛ

avə-a:rɛ [2.29]

ava:rɛ

→

'in any way'

→

'in whatever manner'

→

'atleast, by giving'

→

'at least, he'

→

'atleast, she'

7.3.3.2. INDEFINITE

{ -o: }

∞ -o:

e.g. e-lli-o: [2.10,2.14,2.22]

elyo:

ya-vən-o: [2.9]

ya:vāno:

ya:-vaʔti-o: [2.10,2.14,2.22]

ya:vaʔyo:

ya:gi-o: [2.10,2.14]

ya:gyo:

ya:-vad-o:

ya:vado:

→

'somewhere'

→

'someone' [Mas.]

→

'someone' [Fem.]

→

'somehow'

→

'something'

7.3.3.3 ADVERBIAL CLITIC

$$\{-nn\}$$

$$\infty -nn \sim -enə$$
7.3.3.3.1. $\infty -nn \sim -enə$ occurs after onomatopoeic words.

e.g. gaḍa-gaḍa-nn	→
gaḍagaḍann	'with grappling noise'
paḍa-paḍa-nn	→
paḍapaḍann	'drop by drop'
soṭṭi-soṭṭi-enə [2.4.,2.5]	→
soṭṭusotṭenə	'drop by drop'
moru-morunn	→
morumorunnu	'crisply'
paḷa-paḷa-nn	→
paḷapaḷann	'glittering'

7.3.3.4. CONJUNCTIVE₂

$$\{-u\}$$

$$\infty -u, \infty -\emptyset$$
7.3.3.4.1. $\infty -u$ occurs after interrogative pronoun.

e.g. ya:-vān-u: [2.9]	→
ya:vānu:	'who-ever [Mas.]'
ya:-vēr-u: [2.9]	→
ya:varu:	'who [Pl.] ever'
ya:-vaḷ-u:	→
ya:vaḷu:	'who-ever' [Fem.]'

7.3.3.4.2. ∞ - ϕ occurs after nouns.

e.g. $\text{akk}\bar{\text{a}}\text{n}-\phi\text{-te}\bar{\text{n}}\text{g}\bar{\text{e}}$ [2.4,2.9]	→	
$\text{akkan}\bar{\text{t}}\text{e}\bar{\text{n}}\text{g}\bar{\text{e}}$		'elder sister and younger sister'
$\text{app}\bar{\text{e}}\text{n}-\phi\text{-ovve}$ [2.9]	→	
appanovve		'father and mother'
$\text{ni:n}-\phi\ \text{na:n}$ [2.4]	→	
$\text{ni:n}\bar{\text{t}}\text{na:n}\bar{\text{t}}$		'you and I'
$\text{alli}-\phi\text{-illi}$ [2.10]	→	
alliyilli		'here and there'
$\text{i:g}\bar{\text{a}}-\phi\text{-a:g}\bar{\text{a}}$ [2.29]	→	
$\text{i:ga:g}\bar{\text{a}}$		'now and then'

7.3.4. ENCL₄ occurs after pro-clitic, post-clitic noun or verb.

7.3.4.1. DIMUNITIVE - ADDRESSIVE CLITIC

{ -ne }

∞ -ne, ∞ -kane, ∞ -ka:, ∞ -ra:

7.3.4.1.1. ∞ -ne ~ -kane occurs after all structures, as Mas dimunitive-addressive clitic.

e.g. e-lli-ne [2.12]	→	
ellene		'where, my little one' [Mas.]
e-lli-kane	→	
ellikane		' " '
a-lli-ne [2.12]	→	
allene		'there' " '
a-lli-kane	→	
allikane		' " '

aṽn-kane [2.9]	→
avankane	'he' " ,
bande:n-kane	→
bande:nkane	'I came/come, my little one [Mas.]'
ba:-ne	'come' " ,
akkən-ne [2.9]	→
akkanne	'sister, my little one' [Mas.]
akkən-kane [2.9]	→
akkankane	' " ,

7.3.4.1.2.∞ -ra: ~ ka: occurs with all structures as feminine
diminutive-addressive clitic.

e.g. akkən-ka: [2.9]	→
akkanka:	'sister, my little one [Fem.]'
ba:-ra:	'come'
bande:n-ka:	'I came/come'
aṽn-ka: [2.9]	→
aṽnka:	'he' "
allika:	'there' "
e-lli-ra: [2.12]	→
ellera:	'where'

7.3.4.2. INTERROGATIVE_a

{ -a: }

∞ -a:

e.g. a:-ge-a: [2.10]	→
a:geya:	'[is] it in that manner'

a-lli-a: [2.10,2.14.2.22]	→
alya:	'[is] it there'
a-gə-a: [2.9,2.11]	→
a:gava:	'is it then'
avən-a: [2.9]	→
avana:	'[is] it that man'
na:n-a:	→
na:na:	'[is] it I'
bande-a: [2.10,2.12]	→
bandya:	'did/do you come'

7.3.4.3. CONJUNCTIVE₃

{ -o:tu }

∞ -o:tu ~ -indəkkɛ

7.3.4.3.1. ∞ -o:tu ~ -indəkkɛ occurs after verbal participles.

e.g. tind-o:tu-kuḍi	'drink after having eaten'
tind-indəkkɛ-kuḍi	, , ,

7.3.4.4. EMPHATIC CLITIC

{ -e: }

∞ -e:

e.g. a:-gal-e:	→
a:gale:	'at that time itself'
a:-gə-e: [2.9,2.11]	→
a:gave:	'at that time itself'

a- <i>ṽ</i> ən-e: [2.9]	→
avāne:	'he himself [with emphasis]'
koḍ-t-e: [2.15,2.17]	→
koṭṭe:	'having given [with emphasis]'
koḍ-t-en-a: [2.15,2.17]	→
koṭṭene:	'I have given ,,

7.3.4.5. CLITIC OF INTENSE EMPHASIS

{ -ta: }

∞ -ta:

7.3.4.5.1. ∞ -ta: occurs after nouns and verbs.

e.g. a <i>ṽ</i> ən-ta: [2.9]	→
avanta:	'It is he [with emphasis]'
ni:n-ta:	→
ni:nta:	'It is you'
ka: ən-ta: [2.9]	→
ka: anta:	'It is Kalan [with emphasis]'
avə-ta: [2.9]	→
avata:	'It is she [with emphasis]'
bandale-ta:	→
bandaleta:	'if [one] comes only'
tindale-ta:	→
tindaleta:	'if [one] eats only'
muṭṭidale-ta:	→
muṭṭidaleta:	'if [one] touches only'

FOOT NOTE

1. Depending upon the following words, the meaning of ya:nə changes as follows:

- [i] ya:nə occurs as a qualifier, if a noun follows it immediately.

e.g. ya:nə ma:tə 'what news'

- [ii] It functions as a clitic of purpose when it is followed by a verb which does not have an object in a sentence

e.g. ya:nə bande 'why did you come?

- [iii] It also functions as a qualifier, when it is followed by a verb which has an object in a sentence.

e.g. ya:nə e:side 'What did you buy?/
What do you buy?'

8. Particles

Particles are those forms which cannot take either case, number or tense suffixes but can take or are capable of taking clitics. Particles can occur either freely in a sentence or with a noun or verb.

8. FREE PARTICLES

Free particles are sub-classified into two types viz. 1. Free particles₁ [those particles which can modify a verb] and 2. Free particles₂ [those particles which can qualify a noun].

8.1.1. FREE PARTICLES₁ [those particles which can modify a verb].

8.1.1.1. STILL

{ innɛ }

∞ innɛ

e.g. innɛ be:kɛ

‘still [is] necessary’

8.1.1.2. AGAIN

{ manti }

∞ manti

e.g. avənɛ manti bandənɛ

‘He came again’

mantimanti tappɛ ma:ɖade

‘Don’t commit mistakes again and again’

8.1.1.3. SLOWLY

{ mella }

∞ -mella

e.g. mellanaḍi

'walk slowly'

mella o :

'go slowly'

8.1.1.4. FURTHER

{ me:le }

∞ me:le

e.g. avanṁ me:le ke:ḷidavṁ 'He asked further'

8.1.1.5 ALRIGHT/YES

{ sari }

∞ sari

e.g. sari o:

'alright [you Sg.] go!'

sari ba:

'alright [you Sg.] come!'

8.1.1.6. WITHOUT ANY PURPOSE

{ summane }

∞ summane¹

e.g. summane bannevṁ

'we came without any purpose'

8.1.1.7. OFTEN

$$\{ ga|ɣga|e \}$$

$$\infty ga|ɣga|e$$
e.g. $ga|ɣga|e$ ba:

'you [Sg.] come often'

8.1.1.8. LITTLE

$$\{ salpə \}$$

$$\infty salpə$$
e.g. $salpə$ koṭṭənɻ

'He gave little'

8.1.1.9. AWAY

$$\{ du:rə \}$$

$$\infty du:rə$$
e.g. $madan$ $du:rə$ o:dənɻ

'Madhan went far away'

8.1.1.10. MORE

$$\{ ja:sti \}$$

$$\infty ja:sti$$
e.g. $ja:sti$ ide

'It is more'

8.1.1.11. TO-MORROW

$$\{ na:|e \}$$

$$\infty na:|e$$

e.g. na:|e ba:

'you [Sg.] come
tomorrow'

na:|eg_s² bannən_s

'I will come
tomorrow'

8.1.1.12. YESTERDAY

{ ninne }

∞ ninne

e.g. ninne bannən_s

'He came
yesterday'

8.1.1.13. TO-DAY

{ ind_s }

∞ ind_s

e.g. ind_s bannən_s

'He came/comes
to-day'

8.1.1.14. QUICKLY

{ be:gə }

be:gə

e.g. be:gə

be:gəbandə [2.9]

be:gəbandə

'quickly/at once'

→

'She came quickly'

8.1.1.15. HEREAFTER

$$\{ \text{inn} \# \text{me:le} \}$$

$$\infty \text{ inn} \# \text{me:le}$$

e.g. $\text{inn} \# \text{me:le}$ baradille 'Hereafter [one] won't
come'

8.1.2. FREE PARTICLES₂ [Those particles which can qualify a noun]

8.1.2.1. OTHER

$$\{ \text{be:re} \}$$

$$\infty \text{ be:re}$$

e.g. $\text{avən} \# \text{be:re}$ kelsə
 $\text{ma:didən} \#$

'He did/does some other
work'

8.1.2.2. ALL

$$\{ \text{ellə} \}$$

$$\infty \text{ ellə} \sim \text{pu:rə}$$

e.g. $\text{ellə-a:} \#$ [2.29]
 $\text{ella:} \#$
 $\text{pu:rə-a:} \#$ [2.29]
 $\text{pu:ra:} \#$

→

'all the persons'

→

8.1.2.3. MUCH /MANY

$$\{ \text{tumbə} \}$$

$$\infty \text{ tumbə}$$

8.2.1.3. BEFORE

$$\{ \text{mundakk} \}$$

$$\infty \text{ mundakk} \sim \text{munde}$$

e.g. banda-mundakk	'before one's coming'
avan-g-mundakk	'before him'
~ avān-g-munde	' " " "
mundakk-o: [2.8, 2.29]	→
mundakko:	'go before'
munde o:	' " " "

8.2.2 PARTICLES WHICH OCCUR AFTER NOUN ONLY.

8.2.2.1. THROUGH

$$\{ \text{mu:le} \}$$

$$\infty \text{ mu:le}$$

e.g. avān mu:le [2.9]	→
avān-mu:le	'through him'
ettan-mu:le [2.9]	→
ettan-mu:le	'through Ethan'

8.2.2.2. ALTERNATIVE

$$\{ \text{a:t} \}$$

$$\infty \text{ a:t} \sim \text{a:r}$$

e.g. avāna:t ivāna:t	'either that-he or this-he'
avāna:r ivāna:r	"

8.2.3. PARTICLES WHICH OCCUR ONLY AFTER RELATIVE PARTICIPLE

8.2.3.1. IMMEDIATELY

{ galige }

∞ galige

e.g. bandagalige

'as soon as [someone]
came'

ma:ɖidagalige

'as soon as [someone]
did'

8.2.4. PARTICLES WHICH OCCUR FREELY AND BEFORE OR AFTER
A NOUN.

8.2.4.1. BELOW

{ ke |age }

∞ ke|age³

e.g. ke|age

'below'

adana ke|age

'below that'

ke|age mane

'house-that is below'

8.2.4.2. ABOVE

{ me:le }

∞ me:le

e.g. me:le

'above'

adana me:le

'above that'

beɽɽe-n.e:le [2.9]

→

beɽɽame:le

'above the hill'

me:leman

'house that is above'

8.2.4.3. INSIDE

$$\{ \text{olage} \}$$

$$\infty \text{olage}$$

e.g. olage
mane olage

'inside'
'inside the house'

8.2.4.4. OUTSIDE

$$\{ \text{orage} \}$$

$$\infty \text{orage}$$

e.g. orage
mane orage

'outside'
'outside the house'

8.2.4.5. UNDER

$$\{ \text{adil\textsubscript{\text{e}}}$$

$$\infty \text{adil\textsubscript{\text{e}}}$$

e.g. adil\textsubscript{\text{e}}
me:jg\textsubscript{\text{e}} adil\textsubscript{\text{e}}

'under'
'under the table'

8.2.4.6. CENTER

$$\{ \text{na\textsubscript{\text{d}}k\textsubscript{\text{e}}}$$

$$\infty \text{na\textsubscript{\text{d}}k\textsubscript{\text{e}}}$$

e.g. na\textsubscript{\text{d}}k\textsubscript{\text{e}}
maneg\textsubscript{\text{e}} na\textsubscript{\text{d}}k\textsubscript{\text{e}}

'center'
'in the center of the house'

8.2.4.7. NEAR

{ tana }

∞ tana

e.g. avēn + tana [2.8]
avāntana→
'near him'

8.2.4.8. OPPOSITE

{ edir }

∞ edir

e.g. edirmane
adigir edir'opposite house'
'opposite to that'

8.2.5. PARTICLES WHICH OCCUR FREELY OR BEFORE A NOUN OR VERB.

8.2.5.1. ALONE

{ tani }

∞ tani

e.g. tani-a:gi banne:n [2.28]
tane:gi banne:n
tani-mane→
'I came/come alone'
'lonely house'8.3. PARTICLES WHICH OCCUR FREELY AND OCCUR AFTER PRO-
CLITIC, NOUN OR RELATIVE PARTICIPLE

8.3.1. SIMILAR

$$\{ \text{ma:dir} \}$$

$$\infty \text{ ma:diri}$$

e.g. e: idama:diri	'as [one] said'
e: a ma:diri	'as [one] says'
avən: ma:diri	'as he'
a:ma:diri	'in that way'
i:ma:diri	'in this way'

FOOT NOTES

1. Though the words like *summane*, *salpə*, *du:rə*, *ja:sti*, etc. function as adverbs, structurally they are treated under particles.
 2. There are particles like *na:|e*, *ninne*, *ind:* occurring with casesuffixes.
- e.g. *na:|e bannen:* 'I will come to-morrow'
na:|eg: ban nen: "

The case markers which occur with some other noun in the deep structure gets deleted and then is added to *na:|e*. For all descriptive purposes, the form *na:|eg:* can be considered as an allomorph of *na:|e*.

3. The particles like *ke|age*, *me:|e*, *o|age* also function as post-positions.

9. Echo-Words

The function of echo-words is to refer to a specimen which the speaker does not care to identify from among a hypothesized collection of identical discrete entities of infinite number or from a hypothesized infinite extension of a non-discrete handleable entity. "The formation which will be discussed is a reduplicative one with the insertion of a substitution morpheme between the stem and the reduplicating portion" [Emeneau, 1967: 38]. Echo-words in Kattunaicka are formed by substituting the initial syllable with -gɪ- or -gɪ:- depending on the short or long vowel in the initial syllable and reduplicating the remaining portion.

It may be formulated as

- [i] CVX > CVX -gɪ-X
 [ii] CV:X > CV: -gɪ:-X

In the above two formulae, X represents all that follows the vowel. Either C or X may be zero. The inserted element is -gɪ- when the vowel of the word initial syllable is short and -gɪ:- when the vowel is long.

e.g. əllɪ gɪllɪ	'tooth'
oŋtɛ gɪŋtɛ	'camel'
sɛŋdɪ gɪŋdɪ	'ball'
kombu gɪmbu	'horn'
bassɪ gɪssɪ	'bus'
baɭɛ gɪɭɛ	'bangle'
katti gɪtti	'knife'
ɟagaɭɔ gɪgaɭɔ	'quarrel'

a:vugɾ:vʉ	'snake'
a:lɾgɾ:lɾ	'milk'
a:lɾgɾ:lɾ	'man'
na:lɾgɾ:lɾ	'to-morrow'
ka:rɾgɾ:rɾ	'car'

10. A Further Note on Tense

In the course of the descriptive analysis of nouns and verbs of this language, an interesting observation regarding the tense formation is made. A detailed study of the whole of syntax is omitted as it is felt that it resembles that of other Dravidian languages. So, it is attempted to give a syntactic explanation of the formation of tense in Kattunaicka alongwith some historical and comparative remarks then and there. This study may be useful to comparativists and theoretical linguists.

Of all the subjects relating to the verb the most important but the most complicated is the means whereby the idea of time is expressed. "Tense formation is one of the oldest morphological constructions in Dravidian" [Subrahmanyam, 1971; p. 102]. However, in Kattunaicka, the mode of expressing various time relations is not only morphological but also syntactical. For the detailed morphological description of the tense markers, see page. 161 of this book.

The structure of finite verbs [F.V.] in Dravidian (except Malayalam) in general may be given as follows:

F.V. → Verb stem ± causative + tense + pronominal
termination

e.g.

Ta. I. cey + vi + tt + a:n →
ceyvitta:n 'He caused one to do'

- | | | |
|----|-----------------|--------------|
| 2. | cey + t + a:n | → |
| | ceyta:n | 'He did' |
| 3. | cey + v + a:n | → |
| | ceyva:n | 'He will do' |
| 4. | cey + kiṛ + a:n | → |
| | ceykiṛa:n | 'He does' |

Kattunaicka, a member of the South-Dravidian languages of the Dravidian family, has a different finite verb structure as will be clear from the following specification:

F.V. → Verb stem ± causative + empty morph + pronominal termination

e.g.

- | | | |
|----|----------------------|---|
| 5. | ma:ḍ + sɛ + id + ənɛ | → |
| | ma:ḍsidənɛ | 'He caused/causes/will cause one to do' |
| 6. | ma: ḍ + id + ənɛ | → |
| | ma:ḍidənɛ | 'did - he' |
| | | 'does - he' |
| | | 'will do - he' |

On comparison, it can be seen that different tense markers are present in Tamil finite verbs whereas no such markers for past and non-past in the case of finite verbs of Kattunaicka are noted. However, the relative participle (R.P.) of Kattunaicka as other Dravidian languages possesses distinct set of tense markers for past and non-past time relations. This sort of occurrence of tense markers is the most striking and unique feature of Kattunaicka in the sense that all the other Dravidian languages express time relations only as a morphological category. The structure of temporal relative participle in Dravidian in general (except Brahui) including Kattunaicka is

e.g.

- | | | |
|-----------|---|--|
| Ta. 7. | var + nt + a payyan
vanta payyan | →
'The boy who came' |
| 8. | var-um + ϕ payyan
varum payyan | The boy who will come' |
| 9. | var + kir + a payyan
varukira payyan | →
'The boy who comes' |
| Ka.N. 10. | bar + nd + a aydən
banda aydən | →
'The boy who came' |
| 11. | bar + pp + a aydən
bappa aydən | →
'The boy who comes/
will come' |

The tense markers are present in other categories also such as participial noun and verbal noun. See the examples.

e.g.

- | | | |
|-----------|----------|--------------------------------|
| Ka.N. 12. | o:davən | 'the man who went' |
| 13. | o:ppavən | 'the man who goes/
will go' |
| 14. | o:ppad | 'it-that goes/will go' |
| 15. | o:dad | 'it-that went' |

There are three way distinctions of tense in Tamil; only two way is found in Kattunaicka. Even the three way distinction is no rigid in Tamil. The past markers of Kattunaicka are -nd-, -d-, -t-, -id-, -dd-, -k- and the non-past markers are -pp-, -p-, -v-, and - ϕ -. So, on these grounds, it can be said that the existence of tense markers in Kattunaicka cannot be denied.

The losing of a suffix category is not new to Dravidian family of languages. For instance, person, gender and number are indicated by the pronominal termination markers in Dravidian languages except Malayalam which has lost the pronominal termination suffixes according to Subrahmanyam (1971; p.403). Also, Brahui one of the North Dravidian group of languages lost all non-finite past forms (Subrahmanyam, 1971; p.228) eventhough the past tense marker is retained in finite constructions. Perhaps, this may be considered as an evidence for the losing of tense suffix as found atleast in ome types of constructions of some Dravidian languages.

The empty morphs which resemble past tense markers in R.P. might have been past tense indicators and have merged with the root later. The same stem is used for all the time relations which are expressed by the time adverbs alongwith various pronominal terminations. The merging of the past suffix with verb root is not peculiar, atleast, as far as Toda² and Kannada are concerned. Kannada has some examples where the earlier past tense marker has merged with the root and a new past marker is added to the earlier past stem.

e.g.

Ka. 16. migu	'to excel'
17. sigu	'to be caught'
18. mik-k-anu	'he excelled' [Old Kannada]
18a. mikk-id-anu	'he excelled' [Mod. Lit.Ka & Coll. Ka]
19. Sik-k-anu	'he was caught'
19a. Sikk-id-anu	'he was caught' [Mod. Lit.Ka & Coll. Ka]

It is also observed that there is no difference between the present and future tense markers in finite constructions of both Tamil and Kannada colloquial style. This indicates that tense markers are not rigidly used for their respective time relations. There is evidence of over-lapping of tense markers in colloquial Tamil and Kannada.

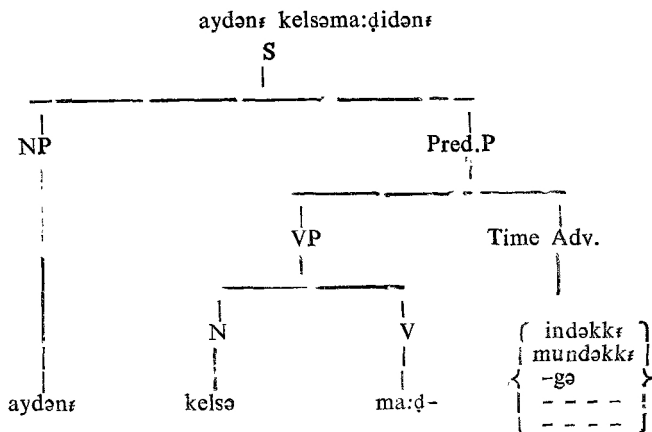
In the light of McCawley's (1968;pp. 110) proposal for the treatment of tense makers in English and Kiparsky's treatment of the development of tense markers in Indo-European, it will be attempted to analyse the tense markers of Kattunaicka whose distribution is peculiar to Dravidian. McCawley suggests

1) Tense markers can be treated as being the pronominal form of a time adverb like the way in which personal pronouns refer to what they stand for.

2) Tenses are pronominal in nature would entail having a duplication rule which adds a pronominal copy of every time adverb.

3) The addition of pronominal copy in predicate position by the time adverb reduplication transformation could be so formulated as to create derived structures in which tenses appear in mainverb position and those constituents which will give rise to explicit time adverbs will appear in other positions than mainverb position.

To derive F. V. and R. P. structures of Kattunaicka the deep structure could be set up, as in the following tree-diagram, for the sentence.



As to the derivation of F. V. constructions the gender-number concord transformation has to be operated on the deep structure and -id-type of morphems is added automatically when once the concord transformation is applied.

The derivation of R. P. in Kattunaicka involves two transformational rules. They are

1. Time adverb reduplication transformation or Pronominal copying transformation.

2. Relative participle transformation.

Operating the first rule, one gets, two sentences depending upon his choice of time relations.

20. aydəŋ kəlsə ma:ɖid (indəkkɛ)

21. aydəŋ kəlsə ma:ɖ (mundaɖkkɛ)

On applying the second rule, one gets sentences like

22. kelsə ma:ɕida aydəŋ

23. kelsə ma:ɕa aydəŋ

Having got the F.V. structure and R.P. from the deep structure, the proposals of McCawley can be reviewed. His first proposal does not seem to work in the case of F.V. and so, naturally, the second and third proposals also do not operate. Contrary to this all the three proposals operate in R.P. The different time relations are perceived either through the presence of an adverbial expression of time or through the discourse within an already established frame work of time reference in F.V. But what explanation can be offered to the presence of -id-³ type of morphemes in F.V.

With the help of the historical and comparative linguistics one can try to solve the problem of -id- type in F.V. By bringing in Kiparsky's⁴ proposal [1968] for the history of tense in Indo-European, McCawley supports his proposals for English tense markers. The remnant of tense markers is attested in R.P., participial noun and verbal noun and the presence of tense markers in other Dravidian languages of which Kattunaicka is also a member shows that originally there might have been tense markers in F.V. of Kattunaicka also and at a later stage they might have been lost. The loosing of tense markers is still in the process which can be seen from the non-past R.P.

e.g.

24. bār + $\begin{Bmatrix} pp \\ \phi \end{Bmatrix}$ + a \rightarrow $\begin{Bmatrix} bappa \\ bara \end{Bmatrix}$

'The one who will come'

$$25. a: [gɪ] + \begin{Bmatrix} pp \\ v \end{Bmatrix} + a \rightarrow \begin{Bmatrix} a:ppa \\ a:va \end{Bmatrix}$$

'The one who will become'

$$26. irɪ + \phi + a \rightarrow ira$$

'The one who will be'

$$27. a:kɛ + \begin{Bmatrix} (v) \\ (\phi) \end{Bmatrix} + a \rightarrow \begin{Bmatrix} a:kɪva \\ a:ka \end{Bmatrix}$$

'The one who will make'

The arguments in favour of the loosening of non-past markers are in the process in Kattunaicka are

1. The -pp- suffix is optional [See example 24] in that class of stems which take it
2. The -v- suffix may be explained as a glide rule between two vowels. The glide rule is optional in other areas, so also in R.P.
3. The -pp- suffix occurs as empty morph in negative R.P. also, like -id- type in F.V.

e.g.

$$28. a:[gɪ] + pp + a:d + a \rightarrow a:ppa:da$$

$$29. kuɖi + pp + a:d + a \rightarrow kuɖippa:da$$

$$30. ka:[yi] + pp + a:d + a \rightarrow ka:ppa:da$$

Further study in the development of tense markers in Kattunaicka and the comparison of the same with other Dravidian languages and also with that of world languages may give some clue to explain the relation between time relations and tense markers of Kattunaicka in particular and other languages in general.

The study of a language from the historical as well as comparative point of view may give some clue to the theory of transformational grammar as is evidenced by Kiparsky's proposal for the historical development of tense markers in modern Indo-European as seen earlier. The situation in Kattunaicka shows that originally there were both tense markers and time adverbs to denote time relations and later on F.V. lost the tense distinction in the process. The process of losing tense markers is still on and it may be expected that in course of time, Kattunaicka may lose the distinct tense markers in all other categories also. But, the direction in which the change takes place in Kattunaicka is opposite to what happens in other Dravidian languages and also to what Kiparsky has observed in Indo-European languages.

The question, what is the explanation for -id- type suffix in F.V., still remains unanswered. The suggestion that it may be treated as empty morph is not sound because at present one cannot give the phonologically acceptable environments for its occurrence in F.V. Anyhow further research is much needed in the area of time, tense and the verb of Kattunaicka and other Dravidian languages to arrive at a reasonable explanation of the empty morph.

FOOT NOTE

1. Malayalam does not have pronominal terminations in all their finite verb constructions.
2. It is to be noted that Kota-Toda employ the original past stem as the basis of the present tense and some other formations also in addition to the past tense [Subrahmanyam - 1971; p.190].
3. In -id- type, the author includes -id-, -dd-, -d-, -t- and -k- suffixes.

4. Kiparsky argues that in proto-Indo-European, tense morphemes were in complementary distribution with overt time adverbs and thus could be considered as belonging to the same grammatical category as them. The development of the modern Indo-European languages from this stage involved the copying of features of the referents of time adverb, on to the verb first optionally and later obligatorily.

VOCABULARY

The arrangement of lexical items is presented in the following order of phonemes / i, \hat{i} , i:, \hat{i} :, e, e:, a, \hat{a} , a:, \hat{a} :, o, \hat{o} , o:, u, \hat{u} , \hat{u} :, ϵ , $\hat{\epsilon}$, ϵ :, ϵ , $\hat{\epsilon}$, p, b, t, d, t , d , g , j , c, j, k, g, m, n, η , \hat{n} , \hat{n} , s, $\text{}$, $\text{}$, r, r, l, l, v and y /.

g , j and c , j are taken along with the stops for the purpose of indexing.

The entries are in phonemic spelling. The meaning of each lexical item is given in English followed by an entry referring to its part of speech whether noun, verb, adjective adverb or numeral.

ippatt	'twenty' [Num.]
ippatmu:r	'twentythree' [Num.]
ippatna:k	'twentyfour' [Num.]
ippattemt	'twentyeight' [Num.]
ippatterd	'twentytwo' [Num.]
ippatte:l	'twentyseven' [Num.]
ippattayd	'twentyfive' [Num.]
ippatta:r	'twentysix' [Num.]
ippattombett	'twentynine' [Num.]
ippattond	'twentyone' [Num.]
ibban	'panther' [N]
ittale	'brass' [N]
id	'this-it' [N]
idella:	'these' [Adj.]
ittige	'brick' [N]
ittli	'Idly, a South Indian dish' [N]
idi	'pound, beat, powder' [V]
ik:tti/	'hiccup' [N]
ikk	'serve' [V]

imbittare	'lime' plant' [N]
ind	'to-day' [Adv.]
unde	'after/afterwards' [Adv.]
indakk	'back/after' [Adv.]
iñcige	'waist' [N]
isagale	'narrow place' [N]
isamuļļ	'sting' [N]
isə	'poison' [N]
istari	'syringe' [N]
isku:łmane	'school' [N]
ištə	'liking' [N]
ir	'to be' [V]
iri	'separate' [V]
iriyappən	'father's elder brother/ mother's elder sister's hus- band' [N]
iritt	'darkness' [N]
irıs	'to cause to be' [V]
illı	'here' [Adv.]
i:ce	'fly' [N]
it	'a long stick which forms part of a plough' [N]
i:ge	'now' [Adv.]
i:srən	'Lord Iswara' [N]
i:selenņ	'date-fruit' [N]
i:r	'drink like an animal' [V]
i:li	'feather' [N]
ebba:v	'python' [N]
ett	'raise, lift' [V]
ertən	'grand father' [N]
ede	'chest' [N]
edeno:s	'chest pain' [N]

edezo:b	'shirt pocket' [N]
ed:r	'oppose' [V]
eit	'reach forth' [V]
eḍakay	'left hand' [N]
eḍava:ntiŋga	'a month's name' [N]
ec	'to shoot an arrow' [V]
eks	'stretch forth' [V]
egarən	'a kind of bird' [N]
egəl	'shoulder' [N]
emə	'God of death' [N]
embatt	'eighty' [Num.]
emme	'buffalo' [N]
eṇi	'thatch' 'braid' 'join' [V]
eṇə	'dead body' [N]
eṇdeyvə	'Goddess' [N]
eṇt	'eight' [Num.]
eṇṇ	'count' [V]
eṇṇ	'fruit/girl' [N]
eṇṇe	'oil' [N]
eṇṇ:kus	'female child' [N]
eṇṇ:s	'to cause to count/to think' [V]
esi	'sing' [V]
esər	'name' [N]
ezmən	'master/owner' [N]
erappa:i	'beggar' [N]
er:kk	'collect/sweep' [V]
erək	'make descend' [V]
erəg	'descend' [V]
er	'give birth/deliver' [V]
eri	'beg' [V]
erega:s	'a kind of tube root' [N]
erḍ	'bullock' [N]

erḑ	'two' [Num.]
erḑaṭṭimane	'terraced house' [N]
erḑasarti	'twice' [N]
erṇu:r	'200' [Num.]
ers	'splash' [V]
elikatri	'rat trap' [N]
ele	'betel-leaf' [N]
elceṇṇ	'ziziphus jujupa' [N]
elle	'boundary' [N]
ellekall	'boundary stone' [N]
ella:r/pu:rə	'all' [N]
eḷittimarə	'a kind of tree' [N]
eḷe	'hair' [N]
eḷevēn	'younger person' [N]
eḷa tiṅḡə	'crescent moon' [N]
eḷatenṇaka:yi	'tender coconut' [N]
eḷakkibḑ	'kindle' [V]
eḷvatt	'seventy' [N]
eḷəḡ	'become flexible' [N]
eḷḷ	'gingilly' [N]
eḷḷeṇṇe	'gingilly oil' [N]
e:n	'louse' [N]
e:ḷ	'get up' [V]
appən	'father' [N]
abbə	'festival' [N]
att	'climb up' [V]
attiḑ	'settle down' [V]
atte	'father's sister/mother's brother's wife/mother-in-law' [N]
atteṇṇ	'fig' [N]
attombətt	'nineteen' [Num.]
atsa:varə	'ten thousand' [Num.]

adimur	'thirteen' [Num.]
adineṭ	'eighteen' [Num.]
adine:l	'seventeen' [Num.]
adinayd	'fifteen' [Num.]
adina:k	'fourteen' [Num.]
adina:r	'sixteen' [Num.]
adirṣṭə	'luck' [N]
add	'eagle' [N]
advans	'advance' [N]
aṭṭe	'leaches' [N]
aḍi	'close' [V]
aḍakke	'nut' [N]
aḍakke katti	'nut cracker' [N]
aḍakkə	'burial' [N]
aḍama:ne	'mortgage' [N]
aḍḍapeṭṭi	'beam' [N]
aḍya:lə	'mark' [N]
acakki	'raw rice' [N]
acce	'green' [N]
accemaṇas	'green chilly' [N]
acce ni:r	'cold water' [N]
ajje	'trace' [N]
akki	'bird' [N]
akkən	'elder-sister' [N]
aksarə	'alphabets' [N]
agi	'chew' [V]
ageka:rə	'enemy' [N]
agal	'day time' [N]
agalə	'breadth' [N]
aggə	'rope' [N]
ama.va:se	'New moon day' [N]
ammi	'sister's or brother's

	'daughter to each other' [N]
amma:	'small pox' [N]
ammo:n	'mother's' 'brother' [N]
ani	'dew' [N]
anebello	'palm jaggery' [N]
aneṇṇ	'palm fruit' [N]
ana:le	'palm leaf' [N]
anneṇṇ	'twelve' [Num.]
annayyō	'injustice' [N]
annond	'eleven' [Num.]
anz	'be frightened' [V]
aṇiḷ	'squirrel' [N]
aṇe	'fore-head' [N]
aṇebare	'fate' [N]
aṇabe	'mushroom'
aṇaka:rən	'rich man' [N]
aṇō	'money, [N]
aṇṭs	'sharpen' [V]
aṇṇən	'elder brother' [N]
aṇj	'be afraid of' [V]
aṇgay	'palm' [N]
aṇga:ḍimane	'hotel/tea-shop' [N]
asiṭ	'flour' [N]
asena:le	'four days before the time of speaking' [Adv.]
asaṭṭe	'snail' [N]
asar	'cereals' [N]
asaraka:y	'unripened green-gram' [N]
astō	'foot' [N]
ari	'grind' [V]

are	'half' [N]
arekaysoge	'half-shirt' [N]
arenallī	'a kind of crab' [N]
arēnellimara	'a kind of gooseberry tree' [N]
aramane	'palace' [N]
araṇe	'mabuya' [N]
ara:k	'wax' [N]
arovatt	'sixty' [Num.]
arovattonḍ	'sixtyone' [Num.]
artə	'meaning' [N]
ardə	'half'
arlenṇe	'castor-oil' [N]
arḷamarə	'castor tree' [N]
arḍ	'knee' [N]
ale	'wander' [V]
ales	'fans' [V]
ala:k	'wooden rafter' [N]
alḷmaṇi	'aluminium' [N]
alseṇṇ	'jack fruit' [N]
alsḷbitt	'seed of jack fruit' [N]
alsḷka:y	'unripe jack fruit' [N]
alsḷmarə	'jack tree' [N]
aḷi	'measure' [V]
aḷi	'a small pan cake like dosa' [N]
aḷe	'cave' [N]
aḷeyanṇe	'old coin' [N]
aḷeyanna	'cooked rice with water' [N]
aḷage	'big mud pot' [N]
aḷale	'scar' [N]
aḷaḷemara	'a kind of banyan tree' [N]
aḷḷemu:le	'rib' [N]
aḷḷə	'river' [N]

avereka:y/	'beans' [N]
avasarə	'urgency' [N]
avə	'she' [N]
avər	'they' [Ep. Pl.]/ He/She [Hon. Sg.]
aṽn	'He' [N]
ayto:rə	'Sunday' [N]
ayd	'five' [Num.]
ayvatt	'fifty' [Num.]
ayvattombətt	'fifty-nine' [Num.]
ayvattond	'fifty-one' [Num.]
āvi	'hide' [V]
āṽk	'press' [V]
āvs	'cause to hide' [V]
a:p	'wedge' [N]
a:pi:sar	'officer' [N]
a:bi	'steam' [N]
a:t	'danger' [N]
a:ʃaka:rati	'dancer [Fem.]' [N]
a:ʃaka:rən	'danger [Mas.]' [N]
a:ʃə	'dance' [N]
a:ʃ	'dance/rattle' [V]
a:ʃ	'she-goat' [N]
a:ʃe:l	'dung of goat' [N]
a:ʃme:siṽn/	'shepherd' [N]
a:ʃrs	'to shake/cause to dance' [V]
a:g	'spread' [V]
a:jina	'day before yesterday' [Adv.]
a:k	'put/fit/prepare' [V]
a:g	'become manifest/fit/ be possible' [V]
a:ge	'yes'

a:gada:sa:maŋə	'non-eatables' [N]
a:gə	'then' [Adv.]
a:me	'tortoise' [N]
a:ne	'elephant' [N]
a:ne komb	'tusk' [N]
a:ne mo:tən	'mahout' [N]
a:neñji	'moss' [N]
a:ŋi	'nail' [N]
a:se	'desire' [N]
a:sepaɖ	'like/desire' [V]
a:sariyə	'wonder' [N]
a:sɪpatri	'hospital' [N]
a:zari	'carpenter [Mas.]' [N]
a:zarikelsə	'carpentry' [N]
a:r	'six' [Num.]
a:rati	'Female Brahmin' [N]
a:rambama:ɖ	'start/begin' [V]
a:rɛvən/	'a kind of jungle cat/
a:rən	male Brahmin' [N]
a:r	'flounder/fly' [V]
a:re	'crow bar' [N]
a:rs	'cause to fly' [V]
a:l	'milk' [N]
a:lakki	'a kind of bird' [N]
a:lamarə	'banyan tree' [N]
a:losi	'consult' [V]
a:lka i	'a kind of spurge' [N]
a:l	'rule' [V]
a:le	'leaf' [N]
a:le	'depth' [N]
a:v	'snake' [N]
a:vuso:le	'slough of snake' [N]

a:vbāti mi:n	'a kind of fish' [N]
a:yda	'weapon' [N]
oppaḷe	'blister/boil' [N]
obbən	'one man' [N]
obbəḷ	'one woman' [N]
ott	'press gently' [V]
ott	'late' [N]
ottare	'morning' [N]
otto:	'adjust' [V]
ottume	'unity' [N]
odaṛ	'be trembled' [V]
odukk	'move away' [V]
odug	'step aside' [V]
odde	'torch' [N]
oṭṭe	'stomach' [N]
oṭṭekṛs	'jealousy' [N]
oṭṭeno:s	'stomach-ache' [N]
oṭṭa:roṭṭi	'a kind of grass' [N]
oṭṭus	'crack/paste' [V]
oḍi	'break as earthen pots' [V]
oḍe	'hip' [N]
oḍe kāṇṇi	'waist band' [N]
oḍema:r	'small owners' [N]
oḍe:n	'sister's or brother's son' [N]
oḍave	'gavel' [N]
oḍus	'cause to break' [V]
okuṭṭi	'naval' [N]
okkilkaḷa	'paddy threshing place' [N]
okkalga:rati	'married woman' [N]
okkalga:rən	'married man' [N]
oge	'smoke/tobacco' [N]
omb	'arrow' [N]

ombətt	'nine' [Num.]
oni	'sieve' [V]
onake	'pestle' [N]
ona:re	'sieve' [N]
ond	'one' [Num.]
onde	'alone' [N]
onde:ka:l	'one and quarter' [Num.]
onde:mukka:l	'one and three fourth' [Num.]
onde:yiḍi	'obstinacy' [N]
onduvare/~	'one and half' [Num.]
ondare	
onnemare	'a kind of tree' [N]
oṇak	'dry up' [V]
oṇaka:ḷe	'dried leaves' [N]
oṇag	'be dried up' [V]
oṇag:suṇṭi	'dried ginger' [N]
oṇṭe	'camel' [N]
oṇj	'like' [V]
osegaṇḍ	'bride-groom' [N]
oseṇṇ	'bride' [N]
oseṇṇ:gaṇḍ	'newly wedded couple'
orage	'out' [Adv.]
oraga:vd	'puberty' [N]
ore:k	'to burn' [V]
ars	'rub' [V]
oli	'stitch' [V]
oḷi	'get away' [V]
oḷe	'river' [N]
oḷerg	'bank/shore' [N]
oḷage	'in' [Adv.]
oḷəp	'fire-wood' [N]
oḷle	'good' [Adj.]

ovve	'mother' [N]
ovvappən	'parents' [N]
o:	'go' [V]
o:ɖ	'run' [V]
o:ɖumane	'tiled house' [N]
o.ɖs	'drive/cause to run' [V]
o:ṇanabbə	'festival of Onam' [N]
o:le	'ear-ring' [N]
o:le ku:te	'palm-leaf basket' [N]
upe:sə	'fast' [N]
upp	'salt' [N]
uppumi:n	'dried fish' [N]
uppunaka:y	'pickles' [N]
ubbənoɭ	'earthworm' [N]
utt	'ant hill'
uttunettaṇabe	'a kind of mushroom' [N]
udukə	'sauce' [N]
udurs	'shake' [V]
udd	'black-gram' [N]
udda baṇṇi	'aeroplane' [N]
uddaka:rən	'tall-fellow' [N]
uddana:mə	'the marking of holy ash on the fore-head' [N]
uddə	'height/top/high' [N]
uddəl	'above' [Adv.]
udr	'wither' [V]
uɖ	'wear' [V]
uɖ	'waist/a big lizard' [N]
uɖi	'powder' [N]
uɖi baɭə	'dung of birds' [N]
uɖi ma:ɖ	'powder' [V]
uɖus	'cause to wear'

uḡ	'madness' [N]
uḡ	'rub gently/smear' [V]
ucce	'urine' [N]
uccrḡ	'urinate' [V]
uḡ	'enter' [V]
ugus	'cause to enter' [V]
ugur	'finger nail' [N]
ugurusuttən	'write dots over the finger nail' [N]
ummi	'husk' [N]
uḡḡa:k	'create' [V]
und	'push' [V]
uḡḡcamarə	'tamarind tree' [N]
uḡḡ	'wound' [N]
uḡgarə	'ring' [N]
uzur	'life' [N]
uri ni:r	'sweat' [N]
uruḡḡ	'roll' [V]
urug	'be melted' [V]
uruḡḡc:ls	'potato' [N]
urḡ	'to roll down' [V]
urḡ	'fry/roast/burn/suck/sip' [V]
urs	'cause to suck' [N]
ull	'grass' [N]
ullaḡabe	'a kind of mushroom' [N]
ullumedde	'a heap of straw' [N]
uḡ	'plough' [V]
uḡ	'worm' [N]
uḡi	'tamarind' [N]
uḡi	'chisel/tusk' [N]
uḡukk	'sprain' [N]
uḡḡi	'onion' [N]
uvv	'flower' [N]

uy	'beat/rain/flow' [V]
u:t	'feed' [V]
u:ma:le	'swing' [N]
u:nzən	'cock' [N]
u:s	'furt' [N]
u:r	'spring' [V]
u:r	'one's native place' [N]
u:rdə:ɖ	'crawl' [V]
ɪt̪t̪	'a pudding made of rice flour' [N]
ɪɖ	'throw speedily' [V]
ɪɖi	'catch' [V]
ɪɖ/kat̪t̪	'a raised varandah' [N]
ɪn̪ts	'squeeze' [V]
ɪn̪ɖ	'crush' [V]
ɪn̪r	'wife' [N]
ɪr̪kk	'tighten' [V]
ɪr̪	'aat' [N]
ɪl̪i	'get down' [V]
ɪlk̪:k	'descend' [V]
ət̪t̪ige	'sister-in-law' [N]
əɖ	'cook, boil' [V]
əɖe:ndrə	'prayer' [N]
əndi	'pig' [N]
ənc-	'rebuke' [V]
ərs:nə	'turmeric' [N]
əll	'tooth' [N]
əlli	'lizard' [N]
əl̪	'weep' [V]
pittə	'delirium' [N]
pin̪ni	'safety pin' [N]
pinnimul̪l̪	'pin' [N]
pinsil	'pencil' [N]

pisa:s	'evil spirit' [N]
peṭṭi	'box' [N]
peḍi	'steps' [N]
peḍikaṭṭ	'door steps' [N]
peḍiṇa:r	'west' [N]
peḷḷikuttan	'a kind of eagle' [N]
pe:par	'paper' [N]
pe rika:y	'country apple' [N]
pe:y	'evil spirit' [N]
pattayya	'prescribed diet for a
	'patient' [N]
padanə	'song' [N]
paṭalaka:y	'snake gourd' [N]
paṭṭa:ṇi kaḍaḷe	'peas' [N]
paṭṭe	'kite' [N]
paṭṭe pu:nzən	'centipede' [N]
paṭṭa:s	'crackers' [N]
paḍ	'suffer' [V]
padi	'a measure'
paḍse	'bush' [N]
paḍə	'palm' [N]
paṇici	'Pania caste female' [N]
paṇikən	'lightning' [N]
paṇe:n	'Pania caste man' [N]
paṇce	'Dothi' [N]
paṇje	'cotton' [N]
paṇje	'famine' [N]
paṇja:t	'Panchayat' [N]
paṇga:k	'share' [V]
paṇgs	'lift, raise' [V]
pəriti	'cotton' [N]
parake	'shoulder' [N]

paralemi:n	'a kind of fish' [N]
parise	'presentation' [N]
pa akkə	'habit' [N]
palə	'many' [N]
pa əkk	'train' [V]
pa əg	'be trained' [V]
payir ma:ɖ	'cultivate' [V]
pa:pə	'sin' [N]
pa:trə	'vessel' [N]
pa:ɽama:ɖ	'love' [V]
pa:ɽə	'love /affection' [N]
pa:ɖ	'difficulty' [N]
pa:r	'drizzle' [V]
pa:l	'share' [N]
pa:la:k	share' [V]
pa:lə	'bridge' [N]
pa:v	a measure' [N]
pa:ve	'spirit' [N]
pa:vaɖe	'skirt' [N]
pa:ysə	'a sweet pudding' [N]
podepp	'bed-sheet' [N]
poɽɽ	'dot' [N]
oɽɽukaɖale	'fried bengal gram' [N]
pomp	'tap' [N]
pora:paɖ	'start' [V]
por	'wait' [V]
poyp	'pipe' [N]
po:t	'buffalo' [N]
po:ɽe	'photo' [N]
po:k	'lie' [N]
po:ke:]	'lie' [N]
po:liska:rən	'police' [N]

puḍume	'wonder' [N]
putta:riyaḅḅa	'a festival of Kattunaickas'
pukk	'female organ' [N]
puṇug	'excretion from a kind of cat used as a perfume' [N]
puṇḍiti	'spinster' [N]
puṇḍaga:ra	'bachelor' [N]
uṇṇa:k	'oil cake' [N]
puḷḷi	'leopard' [N]
pu:ṭ	'lock' [V]
pu:ce	'cat' [N]
pu:je	'offerings to God' [N]
pu:za:ri	'priest' [N]
pu:le marə	'silk cotton tree' [N]
priya ma:ḍ	'like' [V]
bitt	'seed' [N]
bid:r	'bamboo' [N]
bikk	'smutter' [V]
ḅigi	'tighten' [V]
biṅki	'fire' [V]
biṅkipaṭṭi	'match-box' [N]
biṅkid:s	'fire' [V]
biṅkaḍḍi	'match stick' [N]
bis:ni:r	'hot sun' [N]
biz:l	'hot water' [N]
biridanno	'feast' [N]
birisa:s	'spread' [V]
bire benn	'nudity' [N]
biṭi	'unfold' [V]
biro:də	'enmity' [N]
bi:r:sa:ntiṅga	'a month's name' [N]
biḷḷ	'bow' [N]

bivarə	'details' [N]
bl:kə	'swelling' [N]
bi:di	'breadth' [N]
bi:ði	'beedi' [N]
bi:g	'swell' [V]
bi:s	'grind' [V]
bi:r	'contract' [V]
bi:v	'flesh of the back' [N]
beṭṭə	'hill' [N]
beṭṭaḷḷə	'river from a hill' [N]
beḍi	'crackers' [N]
bokk	'jungle cat' [N]
benn	'back' [N]
bendakki	'boiled rice' [N]
beṇḍə marə	'a kind of tree' [N]
beṇṇə	'butter' [N]
beṇji	'bench' [N]
beza:lə marə	'a kind of tree' [N]
beṣamaka:rən	'mischievous fellow-male' [N]
beṣamə	'mischief' [N]
berə	'draw, write' [V]
bera:l	'prawn' [N]
bele	'price' [N]
belə	'strength' [N]
bellaga:ls	'sweet potatoes' [N]
beḷa:ḍa talə	'play-ground' [N]
beḷa:g	'dawn' [V]
bəḷekk	'lamp' [N]
beḷtaba:v	'the moon five days after New moon day' [N]
beḷḷi	'silver' [N]
beḷḷaṇabe	'a kind of mushroom which is edible' [N]

be u i	'garlic' [N]
be:peṇṇe	'neem oil' [N]
be:ja:rma:ḍ	'be confused' [V]
be:ja:ra:g	'confuse' [V]
be:ṭe	'hunting' [N]
be:ṭena:y	'hound' [N]
be:ḍe	'poverty' [N]
be:gə	'speed' [Adv.]
be:s	'boil' [V]
be:sto:rə	'Thursday' [N]
be:zara:g	'suffer' [V]
be:zarə	'fatigue' [N]
be:r	'root' [N]
be:reya:g	'dislocate' [V]
be:li	'fence' [N]
be:le	'dhal' [N]
be:vɪr	'sweat' [N]
be:y	'boil' [V]
bappaḍə	'pappad' [N]
batti	'penance' [N]
battull	'straw' [N]
batte	'paddy' [N]
badi	'mud' [N]
badanaka:y	'brinjal' [N]
badɪl	'answer' [N]
badra ga:li	'Goddess Ka:li' [N]
baṭṭe	'cloth' [N]
baṭṭə	'circle' [N]
baṭl	'plate' [N]
baḍakk	'north' [N]
baḍavən	'poor-male' [N]
baḍà:y	'pride' [N]

bakkaṭṭ	'bucket' [N]
bagg	bend, yield' [V]
baggaṟs	'make one band' [V]
baṇṇə	'colour' [N]
baṇḍ	'beetle' [N]
baṇḍi	'cart' [N]
baṇḍika:rati	'cart driving woman' [N]
baṇḍil	'big building' [N]
baṇḍaramaṇi	'beads attached to the wind pipe instrument' [N]
baṇḍarə	'brace-let' [N]
basiri marə	'a kind of banyan tree' [N]
basma	'holy ash' [N]
bass	'bus' [N]
bazır	'pregnant' [N]
baratiṅə	'next month' [Adv.]
bara:bari	'healthy/fine' [Adj.]
barsabbə	'annual festival' [N]
barl	'broomstick' [N]
baṛḍe	'barren' [N]
baləkay	'right hand'
baḷe	'bangles' [N]
beḷə	'dung' [N]
baḷə guḷi	'manure pit' [N]
baḷeə	'light' [N]
baysə	'age' [N]
bayyā:	'fear' [N]
bayyā:ka:rən	'coward' [N]
bayyā:g	'be afraid of' [V]
ba:	'come' [V]
ba:ti:li	'a part of wind pipe musical instrument, called Koḷal' [N]

ba:ɖ	'meat' [N]
ba:ɖ	'be dried/become spoiled' [V]
ba:ɖige	'rent' [N]
ba:ɖɪs	'make dry' [V]
ba:cr	'watcher' [N]
ba:k	'pour' [V]
ba:ki	'balance' [N]
ba:kil	'door' [N]
ba:kilaɖi	'front door' [N]
ba:ge marə	'a kind of tree' [N]
ba:gə	'share' [N]
ba:maykə	'relationship by way of marriage' [N]
ba:ndal	'coconut - scraper' [N]
ba:s	'comb' [V]
ba:saɳige	'comb' [N]
ba:r	'to heap at stretches' [V]
ba:r	'strip of animal leather' [N]
ba:l	'tail' [N]
ba:l	'live' [V]
ba:l	'saw' [N]
ba:le	'plantain' [N]
ba:lekann	'plantain seedling' [N]
ba:le mi:n	'a kind of fish' [N]
ba:le naɭji	'a kind of crab' [N]
ba:leɳɳ	'banna' [N]
ba:le	'very much'
ba:vi	'well' [N]
ba:y	'mouth' [N]
ba:y baɖi	'blabber' [V]
ba:y ni:r	'saliva' [N]
bo:ɖ	'finger' [N]
bo:kən	'fox' [N]

buduvo:rə	'wednesday' [N]
buddi	'knowledge' [N]
bustagə	'book' [N]
bu:di:kə:y	'a variety of pumpkin' [N]
bu:ds	'shoe' [N]
bu:mi	'earth' [N]
bu:ydi	'holy ash' [N]
bu:yda:rən	'a kind of jungle cat' [N]
b:ɖ	'loosen, irrigate' [V]
b:ɖi	'tap with finger' [V]
b:ɖɖiɡa:l̩s	'a kind of tube root' [N]
b:ɖɪl	'hotness' [N]
b:ɪr̩nd̩kə:rati	'guest-female' [N]
b:ɪr̩nd̩kə:rən	'guest-male' [N]
b:ɖe marə	'a kind of tree' [N]
b:ɪr	'contract' [V]
b:ɪɭ	'fall down' 'wither' [V]
bi:ɭ	'root that falls from the 'branches of banyan tree' [N]
b:ɪlamane	'bed room' [N]
b:ɪme	'water-falls' [N]
bəɖɪk	'survive' [V]
bəɖɪs	'share' [V]
bəɡri	'rib' [N]
bəɖɖaɖabe	'a kind of mushroom' [N]
bəllika:rən	'lean-fellow' [N]
bəmbaɭa ka:y	'guava' [N]
bəɭseɳɳe	'coconut oil' [N]
bəɭɭi	'creeper' [N]
bəɭɭika ka:y	'cucumber' [N]
bəɭɭe	'white' [N]
br̩ti	'cleanliness' [N]
b̩ya:sage ka:lə	'summer' [N]

tikkɾɪt	'ticket' [N]
timba sa:manə	'edibles' [N]
tia	'eat' [V]
tins	'cause to eat' [V]
tiŋga baŋsə	'moon-light' [N]
tiŋgə	'month/moon' [N]
tiri	'twist' [V]
tir/kk	'turning' [N]
tiŋi	'know' [V]
tivī	'fight with fist' [V]
ti:r	'solve/decide/finish' [V]
ti:рма:nə	'decision/judgement' [N]
ti:рма:nama:ɖ	'decide' [V]
ti:rs	'complete/cause to finish' [V]
teɖike	'bier' [N]
teɖəkk	'search' [V]
tekk	'south' [N]
tegrɪ	'drive away' [V]
teŋi	'become clear' [V]
teŋɾ kaɖɖi	'coconut leaf nerve' [N]
teŋɾna ka:y	'coconut' [N]
teŋɾna səji	'coconut seedling' [N]
teŋɾ na:r	'fibre of coconut' [N]
teŋge	'younger sister' [N]
terəg	'dry leaves' [N]
teri	'cut' [V]
telɾŋg	'Telugu' [N]
telɾs	'cause to understand' [V]
te:k	'stop flow' [V]
te:kɾ marə	'teak tree' [N]
te:ks-	'belch' [V]
te:r	'temple car' [N]

te:rige	'a kind of reptile' [N]
tapp	'commit an error or mistake/ be missed/escape' [V]
tapp	'error/mistake/blunder' [N]
tapalle	'a big pitcher' [N]
tabb	'embrace' [V]
taṭṭ	'clap' [V]
taṭṭ	'up stairs' [N]
taṭṭe	'plate' [N]
taḍi	'prevent' [V]
taḍi	'bulky' [Adj.]
taḍika:rə	'fat man' [N]
taḍe	'obstruction'
	'trunk of a tree' [N]
taḍas:marə	'a kind of tree' [N]
tagara:ḍ	'sheep' [N]
tamɪ	'Tamil' [N]
tampṭe	'drum' [N]
tamman	'younger brother' [N]
taṅg	'stay' [V]
daṇḍə	'uselessness' [N]
tar	'bring' [V]
tare	'floor' [N]
tar:si bu:mi	'waste land' [N]
tale	'head' [N]
talekaṭṭ	'turban' [N]
talemuṭṭi	'pillow'
talemu:le	'skull' [N]
taleno:s	'head-ache' [N]
taleyele terpavən	'barber' [N]
taɭə	'place' [N]
taɭɭ	'push/postpone' [v]
tavud	'bran' [N]

tayir	'curd' [N]
taydole	'screen as made of cuscus grass' [N]
tayyarama:d	'prepare' [V]
ta:ko:l	'key' [N]
ta ng	'bear' [V]
ta:raki	'date/star' [N]
ta:ra:d	'slip and fall' [V]
ta:li	'holy thread worn by married woman' [N]
ta:lə	'clap' [N]
ta:vare - ta:ma:ri	'lotus' [N]
toppi	'hat' [N]
tott	'get hold of' [V]
totti	'break' [N]
toṭṭ	'stalk' [N]
toḍi	'clean' [V]
toḍe	'thigh' [N]
toḍəgə	'begin' [V]
tondare	'trouble' [N]
toṇeka:rəh	'body guard-male' [N]
toṇḍe	'throat' [N]
toṇṇu:r	'ninety' [Num.]
tori	'open' [N]
toli	'wash' [V]
tole	'get last/perish' [V]
tole:ntiŋgə	'a month's name' [N]
toḷs	'cause to stir' [V]
to:t	'wave' [N]
to:tṭi	'an elephant's goad' [N]
to:ṭə	'garden' [N]
to:d	'dig up' [V]
to:d	'pond' [N]

to:ɖa:n mi:n	'a kind of fish' [N]
to:ɖutti	'towel' [N]
to:rs	'show' [V]
tupp	'spit' [V]
tuppa:ki	'gun' [N]
tuppə	'ghee' [N]
tuɖe	'honey' [N]
tumb	'fill up' [V]
tumbi	'beetle-coleopterous insect' [N]
tumbikay	'trunk of an elephant' [N]
tumbatiŋə	'full moon' [N]
tumbakay soɖe	'full shirt' [N]
tumbamarə	'a kind of tree' [N]
tumbə	'much/very' [Adv.]
tummə	'brain' [N]
tums	'insert' [V]
tuŋɖ	'a small piece' [N]
turukkiti	'Muslim woman' [N]
tūrukajji	'scabbies' [N]
turukkən	'Muslim-male' [N]
turs	'itch' [V]
tu:k	'lift/raise/weigh' [V]
tu:g	'hang/swing' [V]
tu.nt	'a hole' [N]
tɪrɪkkɪ	'turn' [V]
tu:ŋ	'pole' [N]
tɪŋŋi	'tin' [N]
tɪrɪkk	'turn/screw' [V]
tɪrɪg	'be turned' [V]
tɪ:ɖ	'sharpen' [V]
travsar	'drawer' [N]

dippe	'a place in front of a house near the door to sit and rest' [N]
deyva	'God' [N]
dappə	'big belly' [N]
dana:le	'cattle-shed' [N]
danə	'cow' [N]
daŋɪ	'steam' [N]
daŋi	'become weak' [V]
daŋde	'nearness' [N]
darmə	'charity' [N]
dayra:g	'dare' [V]
dayrə	'courage' [N]
da:gə	'thirst' [N]
da:nyə	'grains' [N]
da:ri	'path/way' [N]
doɖɖettən	'grand father' [N]
doɖɖappən	'father's elder brother/mothers' elder sisters' husband' [N]
doɖɖaboŋɪ	'thumb' [N]
doɖɖacci	'grand grand mother' [N]
doɖɖoŋi	'a kind of orange' [N]
doɖɖovve	'father's elder brother's wife/ mother's elder sister' [N]
doɖɖə	'big' [Adj.]
dondi	'big' belly' [N]
dorega:ls	'potato' [N]
do:se	'a kind of thin round roasted dish made of rice or ragi of maize flour' [N]
do:se kall	'pan' [N]
do:ŋi	'boat' [N]

duddi	'cotton' [N]
duḍi	'lips' [N]
dukkə	'sorrowfulness' [N]
du:rə	'distance' [Adv.]
du:l	'dust' [N]
du:luma:d	'powder/crush' [V]
du:ydi	'cotton' [N]
ti:car	'teacher' [N]
ṭeylə	'medicated oil' [N]
ḍabbi	'tin' [N]
ḍa:yar	'underwear' [N]
ḡind	'scatter' [V]
ḡivən	'Lord Siva' [N]
ḡi:ke	'bundle of sticks' [N]
ḡele	'statue/idol' [N]
ḡele marə	'a kind of tree' [N]
ḡə:l	'scorpion' [N]
ḡe:r mi:n	'a kind of fish' [N]
ḡa:vā:r	'astringency' [N]
ḡa:yə	'tea' [N]
cu ipaḍ:se	'London plant' [N]
cu esiṭṭe	'a kind of bird' [N]
cu:ḍikaṇṇi	'rope for drying clothes' [N]
ḡaḍi	'pull' [V]
ḡaḍḍ: katti	'a knife which is not sharp' [N]
ḡaga di	'floor/place' [N]
ḡaga a:d	'quarrel' [V]
ḡaga ə	'quarrel' [N]
ḡarə	'fever' [N]

jə:la:	'pus' [N]
ja:ti	'caste' [N]
ja:de	'cheek' [N]
ja:mɪn	'bail' [N]
ja:r	'slip' [V]
ja:lɪmarə	'a kind of tree' [N]
ju:lɪ	'pinch' [V]
cikkovve	'father's younger brother's wife/mother's younger sister' [N]
cappara	'pandal' [N]
cug	'bore as in ears' [V]
jipini	'miserliness' [N]
jina	'day' [N]
ji:rəge	'bishop's seed' [N]
ji:və	'life' [N]
je:n	'honey'
je:naɪ	'honey comb' [N]
je:nɪ kuɳni	'young bees' [N]
je:nga:re	'the remains, of honey comb after extracting the honey from it' [N]
je:ngu:d	'honey comb' [N]
jaɖɖi	'jatty' [N]
jama:i	'manage' [V]
jammaka:rən	'leader of particular villages' [N]
jannal	'window' [N]
ja:tre	'festival' [N]
ja:g	'move slightly' [V]
ja:gə	'seat/place' [N]
joll	'saliva' [N]
jo:ɖi	'pair' [N]

jo:r	'activeness/smartsness' [N]
jya:sti	'excess' [N]
kiṭikil ba:kil	'window' [N]
kiṇḍi	'buttocks' [N]
kiṇṇəl	'plate' [N]
kirıkk	'scribble' [V]
kiḷi	'parrot' [N]
kīvi	'ear' [N]
kivino:s	'ear-ache' [N]
ki:re	'greens' [N]
ki:rən	'mangoose' [N]
ki:rda se:le	'rug' [N]
kebunə	'iron' [N]
kett	'scrap' [V]
kedər	'scatter' [V]
keṭṭə	'bad' [Adj.]
keḍakke	'bed' [N]
kemm	'cough' [V]
kemməl	'cough' [N]
keneve na:y	'wild dog' [N]
kencage marə	'a kind of tree' [N]
kennesarə	'an ear ornament' [N]
kenna:y	'a kind of wild dog' [N]
keṇəkk	'provoke' [V]
kessa:l	'udder' [N]
keri	'scratch' [V]
kere	'lake' [N]
kelsə	'work' [N]
kelsaka:rati	'servant-maid' [N]
keḷsaka:rən	'servant' [N]
keḷakk	'East' [N]
keḷage	'below' [Adv.]
kevd	'deafness' [N]

kevd̥i	'deaf woman' [N]
kevdən	'deaf-male' [N]
ke:q̥ ba:v	'new moon day'
ke:q̥ ma:q̥	'spoil' [V]
ke:r	'winnow' [V]
ke:l̥	'ask/hear/listen' [V]
ke:l̥vi	'question' [N]
ke:yda:ya	'a kind of fruit' [N]
kappe	'frog' [N]
kappə	'tax' [N]
kappəl	'ship' [N]
katt	'neck/letter' [N]
katti	'knife' [N]
kattil̥ marə	'Asoka tree' [N]
katte	'ass' [N]
kattars	'cut into pieces' [V]
katri	'scissors' [N]
kade	'story' [N]
kad̥r	'ear-head'
kadd	'steal' [V]
kaṭṭ	'tie' [V]
kaṭṭ	'bundle' [N]
kaṭṭe	'bamboo' [N]
kaṭṭede:vən	'a kind of bird' [N]
kaṭṭe muṇḍən	'a kind of mushroom' [N]
kaṭṭa:rikatti	'dagger' [N]
kaṭṭa:v	'viper' [N]
kaṭl̥	'cot' [N]
kaḍi	'cross/over take/churn/cut' [N]
kaḍaka:rən	'shop-keeper' [N]
kaḍal	'sea' [N]
kaḍaleṇṇe	'ground nut oil' [N]
kaḍala:s	'letter' [N]

kaḍave	'dotless deer' [N]
kaḍ,kk	'ear-ring' [N]
kaḍiḡ	'mustard' [N]
kaḍḍi	'stick' [N]
kaḍ	'bite' [V]
kaccē	'loins cloth' [N]
kajji	'scabbies' [N]
kakkaṭṭa tiṅḡ	'a month's name' [N]
kakka marə	'a kind of tree' [N]
kamarə kolli	'a bird like Indian cuckoo' [N]
kambə	'pillar/pole' [N]
kambəḷi	'blanket' [N]
kammimaḍḍ	'decrease' [V]
kammal	'a pendant from the ear-ring' [N]
kamyaḡ	'decrease' [V]
kanḍ	'bronze' [N]
kanne tiṅḡ	'a month's name' [N]
kannaḍə	'Kannada' [N]
kanna maḡḍ	'make hole' [V]
kannaḍi	'mirror' [N]
kannə	'hole/cheek' [N]
kaṇ	'eye' [N]
kaṇar	'well' [N]
kaṇmaḍi	'pupil' [N]
kaṇṇi	'rope' [N]
kaṇṇibb	'eye-lid' [N]
kaṇṇakki	'a kind of bird' [N]
kaṇṇi niḡr	'tears' [N]
kaṇṇi rōḡmə	'eye-brow' [N]
kasayə	'decoction' [N]
kaṣṭə	'difficulty' [N]
karī	'call/milch' [V]
karəḡ	'dissove/be melted' [V]

karle	'peas' [N]
kar	'buttocks/calf' [N]
kaṛi	'coal' [N]
kaṛe	'shore/stain' [N]
kaṛe ko:ḷi	'partridge' [N]
kaṛe kumbaḷə	'a kind of pumpkin' [N]
kaṛaṭṭə	'coconut shell' [N]
kaṛ:pp	'black' [N]
kaṛ:katti	'sharp knife' [N]
kaṛsə	'intestine' [N]
kaḷ	'stone' [N]
kali	'learn, teach' [V]
kaḷis	'educate' [V]
kaləkk	'mix(stir)' [V]
kaḷəg	'be stirred' [V]
kalpa:re	'rock' [N]
kalkaṇḍi	'sugar candy' [N]
kallatti	'a kind of tree' [N]
kallaba:y	'sluice' [N]
kaḷ	'toddy' [N]
kaḷe	'weed' [N]
kaḷatalə	'bald head' [N]
kaḷar	'colour' [N]
kaḷə	'place' [N]
kaḷda vo:rə	'last week' [Adv.]
kaḷda tiṅgə	'last month' [Adv.]
kaḷs	'send/deduct' [V]
kaḷḷi marə	'spurge' [N]
kaḷḷati	'thief-female' [N]
kaḷḷən	'thief-male' [N]
kaḷḷ:kuttimarə	'a kind of tree' [N]
kava:ḍi	'cleaner and caretaker of elephant' [N]

kavlee ga:ls	'a kind of tube root' [N]
kāva:r	'the fork of branch of a tree' [N]
kay	'arm' [N]
kaybare	'palm lines' [N]
kaykoṭṭ	'a small spade' [N]
kaygamb	'wrist' [N]
kayyā:	'bitter taste' [N]
kayyopp	'signature' [N]
ka:p	'protection' [N]
ka:pi	'coffee' [N]
ka:pa:d	'save/protect' [V]
ka:pa:rti mutt	'mole' [N]
ka:ṭi	'bison' [N]
ka:d	'forest' [N]
ka:ḍe	'a kind of quail' [N]
ka:ḍandi	'wild pig' [N]
ka:ḍko:ṭi	'wild fowl' [N]
ka:ḍmaddṛ	'native medicine' [N]
ka:jṛgə ~ ka:zṛgə	'paper' [N]
ka:ge	'crow' [N]
ka:ndəl	'embryo' [N]
ka:n	'see' [N]
ka:nē	'no'
ka:ngrakki	'a bird' [N]
ka:s	'boil' [V]
ka:s	'corn' [N]
ka:sni:r	'boiled water' [N]
ka:r	'vomit' [V]
ka:r	'cloud' [N]
ka:re marə	'see' [N]

ka:rakall	'grinding stone' [N]
ka:raṇavān ~	'leader' [N]
ka:rṇapa:ḍavān	
ka:rə	'pungency/side dish' [N]
ka:rtaṅga	'a month's name' [N]
ka:riyaṇabe	'a kind of mushroom' [N]
ka:l	'quarter' [Num.]
ka:luṅgarə	'ring for the finger of the leg' [N]
ka:lboṭṭ	'toe' [N]
ka:lḍa:ri	'foot-path' [N]
ka:lgaṇṇ	'ankle' [N]
ka:lno:s	'legache' [N]
ka:ḷiyamme	'Goddess ka:li' [N]
ka:valka:rən	'guard/watch man' [N]
ka:y	'unripened fruit' [N]
ka:ypo:ṭe	'kernel of coconut' [N]
ka:yini:r	'coconut water' [N]
koppuḷus	'gargle' [V]
kottinaḷḷi	'a kind of crab' [N]
kottumu:ri	'coriander seed' [N]
koṭṭ	'strike on the head with knuckles' [V]
koṭṭaḷakki	'a kind of bird' [N]
koḍ	'give' [V]
koḍi	'sprinkle' [V]
koḍi	'flag' [N]
koḍe	'umbrella' [N]
kocce	'stork' [N]
kokk	'beak' [N]
kokke	'bend' [N]
kokkekatti	'bent knife' [N]

komb	'branch of a tree/horn' [N]
kombu saḷḷi mi:n	'a kind of prawn like fish' [N]
koṇṭ	'hop' [V]
koṇḍi	'bolt' [N]
koñja mi:n	'a kind of prawn like fish' [N]
koṇa:ṇi	'a part of plough' [N]
koṇega:ḷs	'white yam' [N]
koratti	'grass hopper' [N]
koṛli	'axe' [N]
kol	'kill' [V]
kollən	'blacksmith-male' [N]
koḷe	'rot' [V]
koḷaci	'butterfly' [N]
koḷamb	'shoe of animals' [N]
koḷaṇabe	'a kind of mushroom' [N]
koḷal	'a wind pipe musical instrument' [N]
koḷə	'tank' [N]
koḷci	'pond' [N]
ko:pe	'cup' [N]
ko:paka:rən	'angry man' [N]
ko:ṭe	'fort' [N]
ko:d	'line' [N]
ko:ḍi	'crore' [Num.]
ko:ḍən	'monkey' [N]
ko:lə	'floor drawing' [N]
ko:lka:rən	'leader' (male) [N]
ko:ḷi	'hen' [N]
ko:ḷika:laṇabe	'a kind of mushroom' [N]
ko:ḷimaṇi	'chicken' [N]
ko:ri	'Virgin girl' [N]
kuppi	'bottle' [N]
kutt	'stab' [V]

kudure	'horse' [N]
kuṭisa:t	'satan' [N]
kuṭrakki	'a kind of bird' [N]
kuḍi	'drink' [V]
kuḍi	'tender leaf' [N]
kuḍag	'fasten' [V]
kuḍugə	'sickle' [N]
kuḍumbə	'family' [N]
kukk	'to throw with a thud' [V]
kuggilakki	'Indian cuckoo' [N]
kumbaḷaka:y	'pumpkin' [N]
kumba:ntiṅgə	'a month's name' [N]
kumme	'receptacle for storing grain' [N]
kunmə	'lance' [N]
kunni	'fly' [N]
kuṇṭ	'hop' [V]
kuṇṭi	'lamb-female' [N]
kuṇṭən	'lamb-male' [N]
kuṇkumə	'saffron' [N]
kuzumən	'mosquito' [N]
kurubiti	'kurumba-woman' [N]
kurubən	'kurumba-male' [N]
kurukən	'jackel' [N]
kurukk	'tender unripen fruit' [N]
kurukk	'nibble' [V]
kuṛi	'sheep' [N]
kuṛḍ	'blindness' [N]
kuṛdi	'blind woman' [N]
kuṛḍiya:v	'a kind of snake' [N]
kuṛḍən	'blind-male' [N]
kuḷukk	'shake' [V]
kuḷi	'sit' [V]
kuḷage	'kales' [N]

kuḷs	'cause to sit' [V]
kuḷḷalseṇṇ	'a variety of jack fruit' [N]
kuḷḷə	'shortness' [N]
kuḷḷən	'short-fellow' [N]
kuy	'pick/harvest' [V]
ku:ṭ	'assemble' [V]
ku:ṭekelsaka:rən	'basket plaiter' [N]
ku:ṭa:ḷ	'partner' [N]
ku:ḍ	'be assembled' [V]
ku:g	'cry' [V]
kā:s	'child' [N]
ku:ri	'a kind of bird' [N]
ku:ri meṇas	'a kind of chilly' [N]
ku:riyakki	'sparrow' [N]
ku:rən	'a kind of wild pig' [N]
ku:rənṇellimarə	'a kind of Emblica afficinales' [N]
ku:li	'wage' [N]
ku:lika:rati	'labourer-female' [N]
ku:lika:rən	'labourer' [N]
ku:ḷ	'food' [N]
ku:ḷimarə	'a kind of tree' [N]
ku:ḷu ma:ḍavən	'cook' [N]
kṛ:ṇa:lage	'uvula' [N]
kṛ:ḷ	'uproot' [V]
kṛ:bb	'sugar cane' [N]
kṛ:e	'a forest goat' [N]
kṛ:s	'shout/cry' [V]
giṇṇ	'knuckles' [N]
gila:s	'glass tumbler' [N]
gi:v	'pus' [N]
gejjəl	'white ant' [N]

gef	'win' [V]
ge:li	'fun' [N]
ge:ra:v	'rat-snake' [N]
gadde	'paddy field' [N]
gaṭṭi	'hard/strong' [Adj.]
gaḍḍə	'chin/beard' [N]
gajanə	'treasury' [N]
gamb	'ankle' [N]
gampamalligə	'a kind of jasmine flower tree' [N]
gandamarə	'sandal wood tree' [N]
gaṇṭi	'time/bell' [N]
gaṇḍ	'boy/husband' [N]
gaṇḍemi:n	'a kind of fish' [N]
gaṇḍ: ku:s	'male-child' [N]
ga:kɛɭ	'arm-pit' [N]
gare	'floor drawing' [N]
gala:ṭi	'fun' [N]
gaɭ	'rafter' [N]
gay	'intercourse/do' [V]
ga:bri	'fear' [N]
ga:ḍ:kelsaka:rən	'forest workers' [N]
ga:ṇə	'hook' [N]
ga:nəkaḍḍi	'fishing rod' [N]
ga:ṭi	'wind' [N]
ga:yə	'wound' [N]
gotta:g	'understand' [V]
gottu	'know' [V]
gottuma:ḍ	'explain' [V]
goddən	'lizard/chameleon' [N]
goddən:marə	'a kind of tree' [N]
goḍəg	'sprinkle' [V]
goḍḍ	'arrogance' [N]

gomb	'joints/knuckles' [N]
gone	'bunch' [N]
goṇḍe	'hair-coil' [N]
go:duve	'wheat' [N]
go:ḍe	'wall' [N]
go.nd	'gum' [N]
go:ṇi marə	'a kind of tree where birds 'get fruits' [N]
go:ṇiyaṇabe	'a kind of mushroom' [N]
go:s	'scratch' [V]
guppe	'waste' [N]
gudda:l	'spade' [N]
guddə	'cave' [N]
guḍi	'temple' [N]
guḍug	'thunder' [V]
guḷus	'clean with broomstick' [V]
guḍḍe	'heap' [N]
guḍḍema:ḍ	'gather' [V]
guḍḍən	'big mud vessel' [N]
gump	'crowd' [N]
gumpudanə	'cattle' [N]
guṇḍ	'bullet/button' [N]
guṇḍige	'back of the neck' [N]
guṇḍuma:le	'chain consisting of 'beads' [N]
guṇḍaguḷi	'back of the neck' [N]
huṇḍra:n:naḷḷi	'a kind of field crab' [N]
gurug	'snore' [V]
guḷ	'plough-share' [N]
guḷige	'tablet' [N]
guḷḷe	'a kind of water insect' [N]
guḷḷeṇṇ	'tomato fruit' [N]
gu:ḍ	'nest' [N]

gu:ḍoṭṭeka:n	'a kind of insect' [N]
gu:me	'owl' [N]
gu:rəl	'a kind of hectic fevers' [N]
gɪḍ	'hill, made of soil' [N]
g:rɪk	'feel ticklish' [V]
gɪ:ṇən	'a kind of bird' [N]
gəñji	'gruel' [N]
gyaḷi	'tear' [V]
gya:nama:ḍ	'think' [V]
gya:nas	'remind' [V]
gya:nə	'memory/anxiety' [N]
grɪkɪs	'cause to tickle' [V]
miḍ:na:mtiṅgə	'a month's name' [N]
miḍi	'snap' [V]
mikkə	'wild animals' [N]
minnən	'stars' [N]
mins	'cause to brighten/glitter' [V]
misini	'machine' [N]
misinka:rən	'tailor' [N]
mi:n	'fish' [N]
mi:niḍippavəñ	'fisher man' [N]
mi:nakki	'king fisher' [N]
mi:nə:ntiṅgə	'a month's name' [N]
mi:nudukkə	'a sauce with fish' [N]
mi:nka:rən	'the man who sells fish' [N]
mi:se	'moustache' [N]
mi:r	'violate' [V]
mi:y ~ mɪ:y	'bathe' [V]
mette	'soft' [Adv.]
meḍava:ntiṅgə	'a month's name' [N]
mende	'herd' [N]
merɪvaṇige	'procession' [N]

mersa:k	'turn upside down' [V]
melsidavān	'lean-fellow' [N]
mella:k	'put gently' [V]
me:ɽ	'teacher-male' [N]
me:s	'cause to graze' [V]
me:siri	'supervisor' [N]
me:le	'above' [Adv.]
mē:luppa:r	'upstairs' [N]
me:y ~ me:y	'graze' [V]
mapp	'intoxication' [N]
mattimi:n	'a kind of fish' [N]
mattɽpaḍi	'a part of the wind pipe 'instrument called koḷal'. [N]
madipp	'respect' [N]
madiyaṇ	'dowry' [N]
madiya:n	'after-noon' [Adv.]
made	'marriage' [N]
madɽg	'put' [V]
madɽs	'respect' [V]
madd	'medicine' [N]
maddɽka:rə	'doctor' [N]
madyɽ	'middle' [N]
maṭṭ	'step on' [V]
maṭṭa ma:ḍ	'level up' [V]
maṭṭə	'flat/level' [N]
maṭṭəl	'stem of arecanut, coconut and palmyra leaves' [N]
maḍi	'idleness' [N]
maḍipp	'fold' [N]
maḍe:n	'lazy fellow' [N]
maḍake	'mud pot' [N]
maḍake maṇṇ	'clay' [N]

maḍake ma:ḍavən	'potter-male' [N]
maḍakatti	'pen-knife' [N]
maḍ:s	'cause to fold' [V]
majjigə	'buttermilk' [N]
makko	'children' [N]
maḡaratiṅgə	'a month's name' [N]
magə	'daughter' [N]
mannipma:ḍ	'excuse' [V]
mane	'house' [N]
manesarima:ḍavən	'mason' [N]
maneyakki	'sparrow' [N]
manəḡ	'sleep' [V]
mantraka:rən	'the man who knows sorcery' [N]
mantrə	'a mystical verge' [N]
mandəri	'mat' [N]
manɤ	'mind' [N]
manz	'mist' [N]
maṅts ~ maṅts	'pepper' [N]
maṅtsika:y'	'chillies' [N]
maṇḍala:v	'a kind of snake' [N]
maṇṇ	'earth' [N]
maṇən	'son' [N]
maṇk	'giddiness' [N]
maṇka:g	'swoon/faint' [V]
maṇkɤma:ḍ	'make one feel giddy' [V]
maṅglo:rə	'Tuesday' [N]
mare:p	'forgetfulness' [N]
maraba:y	'a hole in a tree' [N]
maraterpavən	'wood-cutter' [N]
marasekkə	'bark of a tree' [N]
marɤva:di	'respect' [N]
marə	'tree' [N]

maɾi	'forget' [V]
maɾi	'young one of birds and some animals' [N]
maɾe	'hide' [V]
maɾs	'cause to hide' [V]
malede:var	'Deity of hills' [N]
malemuɾkən	'a kind of hornet or wasp' [N]
malagami:n	'a kind of fish' [N]
mallige	'jasmine' [N]
malya:lə	'Malayalam' [N]
maɭe	'rain' [N]
maɭebill	'rain-bow' [N]
maɭe kall	'hail-atorm' [N]
maɭe ka:lə	'rainy season' [N]
maɭəl	'sand' [N]
maydən	'wife's brother' [N]
menisən	'man' [N]
ma:plɛ	'a Maplah Muslim caste- male' [N]
ma:placi	'a Maplah Muslim caste female' [N]
na:t	'change' [V]
ma:t	'news/word' [N]
ma:digitti	'parrot' [N]
ma:dapole	'a ceremony performed every month for removing ritual impurity by death in a house' [N]
ma:ga:li	'a kind of tube root' [N]
ma:ɖ	'make/do' [V]
ma:ɖakki	'a kind of bird' [N]
ma: daɭi:mi:n	'a kind of fish' [N]

ma:ṇḍa:ṭṭka:rati	'foreigner-female' [N]
ma:ṇḍa:ṭṭka:rən	'foreigner-male' [N]
ma:s	'placanta' [N]
ma:ri	'wife of LordSiva/small pox' [N]
ma;r	'sell' [V]
me:le	'chain' [N]
māy	'body' [N]
mā.vṭka:y	'mango' [N]
mā:vən	'father-in-law/ father's sister's husband/ husband's brother/ mother's brother'[N]
mottə	'total' [N]
modali	'leader' [N]
moṭṭi	'stair case' [N]
moṭṭə	'egg' [N]
mokə	'face' [N]
mokk	'raised place' [N]
mommagə	'grand daughter' [N]
mommaṇən ~	'grand son' [N]
momṇən	
monda:l	'stalk' [N]
morəḍ	'rough' [N]
moṛə	'winnowing pan' [N]
mole	'breast' [N]
molə	'rabbit' [N]
moḷamattṭi	'bride' [N]
moḷamən	'bridegroom' [N]
moḷe	'sprout' [N]
moḷə	'a measure for length' [N]
mo:ḍə	'cloud, sky' [N]

mo:sə	'heaven' [N]
mo:r	'curd' [N]
muttin	'kiss' [V]
muttagemarə	'a kind of tree' [N]
muduki	'old lady' [N]
mudyən	'old man' [N]
muṭṭ	'touch/dash' [V]
muṭṭi	'hammer' [N]
muṭi	'top' [N]
muṭimurpavən	'barber' [N]
mug	'bury/close' [V]
mugən	'white monkey' [N]
mucc	'cover' [V]
mukk	'strain/press' [V]
mukka:l	'three fourth's' [N]
mukyə	'important' [N]
mugi	'be over/worship' [V]
muguṭ	'bud' [N]
mugg	'be immersed' [V]
mugs	'immerse' [V]
mundəkk	'before' [Adv.]
muṇḍ	'towel' [N]
muṇḍemade	'remarriage of a widow' [N]
muṇḍə	'trunk of a human body minus head' [N]
muṇḡ	'swallow' [V]
muṇga:l	'knee' [N]
murukk	'tighten' [V]
muṛi	'break'/'cut' [V]
mulle	'Jasminum Trichotomum' [N]
muḷḷ	'thorn' [N]
muḷḷandi	'wild pig' [N]

mu a:nə mi:n	'a kind of fish' [N]
mu:tavən	'elder male' [N]
mu:te	'bed-bug' [N]
mu:di	'lid' [N]
mu:deull	'reed' [N]
mu:k	'nose' [N]
mu:kanagabe	'a kind of mushroom' [N]
mu:kuda:rə	'a rope or string put through a bullock's nose as a curb' [N]
mu:kba:y	'nostril' [N]
mu:gati	'dumb-female' [N]
mu:gubott	'nose-ring' [N]
mu:gən	'dumb-male' [N]
mu:s	'smell' [V]
mu:r	'three' [Num.]
mu:ru sa:Varə	'three thousand' [Num.]
mu:rka:n	'a kind of tree snake' [N]
mu:vatt	'thirty' [Num.]
mu:vattombətt	'thirtyone' [Num.]
mu:vattond	'thirty one' [Num.]
mu:lə	'corner' [N]
mu:l	'blink' [V]
mu:le	'bone' [N]
mr:gaza:ti	'animals' [N]
mya:va:nakki	'a kind of bird' [N]
nidde	'sleep' [N]
nidde mu	'touch me not plant' [N]
ninne	'yester-day' [Adv.]
nimati	'peace of mind' [N]
niṅga	'you [Pl. & Hon.]' [N]
niza ~ nija	'truth' [N]
nilkotti	'a kind of bird' [N]

nils	'cause to stand' [V]
ni:k	'remove' [V]
ni:n	'you [Sg.] [N]
ni:ŋg	'be removed/leave' [V]
ni:s	'cause to swim' [V]
ni:sal	'swimming' [N]
ni:r	'water/juice' [N]
ni:roŋte	'diarrhea' [N]
ni:r:kumbaŋə	'a variety of cucumber' [N]
ni:rbarjan	'black ant' [N]
ni:rko:li	'water fowl' [N]
ni:r mi:yvaja:gə	'bathing ghat' [N]
ni:rmu:rkən ~	'water snake' [N]
ni:roŋa:v	
ni:lə	'blue' [N]
ni:v	'rub gently' [V]
nelə	'floor/place' [N]
nelkaŋə	'paddy thrashing floor' [N]
neŋəl	'shadow' [N]
nettaŋabe	'a kind of mushroom' [N]
neŋŋage	'straight' [N]
negi	'spring up' [V]
neri	'become grey' [V]
ners ~ nerc	'mid-wife' [N]
nerə	'colour' [N]
nel	'paddy' [N]
nelaba:ge	'a kind of tree' [N]
nelakaŋale	'ground-nut' [N]
nelaka:rən	'land owner' [N]
nellimara	'Myrobalan tree' [N]
ne:gil	'plough' [N]
ne:rena:mə	'a religious mark drawn

	vertically on the fore-
	head' [N]
ne:rɾse	'bat' [N]
ne:rlɾmarə	'the jambo-tree' [N]
nakk	'lick' [V]
nagi	'laugh' [V]
nage	'laugh' [N]
nagis	'cause to laugh, mock' [V]
nagarə	'town' [N]
naɖ	'plant' [V]
naɖi	'walk' [V]
naɖe	'foot path around a field' [N]
naɖəg	'be shivering' [V]
naɖɾs	'cause to plant' [V]
namb	'believe' [V]
nambikke	'belief' [N]
nambs	'cause to believe' [V]
nani	'dip' [V]
naɳɾr	'guest' [N]
naŋgə	'we [excl. & incl.]' [N]
naʃtə	'loss' [N]
naragə	'hell' [N]
naraɭull	'a part of the pipe-like musical instrument through which the air is blown' [N]
nara:v	'nerve' [N]
naɾi	'tiger' [N]
naluvatt	'forty' [Num.]
naluvattond	'fortyone' [Num.]
naluvattombətt	'fortynine' [Num.]
navuɭ	'pea-cock' [N]

na:tə	'bad smell' [N]
na:dini	'wife's sister' [N]
na:ʔibe:r	'tap root' [N]
na:ʔagakaʔʔvən	'drama actor' [N]
na:ʔagaka:rati	'drama actress' [N]
na:ʔagə	'drama' [N]
na:ʔ ~ si:me	'state or country' [N]
na:ʔə po:ki	'vagabond' [N]
na:k	'four' [Num.]
na:gada:li	'a medicinal plant' [N]
na:gara:v	'Cobra' [N]
na:mə/basmə	'holy ash' [N]
na:n	'I' [N]
na:sike	'delicacy' [N]
na:r	'thread like strips' [N]
na:ramuyalan	'a kind of forest tube root' [N]
na:r	'smell' [V]
na:ʔaga:ʔs	'a kind of tube root' [N]
na:lage	'tongue' [N]
na:ʔe	'tomorrow' [Adv.]
na:ʔd	'day after to-morrow' [Adv.]
na:y	'dog' [N]
na:ykiti	'Naicka woman' [N]
na:ykən	'Naicka caste man' [N]
no:ʔe	'water bubble' [N]
no:çən	'a kind of bird' [N]
nombəl	'weak' [N]
no:nə	'yoke' [N]
nore	'foam' [N]
norukk	'crush' [V]
norug	'be broken'/'crumble' [V]
no:ʔə	'sight' [N]

no:d	'see' [V]
no:s	'pain' [N]
nuḍi	'scold' [V]
nuṅg	'swallow' [V]
nu:r	'hundred' [Num.]
nu:rippatt	'hundred and twenty' [Num.]
nu:ratt	'110' [Num.]
nu:rmu:vatt	'hundred and thirty' [Num.]
nu:l	'thread' [N]
nɛgɛr	'stand upright' [V]
nɛrɪtt	'stop/block' [V]
nɛ:t	'stretch' [V]
nya:rə ~ su:ryə	'sun' [N]
nya:yə	'justice' [N]
ṇiḍi	'back' [N]
ṇaḷḷi	'crab' [N]
ṇo:ṇən	'insect' [N]
ṇɛṇɛ	'the kernel inside a mango seed' [N]
sittṇil	'small squirrel' [N]
sittuḷi	'a kind of orange' [N]
siḍil	'thunder' [N]
sika:ri	'hunter' [N]
sigapən ~	
siṇən	'uncle' [N]
sigɛr	'sprout' [N]
simbi	'a ring [of cloth or straw or creeper] for setting a vessel on the ground or head' [N]
simmən	'lion' [N]
simneṇṇə ~	
simiṇṇi	'kerosene oil' [N]

sine:ydə	'friendship' [N]
sinna	'gold' [N]
siŋt̪	'blow the nose' [V]
siñña:ntiŋgə	'a month's name' [N]
sil	'lean' [N]
silɤk	'silk' [N]
silüb	'small pieces of firewood' [N]
sivən	'Lord Siva' [N]
siyya:	'sweet' [N]
sivk	'squeeze' [V]
si:p	'suck' [V]
si:tə	'cold' [Adj.]
si:demarə	'a kind of tree' [N]
si:rə	'a small bag for keeping betel leaves, arecanut, ... etc.' [N]
seppuɖə	'pitcher' [N]
sekk	'piecrce' [V]
sekke	'bark of a tree' [N]
segiri	'fibre of coconut'
semb	'copper' [N]
sen#vo:rə	'saturday' [N]
senni	'cold' [N]
sennika:lə	'cold season' [N]
senniga:li	'cold wind' [N]
senni jarə	'malarial fever' [N]
seŋɖ	'ball'/'what is left over after taking juice from sugar-cane ... etc.' [N]
sələ	'some' [N]
sell	'over-flow' [V]
sevandi u:v	'a kind of flower' [N]

seyko:l	'cycle' [N]
sevtēka:y	'a kind of cucumber' [N]
se:d	'draw water' [V]
se:ʔati	'female-christian' [N]
se:tama:r	'Christians' [N]
se:ʔən	'male-christian' [N]
se:nega:ʔs	'yam' [N]
se:r	'join' [V]
se:rs	'cause to unite, cause to join, cause to pile up' [V]
se:le	'saree' [N]
sapp	'suck' [V]
sappikuʔi	'sip' [N]
sappe	'tastelessness' [N]
sapnə	'dream' [N]
satye	'oath'/'vow' [N]
sad:re	'square' [N]
sadd	'sound' [N]
saʔʔge	'oar/ladle/wooden spoon' [N]
saʔʔə	'law' [N]
saʔʔ	'dirt' [N]
saʔ	'strike against' [V]
sakaʔə	'skin' [N]
sak:ti	'strength' [N]
sak:ʔə	'wood-pecker' [N]
sakkara	'wheel' [N]
samaye	'opportunity' [N]
sama:di	'tomb' [N]
sam:dra	'sea' [N]
samə	'equal' [N]
sampagemara	'a kind of tree' [N]
sampa:nə	'earning' [N]

sampa:rs	'earn' [V]
samba ə	'salary' [N]
sambərti u:v	'a kind of flower' [N]
sante	'market' [N]
santo:sə	'happiness' [N]
sande	'dusk' [N]
sandə:gapəḍ	'doubt' [N]
sañj	'filter' [V]
sañji	'bag' [N]
saṅkara:yti abbə	'the festival of Sankaranthi' [N]
saṅg	'conch/heart' [N]
saṅgaṭṭa:g	'be in trouble' [V]
saṅgaṭṭə	'trouble, anxiety, worry' [N]
sari ma:ḍ	'correct' [V]
sarti	'time' [N]
sarəpaṇi	'chain' [N]
saṛḍ	'thick thread' [N]
salpə	'few' [Adj.]
sall	'cast out the contents' [V]
sa ji	'become tired' [V]
sayḍəzo:b	'side pocket' [N]
sa:traka:rən	'the man who performs religious rites' [N]
sa:daga	'breath' [N]
sa:ṭi	'plait' [N]
sa:ḍ	'cross, jump, leap' [V]
sa:ḍi	'false/lie' [N]
sa:k	'support' 'protect' [V]
sa:k	'gunny bag' [N]
sa:gaḍe marə	'a kind of tree' [N]
sa:ma:rti	'ability' [N]
sa:ṇ	'a measure' [N]

sa:r	'lean' [V]
sa:regən	'spotted deer' [N]
sa:rayyə	'country arrack' [N]
sa:rs	'smear' [V]
sa:l	'line' [N]
sa:laye:s	'borrow' [V]
sa:lə	'debt' [N]
sa:v	'death' [N]
sa:varə	'thousand' [Num.]
sa:vguji	'pit for burying dead body' [N]
sa:vmuṇḍə	'dead body' [N]
sa:vli	'artificial extra hair' [N]
sa:y	'die' [V]
sopp	'green leaves' [N]
sott	'property' [N]
soṭṭ	'drop' [V]
soṭṭemərə	'a kind of tree' [N]
soḍale	'grave yard' [N]
soḍḍiga:ṣ	'a kind of tube root' [N]
soje	'daughter-in-law' [N]
soge	'shirt' [N]
somb	'a small pot' [N]
sontaka:rən	'male-relative' [N]
sontə	'relationship' [N]
sosi	'plant' [N]
soraṭən	'a kind of bird' [N]
soldi	'spider' [N]
solle	'mosquito' [N]
sovde	'fire-wood' [N]
so:p	'soap' [N]
so:mo:rə	'Monday' [N]

so:s	'peel off' [V]
so:r	'become tired' [V]
so:re	'pigeon/red/blood' [N]
so:ra:g	'become red' [V]
so:roṭṭe	'dysentery' [N]
so:li	'a kind of bird' [N]
so:le	'scale' [N]
sutt	'whirl' [N]
sudda	'cleanliness' [N]
suḍ	'burn, cremate, heat' [V]
suḍuni:r	'hot water' [N]
suklo:rə	'Friday' [N]
suṇṭi	'ginger' [N]
suṇṭr	'storm' [N]
suṇḍən	'mouse' [N]
suṇṇə	'lime' [N]
suṇkən	'caterpillar' [N]
sungars	'decorate' [V]
suri	'pour down leak' [V]
suruṇṭale	'head with curly hair' [N]
suḷi	'come round, and round' [V]
su:trə	'lessons as in learning the musical instrument' [N]
su:ṭe	'dry bamboo' [N]
sū:ji ~ sū:ñji	'pin' [N]
su:ri	'a kind of knife' [N]
su:ryən	'son' [N]
su:ḷe	'prostitute' [N]
sū:y	'breathe' [V]
sṛg:ṭṭi	'nits' [N]
səji	'seedling' [N]

sta:nakki	'rice put in the mouth of the dead body during the death ceremony' [N]
zotuka:rən	'friend/partner' [N]
ʃiŋŋə	'small' [Adj.]
ʃa:kʃi	'witness' [N]
ri:ti	'manner' [N]
rabbarbill	'catapult' [N]
rabbar ku:s	'toy' [N]
rabr	'rubber' [N]
ravke	'blouse' [N]
rayil	'train' [N]
ra:trə	'mid-night' [N]
ra:je	'kingdom' [N]
ra:jən	'king' [N]
ra:gikall	'grinding stone' [N]
ra:m	'parrot' [N]
ra:ŋi	'queen' [N]
ro:ʃ	'road' [N]
ro:mə	'fur' [N]
ra:tə	'blood' [N]
ra:ʈe	'wing' [N]
lekkama:ɖ	'count' [V]
laccə	'lakh' [Num.]
lajji	'dung of elephant' [N]
la:bə	'profit' [N]
lotte	'badness' [N]
lo:gə	'world' [N]
viddə	'magic' [N]
va:yi	'paralysis' [N]
vodi	'kick' [V]
vorə	'year' [N]

vo:rə	'week' [N]
ya:pa:ri	'businessman' [N]
ya:pa:rə	'business' [N]
ya:kəre	'acre' [N]
ya:kə	'anxiety' [N]
ya:mattibr̥ɖ	'deceive' [V]
ya:mar	'be deceived' [V]
ya:sə	'disguise' [N]
ya:ʃaɳe	'anxiety' [N]
ya:ʃaɳe ma:ɖ	'think' [V]
ya:y	'excrete' [V]

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